

# The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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## Jehovah's (False) Witnesses

By ROY MASON  
Tampa, Florida

This "religion of hate" was started by Charles Taze Russell in 1872. Russell got rich through his religious teachings and writings. He was divorced by his wife on the ground of adultery, and then sought to defraud her of the support which the court had ordered him to furnish her. His set of books were almost put on a par with the Bible by his followers, although they were filled with heresy from start to finish. After his death, other leaders have desired to "shine" so they have relegated Russell's book to obscurity in order to popularize their own. "Judge" Rutherford succeeded Russell as leader of this sect after Russell's death. The title "judge" was phoney, just as their

doctrines are phoney. The "Judge" passed from this life, and presumably into that state and place, which he denied. N. H. Knorr succeeded to the position of sect leader.

### Characteristics Of This Sect

1. They preach and practice religious hatred. They condemn all other religious groups and attribute to them the worst of motives. Any examination of their literature will clearly reveal this.
2. They are unpatriotic. They refuse to take any part in govern-

ment affairs—will not run for or hold office. They refuse to bear arms and to defend their country, but they are always ready to bear "verbal arms" against other religious groups, whom they castigate bitterly.

3. They are more like the Adventists than any others. In fact their religion has a distinct Adventist flavor. It is also somewhat akin to Mormonism in its beliefs. Then there are beliefs which they hold apart from all others.

4. They make an issue of saluting the American flag. Their claim is that to do so is to violate the second commandment. They become idolaters when they salute the flag is their contention. (Continued on page three)

### 1. Who was Melchizedek?

He was king of Salem, priest of the most high God, receiver of Abraham's tithes, and a type of the priesthood of the Lord Jesus. Beyond that the Scriptures tell us nothing; and we have no way of knowing what God has not revealed.

2. Where you so often use the word "Baptist," why not use such terms as Christians, children of God, saints, etc. The Lord through Paul used these terms.

In Paul's days there were no denominations. All church members were Baptists. The only word today that differentiates between those who baptize believers and those who baptize babies; and those who make disciples before they baptize them and those, who make disciples by baptizing them, is the name Baptist. The name Baptist today, as in the day that the Lord gave it to John, stands for a work that is distinctively Baptist, namely making men disciples and then baptizing them.

### 3. Does the Prodigal Son represent a backslider or a sinner?

The Master said he represented one who was dead and lost. Luke 15:32.

### 4. Why should the women keep silence in the churches?

Because the Lord has commanded them to do so. I Cor. 14:34.

### 5. Can a man be a Christian and believe in evolution?

No. John 5:47.

### 6. Does I Cor. 14:34 forbid women singing or teaching a Sunday School class?

It does not forbid their singing nor does it forbid their teaching women or children. I Tim. 2:12 forbids their teaching men.

### 7. What saith the Lord as to the religious observance of Sunday?

Here are some of the things the Scriptures say:

(1) The Sabbath or Saturday was nailed to the cross when Jesus died and is therefore dead. Col. 2:14-16.

(2) The Scriptures say the Sabbath ceased when the passover and other Jewish feast days died. Hos. 2:11. They all ceased, so far as Divine authority for their observance is concerned, at Calvary.

(3) God made a new day by the resurrection of our Lord, which is called the Lord's day. From the day that our Lord arose the dis-

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## A Medical Man Writes As To The Virgin Birth

By HOWARD A KELLY  
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The virgin birth of Jesus Christ is a fundamental fact in our Christian faith.

If Christ, the Son of Mary, was not the Son of God also, then he was only a great man, one of the world's prophets (see Matt. 16:14). This clear recognition that He was the Son of God was the great turning point in His relations with His disciples, the rock on which His church is built (Matt. 16:16-18). Had they not recognized this, no further progress could have been made in leading and teaching them.

All of the Old Testament, its individual histories, its national histories, the Psalms and the prophets, from Eve down to Malachi,

is instinct with the expectation of the coming of a wondrous mysterious person, a prophet like unto Moses, but yet a greater, a king like David, and yet greater, for He was to be David's Lord. Him the nation was to hear and to obey (Deut. 18:18). So exalted was to be His person that His name would be Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace (Isa. 11:6). The Psalms and Isaiah especially are so vibrant in every part with the expectation of Him that the citation of individual texts almost weakens the evidence.

There He stands on the threshold of history in the Old Testament, revealed and yet concealed. How the eyes of this sin-smitten, weary, expectant nation strain to discern and to greet him! (I Peter 1:10,11). Jesus Christ perfectly fulfills in the New Testament all these prophecies, just as a master key fits the locks and opens the doors, and yet He is wonderfully different and far above our highest expectations as He stands revealed in the Gospels by the Spirit of God.

Even now as the centuries flow on there is no making common of His Sacred Person, for only true Christians can ever truly know Him. The very creed of the Christian faith is not understood by the unbelieving world, and to those who reject Him, He is unreal, and His teachings are but dogmas, (Continued on page six)

## Yes, South America Religiously Is Truly A Neglected Continent

"The Bible," says the Church of Rome, "is the Word of God and the basis of all true religion," but she denies it to the people, and if you try to circulate it, she will burn it publicly.

The Trinity is burlesqued. One of the favorite pictures one sees in Brazil is a representation of an old man in the top corner of the picture, an old, white-haired, long-bearded man. He is God the

Read  
TRUSTING THE LORD  
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Father. Below Him is a small figure of the Lord Jesus Christ. In the foreground, twice the size of the other two, is the figure of a woman, the Virgin Mary. That is their idea of the Trinity.

And remember, the great bulk of these people cannot read. What they know of doctrine they hear from the lips of priests or gather from such pictures as that. Can you imagine anything more blasphemous as a representation of the Almighty than that poor, miserable old man in that picture? Such is the Trinity the Church of Rome holds out! Christ is dethroned by the Virgin Mary; she is (Continued on page six)

## Why SBC Mission Plans Are Definitely Unscriptural

By FERRELL GRISWOLD  
Birmingham, Alabama

The plan of the Southern Baptist Convention for the support of missions—the present system set up under the direction of the Southern Baptist Convention, and supported by most all Southern Baptist churches is not of the Lord and is contrary to the Scriptures for several reasons. First of all, we know that a New Testament church is to be governed by its people under the direction of the Holy Spirit, and through the instruction of the Word of God. The program of the Southern Baptist Convention was not planned by the churches nor representatives from the churches, but by a handful of men who took advantage of the people, and thrust upon the churches a burden in the name of our wonderful Lord. These men as a result have been able to lord over God's flock, and if any local church goes contrary to this system, they are branded with an off-color name and receive persecution from the so-called "big boys." The churches have very little voice in what is done with their money and what it supports. If a church is brave enough under the system to lift its voice in protest and designate its money, the few dictators of the association pour letters into some of the member's homes, urging them to find out the reason why the church is not letting them divide the money. This

results in confusion and division and finally a "split," with the breaking of the heart of the pastor who is faithful to the Word and does not want anyone dictating to the local church. The Bible is very clear to state that we are to mark them that cause division and have no fellowship with them. See Rom. 16:17-18; Phil. 3:17-19. This system gives no place to the leadership of the Holy Spirit over the churches. If you say that the Spirit is leading the church other than is outlined in the program, you are "anti," and not a cooperating Baptist. Also the convention no longer looks at itself as the servant of the churches, but the churches as the servants of those who are sitting behind desks drawing salaries for causing division. It seems to me that if these were God-called (Continued on page six)

## SHOULD CHRISTIANS HAVE TV?

My Dear Sister:

I am happy to have your letter relative to television. It gives me great joy to reply to any question concerning the Bible, and especially to you in this matter.

Personally, I have a television set in my home, and I don't think I am the worse for having it, but if anything, it has been a blessing to me. It is true that there are many things that appear upon television that are wrong. The same can be said to be true of the radio, and if you can remember far enough back, you doubtless will recall that when graphophones first were becoming popular, that they were publicly condemned from the pulpit as instruments of the Devil. I can remember having heard this accusation both of the graphophone and the radio.

Anything which is an instrument for good may at the same time be an instrument for evil if wrongly used. In my printing shop I carry a pocket knife which I use from 75 to 100 times a day. It is an instrument of good to me while at the same time improperly used by some ruffian, it might become an instrument of evil. The same is true of my automobile and in fact is true of anything which you have in your home. For example, your refrigerator whereby you keep your food from spoiling and thus provide good edible delicacies for your children, might be used to cool beer at the same (Continued on page eight)

## CAMPBELLITES AND THE CATHOLICS

Many people think there isn't much difference between Baptists and Campbellites. In some parts of Kentucky there isn't much difference. But between Bible Baptists and Campbellites there are differences as radical as between law and grace or between children of God and children of the Devil. There are probably saved persons in the Campbellite church just as there are in the Catholic church; but the Campbellite gospel can no more save a lost sinner than the Catholic gospel can. The truth is that Campbellites and Catholics are a great deal more alike than Campbellites and Baptists are. You want the proof. Well, here it is:

Catholics teach there is no salvation out of what they call "the church;" Campbellites also teach there is no salvation out of what they call "the church."

Catholics teach that, if one is turned out of "the church" and dies outside of "the church," he will be damned. So do Campbellites.

Catholics teach that baptism is a condition of remission of sins. So do Campbellites.

Catholics teach baptismal regeneration; so do Campbellites.

Catholics teach salvation by works; so do Campbellites.

Catholics teach apostasy; so do Campbellites.

Catholics teach that grace is conferred in what is commonly known as "the communion;" so do (Continued on page eight)

## The First Baptist Pulpit

### "An Exposition Of Ezekiel"

(Read Ezekiel Ten).

I don't ordinarily begin my message by giving you an illustration, but I want to this morning. I was reading of recent date of an incident of unusual personal appeal. Some 25 or 30 years ago, a young man that was getting ready to go as a missionary to India, wrote a young lady and asked her to become his wife, and in the letter he sent, he said, "Now, if you refuse me, just don't write. I'd rather you would just not write me and let me take that as a refusal, than for you to write and give me a refusal." Well, when she received the letter, instead of refusing him, she sat down at

once and wrote, to tell him that she would accept his offer of marriage. In view of the fact that it was a terribly, stormy, rainy day, she gave the letter to her brother, to take it to the Post Office. Days passed but she heard not one thing from this man who had proposed marriage. Later she learned that he had gone to India and still later, she heard that he was married to someone else. She wondered, but had no reason to understand. Twenty-five years passed, and a few days ago, the family was moving from their house to another home, and when they cleaned out the closet, they found an

old coat that belonged to her brother years before and inside the coat pocket, crumpled and yellow with age, was the letter that she had written to this lover twenty-five years before, in which she accepted his proposal of marriage, which her brother had forgotten to mail. He had kept the love letter in his pocket.

Now, as I read this pathetically tragic incident, I was impressed by this fact, that here was a woman whose life was very much distraught, simply because her brother had carried a love letter in his pocket that he was supposed to have mailed. As I read (Continued on page two)



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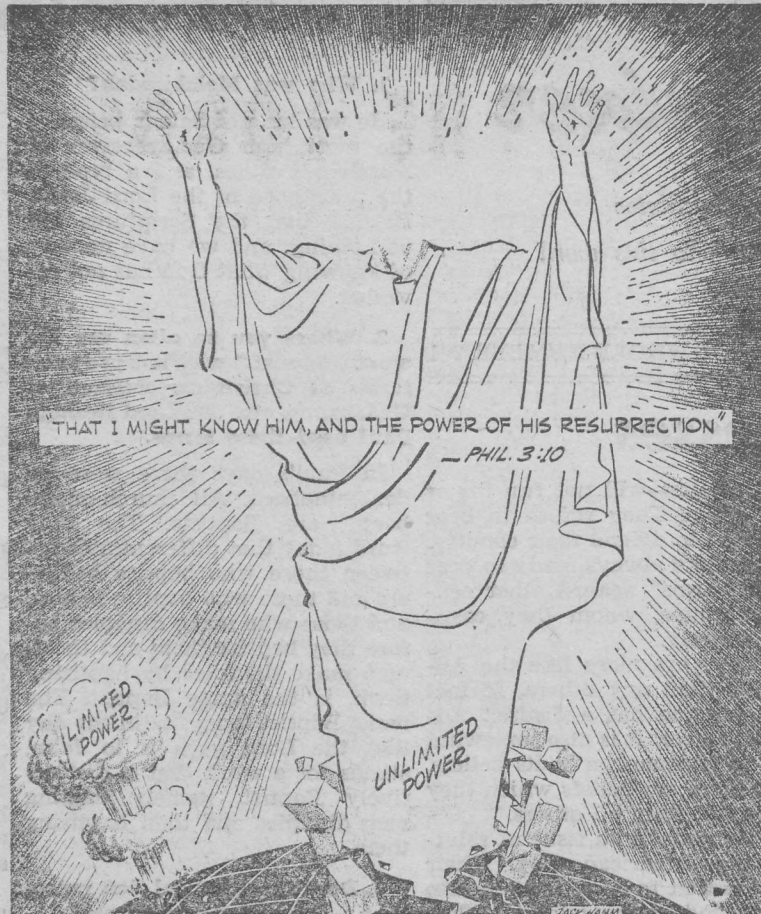
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## ECLIPSING THE ATOMIC



## TRUSTING THE LORD YET TELLING HIS PEOPLE

## We Are Having A Hard Time In A Financial Way

The Baptist Examiner is having the hardest time financially it has had in over ten years. This is due in part to several trends.

First of all, we depend to a great extent upon commercial business in the shop to pay our overhead. Due to the fact that we have in the past had a good deal of job work, we have been able to keep going without too much difficulty. Since the first of the year, job work has been very scarce. In fact, comparing it to last year, and previous years, we have had practically none. Due to the financial stringency of the times, several accounts have been cancelled—accounts which we have done every month for years. As an example, we did job work for the West Virginia Coal and Coke Corporation, which amounted to about \$6000 a year. We have lost that account entirely, as this company is having to curtail its expenditures in order to continue operations. It is thus we have lost some other accounts, although none are anything like as large as this one.

In the second place, we are in a financially chaotic state all over the nation. It is said that, "If your neighbor gets cut off, that is a recession, but when you get cut off, that is a depression." As you well know, there are multiplied thousands out of work all over America. If the administration were giving out true figures, we would be amazed at the thousands now unemployed—the greatest since the early thirties. This is affecting the merchants, since they are not buying printing as they did, and neither are they able to pay their accounts. Even the job work which we did the last of 1953, and which we normally would have expected to collect our money for in the early part of this year, in the main has not been paid.

In the third place, our subscriptions have not kept pace with what we expected. They have kept pace with the financial times through which we are passing, but not with our expectancy. Though we don't charge much for subscriptions, the 50c we do charge is mighty important to us, and definitely needed.

In the fourth place, since the first of February, our contributions have been practically nil. That of course was to be expected, after the extra emphasis that we of necessity had to place on offerings during the months of December and January, when we were paying for our machinery. However, machinery is valueless to us without money for its operation.

Due to these facts, we are having a most difficult time to present this paper each week. Frankly, I've had to borrow \$2000 to meet expenses for operation during this first quarter of the year.

In addition, we have another \$500 of unpaid bills which have accumulated.

Many have been the fine comments of our friends who seemingly, deeply appreciate the paper in its new size. I know that we are giving you a good paper, and I am happy that it is appreciated by our readers.

At the same time, I hesitate to mention the fact of our financial needs, since I am sure that many of our readers are feeling the same pinch that we are feeling. I realize that many who have been good supporters of the paper are not now able to support it at all.

There are a few ways though that all of you might help us. You can pray for us, and this is most important. Even though you can't help us financially, maybe you can pray, and God will move upon the heart of some reader of means, to contribute liberally toward our work. Anyhow, we need your prayers more today than ever before.

Maybe you might secure a club of subscriptions from the folk with whom you work, or from members of your church, or friends. This would be a big help just now.

Maybe you need job printing. It is indeed a joy to know that we have served dozens of our readers in this respect in the past. Whether you need letterheads, envelopes, calling cards, invoices, business forms, catalogues, or tracts—regardless of what your needs may be, we can serve you as well as any printer in America. We are shipping out an order to Bro. Ronald E. Hall of McLeansboro, Ill., who ordered printing for the highway department, for whom he works. This means a lot to us and perhaps there are many of our readers who could secure printing in our behalf by just a little effort.

Of course, if God has enabled you to do so, and He lays it upon your heart, you know that we will appreciate an offering in behalf of this printed ministry.

We are doing our best to give you an independent paper that is packed full of God-honoring and Christ-magnifying truths, and it isn't any eight hour day that your editor works. You've appreciated my efforts in the past, when I've come to you with similar problems. Whatever, and however, you are able to assist us now, will be most deeply appreciated.

## "An Exposition Of Ezekiel"

(Continued from page one)

that, it came to my mind that you and I have a responsibility that's equal to that brother who was supposed to mail the letter. You

and I have the responsibility of giving out God Almighty's love letter to the world. That's our responsibility. Both in the Old and New Testaments, He tells us that we are to be witnesses unto Him to the ends of the earth. There's no individual in all the world who believes in the doctrine of election more strongly than your pastor. There's no man who believes in the sovereignty of God more than your pastor. I am positive that God is a sovereign God and that His elect will be saved in His own good time, and yet at the same time, I believe that the same God that has elected men unto salvation, has determined that we should witness unto them and give them God Almighty's love letter to the end of the age. That's our business. It's God's business to look after the saved. It's God's business to look after those He has elected to be saved. At the same time, it's your business and my business as the human instrumentality through whom He works, to preach the Word of God whereby He has ordained that the elect should be saved. I say, beloved, that you and I have God Almighty's love letter today to deliver. We have, beloved, His love letter to this world and it's your business and my business to witness and to give forth faithfully the letter of His love to a world that needs that message.

The Book of Ezekiel tells us in unmistakable terms that God's people, the Jews, had failed to thus witness for Him. Ezekiel, himself, was already in captivity. A number of the Jews had been taken captive with Ezekiel, and they were in captivity with him. The balance of the Jews back at Jerusalem were soon to go into captivity. There were plenty of false prophets in that day just like there are false prophets today. Those false prophets at Jerusalem were telling the people, "You don't have to worry. You don't have to be alarmed. Everything's alright. There is not going to be any captivity. Everything will be perfectly alright." Now, God speaks to Ezekiel, and told him to give them the true message, to let the people know that they have failed, that they are failing, and that there is no hope for them, but let them know that they are going into captivity, just the same as Ezekiel and the portion of Israel that had already gone into captivity. So, in this tenth chapter, He gives to us the vision, the same vision that He gave to Ezekiel in the first chapter, which was the vision of God. I interpreted it when I preached from the first chapter, as indicating the providence of God—how God deals with His people here within the world. I'm not going back to discuss the vision of the Cherubim, the wheels within

wheels, the wheels full of eyes, and the cherubim with wings and hands and feet. I'm not going back to discuss that again with you. It is given here in the tenth, again in the eleventh, and likewise in the forty-third chapter of Ezekiel. However, from this vision in the tenth chapter, there are three lessons that I want to burn into your soul. If I could, I'd like to brand you with these three lessons.

I

The first lesson is that of **God Almighty's Sovereignty**. Read the first verse:

"Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne."

If you'll read carefully the balance of this chapter, you'll see that this was the throne of God. Now notice where it was. It appeared over the head of the cherubim, and who are the cherubim? Brethren, God has celestial beings to do His business. There are angels and the arch-angel, and there are seraphim and cherubim. The word, seraphim, means literally, a burning one. Actually, the seraphim were so holy that they burned in their own holiness. Yet, beloved, when the seraphim stood before Almighty God in the sixth chapter of the Book of Isaiah, the seraphim covered their eyes as they stood in the presence of a thrice holy God and they said, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."—Is. 6:3.

I say, beloved, the seraphim who were so holy that they burned in their own holiness, covered their eyes when they stood in the presence of God, and shouted the praises of His eternal holiness, thus, showing, their subservency unto God. The cherubim, were apparently on the same plain as the seraphim. And yet, beloved, when these cherubim appeared in the temple, over them was the likeness of a throne, as if to say to us, in this first verse, that Almighty God has a throne that's above even the cherubim. Listen, to me this morning, my brother, angels, arch-angel, seraphim, cherubim, all are subservient unto Almighty God. Why, then, shouldn't man recognize His Sovereignty?

There are lots of people in this world today, beloved—lots of Baptists—to say nothing of the unsaved world, who don't believe in the Sovereignty of God. Frankly, I think the majority of peo-

ple think of God as just a big man, a little bit bigger than the average big individual. In His Book, we read,

"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself."—Ps. 50:21.

Now, God is speaking and He says, "You thoughtest that I was such a one as thyself." And brethren, so help me this morning, the majority have just that impression of Almighty God today. They think of God as just a little bit bigger than the average big man.

I'd like to impress it upon you this morning that God is not just a little bit bigger than a big man, He's not just a big man—He's Almighty, He's Sovereign, He's God. Let me read it to you:

"Behold, the Lord God will come with strong hand, and his arm shall rule for him."—Isa. 40:10.

Or again: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"—Is. 40:12.

The fifteenth verse says: "Behold, the nations are as a drop of a bucket, and are counted as small dust of the balance: behold, he taketh up the isles as a very little thing."

The seventeenth verse reads: "All the nations before him are as nothing; and they are counted to him less than nothing."

The twenty-second verse says: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. To whom then will ye liken me, or shall I be equal? saith the Holy One."

Now, let's contemplate those verses for just a moment. It tells us that God's hand is big enough to hold the waters of the earth in the palm thereof. Brethren, He's a Sovereign God. Every drop of water that's in your well at home, and every drop of water that flows in the creeks, in the rivers, in the seas and into the oceans—every drop of water that's in the world today isn't big enough but what God can hold it all in the palm of His hand.

How big is He? How Sovereign is He? So much so that He can span from one end of the Heavens to the other. Sometime ago, I read

(Continued on page seven)

## DUKE McCALL'S ADMINISTRATION

Duke McCall's Administration of the Southern Baptist Seminary is the most confused in the history of the institution!

This fact is fully documented from Duke McCall's own writings and the writings of his administrators and faculty members. Read the proofs, documented and irrefutable, in Chapter 10 of

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There are lots of Lots in the church who have pitched their tents toward Sodom.

# "THE TITHE IS THE LORDS"

(Read Leviticus 27:30-34).

I do want to say I have really enjoyed the fellowship, for it has been of the very best. The straight preaching of the truth makes people who believe the truth rejoice, and those who do not believe the truth, will either have to come to the knowledge of the truth, or not enjoy this fellowship. I preach at Gracey, Ky., where I am pastor, that if they do not believe the truth, and stand for what the Bible teaches they had just as well move their membership, for we are not going to change.

Without any further preliminaries, you know my subject, "The Tithe Is The Lord's."

"Tithe is a great Bible doctrine, and I will not have any trouble, by the Word of God, establishing the fact that, 'The tithe is the Lord's,' to those who believe the Bible. In Gen. 1:1, 'In the beginning God created the Heaven and the earth.' God created them. They are His. In Col., chapter one, He made all things for Him (Jesus), not for us. We can only call them ours as a tenant or steward. We are entrusted with things that God has given us. We may be like the foolish man in Luke the 12th chapter. He stored up all his treasures on earth. Jesus said, 'So is he that layeth up treasures on earth, and is not rich toward God.'

Someone has said, 'Was this man lost?' I do not know, for that is not the lesson. Frankly, I say, a lost man cannot lay up treasures in Heaven. So we who are saved by the Grace of God, may be the ones who are acting the fool, by saying we have much goods, when it is God's. It belongs to Him.

Someone may say, 'How do you know the tithe (tenth) is the Lord's?' God said it was. Now who says it isn't? 'Those who deny God's Word.' It is not any trouble to teach saved people the truth of God's Word and tithe. If they will let the Holy Spirit lead them, they will tithe, for they believe God's Word.

The Tithe is holy. It is set aside. It is consecrated to the service of God. God set it aside that you cannot redeem it. If a man would change in any way that which is holy unto the Lord, both it and the change becomes holy. This should break up some covetousness in our day such as when people try to redeem, or borrow their tithe. It is easy to borrow but most of the time, the tithe is never paid back, as in some services we have those who want to rededicate their lives, but never repent of the past.

In Psalms 24:1, 'The earth is the Lord's, and the fulness there-

of; the world, and they that dwell therein.' You belong to God, and all you have.

In Haggai 2:8, 'The silver is mine, and the gold is mine, saith the Lord of hosts.' What is yours? Nothing, but what the Lord has entrusted to your care.

In I Chronicles 29:14, 'All things come of thee, and of thine own have we given thee.' When you pay the tithe, you haven't given a thing. It is God's to start with. When we hear someone bragging about paying the tithe, we know he has nothing to brag about, as he has only done his duty, although we don't want to get tithing on a debt level, or on the duty level. 'Tithing is a privilege,' when we can take that of the Lord's and give it unto Him. The tithe is the Lord's, not ours.

In Malachi 3:8-10, we read, 'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse . . . As God began dealing with His people in Mal. 3:7, He said, 'Return unto me.' So they were backslidden. So that is still true today to those who do not tithe. They did not want to admit they were, for they said, 'Wherein shall we return?' Human nature is still the same. In Jer. 8:6, when God's man was preaching on sin, they said, 'What have I done?' People today that rob God want to try to make you believe that they love Him. We still try to hide our sin.

Illustration: You have heard someone go to another and say: 'I want you to forgive me, if you have heard anything I have said about you. Of course, if you have not heard it, I'm not sorry.' He admits he has been talking about you, but if you haven't heard it, he will just keep it covered. As long we can keep our sins covered, we try to make ourselves believe we are all right. But WOE be to that preacher who preaches against sin.

But God said, 'Return unto me.' The people answered, 'Wherein shall we return?' God asked the question, 'Will a man rob God?' Think of this question to His people, after God has been so good to us. When we were going to Hell without hope, God in His mercy chose us, and saved us all by His own will and purpose. Then will a man rob God?

Illustration: It may be like the little boy in the first grade, when the teacher asked, 'How many in the class has thanks returned at the table in their home?' One little boy spoke up and said, 'Teacher, we don't have to have thanks

returned at my home, for my father works for what we get.' It may be that some of God's children feel that way concerning the Lord's tithe.

And they said, 'Wherein have we robbed Thee?' And God said, 'IN TITHES AND OFFERINGS.' Did God mean what He said? Of course He did. He also said in Malachi 3:6, 'I am the Lord, I change not . . . So the tithe is still the Lord's, and those who are not paying it are still robbing God.

We hear people say, 'I want to hear the Lord say, 'Well done, thou good and faithful servant.' Do you think a robber is faithful? God isn't going to change. If you are a robber now, you won't be counted faithful unless you change.

Sermon Preached At Thanksgiving Missionary Conference At Russell November, 1953.



ELTON WILSON  
Gracey, Kentucky

If a person should rob the bank here in Russell, Ky., would you say that he is an honest and faithful man? But someone will say, 'The money in the bank wasn't his.' Neither is the tithe yours. In Lev. 27:30, 'The tithe is the Lord's.' The tithe is no more yours than other people's money in the Russell bank.' We may rob all our lives, but the dime out of the dollar is still the Lord's.

In I Cor. 4:2 we read, 'It is required in stewards, that a man be found faithful.' We should be faithful to pay the tithe on whatever God blesses us with, whether it be little or much. 'So then every one shall give an account of himself to God.'—Rom. 14:12. Abraham paid the tithe and he is the father of us all who believe and walk in the steps of faith of faithful Abraham. (Rom. 4:16). And in the book of Hebrews the 7th chapter, Abraham paid a tithe. It also tells us of the Levitical priesthood who received the tithes, but in verse 8, the peak of the thought is brought to us: 'Here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.'

Yes, the Levitical priesthood did die, but I'm so thankful my High Priest (Jesus) receives them, of whom it is witnessed that he liveth. If you do not have a High Priest, you are lost and on your way to Hell; but if you have a High Priest, why don't you witness? HE'S ALIVE. Pay the tithe.

Some people say the tithe is too much, but if He gives us the dollar, surely we can return to Him a tenth. God promises to bless you with blessings that you will not have room enough to receive them, if you will just obey Him. Listen to God. We believe John 3:16 and 5:24 for it is God's promise. We have the same authority to believe His promises in regard to blessings if we pay the tithe.

Jesus said in John 16:13 that

the Spirit of truth will guide you into all truth. So the Spirit will lead you to pay the tithe. The reason why saved people don't tithe is that they rebel against God's Word and won't let the Holy Spirit lead them. So you are cursed with a curse, 'because ye have robbed me.'

Excuses for not tithing. We hear people say they don't know how to figure the tithe, but the same people figure everything else — taxes, interest, etc. Figuring the tithe is not a hard problem. The problem is being willing to pay it. We can make all kind of excuses for not doing or going where we don't want to go. When we want to do a thing, then we will put forth the effort, and the Bible teaches us how to figure the tithe. In Lev. 27:30, 'And all the tithe of the land whether of the seed of the land, or of the fruit of the tree is the Lord's: it is holy unto the Lord.' Just pay one-tenth of whatsoever the increase may be. Just remember, we may excuse ourselves, but God will not be mocked. The curse is on you.

Some tell us they don't tithe because it is the Law. Of course, it is the Law. It's God's Law. In Lev. 27:34, 'These are the commandments, which the Lord commanded Moses.' Do you feel that there is anything wrong with God's Law? Paul said in Romans, 'It is good.'

Some will say they don't tithe because they can't be sure they pay the tithe. But this, too, is only an excuse, for we can be sure. A man said to me one day, 'There's nobody that pays the tithe just to the penny.' I'd hate to be so cheap. (In fact, there might be times when they would have to cut a penny.) The Bible says, 'Tithes and offerings.' So just go ahead and give until you know you are sure.

Tithing is the best method that anyone can think of for the support of the Lord's work. It is the only equal plan. There can be no better thought of by man. If you can give a better and equal way, tell me and I will preach on that.

For example, two men go out to work all the week, and one of them makes \$50.00 and the other makes \$10.00. If the man who only makes \$10.00 tried equally as hard as the other, when he pays the Lord the \$1.00 tithe he is just as faithful, as when the other man puts in \$5.00 tithe. God doesn't judge according to amount, but faithfulness.

I know sinners who don't claim to be saved, but they pay the tithe, I suppose, from a business standpoint, and it should put some people to shame.

Men's testimonies who did tithe. John D. Rockefeller leaves this testimony that when he was a boy and worked his first week, he made \$1.50. He brought it home and laid it in his mother's lap. Then his mother said, 'John, I want you to give a tenth of this unto the Lord.' So he took a tenth of the week's earnings and paid it into the church. And this he testifies that if he had not paid the tithe on the first \$1.50 that he made, he would not have tithed of the first million that he made. He also said that parents should teach their children. If you don't tithe, you are teaching them wrong. Many, many testimonies could be given of men who paid the tithe, but when we had given them all, you might say that men can be wrong. But God, who created the heavens and earth, and all that in them is, has given you testimony that the tithe is His. God isn't wrong. Who would you want to tell you it is right? A lot of people want the preacher to tell lies. But if he preaches, 'Thus saith the Lord,' they will lie on you. And yet they will say, 'we believe God's Word.'

Tithing is a plain positive command of God. It is just as positively taught as salvation, yet ye hear some say, 'It is not plain enough for me,' but they believe in baptism and church member-

ship, etc., when tithing is just as plainly taught.

In I Tim. 6:17, 'Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.' You may build a fine house, and that is all right if you do it right. The Bible doesn't teach against you building and having a good home, and enjoying it, if you don't rob God to do it. Of course, if you are saved and have knowledge of the truth on tithing, you can't enjoy it and rob God. This is why people who do not tithe can't enjoy the preaching of the whole truth.

Jesus taught tithing. In Matt. 23:23, Jesus said to a self-righteous group of Scribes and Pharisees, who tried to act righteous, 'and have omitted the weightier matters of the law, judgment, mercy and faith.' They were paying the tithe, but were not saved. (Continued on page four)

## Jehovah's Witnesses

(Continued from page one)

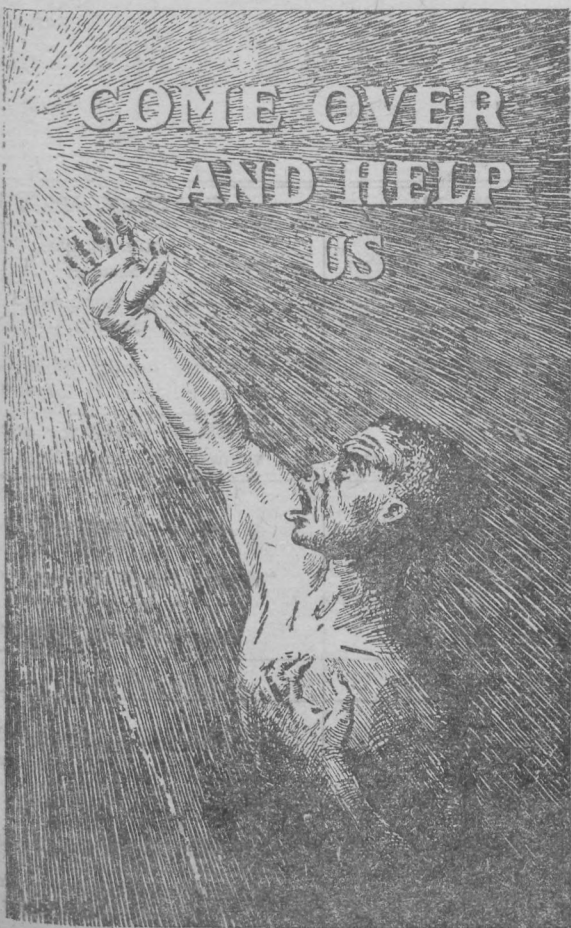
This is completely untrue. The leaders seemingly have raised this issue among their followers, deliberately to get them 'persecuted' as they call it, so as to give them a sort of martyr complex.

### "Witnessism" And The Bible

They take all sorts of liberties with the Bible, taking Scriptures out of their context, mistranslating it, and generally using it for their own furtherance. They have even gotten out a Jehovah's Witness edition of the Bible called, 'The New World Translation.' The followers of this sect read and interpret the Bible in the light of the 'literature.' They have to have the cult's 'key' in order to understand it.

### Samples Of Their Error

1. They deny the eternity of God. They make Christ to have been the angel Michael. The Bible presents Jesus Christ as the eternal Son. (See John 1:1-18).
  2. They annihilate Jesus Christ, teaching that the body of Jesus was 'dissolved in gases.' Contrary to this is Luke 24:39.
  3. They claim that Jesus has returned invisibly to this earth. But Jesus warned against that very teaching. (See Matt. 24:23, 27) (See also Acts 1:11; I Thess. 4:16 and Rev. 1:7).
  4. They teach a second chance for those who die sinful and unrepentant. This is to wicked, ungodly people a doctrine of great comfort, but it is a delusion, and it is without Scripture justification. The wicked rich man whom Jesus told about in Luke 16: did not anticipate another chance, and he was not promised one either. He was beyond that 'impassable gulf' that is never re-crossed.
  5. They deny that the wicked go into everlasting punishment, yet that is exactly what Jesus taught in Matt. 25:46.
  6. They teach that a certain select group from their sect will constitute the 144,000 of Rev. 14:1. (See also Rev. 7:4-8). But the Scriptures plainly tell us that this group shall be Jews, and moreover, tells us the names of their tribes.
  7. They deny the Trinity. Yet in Matt. 28:18-20 we are commanded to baptize in the name of the Trinity.
- The truth is this modern, intolerant sect, with their religion of hate, is just about 'haywire' concerning the whole Bible. Bro. A. C. Dixon fittingly said, concerning this sect, 'Its plan of salvation is a plan of damnation.' Speaking of just such groups, the Word of God says, 'from such turn away.'





## TRUSTING HIM WHO KNOWS

I do not know, I cannot see,  
What God's kind hand prepares for me,  
Nor can my glance pierce through the haze  
Which covers all my future ways;  
But yet I know that o'er it all  
Rules He who notes the sparrow's fall.

I know the hand that hath me fed,  
And through the year my feet hath led;  
I know the everlasting arm  
That hath upheld and kept from harm.  
I trust Him as my God and Guide,  
And know that He will still provide.

So, at the opening of the year,  
I banish care and doubt and fear,  
And, clasping His kind hand, assay  
To walk with God from day to day,  
Trusting in Him who hath me fed,  
Walking with Him who hath me led.

I know not where His hand shall lead,  
Through darkest wastes, o'er flowery mead;  
Mid tangled thicket set with thorn,  
Mid gloom or night or glow of morn;  
But still I know my Father's hand  
Will bring me to His goodly land.

### Tithing

(Continued from page three)

Jesus said that they should have attended to that, and then not to leave the **other undone** (tithing). Jesus paid the tithe. He kept the law. Are you following Him?

Preaching tithing in some churches is like it has been said of a colored preacher, when he was asked, "Why don't you never preach on chicken stealing?" Well, sir, he said, "It is like this, every time I preach on chicken stealing, it just brings a coolness over the service." (This is no joke.)

**How to get people to tithe.** It is not our business to make people to tithe, but to teach them to observe what God's Word teaches, and it teaches they should tithe. In Matthew 23:23, "Teaching them to observe **ALL THINGS** whatsoever I have commanded you." Our people need to have some convictions,

with enough of the love of God, to obey His commands. Those who tithe without having convictions of its truth, don't receive the real joy in paying it. Don't just pay the tithe because of law and duty, but because it is your privilege to give it unto Him, because you love Him. Tithing is a proof of your love. At least you love God more than mammon.

Someone says, "Oh, I love my church and my Lord." How much do you love them? We sing the old song, "Oh, How I Love Jesus." Do you love the Lord? If so, Jesus said, "If you love me, you WILL keep my commandments." Which do we love more, the LORD or MAMMON? If you don't tithe, I can tell you which you love better — Mammon. We just as well be honest. If a man loves God, he will act like it.

Now in closing. With all the authority of the Word of God in the Old Testament and also in I Cor. 9:13, "Even so." As the Levites who waited at the altar, and lived of the tithe of the other 12 tribes, "even so hath the Lord or-  
(Continued on page five)

## Cooperative Program Dishonors The Lord Jesus Christ

By RAYMOND A. WAUGH

In an earlier article I showed in an unmistakable fashion how the COOPERATIVE PROGRAM ENDANGERED THE AMERICAN GOVERNMENT. Despite irrefutable proofs, many who call themselves Baptists refused to believe documented facts. It is possible that our God may forgive such Baptists for their lack of interest in political matters. We have no specific Scriptures pertaining to the very matters handled in the interest of National pre-eminence.

But no Baptist will have any recourse in the present matter other than to choose God and His Christ or the devil and his servants. And once Baptists see the matter clearly they will turn to follow Jesus Christ more fully or they, as the swine, will return to their wallowing in the mire. For the one there will be great glory and great peace which the world cannot give, but for the other there can be only a fearful looking forward to judgment. God, according to His Holy Word, will not be mocked; certainly then mere mortals cannot raise a rebellious hand against Him without His Righteous and Holy Judgment falling.

Categorically I can say that at this very moment the Cooperative Program funds which are contributed by a credulous Baptist populace are in an increasing measure going to the support of men and causes which dishonor the very Son of God, Jesus Christ. Though this may come as a shock to some, the facts have been before the public for many months. There is, however, a spirit among Baptists which strives to keep them in wilful ignorance of truth. And because of the desire for complacency on the part of the multitudes, the truth will no more penetrate to them than it does to a credulous Roman Catholic populace who remain in superstitious subjection to a pseudo-spiritual leader.

But for those who have eyes to see, ears to hear, and hearts which will understand we have the facts which, set in parallel, prove beyond refutation that "The Cooperative Program Dishonors Jesus

Christ."

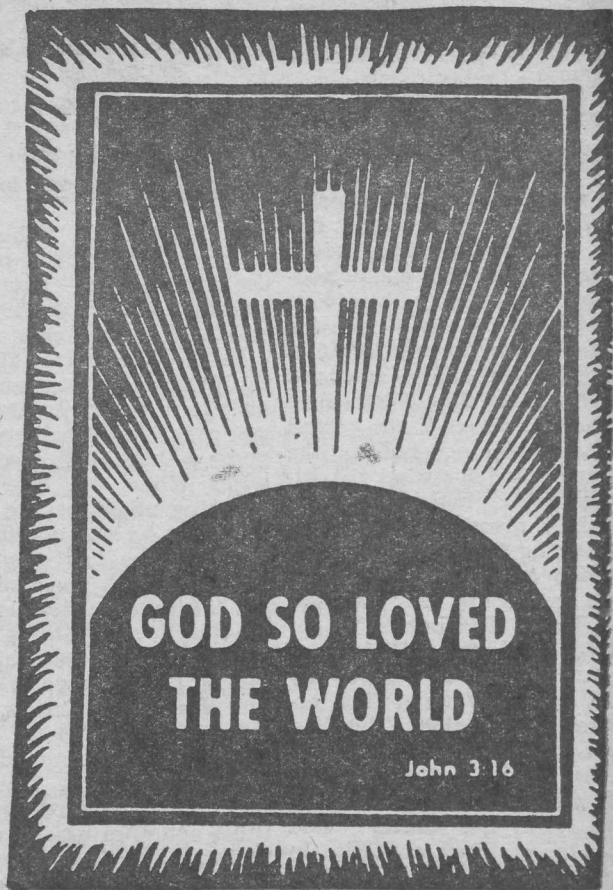
In God's Word, the Bible, we read that Jesus Christ is the Son of God, very God of very God. But Southern Baptists are supporting professors in the Southern Baptist Theological Seminary who teach from the books of men who believe Jesus was a bastard. I can hear a howl go up that this is not so but the howl is simply a continuation of generalities put forth by uninformed and unconcerned Southern Baptist pastors. For at this very moment in the Ethics Department of the Southern Baptist Theological Seminary, Guy H. Ranson is teaching from Emil Brunner's Divine Imperative. Emil Brunner, on page 356 of his Dogmatics II, clearly proclaims that he rejects the virgin birth of Jesus Christ with these words, "It should be clear from the tenor of these remarks that **our rejection of the virgin birth** has nothing to do with this view but comes from the very opposite angle."

Also at this very moment in the Philosophy Department of the Southern Baptist Theological Seminary, William Mueller is teaching from Nels F. S. Ferre's book **Faith and Reason**. While

Nels F. S. Ferre, on pages 191 and 193 of his **Christian Understanding of God**, proclaims his rejection of the virgin birth of Jesus Christ in these words, "Hence **Jesus must have been the child of a German soldier**," and, "The eternal Christ is never adopted in history nor is the human Jesus at any time made into a member of the Trinity."

Southern Baptists can yelp and scream about the facts not being so but the facts still remain. And the facts proclaim that Southern Baptists, through the Cooperative Program, are honoring men who honor men who dishonor Jesus Christ. Thus Southern Baptists are dishonoring Jesus Christ in their support of the Cooperative Program.

In God's Word we read that Jesus Christ is our mediator in a number of contexts; for example, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," also, "For there is one God, and one mediator between God and men, the man Christ Jesus," as well as, "And for this cause he is the mediator of the New Testament, that by means of death, for  
(Continued on page five)



THE BAPTIST EXAMINER

PAGE FOUR

APRIL 3, 1954

## Second Annual Tri-State Bible Conference

PROGRAM PRESENTED BY

TEMPLE BAPTIST CHURCH

AND

TRI-STATE BAPTIST BIBLE COLLEGE

APRIL 12TH THROUGH APRIL 15TH

Missionary

Premillennial

TIME	MONDAY, APRIL 12	TUESDAY, APRIL 13	WEDNESDAY, APRIL 14	THURSDAY, APRIL 15
9:30 A. M.		D. B. Eastep: "The Life Of Faith" Harry Hille: Sermon	R. P. Hallum: "The Work In Peru" Eugene Clark: Sermon	Louis Maples: Sermon To be announced Sermon
11:00 A. M.	Discussions	Baptist Faith Missions Harry Hille & H. H. Overbey	The Baptist Examiner John R. Gilpin & T. P. Simmons	Tri-State Baptist Bible College James H. Sims & Eugene Clark
12 Noon		Dinner served for guests by women of Temple Baptist Church	Dinner served for guests by women of Temple Baptist Church	Dinner served for guests by women of Temple Baptist Church
2:30 P. M.	Registration for Conference and assignment of guests to homes.	H. H. Overbey: "Vine And Branches" Wilbur Johnson: Sermon Preacher to be announced	Mercer Clementson: "Baptists And The Courts" Charles Souder: Sermon Tildon Garner: Sermon	Elton Wilson: Sermon Jim Weigant: "Why I Am A Baptist And Not A Presbyterian" Preacher to be announced
5:30 P. M.	Supper	Supper	Supper	Supper
7:30 P. M.	D. B. Eastep: "A New Testament Church"  Harvey Ayers: "The Cross"	D. B. Eastep: "The Scriptural Attitude Of A Church Towards Its Pastor"  H. H. Overbey: "Fallen And Elect Angels"	Jacob Gartenhaus: "Seven Reasons Why Christians Should Pray And Work For Israel's Salvation"  H. H. Overbey: "Self-Righteousness Exposed"	Examination and Ordination of Jim Weigant as Missionary  H. H. Overbey: "The Bride Of Christ"
9:30 P. M.				Farewell Fellowship Hour for all who attend



Many Christians are like the steam that dries up in summer and freezes up in winter.

## Cooperative Program

(Continued from page four)  
the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

But at this very moment Southern Baptists through the Cooperative Program are supporting The New Orleans Baptist Theological Seminary which keeps on its teaching staff in the New Testament Department a man by the name of Dr. Frank Stagg. Despite the multitude of statements in the New Testament and in the Old Testament which enunciate clear-

## READ YOUR BIBLE

- When Tempted, Read I Cor. 10: 13.
- When Afflicted, Read II Cor. 4: 17-18.
- When Troubled, Read Psalm 46:1.
- When Sick, Read Psalm 41:3.
- When In Health, Read Psalm 103:5.
- When Rich, Read Jer. 9:23-24.
- When Poor, Read Prov. 23:6.
- When Opposed, Read II Tim. 2: 24.
- When Forsaken, Read Deut. 31: 6.
- When Dying, Read Psalm 23:4.
- Under All Circumstances, Read Heb. 12:2. Read Isaiah 26:4.

ly the fact that Jesus Christ is the only mediator between God and men, Southern Baptists wilfully pay their tithes and offerings into the Cooperative Program which supports Dr. Frank Stagg. And Southern Baptists stand quietly aside while Dr. Frank Stagg blasphemes the very Lord of Glory by saying, "Strictly speaking, Christ is not our Mediator," and, "God in Christ is our Redeemer, our Saviour, and there is no Mediator." (Quote from wire of lecture in 1950-51).

Still the facts are clear that Southern Baptists dishonor Jesus Christ by their support of a Cooperative Program which sup-

ports men who blaspheme the Name of Jesus Christ.

In God's Word we read that Jesus Christ proclaimed the validity of the Scriptures but at this very hour Southern Baptists are supporting men who refuse to believe the truth of our Saviour's Words. Despite the fact that Jesus says, "If ye believe not (Moses) writings how shall ye believe my words," Eris C. Rust, professor in the Southern Baptist Theological Seminary, right as this moment, says in his lecture, "A preacher in a Scientific World," "The Biblical world-view must be corrected by the discoveries of modern science, and a rational critique of it should have complete freedom . . . The Biblical science is not ours, and it needs to be corrected by our more exact knowledge . . . We shall accept unreservedly the facts . . . of modern science." Further in the same lecture when dealing with the matter of creation of which Moses so explicitly wrote and which Jesus corroborated, Dr. Rust says, "The background of pagan myths-cosmologies and cosmogonies, from which undoubtedly the Hebrew mind drew some of its ideas, was in essence pantheistic . . ." Thus this professor rejects the Word of the Living God as being inspired as Paul says, "All Scripture is given by the in-breathing of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Southern Baptists have some very crucial decisions to make in these days and their decisions will align them on the side of the Lord of Glory or the devil from Hell! If they choose to continue contributing to the Cooperative Program they wilfully contribute to men who blaspheme the Name of Jesus Christ by calling, or inferring Him to be a bastard, or commending those who call Him a bastard. No man or woman who does this can call himself or herself a Baptist or a Christian in truth. And none of those who now bear the name Southern Baptist and yet continue to support wilfully, through the Cooperative Program, men or institutions who claim that Jesus is no mediator can profess to be a friend of Christ. And all who continue to

support an institution called the Cooperative Program which support institutions which keep on their teaching staffs men such as Eric C. Rust must classify themselves among the enemies of Christ Jesus if they are honest.

Obviously, then, to honor the Cooperative Program by supporting it is to dishonor Jesus Christ who is blasphemed by many of the men whom the Cooperative Program supports. All clear thinking men and women will be able to see that the Cooperative Program Dishonors Jesus Christ. But if there be those who are still unbelieving and credulous, I commend to your reading the 150 pages of THE MYTHICAL BOOK OF THE SOUTHERN BAPTIST SEMINARY. In it you will find more than 110 documented facts which Duke K. McCall and his 88 staff members, 172 other employees, and 1,406 students have not been able to refute in the three and one-half months which it has been off the press! In it you will find conclusive evidence that the Cooperative Program endangers America and desecrates the Holy Word of God, the Bible, as well as finding further irrefutable evidence that "The Cooperative Program Dishonors Jesus Christ."

## FOR IDLE CHRISTIANS

"In the Book of Judges 5:23, we find: 'Curse ye, Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to help the Lord, to the help of the Lord against the mighty.'"

Who commanded to curse Meroz? Answer: The angel of the Lord.

What had Meroz done? Nothing. Why, then, is Meroz cursed? Because she has done nothing.

What should Meroz have done? Come to the help of the Lord.

Could not the Lord, then, have succeeded without Meroz? The Lord did succeed without Meroz.

Then has the Lord met with a loss thereby? No, but Meroz has.

Is it right that a man should be blamed for having done nothing? Yes, when it was his duty to have done something.

## WHY WORRY?

Why worry? Are tomorrow's skies more blue  
If on our beds we restless roll and toss  
With burning sleepless eyes until the morn,  
Building bridges that we may never cross?

Does not the One who numbered every hair,  
And marks the little sparrow when it falls,  
Give ear to us in His own image made,  
As well as to the raven when it calls?

And does He love the lilies of the field  
That do not toil and neither do they spin  
More dearly than His helpless, storm-tossed child  
For whom He gave His life to save from sin?

Is He who weighs the mountains with His scales  
And measures in His hand the mighty deep,  
Who meted out the heavens with a span,  
Not able every trusting soul to keep?

Then why these weary hours of nameless dread  
That bring but shattered nerves and hoary hair,  
When He who rules the earth and restless seas,  
Bids us to cast on Him our every care?

## There Is A Reaping Time For Christians Too

By GEORGE MULLER

In the morning sow thy seed, and in the evening withhold not thine hand.

That is, "Use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth, and that a brief life—a very brief one as compared with Eternity; therefore make good use of it." Oh, the blessing that results from attending to this! On every occasion, under all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again, and again in prayer.

When the reaping time comes, and we find ourselves in glory, that child for whom we prayed will be found there! That aged cripple whom we met incidentally on the road, and to whom we spoke, will be in Heaven. That person in consumption whom we visited every day for a long time, and who gave little or no heed at all to what we had to say, will be found in glory, having at last laid to heart what we spoke so many times to him, and though we had no information about it, God blessed our word. Oh, the multitude of instances we shall find at last, when our work, labor, or service has, contrary to natural expectation, been blessed!

I was once standing here about 62 years ago, preaching the Word of Life, and after I had done I was cast down because my words seemed to me so cold, so dull, so lifeless. And not till three months after did I hear that through that very address abundant blessing had been brought to nineteen different persons.

And precisely thus we shall find it in our labour and service in the end. Often and often it appears to us that the many opportunities made use of have been lost. Yet it will be seen that all was owned of God, all put down in His book of remembrance; our labour, after all, was not in vain, and the reaping time has come.

But let us carefully see to it that when the reaping time comes there will be something to reap because we have been labouring. If there be no labour, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if when the harvest time comes there is no reaping as far as we are concerned. But as assuredly as there has been the crying mightily to God, as there has been the laying out of ourselves for God, most assuredly we shall reap.

"For thou knowest not whether shall prosper, either this or that." We are ignorant of what God is

about to do, because He does not tell us if at their particular time He will own our labour and service or not. Therefore, our business is at all times to seek to lay out ourselves for God, for, as I have stated before, we have but one life, and this one life is a brief life.

"Or whether they both shall be alike good."

God may bless, not merely at one time, but both times. In the morning the work may be commenced, in the evening the Holy Ghost may deepen it, and God may bring double blessing out of our poor, feeble service.

Oh, let us seek to attend to this precious exhortation!

## Tithing

(Continued from page four)  
dained." Or just like that, they that preach the gospel should live of the gospel. God has ordered it to be, Paul said, under the inspiration of the Spirit.

Those who hold responsible places in our churches should be tithers. No deacon who doesn't tithe is qualified for such office (I Tim. 3:8-12). No matter how good a man he is otherwise, he is not an example to others in the truth and will cause trouble if he doesn't tithe.

In Acts 6:3, when they were to pick out men in the responsible place in the church, the first thing the twelve disciples asked the church to do was "look ye out among you seven men of honest report."

Every Sunday School teacher in our Sunday schools should not only believe in tithing, but practice it, so they may be able to teach others also.

I am thankful that God has given me a little, that I may return unto Him the tenth. It brings a real joy in my heart to know I am obeying Him, and that He is pleased with my giving of that which belongs to Him. Then whatever the Lord lays on the heart of His servant to preach, even if it is tithing, I can enjoy it. I want to be faithful to pay that which belongs to God. If you doubt the tithe being the Lord's, just read Leviticus 27:30, or Mal. 3:8-9, and God will tell you again, "THE TITHE IS THE LORD'S."

Many do not want the Bible to be true because its teachings condemn their practices.

THE BAPTIST EXAMINER

PAGE FIVE

APRIL 3, 1954

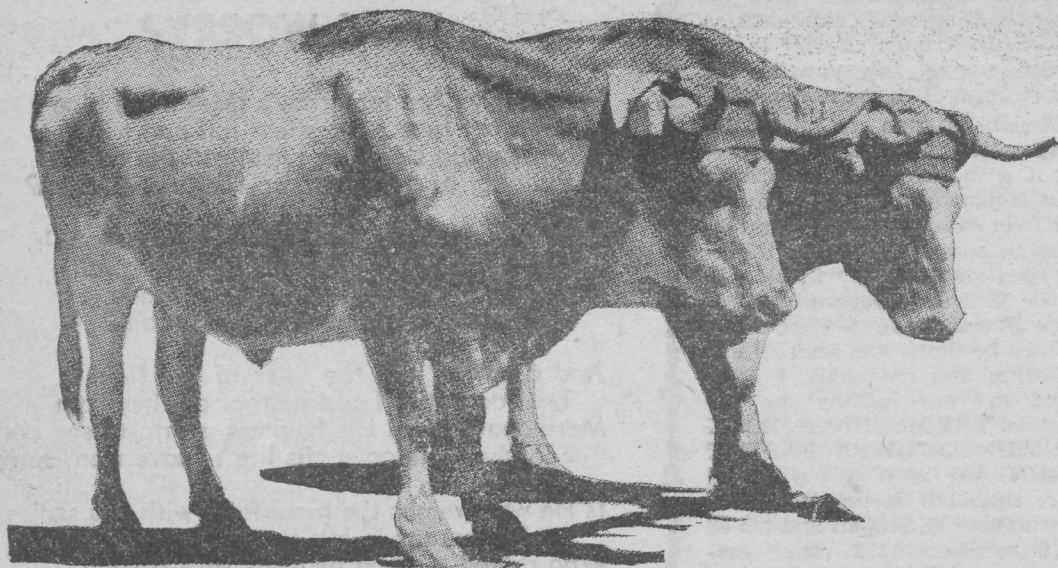
## THE RACE . . .



"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:1,2.



## THE YOKE . . .



"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Mt. 11:28-30.

### Unscriptural

(Continued from page one)  
preachers, they would be laboring in the fields for the salvation of souls. My Bible tells me that Christ Jesus is the Head of His churches.

Another reason that a New Testament Baptist church must reckon this system as unscriptural is because of the modernism that it supports. Part of your money is channeled into schools that carry the name of Baptist, but are far removed from what Baptists have or should be standing for. An example of this is Howard College in Birmingham, where I attended. A professor (Bro. Chapman) serving as head of the religion department denied the fundamentals of the Baptist faith which is Christian truth. On one occasion in my hearing he stated that there was no prophecy in the Old Testament. He said that Isaiah wrote only to the people of his time, and only concerning them. Therefore he denied that Isa. 53 has any reference to Christ, but only to Israel as a nation. When asked for an explanation as to why the New Testament writers quoted the Old Testament as being fulfilled in Christ and as prophetic, he stated that the writers took out of context these statements to support what they were teaching. According to this man Matthew was supporting his view of the virgin birth of Christ with Scripture that was taken out of context. Let me ask you, is this what Baptists have stood for? Such men as this are teaching the preachers that will be your pastors tomorrow. I had rather have a blacksmith that has never seen a school building, but who knew the Lord Jesus, to teach my child than one of these misinformed "know it alls." Also the Southern Baptist Seminary at Louisville, Ky., has a speaker whom they court that teaches that Christ was illegitimate and had a German soldier for a father. Beloved, this is where your money is going.

Another reason that this missionary program is unscriptural is that it takes the personal responsibility to missionary work from the people. This is a curse on Baptist people. Instead of the churches following the New Testament program: each church personally designating their funds to the support of the missionary, their money is put into the Southern Baptist Convention's "kitty" and the churches never know or are personally acquainted with the missionaries. You don't know what the missionary believes as to Christ, salvation, baptism, church membership, church policy, Lord's supper, and the Bible. Also, the conscience of the individual church member is satisfied with no burden for the lost. You cannot give people a burden for the lost and for missions unless they came in contact with missions. How can we say that

we believe the commission Christ gave to His church when we give to a system such as that described above?

This article has been sent out in love—love for the truth, and God's people, and the church that Jesus built. Therefore as a Bible teacher I am constrained of the Spirit to speak out in a loud voice against error. Make sure that you know what you are supporting with your money.

### South America

(Continued from page one)  
called the Queen of Heaven, and Redeemer of the world, the Mother of God. The Cross and the Blood are supplanted by priestly absolution and by purgatory. And their worship, what is it? One-third of it goes to the Virgin Mary. Another third of it goes to those bits of bread or biscuit which they think that the priest has made into the very person of Jesus Christ. There is no idolatry in all the world so awful, so blasphemous, as that worship of bits of bread. And the other third goes to images. The Holy Spirit is the image of a dove which the people kiss, together with images of saints, pictures and things of that kind. None of their worship goes to the God who made them and loves them, and who gave His Son to redeem them. I want you to have pity for these people, blinded and darkened, and shut out from the kingdom by a system that calls itself a Christian system."—The Neglected Continent.

Will you not pray the Lord of the harvest to thrust forth laborers into the Amazon Valley, Inland Brazil, Ecuador, Peru and Bolivia? Will you not put these on your daily prayer list and become a real intercessor for South America?

### The Virgin Birth

(Continued from page one)  
containing, like all the religions of the world, only a philosophy of life.

All four Gospels unite in asserting that Jesus was the Son of God as this could never have been said of any mere man. Mark tells us in the very first verse that He is the Son of God, and goes on to reveal Him in the second chapter as God forgiving sins. John tells us in the first chapter that He is both Son of God and Son of man, that he was ever with God, and was revealed in time to us by becoming incarnate. (Compare chapter 1, verses 1,14,18).

His title, the Son of God, is a declaration of His divine birth, which could not be more definite. In this very matter lay the issue between Him and the Jews in the fifth of John, often called the divinity chapter (5:18). Again in the sixth it is brought up—"And they said, Is not this Jesus the son of Joseph, whose father and mother we know? How it is then that he saith, I come down from

heaven?" (6:42).

Matthew is most explicit in his first chapter, and quotes Isaiah, and tells us that the word "Almah" in the Hebrew of Isaiah (7:14) in his day meant a virgin, and that Jesus was conceived by the virgin Mary of the Holy Spirit.

I read Luke's account with particular pleasure, perhaps because he was a physician, as well as because of the fact that his trained scientific mind shines all through his writings, both in the Gospel and in the Acts. Luke was a greater scientist, I opine, than some in our day, for he was broad-minded enough to examine into the alleged circumstances, and then if he found reason to accept them, to admit the facts, however much they might upset his preconceived notions.

Except in the first verses of the First Epistle of John, I do not suppose our language contains a more positive asseveration of established facts than we find in the first four verses of Luke's Gospel. Then at once, true scientist that he is, Luke does not hesitate to declare the circumstances of the angel visits to Zacharias and to Mary, and the miraculous events that followed. Turn to this introduction and mark every word which shows Luke is a competent witness.

The virgin birth upsets, as the coming of God to live on this earth ought to upset, all our preconceived notions. In this age of discovery it is folly to cry "impossible" because the thing proclaimed is new and outside our own limited experiences. Only a few years ago radium was declared "utterly impossible" by distinguished scientists, and yet the explanation—that the phenomena of radium are due to the breaking up and setting loose of enormous forces locked up in the "indivisible" atoms ("those foundation stones of the universe, unbroken and unworm," of Clerk Maxwell in 1875)—is now universally accepted, and "the indivisible atom" is not only divided, but found to be made up of many component parts.

The virgin birth is not, as some would have it, a mere question as to whether I, as a scientific man, may accept such a doctrine, because no similar phenomenon has come within the experience of the human race in any authenticated instance. Back of this much-discussed subject, inseparably connected with it, lies the fundamental question whether God, having made man, and seeing no other way of saving him, could become his Redeemer by taking man's nature upon Himself, in order as the champion and new head of our race to meet and overcome man's great adversary. It is in brief, after all, the question whether God is in the matter at all or not. Indifference to this great truth explains the present deadness of the Christian world and the lack of earnestness to propagate the gospel on all sides. For if God was not Christ reconciling the world unto Himself, what have I specifically to declare and to offer to men? He who denies the virgin birth

## Three Essential Needs Of Our Great Nation Today

A three-fold cord is not easily broken, and there is a three-fold cord which represents the essential need of our nation now if we are to be saved from the wreck which history has recorded concerning the decadent nations.

Every day, in every way, the decline of our beloved country from the standards set by our forefathers, is definitely recorded. Slowly but surely, we are going down grade. In the beginning, the descent was gradual, but now it is a regular toboggan slide. And, too, there is a hilarious indifference which compels the level-headed, liberty-loving, loyal Christian citizen to stand in wonder as to the ultimate result.

Can the tide be stayed? If so, how and when? If we are entering the portals of the period so faithfully portrayed in the Scriptures, as "the last days," there can be no final stemming of the tide, but we can do what we are commanded to do by the Word of God, and that which practical experience justifies.

What is the three-fold basic need in our land? First—Christian homes. When we speak of "the home" we are touching the main-spring, for if we are to have a Christian nation, we must start with a Christian home, where the father and mother, with Bible in hand, seek by precept and example to "bring up" a child in the way it should go" so that "when it is old it will not depart from it." The first ten years of a child's life largely determine its future character and citizenship. The largest factor in the proper training of a child is a definite determination upon the parents' part to use every possible means, in a loving, consistent, prayerful manner to inculcate the doctrines of the Gospel and win the child to a personal acceptance of Christ as Saviour and Lord.

History proves that such children form the bone and sinew of the church. A mother's loving of our Lord offhand commits the logical error of begging the question, for he assumes at the outset as impossible that which is to be proved.

The apostles apparently found overwhelming proof compelling them to believe that Christ was God before they knew accurately the circumstances of His birth in detail. Such proof also comes to us from the consistency of the narrative of Christ's life and works and death and resurrection and the results which constantly flow from these great historic facts.

It is impossible for Christ to be the Son of God in any real sense, such as He claimed for Himself, unless he was born of the virgin Mary.

If Jesus Christ was God incarnate, then we cannot doubt that He broke the power of the grave and rose from the dead for our justification. He met Satan, the arch enemy of our race, and utterly routed him; and now to all the lost sons of Adam's race who believe on Him and will commit their lives to Him, to them He offers free pardon and grace, victory over sin and death, and union with Himself through all the ages to come. What a glorious prospect, what a heritage is ours!

If I believe that Christ was the son of Joseph, then He cannot be to me Lord Jesus; and though He may be the most wonderful teacher the world has ever seen, I am yet in my sins, and I am yet struggling with the burning question, "How is it possible for me a sinner, ever to appear in the presence of an infinitely holy God and not be utterly consumed?"

There is an infinite difference between having Christ bear my sins, and bear them away into the unknown, and having them forever hanging as a burden around my own neck.

Every time, therefore, that I call Him Lord I mean by that, God, the Son of God, and I proclaim His virgin birth.

admonition, loving prayers and loving tears have often meant more to some of us than anything else. A home without a real Christian mother is nothing more than a boarding house, from which children are glad to graduate.

The second factor is the church, and here we face the same problem that we do in the home. Respect for the church demands that it be a joyful, holy place—not a dancing hall, not a picture show academy, not a Young People's Debating Society, not a Sunday "merry-go-round" — but a place where there is loving, reverent tender wooing and winning of the child to the Bible stories and the Bible storehouse of sweet, strong truths in such a way as to make the deepest possible impression upon the mind and heart.

Pity the pastor and the people of a church where there is no conscious, deep need of "putting things first!" An atmosphere of love and must be created which will be by the power of the Holy Spirit compel a love for Christ and His Word. Do not say that it cannot be done. It has been done, and is being done, and where it is being done, then take down the sign of "Church" and put up the sign "Amusement Center."

You can attend the service and "weekly" entertainments of such a place with the assurance that nothing will be said to offend the most fastidious tastes. "You can have a good time at every service. Bring your pocket book with you and make generous offerings, which we may glorify ourselves with."

The third element of importance is the school. Our public schools in this country were rightly founded and, in the early days, functioned in a way to promote the best interests of the nation. The Bible had its place. Doctrines were not taught, but pupils were taught to reverence and honor. The influence of the Bible inculcated loyalty to God, and to the flag and greatly aided in producing good citizens.

The Roman Catholic church is conscious of what it would mean to the children of their faith to have the Bible read in the schools (even though it was not expounded), confined the education of their children to their own parochial schools—which they had perfect right to do. Influences were afterwards set in motion which eventually eliminated the Bible from our public schools, our Romanist friends have outwitted us by retaining their own children, of early age, in their own schools, while the benefit of Bible reading in the public schools.

Thus the third strand in the cord has been weakened as an influence for good, and even children brought up in Christian homes have been weaned away from their church in God and have been taught that the Bible is not God's Word, but man's word and not trustworthy.

What can be done? Every true Christian home must put emphasis upon the importance of the Bible as the foundation of Christian character. Then they must insist that their church shall be a Bible church, and—where possible — both home and church must use their combined influence for a private Christian school where the Bible will have its proper place, and thus make the best possible provision for the education of their children. Then, too, they must be willing to sacrifice to this end. Roman Catholic parents pay the price for their parochial schools. Are not our children as much value to us as their children are to them?

If we are to accomplish anything in stemming the tide and meeting the need of our nation we must prayerfully consider this three-fold cord and act accordingly.

The trouble with a little sin is that it won't stay little.



## "An Exposition Of Ezekiel"

(Continued from page two)

a scientific description of the heavens. The man that was writing this article said that it was so far from the east to the west that it was beyond human comprehension. You know, light travels at a tremendous rate of speed, 185,000 miles per second, and yet, beloved, the man that was writing this article said that if there were a switchboard of a telephone exchange on the farthest star from this world, if you were to pick up the receiver here, it would be 10,000,000 years before the click would be heard yonder on the farthest star. That was the scientist's way of telling us how vast are the heavens and the expanse of what we call from east to west. I don't know how accurate that scientific statesman was. If I were to give a guess, I would say that the world is billions of miles bigger than his estimate. I know one thing, my God spans from the east to the west. He is a sovereign God. Brethren, we think of the nations of the earth as being something. He even goes so far as to say that all nations before Him are as nothing. If you were today to take the nations of this world and pile their glory and their magnificence together as one, and then compare it with God, the comparison would show that the nations would fade into insignificance before Almighty God. Down here in this world, beloved, we don't think much of a little grasshopper. He's a peculiar little fellow at best. When he starts to jump, he doesn't know whether he's going forwards or backwards. You can pick him up and let him sit on your hand for a few moments' time, and let him perspire a little bit of the salty sweat that's on your hand, and he'll just get so drunk that he will reel and wobble and fall from your hand. You pick him up and play with him, beloved, and all probability he'll spit tobacco juice on you while you're holding him in your hand. He's a contemptible little fellow. God gives the comparison that you and I are just like little grasshoppers here in this world. We don't know which way we're going. We're just reeling and tumbling. We don't know whether we're going to the right or to the left or backwards or forwards, and when we start, we don't know which way we're going, yet in the comparison, God sits on the circle of the earth. Oh, you can't read this Bible without realizing that the God we preach is one of absolute sovereignty. Why just turn through the book and read of His sovereignty. He's the God that overran the country of Egypt with frogs. He's the God that turned the rivers of Egypt into blood. He's the God that brought into the land of Egypt all the plagues whereby that country was virtually destroyed. He's the God, beloved, that took care of Daniel in the lion's den, who shut the lion's mouth and in which Daniel spent the entire night in safety as the lions walked about with their mouths shut and lay down with him and kept him company through the night, and yet they hurt him not. He's the God that told the ravens to bring food one day to the prophet Elijah and who sustained thought and famine in that land. He's the God who held back the natural instincts of those ravens so that they did not eat the food of themselves, but rather brought the food and laid it down at the feet of God's man. He's the God that one day saw a woman with a little bit of meal at the bottom of a barrel and a little bit of oil, who was baking her last bit of bread so that she and her son might eat and as she thought, but God told her to feed his prophet and that Word of God says that all through that famine, that the cruise of oil was not within that barrel. What does

Be looking for something more to do for Christ and you will keep receiving more from Christ.

it tell us? He's a God of absolute Sovereignty. He's the God that one day spoke to a woman whose son was about to be sold into slavery and He asked this woman as to what she had in her house of any value? When He was told that there was in that house, a little bit of oil, he told her to get all the vessels she had and to borrow from her neighbor. She was to pour the oil into these vessels. She got the oil and started pouring. She filled dozens of vessels and when she finished, there was as much oil in the original vessel when she finished as there was when she started. Brother, God is a God of absolute Sovereignty.

I turn to the New Testament and I find, my brother, that Jesus took water and turned it into wine. He's a God of Sovereignty. He's sovereign over water. He's sovereign over wine. He could speak and the deaf would hear, the lame would walk, the blind would see, the dead would come back to life. Brethren, the God of the Bible is a God of Sovereignty, and not such as we are. He's not a little above man. He's not just a little bit more than man. He's not just a little bit bigger than the biggest man. Brethren, the God that we preach to you, the God that you read about in this Bible, is a God that is absolutely Sovereign in every particular.

Listen to this Scripture: "The heart of the king is in the hand of God and he turneth it whithersoever he will."

—Prov. 21:1.

What does it say? The heart of the king in the hand of God is just like putty in the hand of a child. He turns it whithersoever he will. As He might turn the stream of water — as He might turn the channel that carries a large volume of water, so He can turn man's heart whithersoever He will. The man who lives next door to you may be inclined to be your friend or he may be inclined to be your enemy. It may be that that individual that lives next to you is one of your dearest of friends or it may be that he is one of the vilest of enemies, but back of it all is a Sovereign God. He can turn the hearts of men whithersoever He will. I don't know whether it blesses your heart or not, but it surely is a blessing to your poor pastor to know that we serve a God who is Sovereign, who is running this world, who controls everything in it and who is doing as it seemeth good to him. There are lots of things about this world that I don't understand, but brother, God is a Sovereign God. The poet says in a poem that was written during World War II:

"They cannot shell His temple,  
Nor dynamite His throne,  
They cannot bomb His city,  
Nor rob Him of His home."

They cannot take Him captive,  
Nor strike Him deaf and blind,  
Nor starve Him to surrender,  
Nor make Him change His mind."

They cannot cause Him panic,  
Nor cut off His supply,  
They cannot take His kingdom,  
Nor hurt Him with their lies."

Though all the world be shattered,  
His truth remains the same,  
His righteous laws still potent,  
And Father still his name."

Though we face war and struggle,  
And feel their goad and rod,  
We know above confusion,  
There will always be a God."

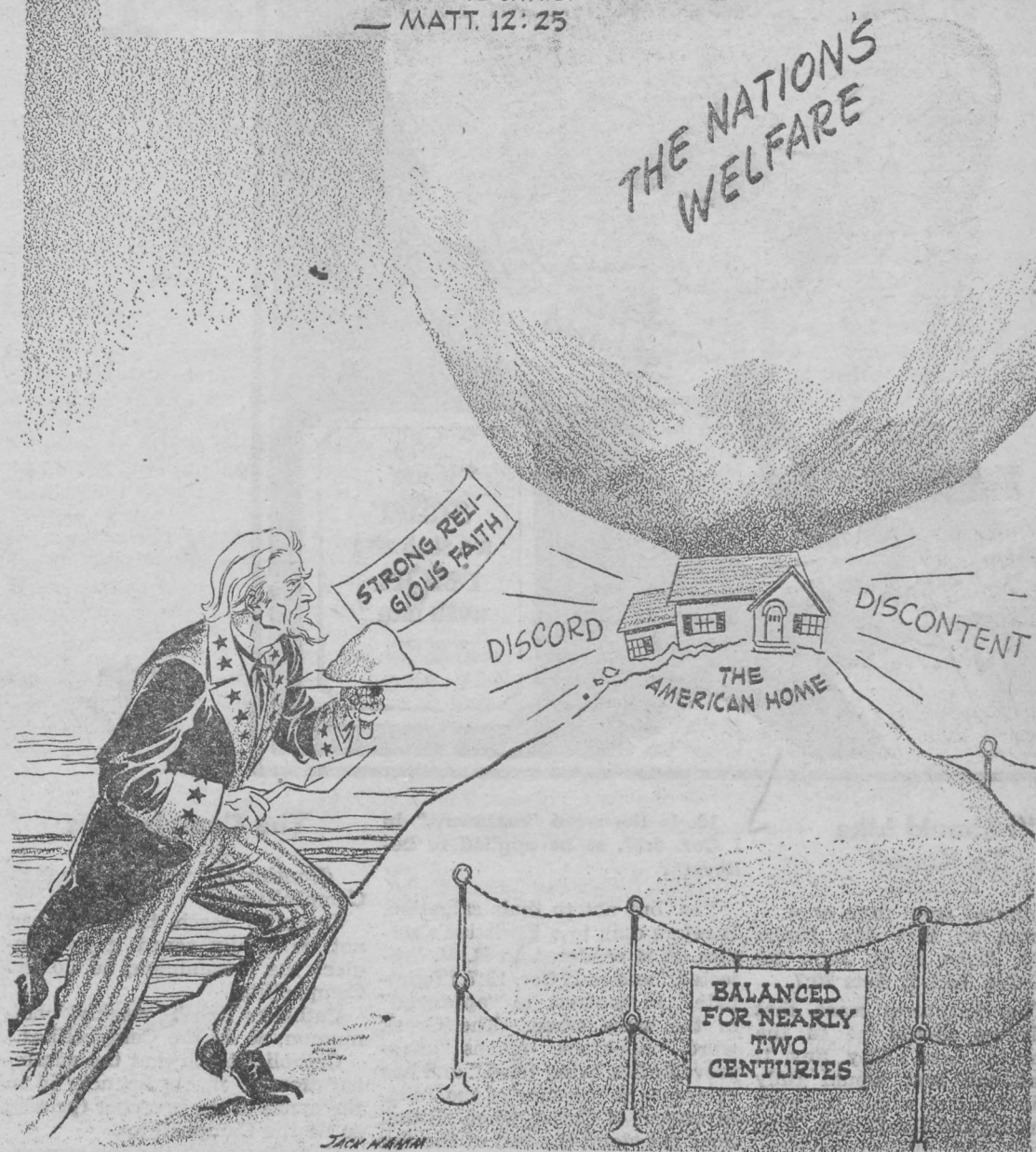
I tell you, brethren, He's a Sovereign being. The cherubim were on a plain with the seraphim, who were so holy that they burned in their own holiness. Yet, beloved, above the cherubim is the throne of God. Above man, above the angels, and above the arch-angel and above the cherubim and above the seraphim, and above all created beings, there is one being who is God, who is Sovereign, who is Almighty and who is omnipotent. How we bless His name today.

II

But there is a second lesson I

## PRECARIOUS PIVOT POINT

"EVERY... HOUSE DIVIDED AGAINST ITSELF SHALL NOT STAND" CHRIST  
— MATT. 12:25



want you to learn. I want you to notice this moving glory — the glory of God moving out of the city of Jerusalem. Notice the third and fourth verses.

"Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. Then the glory of the Lord went up from the cherub, and stood over the threshold of the house."

Now notice the eighteenth verse.

"Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims."

Then read Ezekiel 11:23:

"And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

Now, what does this tell us? God's glory leaves the city of Jerusalem.

Let's go back into the history of Israel. When the Jews came out of the land of Egypt and were going toward the land of Canaan, the Word of God tells us that there was a pillar of fire to guide them by night, and a pillar of cloud to guide them by day. You know, brethren, they had about the easiest time of anybody in all this world. They didn't have to worry about how far they were going in the day nor where they were going to camp. They didn't have to worry about road maps, nor compasses, nor ask for directions. All they had to do, beloved, was to look up into the skies and see that pillar of cloud and when it moved, they moved. When it stopped, they stopped. If it turned to the right or to the left, which ever way it turned, they turned, either to the right or to the left. When night came, that pillar of cloud turned into a pillar of fire so they could see by night the same as by day. I think, beloved, that God had them march sometimes for days without stopping. Sometimes, they'd only move a short distance, but the fact remained, that pillar of cloud in the sky by day, and that pillar of fire by night, was the guiding beacon — it was God's glory. It was symbolic of God's presence with the children of Israel.

Brethren, that which guided the Jews through all their wilderness wanderings and brought them eventually and ultimately after forty years wandering in the wilderness into the land of Canaan — that, beloved, which was symbolic of the presence of God, has settled in the temple of God at Jerusalem, but now, takes its departure. The third and fourth verses tell us that the glory of God was over the cherubim and then moved over to the threshold at the door of the house within, just about to leave the people and then, in the eighteenth verse, the implication is that the glory of God lingered and came back to rest again over the top of the cherubim and then, the eleventh chapter tells us how the glory of God bid goodbye forever to the Jewish nation until we find in the forty-third chapter that the glory of God comes back to dwell in the temple that shall be set up after the Lord Jesus Christ returns to this world again.

Now, what does it tell us, brethren? Just simply this, as a result of their sins, the glory of God departed from the Jews. God took His departure. God's presence is no longer to be felt. God's presence, beloved, is no longer to be had. He has taken His departure from the temple, from the Jewish people.

In the Book of Samuel, you'll find that one day, the children of Israel were in battle with the Philistines, and being hard-pressed and thinking they were going to lose the battle, they went home and got the ark which was symbolic of God's presence, and brought the ark into the battle. The Word of God tells us that when the ark was brought into battle that they shouted and rallied temporarily. The Philistines thought surely they themselves would lose. They thought surely the Jews were going to win because they had brought their God into the battle. But the Philistines, after a short moment of consternation, rallied themselves and the Word of God tells us that they completely defeated the children of Israel and captured the ark which was symbolic of God's presence. A messenger started home to bear the news of the

day's battle. When he came to Eli the priest, he told how the ark had been captured, and how the battle had gone contrary to the Jews. He told how Hophni and Phinehas were both slain in battle. When old Eli heard the story, the Word of God tells us that he fell over backwards and broke his neck. The messenger came on into the city. He retold his story. The ark which symbolized the presence of God had been captured, Hophni and Phinehas, Eli's sons, were both slain in battle, many of the children of Israel died in the battle, and he has one thing further now to tell of tragedy. Out there on the roadside, he had met Eli waiting for the news of the battle who had also died. When all this was told to a daughter-in-law of Eli, who was soon to give birth to a child, she went into labor and a child was born and in the birth of that child, she, herself died. The child lived, and in her dying moments, she named the child Ichabod, which meant the glory had departed.

Brethren, go back to the days of Ezekiel, to the tenth and eleventh chapters of the Book of Ezekiel, when the glory of God departed out of the city of Jerusalem to remain away from the Jews until the second coming of the Lord Jesus Christ, and write over the city of Jerusalem, Ichabod — the glory of God hath departed. Every time you see a Jew today, don't call him Ikke or Jakie. Don't call her Rachel or Rebecca, or Sarah, but rather, Ichabod, will be the spiritual name of all the descendants of Abraham until the glory of God comes back to rest on the city of Jerusalem when our Lord comes again. When you look at a Jew today, he certainly doesn't have God's glory resting upon him. You don't see anything of God within him. I say to you, frankly, beloved, the Jewish people are not concerned about the testimony of God today. They are

(Continued on page eight)

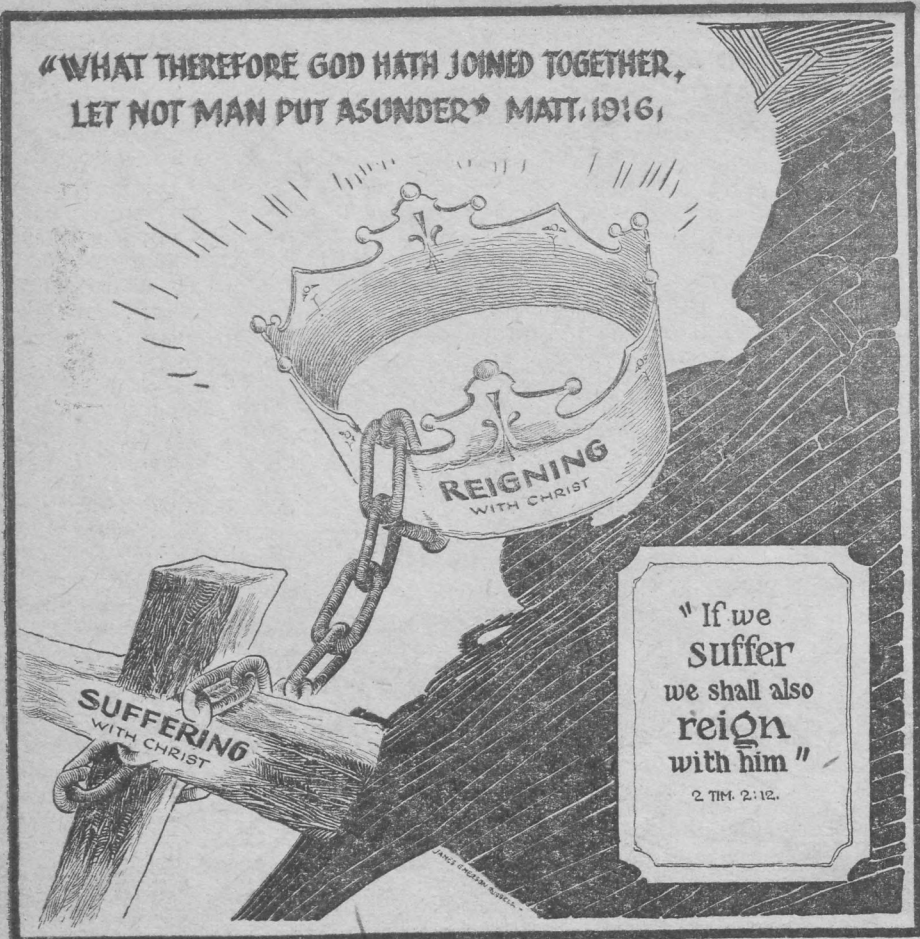
THE BAPTIST EXAMINER

PAGE SEVEN

APRIL 3, 1954



"WHAT THEREFORE GOD HATH JOINED TOGETHER,  
LET NOT MAN PUT ASUNDER" MATT. 19:16,



### "I Should Like To Know"

(Continued from page one)  
ciples met on that day. Psalm 118:22-24; Luke 24:36; John 20:19-29; I Cor. 16:1-3; Acts 20:7.

(4) The Scriptures teach that all believers should be in the Spirit on the Lord's Day. Rev. 1:10. That one text would fully revolutionize our whole methods of observing the Lord's day. If in the Spirit and yielded to Him, every believer would be in his place of worship every Lord's day, for worship and obedient service. That alone would kill all Sunday pleasures and Sunday sports and Sunday business; for if all God's children thus obeyed the Word and the Spirit, the power of the Holy Spirit would be so marked in the land, that all others would fear and tremble to desecrate the Lord's day.

These are some of the things the Scriptures say.

8. When a brother leads in prayer, is it necessary for him to close the prayer by saying: "In the name of the Lord Jesus Christ," or some such expression, since we are to pray to the Father in the Name of the Lord Jesus?

All prayer, whether public or private, should be in the Name of the Lord Jesus. In His Upper Room ministry, to the disciples, the Lord taught them to ask the Father in His Name (John 14 and 16). However, no rigid law is laid down as to when this petition is to be made. Whether at the beginning, in the middle or at the close. Let us beware of vain repetition. It is becoming, for the children, and acceptable to the Father, that we make our petitions in the Name of the Lord Jesus, who is upon the throne of Grace, as our Great High Priest.

9. What should be the Christian's attitude toward the newspaper, especially the comic section? Is it not more or less making provision for the flesh to peruse much found in the papers?

One may read the paper to the glory of God. We may read the paper in the light of the prophetic word of God. The business man reads it for markets, etc. The comics may become a snare and pander the flesh in its folly. One is often pained to see the newspaper taking a bigger place than the Bible in the life of the believer, especially the Sunday edition.

Our Lord made use of current events, in His preaching. (Luke 13:1-5). So may we in reaching sinners.

THE BAPTIST EXAMINER

PAGE EIGHT

APRIL 3, 1954

10. Is the word "castaway," in I Cor. 9:27, to be applied to believers?

Yes, but not to their salvation. It refers only to a Christian's service. It is rendered in R. V. "rejected," and in II Cor. 13:7, "reprobate," in contrast to "approved" in the same verse. The Greek word, "Adokipos," means "unapproved after being tried," and has reference to the time of the Judgment-seat of Christ, when all that does not stand the test of the fire (I Cor. 3:13) will be lost. But the believer himself, will be "saved," yet so as through fire."

### Christians and TV

(Continued from page one)

I think the Lord expects us to use every instrument for good and thereby He puts a heart, a conscience, and a brain within each of us, as well as the Holy Spirit to guide us. Because of this, I think it is very easily possible that you could enjoy television in your home. If there are certain programs which should prove a detriment to you, of course these should be cut off.

I notice that you say that your pastor says that these are worldly. I don't know who your pastor is. It is possible that he is much more spiritually minded than I, and it may be that he is right in his opinion concerning them. It may be that the Lord has condemned him for having such, and if so, it would certainly be a sin for him to own a television set.

If I were you I would pray definitely about the matter, and if you can afford it, I would buy the set. You will certainly get a great deal of joy from it, you will learn much that will be of help to you, and frankly, I doubt if there is but very little of it that would be of spiritual detriment to you. Let me suggest that you pray about the matter and follow the Lord's leading.

There is no doubt but what television is here to stay. Did you ever notice that the two witnesses spoken of in the book of Revelation, who are martyred for their ministry and who are not allowed burial—did you ever notice that the Scripture tells us that the nations of the world will see their dead bodies lying on the streets of Jerusalem for 3½ days? Cf. Rev. 11:9. This will not be possible apart from television, but with television the whole world will be able to observe them.

I trust that I have been of some little help to you in this respect, and I want you to know that I will be praying that God's blessings shall rest upon you as you face the future.

Yours most sincerely,  
John R. Gilpin

### The Campbellites

(Continued from page one)

Campbellites. Catholics teach that you can not be finally saved if you neglect the communion; so do the Campbellites.

Catholics teach weekly communion; so do the Campbellites.

Catholics teach that the administration of the ordinances is in the hands of the preacher (priest); so do the Campbellites.

Catholics teach the one-man reception of members (an autocracy); so do the Campbellites.

Catholics teach an universal visible church; so do the Campbellites.

Catholics teach the church is a monarchy; so do the Campbellites.

Catholics deny the work of the Holy Spirit in conversion; so do the Campbellites.

Catholics began the observance of Easter; Campbellites "ape" them there as in these other soul-destroying heresies.

The Catholic church was founded by a man; so was the Campbellite church.

The Catholic church puts forgiveness of sins in the hands of a preacher (priest); so does the Campbellite.

Catholic and Campbellites are very close akin on the plan of salvation; Baptist and Campbellites are as wide apart on how God saves lost sinners as the poles.

### "An Exposition Of Ezekiel"

(Continued from page seven)

not concerned about spiritual things. Whenever you see a Jew today, he's concerned about one thing only, stocks and bonds and houses and lands. He's not concerned about the Almighty God, but about the almighty dollar. Listen, there's a day coming when the Jews won't be merchants. There's a day coming when there won't be a single Jewish clothing store in any town in the world. There's a day coming when there won't be a single Jewish merchant found in the world. There's a day coming when there won't be one single Jew with his mind on money, but rather, every Jew in the world will be a missionary for the Lord Jesus Christ. We read:

"Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

—Zech. 8:23.

That hasn't come to pass. That won't come to pass until the glory of God has come back to dwell in

the temple of God in Jerusalem at the time of the second coming of the Lord Jesus Christ.

Brethren, we ought to learn some things this morning. You and I as individuals and as a church ought to learn from this today a lesson. If God has turned His back on His own people whom He called the apple of His eye, and who are His own chosen people from the days of Abraham, then shouldn't I, and shouldn't you be warned, lest God should turn His back on me and you today? Because of their sin, the glory of God departed. Don't you think it would be a good idea this morning just to stop today, just to take stock, and see where you stand in God's sight?

The glory of God departed from Jerusalem. Don't misunderstand me. I'm not saying that a man's going to lose his salvation, but I am saying that our fellowship with the Lord Jesus Christ can be definitely altered as a result of sin. There is nothing that will hurt your relationship. If you're a child of God, you'll be a child of God ten billion years from today, and not one thing will hurt your relationship, but my brother, my sister, your fellowship may be ruined as a result of sin. The glory of God took its departure from Jerusalem. We should learn this morning from this that we should be just a little more careful and a little more cautious as to how we live. Brethren, I wouldn't want to be an individual without the glory of God within my life. I wouldn't want to be pastor of a church when we couldn't feel God's presence within the services. I surely wouldn't want to face a service in the condition the Jews were in when God took His departure from them.

III

There's a third lesson I want to bring to you: that's the lesson of sinning and suffering. The second verse says:

"And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight."

If you would read the balance of the story, you'd find that he received the coals in his hands and he scattered them over the city, as a sign of destruction upon the city. Israel had sinned and now they were going to suffer. The city is to be destroyed. The Bible says, "Our God is a consuming fire." And when that handful of coals was scattered over the city, it was a sign that the God of destruction was about to begin His work.

I tell you, beloved, you can't sin without suffering. Israel had sinned throughout the entire history of the Northern Kingdom of the ten tribes. There is one continuous story of sin. Judah, the Southern Kingdom, wasn't much better, although there were a few periods of revival—periods, beloved, when they turned back to God as a result of some strong, courageous leader. But in the main, the story of Israel for years had been one of sin. Therefore, brethren, they had to suffer because of their sins. I say to you this morning, beloved, what is true then is just as true in this 20th Century. Twenty-five hundred years have passed by, but God is just the same, and sin is just the same. Brother, you'll suffer when you sin. You'll suffer in your conscience. Herod did. Oh, I can see him as he sat there upon his bench in the courtroom when the people in the crowd before him were talking about the miracle worker, who had risen in the land. Some of them said, "It must be Jeremiah, come back to life."

Others said, "It's more like Isaiah." Others said, "It's more like some of the rest of the prophets." Herod listened to what they had to say, and then he said, "I'll tell you who it is. It's John the Baptist come back to life." Why did he say it? Six months before, Herod had cut his head off because he had dared to point the accusing finger in his face to tell him that it wasn't lawful for

him to live as he was then living. As a result of John's fearlessness in preaching, Herod finally cut off John the Baptist's head. Now, Herod says concerning Jesus that He was John the Baptist come back to life. Why? As a result of his sin, he was suffering. His conscience was bothering him.

Look at Judas Iscariot who comes back and flings the money at the feet of the Sanhedrin with a metallic clank and goes out to hang himself. Why did he do it? It was because he had sinned and his conscience was bothering him when he said, "I have betrayed innocent blood." Brother, you can't sin without suffering.

You're going to suffer in your conscience, and you're going to suffer in your body. There's suffering, bodily suffering, as a result of sin. You always suffer in the court of physical retribution. Brother, when you break the laws of physical health, you're going to suffer in your body.

Oh, listen to me this morning, brother, sister, you can't sin without suffering. You'll suffer in your conscience, you'll suffer in your body, you'll suffer countless here in this world and then think of an eternity out yonder without God, suffering eternally without God.

There's an old poem I often think of, in this respect.

"Though the mills of God grind slowly,  
They grind exceedingly small,  
Though, with patience, He stands waiting,  
With exactness, grinds He all."

Though God may take His time and though the mills of God grind slowly, you just remember today, beloved, there's going to be suffering as a result of sin. Israel suffered. You and I will suffer today.

Lost sinner friend, that man that dies without Jesus and goes out into eternity will suffer throughout a never ending eternity. He is going to suffer because of his sin. Let me speak to that individual who is here this morning and knows not Jesus Christ as his Saviour. Let me speak to that man, that woman, whose never yet been saved, whose never yet been redeemed by the grace of God. Let me remind you this morning that you can't sin without suffering in this life, and without suffering in this life, and escape that suffering is by trusting in One who suffered in your behalf, the Lord Jesus Christ.

One of the incidents that was reported through the press this past week was the death of a doctor, who had died from polio, which had been contracted while ministering to a polio patient. I couldn't help but think when I read the article that that man had died from treating a patient that lived. As I thought of it, I thought of One of whom we speak and sing as the Great Physician, who came into this world and gave Himself that you and I might live, that we might have everlasting life in Him. Oh, might I please God this morning to show you that sin has to be suffered for. Either you suffer for it in Hell, or Jesus Christ has already suffered for it on the Cross to Calvary, but somebody's got to suffer for sin. Do you see it? Either go to Hell and suffer for it yourself, or trust Him who has already suffered your Hell on the Cross.

May God bless you!

### SERMON ON "THE NEW UNHOLY BIBLE"

We have on hand about 2000 copies of the editor's sermon, "The New Modern Unholy Bible," as it appeared in the November 7, 1953 issue of this paper.

This message has been reprinted three times within the past year at the request of our readers. Why not order 50 or 100 of these and sow your community down with them. It would be a good piece of missionary work to do so.

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