

The Baptist Examiner

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"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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"The Evils Of Adventism"

By ROY MASON
Tampa, Florida

Many people suppose that Seventh Day Adventism is a relatively sound system of doctrine—just a little bit off concerning the Sabbath. Such a notion is untrue for it greatly minimizes the error of this system. The truth is the Sabbath error is ABOUT THE LEAST OF ITS ERRORS. Let us ask then,

What Are Some Of The Errors Of Adventism?

1. Adventism had a wrong founder. That founder like Christian Science and Theosophy, was a hysterical neurotic woman. William Miller originated the first adventist group. He declared that the Lord would return in 1844.

When He did not return, he confessed his mistake. Mrs. White took up where he left off, and eventually outlined a whole system of doctrine. She had visions and revelations, which even some Adventist physicians (we have their names and statements) admitted were the products of her diseased mental condition.

2. Adventism makes the Devil to be the real sin-bearer and Saviour. The scapegoat type of the Old Testament—plainly the type of Christ, is made to typify Satan by the Adventists. Mrs. White says: ("The Great Controversy") "The scapegoat typified Satan the author of sin, upon whom the sins of the truly penitent will finally be placed." But contrary to this is the statement, "Who His own self, bare our sins in his own body upon the tree." (I Peter 2:24).

3. Adventism teaches that the Lord Jesus inherited a sinful, fallen nature. Lest this be denied, we quote from their writings. (Bible Readings For The Home Circle, page 115, 1915 edition) "In His humanity Christ partook of our sinful, fallen nature." In contrast with this read John 14:30 and I John 3:5.

4. Adventism teaches that the (Continued on page eight)

1. Explain Mt. 19:10-12.

In the preceding verses, Jesus had given stern warnings relative to the sin of divorce and remarriage. The tenth verse indicates that the disciples had gotten the impression from His words that it was wrong for anyone to marry. Jesus showed His audience that this assumption of theirs was not true and that the only person who should not marry was a eunuch.

Now an eunuch is a castrated male—definitely unfit for marriage. Jesus said that there were three classes of such. Some were born eunuchs, some were made eunuchs by men, and some had made themselves eunuchs that they might be more spiritual, and less carnal.

Jesus' words indicate that only a eunuch should not marry. If a Catholic priest comes under this classification, then his unnatural habit of celibacy is justified.

2. I belong to a Missionary Baptist Church which supports the cooperative program. I am a tither. A part of my tithes go to support this program. (1) If the program isn't right, then should I pay tithes there. (2) If not there, where should I pay them? (3) Should I remain a member where

I do not, and can not pay my tithes?

This is a good series of questions, and indicates a real Scriptural honesty on the part of the inquirer. First of all, let me insist that the cooperative program isn't right. There are too many rank poisonous heretics supported by it, such as those of the seminaries and the modernistic missionaries on the foreign fields. Read Bro. Waugh's article in the issue of April 3 on the evils of the program. Then too, there is entirely too much overhead on the part of the denomination, and a lot of money is wasted in its upkeep. I have charged that less than 10 percent of the funds actually get to the foreign fields. It is rather interesting that one of the editors of the SBC actually admitted that I was right in my contention.

In view of this fact then one should not put his tithes into the program. I certainly would not want to support with my money what I could not pray for, nor endorse. I prefer to advise all our readers to put their tithes through their local church if possible, but if one must support heresy and modernism to do so, he should (Continued on page eight)

The Duty Of Baptists To Teach Their Doctrine

By JOHN A. BROADUS

"Teaching them to observe all things whatsoever I have commanded you."—Matt. 23:20.

The things He had commanded include the internal and the external elements of Christian piety. Of the latter, they include ethical instruction and direction as to the conduct of Christian societies. These directions were afterward supplemented by the inspired apostles giving instructions as to the constitution and government of the Christian societies, or churches, and the characteristic ceremonies they were to observe. These matters pertaining to the Christian societies are certainly not so important as the internal and spiritual elements of piety or as ethical principles and precepts, but still they are important. We may be sure they are, from the fact that Christ and His apostles gave directions concerning them; and we can see why they must be important. It is impossible to maintain mental health if the body be abused or neglected, for bodily conditions react upon those

of the mind. And the externals of piety are the natural expression of its spiritual essence, which cannot be healthy if they are disregarded, exaggerated, or perverted. The tendency of human nature is usually not to neglect religious externals, but to exaggerate or pervert them. The New Testament gives us a very simple pattern in these respects—simple organization, simple government, simple ceremonies. But men early began to magnify their importance, and to change their character and application.

Early Judaizers And Their Successors

Did you ever consider what became of the Judaizers who gave Paul so much trouble? When we last observe them in the history, in connection with Paul's latest recorded visit to Jerusalem, they are really beaten, but still numerous and active. When, in the second century, we again get a clear view of the early Christians, the Judaizers seem reduced to a mere handful. But has the tendency really disappeared? Nay; it is beginning to strike through the Christianity of the day, and from that time onward a painfully large portion of Christendom has had only a Judaized Christianity. When men began to exaggerate the importance of externals, they would soon begin to change their character. Coming to believe that baptism brings re-

(Continued on page three)

What Will Happen When The Battle Of Armageddon Comes

By The Late
WM. L. PETTINGILL

The word "Armageddon" occurs but once in the Bible. In the 16th chapter of the Revelation, in a parenthetical passage between the 6th and 7th vials (verses 13-16), John writes that he "saw three unclean spirits like

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DID YOU FORGET?



What was your response to the editor's appeal in the last issue of this paper? It isn't too late to send us a love offering today, and it will never be too late to remember us in your prayers.

Regeneration By Water --A Doctrine Of Satan

By G. T. LANGLEY
De Quincey, Louisiana

To all my beloved brothers and sisters in Christ: Both to the members of The Hargrove Bible Baptist Church and also to all beloved Christians of other churches who want to know the truth.

In Matt. 7:15-23, the Lord warned us of false prophets. Please notice verse 15. Yes, they come looking like sheep, but they have the heart of wolves. Paul also warned us of these false teachers. Notice Acts 20:28-31. Peter warned us of those false teachers in II Pet. 2:1-22. John warned us and also warned about us receiving them in our homes and greeting as God's servants in II John 9-11; notice verse 11. Jude warned us of those false teachers in Jude 3-4. Now, beloved brothers and sisters, this must be very important. So please earnestly contend for the faith which was once delivered unto the saints.

But some may say how can I know them? That is easy, if you will read your Bible. There is one thing that stands out in every false teacher. They deny that the precious blood of my Lord is enough to cleanse us from all sin. They teach that baptism is essential to salvation.

About two weeks ago I met one of these false teachers. Well, I was sick that night and did not say very much. But I want you to

notice something that this Christ-denying teacher said. We will call him Mr. B. He said he was going to show me that I had to be baptized in order to have remission of sin. His main Scriptures were Mark 16:16; John 3:5; Acts 2:38; Acts 22:16; I Pet. 3:20,21. Let us look at these Scriptures one at a time.

1. Mark 16:16 does not say that baptism saves. It makes the statement that he who believes and is baptized shall be saved. But notice the rest of that verse, it says that he who believes not shall be damned. If this Scripture were taken alone it would seem to teach that salvation is conditioned on both faith and baptism. But this can not be true in the light of other plain Scriptures, and we must take it in the light of the whole Bible, both New and Old Testaments. Notice also John 3:36; John 5:24; Acts 10:43; Acts 16:30-31. Baptism is not mentioned in these plain Scriptures. Baptism in this verse can only mean that he who believes will show the genuineness of his faith by (Continued on page three)

THE PREMIUM IS ON GOD'S GRACE

Adam's fall caused a great wreck. But it did not wreck God's purpose or power. God knew, before He created Adam sinless and free-willed, that Adam would choose to sin, and God had made a glorious advance provision against that. God provided a way of lifting Adam higher, after the fall, than Adam was before the fall! The way of Christ: God's method of doing this is grace. And what God did for Adam through the latter's faith in God's Way of salvation, God does for every son of Adam who accepts that way. A Christian man, recently studying Peter's experience in preaching on the day of Pentecost when three thousand were converted, wrote to a friend, "When I thought and prayed on that passage, I am such a Peter myself — worse I have been, it seems to me than poor Peter ever was. Dear old Peter! I am so glad he rose higher than before he fell. Some hopes for those who, like myself, are 'the chief of sinners.'" Yes, that is the meaning of grace: higher than before he fell! "Where sin abounded, grace did abound more exceedingly" (Rom. 5:20). Then, says some one, that puts a premium on sin! No, God forbid; but it does put a premium on God's grace.—S. S. Times.

THESE WILL NOT SECURE SALVATION

1. Morality.
2. Baptism.
3. Communion.
4. Religious Feeling.
5. A lovely character.
6. Believing in a creed.
7. Membership in a church.
8. An active part in church work.
9. Outward observation of religious duties.
10. Faithful attendance on public worship.
11. Giving large amounts to the work of God.
12. An intellectual reception of Gospel truths.

The only thing that will secure salvation.

Faith in the Lord Jesus Christ as your Personal Saviour.

"Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"Whosoever shall call upon the name of the Lord shall be saved."—Rom. 10:13.

"Him that cometh unto me, I will in no wise cast out."—John 6:37.

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The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel eleven)

Over in France, ever so often the residents have to get a certificate of life, in order to prove that they are not dead. It sounds rather queer to us, doesn't it? To think that a citizen born in that country would have to go to the government to procure a certificate of life, that he might prove that's he's not dead, sounds rather strange.

Well, I wonder that if the Lord would demand such of you and me this morning, namely that we prove to the world that we're spiritually alive, I wonder if you'd be able to do it. I wonder if Christian people would be able to

prove to the world that they are spiritually alive. I remember Paul says:

"But she that liveth in pleasure is DEAD while she liveth."

—I Tim. 5:6.

Now, the person, beloved, who is just living for the pleasures of this world, Paul says would need a certificate of life to prove that he was not spiritually dead. Then I remember another verse about a church that thought it was alive, but was really dead.

"Thou hast a name that thou liveth, and art dead."

—Rev. 3:1.

Now, I'm wondering this morning as I face you who are gathered here in God's House—I'm won-

dering that if the Lord would demand of us to show a certificate of spiritual life to prove that we are not dead, spiritually—I'm just wondering, beloved, if you'd be able to produce such. Well, judging by your prayer life, would the world think that you were alive? Judging by your Bible studying and your Bible reading in private, would the world think that you were alive? Judging by your church attendance at all the services in God's House, and judging by your witnessing unto others with whom you come in contact from day to day, would the world think that you were alive? Judging by your benevo-

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"An Exposition Of Ezekiel"

(Continued from page one)

lence and generosity, not only when in the House of God but in behalf of those who are less fortunate in this world's goods than you, would the world think that you were alive? Well, brethren, concerning this series of messages on the Book of Ezekiel, I am preaching them for one purpose, primarily, to help you prove to the world that you are spiritually alive.

I

This eleventh chapter is a chapter wherein the writer, Ezekiel, directs his messages to the lying princes who are spoken of in the first two verses. After naming these princes in the first verse, then we read,

"Son of man, these are the men that devise mischief, and give wicked counsel in this city."

These verses would indicate the complete corruption of the city of Jerusalem, for even the princes the leaders were giving wicked counsel in the city. Already, we've noticed in a preceding chapter how the priests of God were worshipping detestable things and how people were bowing down before idols in a practice of idolatry, but now, beloved, we find in this present chapter how that even the leaders of the city are not only devising mischief, but are giving wicked counsel in the city.

There's many a sermon that's preached this morning that is nothing more, nothing less, and nothing short of wicked counsel. That individual that tells you that you can be saved by your works, or who declares that your works will help in the realm of salvation — that man, beloved, is giving wicked counsel. The man that tells you that you can be lost after you are saved is giving you nothing less than wicked counsel. I insist this morning that the man who tells you you can take your choice between sprinkling, pouring, or immersion, that the individual who does so is giving you wicked counsel. In other words, any individual who preaches one thing contrary to the teachings of this Bible is giving you wicked counsel.

There's nothing new about this. It's just as old as time itself. It was true in the days of Jeremiah, for we read:

"The prophets prophesy falsely, and the priests bear rule by their means; and my people LOVE TO HAVE IT SO; and what will ye do in the end thereof."—Jer. 5:31.

Can you imagine how in the days of Jeremiah, the priests and the prophets were lying when they preached, and the people, themselves, applauded them. They were glad to hear a lie. It was true also in the days of Isaiah, for we read:

"That this is a rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers, SEE NOT; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceptions."—Is. 30:9,10.

Can you imagine a man going



to the House of God and asking his preacher to preach to him smoothly and to demand of the man who is supposed to give to him the Word of God, that he give it to him in a mild manner? You'd think that anybody who'd want to go to the House of God would want to hear God's Word when he went there. Yet, in the days of Isaiah, the people were saying unto the prophets, "Give us a deceitful message. Don't give us the truth, but let us have a message of smoothness." I would rather imagine that it meant something like this, "We want to be religious, but we want to be religious and sin a little at the same time."

Now what was true in the days of Jeremiah and Isaiah was likewise true in the days of Ezekiel, for the princes of the city were giving wicked counsel unto the people of the city.

I'm persuaded to believe this morning that there is more wicked counsel preached on Sunday than there is true counsel from the Word of God. I may be mistaken in my assumption, but I do know that everything and anything that is preached that is contrary to the Word of God, is wicked counsel. I'm persuaded to believe that there's more preached that's contrary to the Bible than there is in accord with the Bible. That's true in a lot of Baptist pulpits as well as elsewhere. Some few days ago, a brother member of our church was telling me about attending services in a Baptist church not too far distant and how that the pastor said several good things along with some things that were not so good, and he made mention that this man who is strictly a convention man, that he was a good man even if he didn't preach fully the truth. I challenge that statement this morning. I challenge this morning if any man is a good man who doesn't preach fully the Word of God. It so happens that I had heard that same preacher in question on numerous occasions, and the last time that I heard him, was, as I often say, like eating tomatoes with rotten specks in them. You can imagine how enjoyable a salad would be that was made of tomatoes containing rotten specks. That man's message was just that enjoyable to listen to.

Brethren, in the Old Testament, men gave wicked counsel when they ought to have given the truth. Brethren, today, there's plenty of wicked counsel that goes out from the pulpits. May I remind you this morning as you and I face tomorrow and the tomorrows that are before us, we ought to be mighty sure that the truth we listen to is the truth of God's Word and not the wicked counsel of man.

II

As result of the wicked counsel, the people had a false confidence. The third verse says,

"It is not near; let us build houses: this city is the caldron, and we be the flesh."

As a result of this false preaching, the people developed a false security. They said, "Destruction isn't near. Just as flesh is safe in the caldron from the fire, so are we safe as long as we are here in the city." Accordingly, this people had a false security—a false confidence.

Brethren, this day there are multiplied thousands of church

members who have a false confidence. When they were babies, someone took them into a supposed house of the Lord and allowed them to be sprinkled and they became members of some religious organization thereby. Accordingly, many people have a false confidence, thinking that they are right with God because of this. Many a man also has made a false profession and because of this, he has been baptized with only a head knowledge, but without the workings of the Holy Spirit on the inside. I say to you this morning, beloved, there's many a man today who is a member of a church, who has a false confidence as to his spiritual estate just like this people in Ezekiel's day.

In Proverbs, we read,

"There is a way which SEEMETH right unto a man, but the end thereof are the ways of death."—Prov. 14:12.

Many a man thinks he's alright, but he isn't right. It's a terrible thing for a man to walk into a bathroom at night, without any light, and take from the medicine chest what he thinks is medicine for a headache, to swallow it in the dark, but to realize a few moments later that he has swallowed deadly poison. It's a terrible thing for a man to step into an open elevator shaft thinking that he's stepping into an elevator and fall ten stories to his death. It's a terrible thing for a man to step into an unsafe vessel thinking that he's stepping into a sea-worthy vessel. It's a terrible thing for a man to think that he's right with God when in reality, he's wrong and he isn't right with God. This people had a false confidence, a false hope, a false security. Let me ask you this morning, wherein is your hope — wherein is your security? Oh, might it please God this morning that every man in this house might be able to put his hand upon his bosom and say, "I know that my Redeemer liveth." May God grant unto you this morning as you go out this door that you might know that yours isn't a false confidence or a false hope.

III

As result of that wicked counsel which had begotten a false confidence on the part of the people, God gave to Ezekiel a commission, and the commission was that he was to preach against these that were giving a wicked counsel. The fourth verse says:

"Therefore prophesy against them, prophesy, O son of man."

Now, there are lots of folk who think that a preacher ought never to be against anything—that one ought to be for everything, and against nothing. In the early days of my ministry, a man took me off to one side in a very fatherly way and told me that a preacher should preach positively and never negatively—that he should always be for the right, but never against the wrong. Now, that sounded awful good to me as a younger preacher for him to say that we should tell the people that they should be modest, but never tell them that they shouldn't dance. He said I ought to tell people to always be sober, but never tell them that they shouldn't be drunken. I say, beloved, it sounded good to me as a young preacher, but there was only one thing wrong with that advice, and that was that it

shouldn't have been placed in the ears of a young preacher, but in Hell itself. Listen:

"See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."—Jer. 1:10.

Before one gets to the building and to the planting, there must first be a pulling out, a rooting out, a destroying, a throwing down. Paul said,

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

—Acts 13:10.

The Apostle Paul believed in preaching against, as well as preaching for, and he even gave young Timothy advice in that respect. He said:

"Them that sin rebuke before all, that others also may fear." —I Tim. 5:20.

I say, beloved, that's the message you find throughout all the Bible. Suppose we turn back and read it in the Book of Isaiah.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."—Is. 58:1.

That doesn't sound like a preacher is to be a nice, goody-goody sort of fellow who never comes out openly against anything that's wrong, but rather as Ezekiel had a commission to preach against the wicked counsel out of which grew the false confidence of the people, so, beloved, God would rather have any preacher today, or any Christian for that matter, to likewise preach against the things that are wrong. Don't tell me this morning that I am to see or to hear any man give instruction contrary to this Word of God, and that I'm to close my eyes and seal my lips and say nothing contrary to what he has said. Don't tell me this morning that I'm supposed to sit by and fold my hands and not say a thing when I hear someone being instructed in falsehood and say, "Well, I hope he comes to find out what's right." Nay, beloved, Ezekiel was to prophesy against the wicked counsel that had been given. God's man today ought to cry out, and to shout out, and to preach against the things that are wrong today.

IV

And there was a reason why he was to do this, for in the fifth verse God says,

"I KNOW the things that come into your mind, every one of them."

Brethren, God knew about that wicked counsel those lying princes were delivering. God knew about the false confidence the people had. God knew everything that was in the minds of the people. I'd remind you that we serve a God who knows every thought of the hearts of every one of us who are here this morning. Listen:

"And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I KNOW their imagination which they go about, even now, before I have brought them into the land which I swore."—Deut. 31:21.

God declares that He knows our imaginations. Well, turn to John's Gospel,

"But Jesus did not commit himself unto them, because he KNEW all men."—John 2:24.

The Lord Jesus Christ knew what was in their hearts. Now, sometimes, beloved, you can put on a bold front and actually hide what you feel in your heart, but brethren, though you can hide it from man, you can't hide it from God. God knows what's in your heart. Sometimes, folk put on an outward face to the preacher, and let it appear that perhaps they are his friends, but if the preacher could see the heart of that individual, he'd know that it'd be safer to trust Judas Iscariot or Benedict Arnold, than some of his supposed friends.

Now, I've learned that by experience. Many a young preacher faces a congregation and thinks that everyone out in front of him is his friend, and is to be trusted. Because an individual speaks jovially or even kindly as result of a sermon, many a preacher is deceived thereby. Let me tell you something, beloved, a preacher can't see what's in a man's heart, but God knows. Listen again:

"And they prayed, and said, Thou, Lord, which KNOWEST the hearts of all men."

—Acts 1:24.

There isn't anything hidden from Him. Turn to Hebrews:

"Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do."—Heb. 4:13.

Beloved, a man may hide from somebody else. Sometimes an individual may be able to hide his devilishness from his pastor.

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Cooperative Program Dishonors Christ

The Southern Baptist Theological Seminary which is supported by Cooperative Funds commends a professor who says concerning Jesus' cursing the fig tree and His sending the evil spirits into the hogs and the hogs into the sea,

"besides the stories being contrary to Christian principles, there are a number of things about that which lead me to believe that they never happened as they are given."

Again the Seminary commends a text-book author who claims, "The God of the Apocalypse (Revelation) can hardly be recognized as the Father of our Lord Jesus Christ." And a special lecturer states, "Hence Jesus must have been the child of a German soldier."

Thus, Southern Baptists who support the Program join hands with Duke McCall and his boys to dishonor Jesus Christ.

THE MYTHICAL BOOK OF THE SOUTHERN BAPTIST SEMINARY

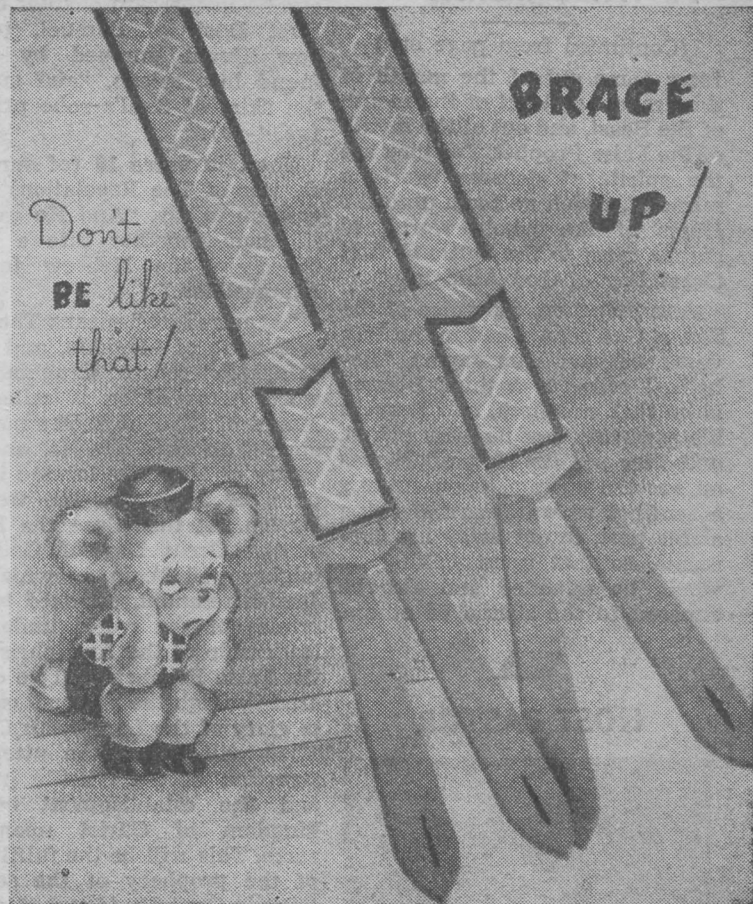
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CHIN UP ...



"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:18.

wolves.

May God add His blessing to this article and use it for His glory.

If I have helped you, give God the glory, and give me the encouragement.

Duty Of Baptists

(Continued from page one) generation and is indispensable to salvation, they would of course wish to baptize as early in life as possible, and to make baptism practicable for the sick and the dying. Beginning to fancy that the bread and wine really became the glorified body and blood of the ascended Saviour, they not un-naturally took to withholding the cup from the laity, lest their awkward handling should spill some drops of the sacred fluid, which would have been profanation. And, in addition to these tendencies, the institutions of imperial Rome and the Roman genius for centralized government led the Christians to think it necessary that their societies should have a stronger government.

The Baptists Opposed To Judaizing Influences

In opposition to all this, Baptists insist on holding to the primitive constitution, government, and ceremonies of the Christian societies, or churches; and this on the principle of recognizing no religious authority but the Scriptures themselves, and of strictly observing all that the Saviour has commanded. Now, the Saviour says in our text that we must teach them to observe all things whatsoever he commanded. These commandments include the matters just mentioned, concerning which the people who allow themselves to be called Baptists differ widely from large portions of the Christian world, and are persuaded that their own views are more scrip-

tural, more in accordance with the Saviour's commands. They must therefore feel themselves required to teach these things as well as others. Hence, the text lays upon us the duty of which I have been requested to speak—the duty of Baptists to teach their distinctive views.

Distinctive Views Of Baptist Churches

It may be well to state briefly what I understand to be the leading distinctive views of the Baptist churches. The fact that certain of these are more or less shared by others will be remarked upon afterward.

(1) We hold that the Bible alone is a religious authority; and in regard to Christian institutions the direct authority is of course the New Testament.

(2) We hold that a Baptist Church ought to consist only of persons making a credible profession of conversion, of faith in Christ. These may include children, even comparatively young children, for God be thanked that these do often give credible evidence of faith in Christ! But in the very nature of the case they cannot include infants. The notion that infants may be church-members because their parents are seems to us utterly alien to the genius of Christianity, not only unsupported by the New Testament, but in conflict with its essential principles; and we are not surprised to observe that our Christian brethren among whom that theory obtains are unable to carry it out consistently—unable to decide in what sense the so-called "children of the church" are really members of the church and subject to its discipline. The other notion, that infants may be church-members be-

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Regeneration By Water

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being obedient to the Lord's command.

2. John 3:5. Water in the verse cannot refer to baptism because the Lord was talking about a birth, and baptism is a figure of death and not a birth. (I Peter 3:21; Rom. 6:3-5). But some may say, "what is the meaning of the word water in John 3:5?" It is a figure of the Word of God. Please notice the following Scriptures: Rom. 10:14-17, especially verse 17; Titus 3:5; James 1:18. Now notice Peter is very plain, I Pet. 1:23. Notice in Eph. 5:25-26, especially verse 26. The Word is likened to water in its cleansing power. Thus we have in John 3:5 an allusion (reference) to both the agent (the Holy Spirit) and the instrument (the Word) in the New Birth.

3. Now we come to Mr. B's stronghold (fortress): He has even gone to Greek scholars to try to prove his false doctrine, but that did not help any. I am not a Greek scholar, but I thank God for knowledge and the Holy Spirit in whom I can understand His plain plan for salvation. Those Greek scholars only said that the "for" in Matt. 26:28 and Acts 2:38 was translated from the same Greek word, (eis). Now, no one said that it was not translated from the same Greek word. I know that I didn't say it.

But let us look at Acts 2:38. If you will please notice the question asked in the preceding verse (37) is not the restricted: (What must I do to be saved? Acts 16:30). But it is the broad "What shall we do?" It is not strange that we have here a broader answer than in Acts 16:31. Now notice repentance is placed before baptism—repentance is a complete change of mind based on a new disposition that has been implanted by the Holy Spirit. So when a person repents toward God and believes on the Lord Jesus as his or her Saviour, he is already saved and does not need to be baptized in order to be saved. Repentance and faith are inseparable as shown by the fact that some times one, and sometimes the other, is mentioned alone as the means of salvation. When one believes, he is already a child of God. See I John 5:1. If the word "for" in Acts 2:38 is taken as the correct English translation of the Greek preposition (eis), then we turn to Luke 5:12-14 for an illustration. Here is a man already cleansed of leprosy and he is commanded to "show thy self to the priest and offer 'for' thy cleansing as Moses commanded for a testimony unto them." Now this man offered sacrifice 'for' a cleansing he had received. Then, in like manner, we are baptized 'for' the remission of sins already received.

If 'unto' is regarded as the proper translation in Acts 2:38, as some of Mr. B's Greek scholars has said, then I point you to an excellent illustration in Matt. 3:11. John speaks of his baptism as 'unto' repentance. Now this cannot mean that John baptized his people in order that they might repent. Baptism has nothing in it that can produce repentance and it does not have anything in it to produce remission of sins. We could give lots more Scripture to prove our point, but I think this is enough for any open mind. So we will pass on by saying that we are baptized because we are saved, not in order to be saved. In studying Acts 2:38 it is well to keep in mind

that Peter was speaking to Jews who knew the language of symbolism.

4. Acts 22:16 does not say that baptism washes away sin. But I John 1:7 and Rev. 1:5 says that the blood of Jesus washes away sins. Now, compare the last nine words in Acts 22:16 with Rom. 10:9-13, especially verse 13.

5. Now, notice I Peter 3:20-21. In this passage Peter says that Baptism saves us only in the sense that the water of the flood saved Noah and his family. Notice that the flood did not put Noah and his family in the Ark. They were in the Ark, shut in by God Himself, seven days before the water came. See Gen. 7:7-10, 16. During these seven days they were just as safe as they were at any later time. The coming of the water did not make any contribution to their actual salvation, but it did bear up the Ark on its bosom and thus show forth their salvation. So also does baptism manifest the salvation that we already have. It is a figure of that which saves us. Notice Rom. 4:25. Christ was put to death for our sins and He was raised for our justification. Baptism is a figure of Christ's death and resurrection. See Rom. 6:45.

Now, beloved, we have examined some of Mr. B's main Scriptures and there is not one passage that will teach that baptism is a part of our salvation. It just doesn't teach it in the light of the whole Bible. It doesn't teach it in the light of the New Testament.

Now here are some of the reasons WHY BAPTISM CANNOT BE ESSENTIAL TO SALVATION, because:

1. Salvation is by grace through faith and is not of works, Eph. 2:8-9.

2. God has only one plan to save a person. He will save the last person that will be saved just as He saved the first person that was saved. God does not change.

3. If baptism, or any other works of man, has anything to do with the saving of a person, then Christ did not completely save anyone, because we do not have any record where He baptized anyone.

4. If baptism is essential to salvation, then Paul thanked God that he did not administer to those Corinthians that which was essential to their salvation. I don't believe Paul would say such a thing. I Cor. 1:14.

5. If baptism is essential to salvation, then Christ must have made a false statement when He told the thief that "today shalt thou be with Me in Paradise." Luke 23:43. This cannot be true because God cannot lie and Jesus was God in the flesh.

6. If baptism is essential to salvation, then all who are not baptized are lost. Then all who lived before John came baptizing in Judea, died in their sins if baptism is essential to remission of sins.

7. If baptism is essential to salvation all the little babies and children are lost who die without it.

Now, beloved, I think I have made it very plain that baptism is not essential to save the soul of man. But I know Mr. B. and his kind will not accept the truth. Nevertheless I have given you Scripture for everything I have said.

I know that some of my brothers and sisters will say there is no use in writing an article like this. I have Scripture to back me up.

Notice Acts 15:1-35, especially verse 23, they wrote letters. Yes, they wrote letters—why? Verse I tells us, "Certain men came from Judea and taught the brethren and said except ye be circumcised after the manner of Moses, ye cannot be saved." Well, that is just what Mr. B. and his crowd are teaching around here—only they don't say "except you be circumcised you can't be saved;" but they say "EXCEPT YOU BE baptized you cannot be saved." Yes, they are all alike. They all deny blood redemption. They say that Christ's blood is not enough for remission of sin, it has to have help of water.

But I thank God for the precious blood that cleansed me from all sin, and I can give all the credit to my Lord for my salvation.

Here are some things that Mr. B. said when I talked to him:

1. That water baptism is where a person comes in contact with the blood of Christ. Well, I can't find any Bible to base such a statement on. So I pass it up by saying that it is false.

2. Christians of today do not have the baptism of the Holy Spirit and that I Cor. 12:13 is speaking of water baptism. Well, the Bible says spirit and not water. So I will accept what the Bible says. Mr. B. does not seem to know that on the day of Pentecost, Christ baptized His church with the Holy Spirit, and that every member of that body was included in that baptism. He can't understand this because God says it takes a spiritual mind to understand spiritual things. See I Cor. 2:14.

3. Noah and his family were saved by water in the sense; that the water carried the Ark to a place of refuge on the mountain Ararat. I do not find in the Bible any place where that mountain is said to be a place of refuge. But we know that the Ark was a place of refuge to Noah and his family. So also is Christ a refuge to all who have been baptized in Him by that one Spirit (not water). I Cor. 12:13.

Well, some will say, "What can I do with those false teachers when they come to my home?"

Beloved, you had better do what God says do. Read very carefully once more II John 1:9-11, and do just what it says in the tenth verse. If you don't do what verse ten says, God says in verse eleven that you will be a partaker (partner) of his evil deeds. Now, beloved, I do not intend to have any more meetings with Mr. B. and his crowd in my home or any other place. But why NOT meet with them? Because God says NOT. Read Matt. 7:6; Titus 3:9-11, notice 10 to 11.

Yes, beloved, if you keep fooling with a skunk you will get to where you smell just like a skunk.

Do not have anything to do with a bloodless religion. I may never get to preach very much any more because I am plain, but I hate sin and I hate any doctrine that belittles the blood of my precious Lord. I love them just the same. I will continue to preach the Word as long as my Lord wants me to preach and then I will go home to meet my blessed Lord who loves me and washed me from my sins in His own blood (not water).

I hope that some young servant of Christ will read this and preach it.

We are living in the last days. This old world is full of false teachers. Beware, God says, they come to you in sheep's clothing, but inwardly they are ravening



MISSIONARY CONFERENCE - TEMPLE BAPTIST CHURCH

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Armageddon

(Continued from page one)

frogs come out of the mouth of the dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. For they are the spirits of demons, working miracles, which go forth unto the Kings of the whole world, to gather them to the battle of that Great Day of God Almighty."

And just then, the voice of the Son of God comes, and in the 15th verse we hear Him saying, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." It was an eastern custom, upon finding a sentinel or watchman sleeping at his post, to cut away his garments, so that upon waking he would be ashamed and also be exposed to the shame of others.



HOST PASTOR



ELD. JAMES SIMS

As pastor of the Temple Baptist Church, and president of the Tri-State Baptist Bible College, Bro. Sims extends a most cordial invitation to all the readers of this paper, to attend the Missionary Conference in Evansville, Ind., on April 12-15. The slogan today is, "On To Evansville."

THE BAPTIST EXAMINER

PAGE FOUR

APRIL 10, 1954

You may remember the story recorded in the 24th chapter of the First Book of Samuel, telling how David pursued by Saul, found him asleep, "and cut off the skirt of Saul's robe privily" (vs. 4-10).

Then, in verse 16 (of our 16th chapter of The Revelation) John goes on to say, "And He gathered them together into a place called in the Hebrew tongue, Armageddon."

"Armageddon" means The Hill, or Mount, of Megiddo; and since "Megiddo" means slaughter, the word Armageddon is called the Mount of Slaughter. The name is applied to both the hill and the valley of Megiddo, located in the plain of Jezreel to the west of Jordan. At this place the Battle of the Great Day of God Almighty will begin, in which the Jewish remnant, attacked by the armies of the world under the leadership of the Anti-christ and the False Prophet, will be delivered through the personal coming in glory of the Lord Jesus Christ. Then will follow the utter destruction of the Gentile powers and the establishment of the kingdom of Christ upon the earth. This will be the fulfillment of the prophecy of the smiting stone in Daniel 2:44 and 45, which reads: "And in the days of these Kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the King what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

The Battle of that Great Day of God Almighty, which begins at Armageddon, seems to be really a series of battles. There are many obvious references to the great struggle throughout the prophetic Scriptures. In the 12th chapter of Zechariah, beginning with the second verse, it is written: "Behold, I will make Jerusalem a cup of trembling unto all the people (peoples, R.V.) round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a bur-

densome stone for all people (peoples, R.V.): all that burden themselves with it shall be cut in pieces, though all the people (nations, R.V.) of the earth be gathered together against it." And then, in the 9th verse it declares that "it shall come to pass in that day, that I (that is to say, God) will seek to destroy all the nations that come against Jerusalem."

To Isaiah, away back in his day, in the eighth century before Christ, it was given to see the approach of the Gentile armies toward the Mount of Slaughter in the battle of Armageddon. In his tenth chapter, verses 28-34, he wrote as follows: "He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages (that is, his baggage, his stores): they are gone over the passage: they have taken up their lodging at Geba: Ramah is afraid; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim; cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. Behold, the Lord Jehovah of hosts, shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one."

In Zech. 14:1,2, the actual siege of Jerusalem is described in these words: "Behold, the day

of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

This is the culmination of the Great Tribulation, and everything seems to be lost to Israel. But just here the tide turns. It may be that there will be seen just at this point "the sign of the Son of man in heaven," referred to by our Lord in Mt. 24:30. For this is to be "immediately after the tribulation of those days." At any rate, something transpires which causes the besiegers to fall back to Megiddo, and there their destruction begins; for "then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled before the earthquake in the days of Uzziah King of Judah: and the LORD my God shall come, and all the saints with Thee" (Zech. 14:3-5).

The destruction of the Gentile

armies, beginning at Armageddon, is completed in Moab and Idumea, as described in Isa. 63:1-6.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?"

"I that speak in righteousness, mighty to save."

"Wherefore art Thou red in apparel, and Thy garments like him that treadeth in the winefat (winevat)?"

"I have trodden the winepress alone; and of the people (peoples, R.V.) there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redemption (that is, Israel) is come. And I looked, and there was none to help and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury, it upheld me. And I will tread down the people (peoples, R.V.) in Mine anger, and I will bring down their strength to the earth."

See how this is paralleled by the language of Rev. 19:11-16: "And I saw heaven opened, and behold a white horse: and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He

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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 John R. Gilpin: 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

Duty Of Baptists

(Continued from page three)

cause so-called "sponsors" make professions and promises for them, seems to us a mere legal fiction, devised to give some basis for a practice which rose on quite other grounds. Maintaining that none should be received as church-members unless they give credible evidence of conversion, we hold in theory that none should be retained in membership who do not lead a godly life; that if a man fails to show his faith by works, he should cease to make profession of faith. Some of our own people appear at times to forget that strict church discipline is a necessary part of the Baptist view as to church-membership.

Armageddon

(Continued from page four)

Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses clothed in fine linen, which and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS."

And immediately following this, there is a description of the Battle of Armageddon; Rev. 19: 17-19: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the Beast, and the Kings of the earth, and their armies, gather together to make war against Him that sat on the horse, and against His army. And the remnant were slain with the sword of Him that sat on the horse, which sword proceeded out of His mouth; and all the fowls were filled with their flesh." The same thing is described also in Zech. 14:12-15. This then is the slaughter toward which the enemies of our God and His Christ are hastening. In all this, where do you stand? Who is on the Lord's side?

(3) We hold that the officers, government, and ceremonies of a Christian society, or church, ought to be such, and such only, as the New Testament directs. As to ceremonies, it enjoins the very minimum of ceremony; for there are but two, and both are very simple in nature and in meaning.

We insist that baptism ought to be simply what Christ practiced and commanded. We care nothing for the mode of baptism, the manner of baptizing, if only there is a real baptism according to the plain indications of Scripture. As to the significance of the ceremony, we understand it to involve three things: The element employed represents purification; the action performed represents burial and resurrection, picturing the burial and resurrection of Christ, and symbolizing the believer's death to sin through faith in Christ and his resurrection to walk in newness of life; and performing the ceremony in the name of the Lord Jesus—in the name of the Father and of the Son and of the Holy Ghost—makes it like an oath of allegiance, a vow of devotion, to Jesus Christ, to the Triune God. The early Roman Christians had a good word for this idea if only the word could have remained unchanged in use. As the Roman soldier in his oath bound himself to obey his general absolutely, so in baptism we solemnly vow devotion and obedience. But, alas! the word "sacrament," like many another word in Christian history, has come to be employed in senses quite foreign to its original use. As to the second Christian ceremony, we hold that not only the bread, but the cup also should be given, urging, as all Protestants do—and Baptists are Protestants in one sense, though in another sense distinct from Protestants—that our Lord commanded us to do both, and no one has a right to modify His commands. And this significance of the bread and wine is understood by us to be, not transubstantiation, nor consubstantiation, nor real presence in any sense, nor even according to the Calvinian view that a special blessing is by divine appointment attached to the believing reception of these elements, but simply according to the mementoes, remembrances of Christ, and that, taking them in remembrance of Him, we may hope to have the natural effects of such remembrance blessed to our spiritual good. As to the order of the two ceremonies, we believe the New Testament to indicate that the second should be observed by only those who have previously observed the first and are walking or-

derly. This is in itself not a distinctive view of the Baptists, for they share it with almost the entire Christian world in all ages. The combination of this general Christian opinion, that the New Testament requires baptism to precede the Lord's Supper, with our Baptist opinion as to what constitutes baptism, leads to a practical restriction which many regard as the most marked of all our distinctive views; while for us it is only an incidental, though logically inevitable, result of that principle which we share with nearly all of those from whom it ceremonially separates us.

(4) We hold that there societies called churches were designed, as shown in the New Testament, to be independent. They have no right to control one another. Ample warrant there is for co-operation in benevolence and for consultations as to questions of truth and duty, but without assuming to legislate or in any sense to rule one another. And they must be independent of what we call the State as to their organization, faith, worship, and discipline, while, of course, amenable to the State if they violate those moralities which are essential to public welfare; nor must they suffer themselves to be dependent on the State in the sense of receiving from it pecuniary support.

Now, I repeat that we do not consider these externals to be intrinsically so important as the spiritual, or even the ethical, elements of Christianity. But they are important, because they express the spiritual and react upon it healthily or hurtfully, and because the Author of Christianity, in person or through His inspired apostles, appointed and commanded them. And we think it a matter of great importance that they should be practiced in accordance with, and not contrary to, his appointment—that, in the language of His text, His disciples should observe and conserve (for the word includes both ideas) all things whatsoever He commanded them.

We are glad that as to one or another of these distinctive views some of our fellow-Christians of other persuasions agree with us more or less. We welcome all such concurrence, and it is not now necessary to inquire whether they hold those opinions with logical consistency. For ourselves, we do not claim to be fully acting upon these views, but we aim to do so, acknowledge ourselves blameworthy in so far as we fail; and we desire, notwithstanding our shortcoming in practice, to hold them up in due prominence before ourselves and others.

I wish now, first, to present reasons why Baptists ought to teach their distinctive views, and then to remark upon means and methods of performing this duty.

1. Reasons Why Baptists Ought To Teach Their Distinctive Views

I. It is a duty we owe to ourselves. We must teach these views in order to be consistent in holding them. Because of these we stand apart from other Christians whom we warmly love and delight to work with. We have no right to thus stand apart unless the matter of difference have real importance; and if they are really important, we certainly ought to teach them. We sometimes venture to say to our brethren of some other persuasions that if points of denominational difference among evangelical Christians were so utterly trifling as they continually tell us, then they have no excuse for standing apart from each other, and no right to require us to stand apart from them unless we will adjure, or practically disregard, our distinctive views. But all this will apply to us likewise unless we regard the points of difference as having a substantial value and practical importance as part of what Christ commanded, and in this case they are a part of what He requires us to teach.

And this teaching is the only way of correcting excesses among ourselves. Do some of our Baptist brethren seem to you ultra in their denominationalism, violent,

God Knows Best

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that, sometimes, the sable pall of death
Conceals the fairest boon His love can send.

If we could push ajar the gate of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for all mystery could find a key!

But not today. Then be content, poor heart,
God's plans like lillies pure and white unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I think that we will say, "God knew the best."

bitter? And do you expect to correct such a tendency by going to the opposite extreme? You are so pained, shocked, disgusted, at what you consider an unlovely treatment of controverted matters that you shrink from treating them at all. Well, the persons you have in view, if there be such persons, would defend and fortify themselves by pointing at you. They would say, "I am complained of as extreme and bigoted. Look at those people yonder, who scarcely ever make the slightest allusion to characteristic Baptist principles, who are weak-kneed, afraid of offending the Paedo-Baptists, or dreadfully anxious to count their favor by smooth silence, do you want me to be such a Baptist as that?" Thus one extreme fosters another. The greatest complaint I have against what are called "sensational" preachers is not for the harm they directly do, but because they drive such a multitude of other preachers to the other extreme—make them so afraid of appearing sensational in their own eyes, or in those of some fastidious hearers, that they shrink from saying the bold and striking things they might say, and ought to say, and becoming commonplace and tame. And so it is a great evil if a few ultraists in controversy drive many good men to avoid sensitively those controverted topics which we are all under obligation to discuss. The only cure, my brethren, for denominational ultraism is a healthy denominationalism,

2. To Teach Our Distinctive Views Is A Duty We Owe To Our Fellow Christians

Take the Roman Catholics. We are often told very earnestly that Baptists must make common cause with other Protestants against the aggressions of Romanism. It is urged, especially in some localities, that we ought to push all our denominational differences into the background and stand shoulder to shoulder against Popery. Very well; but all the time it seems to us that the best way to meet and withstand Romanism is to take Baptist ground; and if, in making common cause against it, we abandon or slight our Baptist principles, have a care lest we do harm in both directions. Besides, ours is the best position, we think, for winning Romanists to evangelical truth. Our brethren of the great Protestant persuasions are all holding some "developed" form of Christianity—not so far developed as Popery, and some of them much less developed than others but all having added something, in faith or government or ordinance, to the primitive simplicity. The Roman Catholics know this, and habitually taunt them with accepting changes which the church has made while denying the church's authority, and sometimes tell them that the Baptists alone are consistent in opposing the church. We may say that there are but two sorts of Christianity—church Christianity and Bible Christianity. If well meaning Roman Catholics become dissatisfied with resting everything on the au-

thority of the church and begin to look toward the Bible as authority, they are not likely, if thoughtful and earnest, to stop at any halfway-house, but to go forward to the position of those who really build on the Bible alone.

Or take the Protestants themselves. Our esteemed brethren are often wonderfully ignorant of our views. A distinguished minister, author of elaborate works on church history and the creeds of Christendom, and of commentaries, etc., and brought in many ways into association with men of all denominations, is reported to have recently asked whether the Baptists practice trine immersion. A senator of the United States from one of the Southern states, an alumnus of a celebrated university, was visiting, about twenty years ago, a friend in another state, who casually remarked that he was a Baptist. "By the way," said the senator, "what kind of Baptists are the Paedobaptists?" Not many years ago a New York gentleman who had been United States minister to a foreign country published in the New York Tribune a review of a work, in which he said (substantially), "The author states that he is a Baptist pastor. We do not know whether he is a Paedobaptist or belongs to the straiter sect of Baptists." Now, of course, these are exceptional cases; but they exemplify what is really a widespread and very great ignorance as to Baptists. And our friends of other denominations often do us great injustice because they do not understand our tenets and judge us by their own. As to "restricted communion," for example, Protestants usually hold the Calvinian view of the Lord's Supper, and so think that we are selfishly denying them a share in the spiritual blessing attached to its observance; while, with our Zwinglian view, we have no such thought or feeling. These things certainly show it to be very desirable that we should bring our Christian brethren around us to know our distinctive opinions, in order that we may at least restrain them from wronging us through ignorance. If there were any who did not care to know, who are unwilling to be deprived of a peculiar accusation against us, with them our efforts would be vain. But most of those we encounter are truly good people, however prejudiced, and do not wish to be unjust; and if they will not take the trouble to seek information about our real views, they will not be unwilling to receive it when fitly presented. Christian charity may thus be promoted by correcting ignorance. And besides, we may hope that some at last will be led to investigate the matter about which we differ. Oh, that our honored brethren would investigate! A highly-educated Episcopal lady some years ago, in one of our

(Continued on page six)



"... now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. 12:1.

"... Lot's wife."—Luke 17:32.

"... that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."—Luke 16:25.

Duty Of Baptists

(Continued from page five)
great cities, by a long and patient examination of her Bible, with no help but an Episcopal work in favor of infant baptism, at length reached the firm conviction that it is without warrant in the Scripture, and became a Baptist. She afterwards said, "I am satisfied that thousands would inevitably do likewise if they would only examine."

But why should we wish to make Baptists of our Protestant brethren? Are not many of them noble Christians — not a few of them among the excellent of the earth? If with their opinions they are so devout and useful, why wish them to adopt other opinions? Yes, there are among them many who command our high admiration for their beautiful Christian character and life; but have a care about your inferences from this fact. The same is true even of many Roman Catholics, in the past and in the present; yet who doubts that the Romanist system as a whole is unfavorable to the production of the best types of piety? And it is not necessarily an arrogant and presumptuous thing in us if we strive to bring honored fellow-Christians to views which we honestly believe to be more Scriptural, and therefore more wholesome. Appollon was an eloquent man and mighty in the Scriptures, and Aquila and Priscilla were lowly people who doubtless admired him; yet they taught him the way of the Lord more perfectly, and no doubt greatly rejoiced that he was willing to learn. He who tries to win people from other denominations to his own distinctive views may be a sectarian bigot; but he may also be a humble and loving Christian.

3. To Teach Our Distinctive Views Is A Duty We Owe To The Unbelieving World

We want unbelievers to accept Christianity; and it seems to us they are more likely to accept it when presented in its primitive simplicity, as the apostles themselves offered it to the men of their time. For meeting the assault of infidels, we thing our position is best. Those who insist that Christianity is unfriendly to scientific investigations almost always point to the Romanists; they could not with the least plausibility say this of Baptists. And when an honest and earnest-minded skeptic is asked to examine with us this which claims to be a revelation from God, we do not have to lay beside it another book as determining beforehand what we must find in the Bible. Confessions of faith we have, some older and some more recent, which we respect and find useful; but save through some exceptional and voluntary agreement we are not bound by them. We can say to the skeptical inquirer, "Come and bring all the

Say, My Brother, Do You Have A Mind To Work?

Humbolt declared that it would cheer him on his death-bed were someone to read him a few lines of Homer, were it only from the list of the Greek ships! If there is anyone who can read the second

really ascertained light that has been derived from studying the material world, the history of man, or the highest philosophy, and we will gladly use it in helping to interpret this which we believe to be God's word;" and we can change our views of its meaning if real light from any other source requires us to do so. There is, surely, in this freedom no small advantage for attracting the truly rational inquirer. But, while thus free to search the Scriptures, Baptists are eminently conservative in their whole tone and spirit; and for a reason. Their recognition of the Scriptures alone as religious authority, and the stress they lay on exact conformity to the requirements of Scripture, foster an instinctive feeling that they must stand or fall with the real truth and the authority of the Bible. The union of freedom and conservation is something most healthy and hopeful.

4. There is yet another reason — one full of solemn sweetness:

To teach our distinctive views is not only a duty to ourselves, to our fellow-Christians, and to the unbelieving world, but it is a duty we owe to Christ; it is a matter of simple loyalty to Him. Under the most solemn circumstances He uttered the express injunction. He met the eleven disciples by appointment on a mountain in Galilee; probably the more than five hundred of whom Paul speaks were present also: "And Jesus came and spake unto them, saying, All authority is given unto me in heaven and in earth. Go ye, therefore, and disciple all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." The things of which we have been speaking are not, we freely grant, the most important of religious truths and duties, but they are a part of the all things which Jesus commanded; what shall hinder us, what could excuse us, from observing them ourselves and teaching them to others? The Roman soldier who had taken the sacramentum did not then go to picking and choosing among the orders of his general: shall the baptized believer pick and choose which commands of Christ he will obey and which neglect and which alter? And, observe, I did not quote it all: Go, disciple, baptizing them, "teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Shall we neglect to teach as He required, and then claim the promise of His presence and help and blessing?

and third and fourth chapters of Nehemiah without feeling the wind of God in his sails—he must be a man who has given up sailing, one who has beached his boat, having lost all desire for any great of living.

Such a picture it is of business, of heartiness, of fellowship in a task. Everybody doing something; and all with such zest that by the time you have done reading the story you feel that you also must arouse yourself and do something — otherwise you will admit to yourself that, in some profound sense of the word, you are lost. Those builders whom Nehemiah describes were so unanimous, too! And all this, not because they were naturally industrious, or were naturally good, or were naturally friendly with one another. The fact is they were in these matters no better than ourselves. But it would appear that something had to come to them, had descended upon them, which gave them this new energy and endurance. Something also which gave them the courage to take themselves in hand and to say things to themselves about themselves which made it unnecessary for anyone else to speak to them, or to inspire them, or to rebuke them. For when the fight begins with himself a man's worth something.

I

What it was that thus came to them, bringing them to their feet, like the crack of a whip, we may all have our own ideas about. For ourselves we think it was this. They suddenly had become afraid — afraid of what would happen to them and to their children if they did not "rise and build." It may have been that robbers were beginning to harry them; or it may have been that in the evenings, jackals, hyenas, prairie dogs were beginning to come about — not endangering full-grown men indeed, but snatching away little children. It may have been that night after night a cry was heard in the streets; and every mother's heart stood still while she counted her children. And so this may have been a women's movement — the mothers of the place confronting their men who could bear to be idle with the walls of their city in ruins, and saying to them in effect, "If you will not build, we shall!"

Certainly in the course of history man has done nearly all his greatest work in sheer terror of what would happen if he continued to do nothing. Every great emotion is a rebound and shudder from the alternative.

II

In the midst of a story which is so hearty and almost unanimous, one regrets to read that there were those who stood aloof — the nobles of the Tekoites. Of these nobles it is said, that "they put not their necks to the work of the Lord." The metaphor, of

He Knows!

He knows it all—the winding path,
The sky o'ercast and grey,
The steepness of the mountainside,
The roughness of the way;
He knows it all—the haunting fear,
The doubtings that distress,
The wond'ring and the perplexities,
And all the strain and stress.

He knows it all—each troubled thought,
Each anxious wave of care,
And every burden, every grief,
Or cross that thou dost bear;
He knows it all—thy weight of woe,
Thine often tear-dimmed eye,
The stabbing pain, the slow, dull ache,
And sorrow's broken cry.

He knows it all—be His to choose,
And thine to take His choice!
He knows it all! He planned it so!
Then trust Him, and rejoice!
E. MARGARET CLARKSON

course, describes oxen pulling. Of certain people it is said that the yoke did not come right up against or did not press against their neck; one could, if one cared to look, see daylight between their neck and the yoke. There is a good deal of human nature in oxen: and we ourselves have seen a harnessed bullock pretending to be doing its share, and yet one could have easily put one's hand between the yoke and its hide at the neck. There were, it would appear, people like that, in that far off lyrical time, who would not join in, who hung back when others were pulling. Perhaps it was some silly jealousy, imagining that they had been given some minor and inconspicuous part. Or perhaps they did not like to work alongside people with whom in the past they had not been in the habit of association. But we must not be too hard on such people: a day always comes when they will be hard enough upon themselves. What we mean by that is this. In the course of time the work was finished. For if a thing is in the mind of God, it will come to pass. For ourselves, we always resent such excited language as sometimes used: for example, that if we do not do something on the instant, or occupy a certain position now—the strategic moment shall have passed, it may be, forever. There is, of course, something in such language: but must only be indulged carefully by people like ourselves, who know that "the decrees of God are eternal purposes:" and that it depends upon none of us. The truth of the matter is sufficiently grave: it is, that if we God's obvious tasks He passes by, and secures others to take place.

As it turned out, the work was finished without the assistance of those Tekoites. That was their punishment. In later days, when they passed along the walls of voice would begin to speak in them and say: These are so deed fine walls! You are so safer now, so much less harassed. Was it not a pity that you

THE CREATION OF MAN

THE BIBLE ACCOUNT

(Gen. 1:26,27; 2:7; 5:1,2)

"And God said let us make man in our image, after our likeness . . . And God created man in His own image, in the image of God created He him; male and female created He them. And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul . . . In the day that God created man, in the likeness of God made He him: male and female created He them; and blessed them."

MAN'S ACCOUNT

(From a letter written by Bro. William Louis Poteat, former president of Wake Forest College, to Bro. Livingston Johnson, as appeared in the Biblical Recorder):

"I frankly believe that God created all things and all animals man included, by the method of evolution. I find myself utterly unable to resist the considerations in support of that method. There I stand, and I cannot help it."

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PAGE SIX

APRIL 10, 1954

SOME OF THE SPEAKERS FOR THE EVANSVILLE CONFERENCE



H. H. OVERBEY



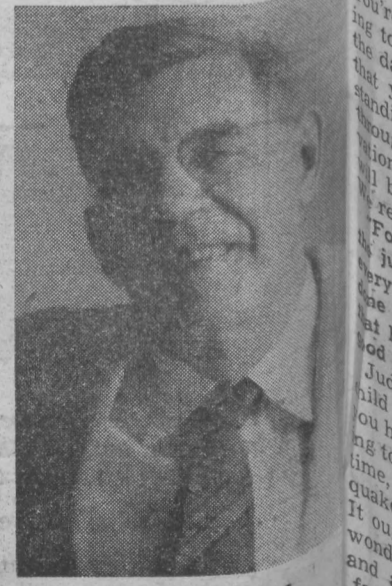
D. B. EASTEP



EUGENE CLARK



HARRY HILLE



R. P. HALLUM

The less real religion a church has the more bazaars and entertainments it takes to keep it running.

"An Exposition Of Ezekiel"

(Continued from page two)

sometimes an individual may be able to get by with his deceit for a while, but remember this, God sees, and God knows all about it. We read,

"For his eyes are upon the ways of man, and he SEETH ALL his doings. There is no darkness, nor shadow of death, where the workers of iniquity may HIDE themselves."—Job 34:21,22.

Now, brethren, this is a blessing to me. It ought to be a warning to every one of us to know that God sees us and God knows all about us. I say, beloved, that you and I ought to be warned thereby. There's never a thought we have—there's never a word we speak—there's never an act we do—there's never, beloved, anything we do, that's hidden from Almighty God. It ought to be a warning to us, and at the same time, it ought to be a comfort to the child of God. It's been the greatest comfort in all the world to me, to know that although somebody may appear outwardly to be my friend, yet behind my back he may be driving a dagger into my body—it has been a comfort to me to know that God knows. Brethren, I'm perfectly content—I've learned by experience to be perfectly content to leave the things in God's hands. What a blessing! Why, God knows all that was taking place in the day of Ezekiel. God knows everything that's taking place today. What a warning it ought to be to everyone of us. What a comfort it ought to be to the child of God just to rest his case in the hands of one who knows all about him.

V

In the tenth verse, God tells Ezekiel of the judgment that's going to fall. "Ye shall fall by the sword; I will judge you in the border of Israel."

Judgment day is coming. Oh, the princes might lie and though the people may get a false comfort and a false assurance there—though they may not pay any attention when Ezekiel would speak against them and condemn them, God says, "Just remember, judgment day is coming."

Brethren, let's forget about Ezekiel, Jerusalem, Judah, and the Jews. Let's forget about the fact that judgment was to come to morning as Christian men and women, that there's a judgment day coming for everyone of us. I don't mean to say, beloved, that you are going to be judged for your sins. If you're a child of God, that judgment is already passed. If you're God's child this morning, every sin of your life has already been judged and they've already been paid for. If you're God's child, you'll never have to face one of your sins again. That ought to thrill you, brethren, to know that you'll never have to face a sin again, for when you trusted Jesus Christ as your Saviour, all your sins were laid on Jesus Christ and the Son of God paid in full your sin debt.

Though you may never have to face your sins again, dear Christian friends, you're going to be judged according to the life you've lived since the day you were saved, in order that you might know what your thoughts will be with God throughout eternity. You're salvation isn't in question, but you will be judged for your rewards. We read:

"For we must all appear before the judgment seat of Christ; that every one may receive the things that he hath done, whether it be good or bad."—II Cor. 5:10.

Judgment day is coming for the child of God. It ought to make you happy to know that God's going to judge you, and at the same time, it ought to make you fear, quake, and tremble this morning. It ought to make you pause and wonder as to how you're living, and as to what you're going to face when you come to the judgment bar of God.

ment bar of God.

But, brethren, as the Jew was to be judged and, as Christians will be judged, may I remind you this morning that if you are lost, there's a judgment day coming for the unsaved. A thousand years after the children of God have been judged, lost men and women of this world will be resurrected and they, too, are going to be judged. We read:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened."—Rev. 20:11.

Yes, God said He was going to judge the Jews. He did judge the Jew. He brought Nebuchadnezzar from far away Babylon to destroy Jerusalem and carry the Jews captive to Babylon. God's going to judge every one of us who are saved to reward us for our works since the hour of salvation, and likewise, God's going to judge every unsaved person, not to see whether or not, he's going to Heaven, but to pronounce upon him, his doom in Hell.

Can you imagine unsaved man what it's going to be like to face the deeds of your life at the judgment? What a contrast for the Christian. No child of God will ever face one sin that he's ever committed, but an unsaved man will face every sin that has ever been committed in his life. For a Christian, all his sins have been paid for in full by the Lord Jesus Christ. But for an unsaved man, not one of those sins have been blotted out, but remain to be faced at the judgment bar of God. I say, beloved, judgment day is coming.

VI

Now, why was God going to judge the Jews? The twelfth verse tells us:

"And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manner of the heathen that are round about you."

Now, brethren, God put the Jew in the center of the world to bear a witness for Him. God could have put the Jew on the North American Continent had He desired. He could have put the Jew on the Isle of Japan or He could have put him any place He wanted to. God put the Jew in the center of civilization with the ancient civilization of Egypt on the South and the civilization of China and India on the East and North. He had the Jews to trade with the Phoenicians who were the early mariners and navigators of the world in order that they might witness unto these people, but brethren, instead of witnessing to those of the north and the east, the south and the west, they failed to do so. Not only that, they accepted the manners of the heathen, and God said, they actually did worse than the heathen. You know, brethren, in the New Testament, it says,

"Evil communications corrupt good manners."—I Cor. 15:33.

This literally means, we ought to watch our companions—we ought to watch the folk with whom we come in contact with, lest their evil communications corrupt our good manners.

I'm sure there's not a person here this morning that doesn't recall the story in the old McGuffey Reader of the father who wished to teach his boy the evil of association with bad companions. I'm sure you remember how that father laid the good apple down in the midst of those apples that had rotten specks on them and when he went back a few days later, the good apple hadn't helped the bad ones one particle, but the good apple had started to rot, too. Brethren, as sure as there is a God in heaven, you and I ought to be mighty careful whom we associate with, and come in contact with, lest, beloved, instead of us helping them we be contaminated thereby. That's what had happened to Israel.

You remember, I'm sure the woman who had a canary that sang beautifully and was annoy-

MOTHERS—THE STRENGTH OF OUR NATION

"HER CHILDREN ARISE UP AND CALL HER BLESSED"
—PRO. 31:28



ed by the chirping of the sparrows within her garden. She decided that she would teach those sparrows to sing, so she placed her canary in the garden with the expectancy that the sparrows would learn to sing by associating with her canary. But much to her consternation in a few days time, she found that not a single sparrow had started to sing, but rather, that her canary had ceased singing and had started to chirp. Let me remind you this morning, God's child needs to be mighty careful. God's child needs to be mighty cautious lest evil communications corrupt his good manners. That's what had happened to the Jews. They had accepted the manners of the heathen that lived round about.

VII

Well, when Ezekiel had finished his sermon, he looked about and here was Pelatiah who just dropped over dead. I wonder why Pelatiah dropped dead at the end of Ezekiel's message. I wonder if there was any reason for it, or if it just happened to take place here. I believe, as surely as we are here this morning, that Pelatiah's life was given over to sin to such an extent that when he repudiated the message that Ezekiel brought, the result was, God smote him. Do you remember that text of Scripture when Solomon says,

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. 29:1.

Listen, brother, you'd better listen to what God says to you through His Word. You'd better listen to what God says to you through His preacher. You'd better listen to what God says to you through His servant from His Book. Pelatiah didn't listen and God smote him.

It reminds me very definitely of a day long ago when a wicked old king, Belshazzar put on a wicked, sinful, debauched banquet—when he invited in the lords and nobles of his realm—when they brought the communion service that had been stolen from Jerusalem and had been taken captive along with the captives of Jerusalem, and used that communion service

to drink wine out of, as they praised the gods of gold and silver and wood. As old Belshazzar lifted his cup to drink a toast, he looked on yonder wall and saw a finger and thumb writing strangely—words that he did not know the meaning of. As Belshazzar looked and saw that strange writing on the wall, "MENE, MENE, TEKEL, UPHARSIN," he called for his wise men to read it, but they shook their heads. Surely the devil's crowd can never read God's message. He called for Daniel, God's man and he gave to him the interpretation thereof, but instead of listening to what Daniel said, the Word of God shows no indication that Belshazzar heeded what Daniel said, but rather went on in his sin. He never hesitated in his sin one particle that night. The banquet continued. They went right on, just the same as they were, praising the gods of gold and silver and wood and stone. They went right on drinking. They went right on with their debauchery. But, my brother, when morning came, the Persian army had entered the city and Belshazzar was found slain. I tell you brother, it doesn't pay for a man to turn a deaf ear to the message of the Word of God. Pelatiah did, and God smote him.

Is God speaking to your heart this morning? Has God said anything to you this morning? I'm not asking if you've heard anything that I've said this morning I'm asking you if you've heard anything from God this morning. Has God said anything to you? Listen brother, if God's spoken anything, to you this morning you'd better listen to what God says. It doesn't pay, beloved, to turn a deaf ear to the message of the Word of God. God says,

"The soul that sinneth it shall die."—Ezek. 18:41.

"The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

We read also:

"When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James 1:15.

Ezekiel preached his sermon. Pelatiah didn't hear it. He turned a deaf ear toward it. He refused

to be warned, to be admonished thereby, and the result was, God smote him. I ask you this morning if God has spoken to your heart today. Brother, if He has, you'd better pause and listen to what God says.

VIII

When Ezekiel saw Pelatiah die, he immediately wondered if God were going to kill the entire crowd. He wondered if God were going to slay them all? He cried unto the Lord in prayer, and the Lord answered him that He'd take care of the remnant, so He said to Ezekiel,

"Yet will I be to them as a little sanctuary in the countries where they shall come."

What does it mean? God's going to look after His own. God's going to meet with that remnant as a little sanctuary. You know what we mean by a sanctuary. It's a place of refuge. God says, "I'll take care of my remnant. I'll watch after the faithful few. I'll look after that group that's honest with me. I'll stand by them. I'll be to them as a little sanctuary."

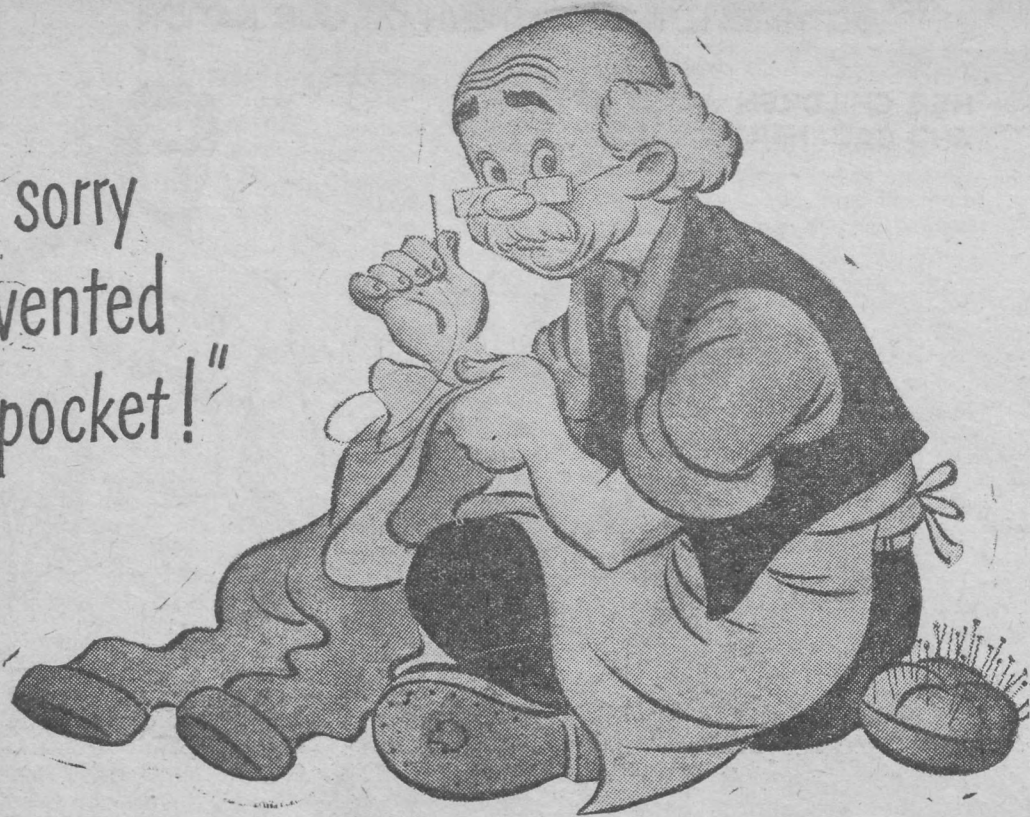
Sometime ago, a young fellow whom I know, went to war. One night when the going was bad and it seemed that life would not be his to enjoy the next day, he crawled into a little church building and hid there in that sanctuary. He told me that he didn't know what kind of a church building that was. It didn't make any difference to him then. To him, it was just a building. It was just a place of refuge. He didn't know whether it was Catholic, Protestant, or Baptist. It was merely a place of refuge when bullets were whizzing, when bombs were bursting, and when shells were exploding. He was inside this small, country church building in Europe alone with nobody there but God. He told me when he came out of the building, when the battle was over and he went back to find his comrades, that he never realized the

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"I'm sorry
I invented
the pocket!"



"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, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

"Woe unto you, scribes and pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone."—Mt. 23:23.

"I Should Like To Know"

(Continued from page one)
withhold his tithes and put them to work in a mission program which is true to His Word. As for remaining a member of such a church, I'd try to find one that was at least trying to be Scriptural. We have folk in the First Baptist Church of Russell, who drive over 100 miles a week to attend our services, that they might be members of a church which tries to be Scriptural, rather than worship half-heartedly in a church which is filled with worldliness, modernism, and heresy.

3. Should a Christian tithe his gross or net income?

God's Word is most plain in this respect. We are to tithe the gross income. Read Lev. 27:30-32. I used to think that a farmer might be justified in deducting the cost of seed and fertilizer. However, this Scripture long ago convinced me that this position was untenable. The tithe of the land, the seed, the tree, or the flock belongs to God.

4. Should the unsaved tithe?

Yes. Jesus called His audience in Mt. 23, "fools, blind guides, hypocrites." He declared that they were unsaved. Read Mt. 23:33. At the same time, He said that they ought to have tithed. Note His words, "These ought ye to have done." See Mt. 23:23.

5. Do Christians who are now in Heaven observe us on earth with complete knowledge?

Yes, for Heb. 12:1 says that we are surrounded with a great crowd of spectators. All the redeemed of the Lord now have perfect knowledge. They know and understand as God does. That is why they can be happy in Heaven, even though they may see us do wrong on earth.

6. Explain James 2:24.

When James speaks of being justified by works, he refers to the fact that our works justify us in the eyes of men. He is not speaking of justification in the sense of salvation. In this respect we are justified by grace through faith. However, our works do justify us in the eyes of the world.

The illustration which James uses of Abraham clinches this

thought. Abraham was saved when he believed God. Read Gen. 15:6 and Rom. 4:3. Then he was justified by faith. Forty years later he offered Isaac on the altar. Then he was justified by works. His works then proved to the world that his experience forty years previously was genuine.

7. Explain Mt. 16:19.

I take for granted that the keys a Christian uses are the Word of God and the Holy Spirit. As the Word is preached and the Holy Spirit attends it, some are saved, while others are bound tighter in their sins. The same message which will cause one to throw down the arms of his rebellion against God, will cause another to become a greater rebel against God. This verse then tells us that as we preach, God ratifies in Heaven the results of our work on earth. In other words the work of Christ's servants on earth is final. If someone is loosed from his sins on earth, that will be recognized in Heaven or vice versa. It denies forever any hope of a second chance or a purgatory. The results which come through the preaching of God's Word are final.

This power of binding or loosing was not for Peter only. It was for all of Jesus' disciples. Read Mt. 18:18 and John 20:23. It is for all of His own to use today.

8. In January 30 issue, you state that the Devil was once in Heaven. In Isaiah 14:12, Lucifer is referred to as the Day Star. The encyclopedia says this Lucifer has nothing to do with the Devil.

Better read your Bible instead of the encyclopedia. Job 1:6 says that Satan got into God's audience along with the angels. Furthermore, Rev. 12:9,10, in describing a yet future event says that Satan will be ultimately cast out of Heaven. He still has the power to go there and he does, as the "accuser of the brethren."

9. If the Devil was once in Heaven and cast out because of sin, how can we be assured safety?

Satan fell as a created being under law. He never was saved by grace as Christians are today. Had he been saved by grace as all believers are today he never could have fallen!

10. Why should God command all to repent, if only some are elected unto salvation?

If I could answer that question, I would be just as big as God. I do know that He commands all to repent. Cf. Acts 17:30,31. I do

know that He saves only a remnant—His elect. II Thess. 2:13. I'll leave it up to God to harmonize these truths—my business is to believe what He says.

11. Is election unto salvation, or works after salvation?

It is unto salvation. Read Eph. 1:4; II Thess. 2:13; Rom. 9:15-18. We are created in Christ Jesus unto good works (Eph. 2:10), after our salvation has become effective.

12. In the light of Jer. 1:5, was Jeremiah elected to salvation, or to be a prophet?

Both. As to salvation, his was the same experience as that of Paul. Read Gal. 1:15,16.

13. If Judas were lost after having journeyed with Christ, then can't we too fall from grace?

Judas never was saved. Jesus called him a Devil. Read John 6:70. It is true that Judas fell, but not from grace, as he never was saved. He fell from his position as a minister. He fell from his office as an apostle. Cf. Acts 1:25. No one can "fall from grace" in the sense of being lost after having been saved. See Rom. 8:38,39; John 10:28,29.

14. Are all disciples saved?

The word "disciple" means "a learner." One may be a learner without ever being saved. That was true of many in Jesus' day. Read John 6:66.

Adventism

(Continued from page one)
soul sleeps after death. They take passages that refer to the BODY and make them to apply to the whole person. Refutation of this theory is found in Paul's words, "Absent from the body—present with the Lord," and "Having a desire to depart and BE WITH CHRIST."

5. Adventism teaches conditional immortality. They deny that all persons must live forever somewhere. Immortality they say, is received on certain terms, and unless it is received a person is annihilated. They teach, consistent with this, that there shall be no future, eternal punishment. Rather there will be annihilation of the finally impenitent. Matt. 25:46 sufficiently refutes this.

6. Adventism puts the believer back under the law by means of its Sabbath teaching. The truth is the Sabbath was given to only one race, and as a sign between that race, Israel, and God. (Ex. 31:12-18). Besides the Scriptures

teach (Rom. 6:14) that the believer is "not under law, but under grace."

Despite their Sabbath teaching, the Adventists DO NOT observe the Sabbath according to the regulations laid down in the Old Testament. They just "keep at it."

7. Adventism has a warped and unscriptural eschatology. The system foisted on them by Mrs. White cannot be changed no matter how erroneous it is shown to be. Adventists teach that THE PAPACY IS THE ANTI-CHRIST. This is in plain violation of the clear teaching of Scripture that anti-Christ shall be a PERSON, not a system. They also make SUNDAY TO BE THE MARK OF THE BEAST. This violates the plain Bible teaching that the mark of the Beast will be an actual mark, imposed by an actual person—not a day advocated by a system.

8. Adventism often works in a sneaking, underhand way in propagating its faith. Often they put up a tent or tabernacle and advertise attractive subjects very widely, while keeping the name of the sect in the dark. They give the impression that they are some other group until they secure the confidence of the people—then as they near the close of their meeting, they begin to feed people their adventism. They advertise and sell their books in the same way. "Here is a book to help you understand the Bible better." The book is bought without the person knowing that it is adventism.

Seventh Day Adventism is a form of "Galatianism." It is a legalistic system and it has its refutation in the letter to the Galatians. Adventism grows largely through proselyting tactics, as they get access to homes and bring in their heresies. The proper safeguard for churches to take is to tell people the truth as to their teachings. Few people would be led off after them if they knew their real teachings.

"An Exposition Of Ezekiel"

(Continued from page seven)

Value a sanctuary was to an individual until that howling night or horrible experience had come to an end.

Brethren, that's exactly what God is to you and to me today. God's a sanctuary to us. When there's difficulties about and when there's problems all around us, and when we have heartaches and troubles and when, beloved, things don't go right, it's wonderful that a child of God can go where God promises that He would be a sanctuary to him. God said to these Jews, "I'll be a little sanctuary to you in the countries wherever you go." What God promised to the Jew back there, God is to you and me this morning. A sanctuary—it's a place of communion, it's a place of security, it's a place of refuge. God is all that to us today. He's a place of communion. He's a place of refuge. He's a place of security. Did He not say:

"Come unto me all ye that labor and are heavy laden and I will give you rest."—Mt. 11:28.

Did He not say, "I'll never leave thee nor forsake thee."—Heb. 13:5.

Did He not say, "Lo, I am with you all the way, even unto the end of the age."—Mt. 28:20.

Brethren, God promised Ezekiel that He'd be a sanctuary unto the remnant in all the countries where they went. What God promised to Ezekiel, God is to you and to me today.

IX

Then, God told Ezekiel how Israel was going to be re-gathered. In verses 17 to 20, we read:

"Thus saith the Lord God: I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things

thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh."

What does it mean? God said, "I'm going to gather the Jew back home some day. You'll be scattered among the nations of the world, and I'll be a little sanctuary to you no matter where you are scattered, but some day I'm going to gather you from the nations; I'm going to bring you home and I'm going to take away that heart of stone and I'm going to give you a heart of flesh and I'll put a new spirit in you." Brother, that's exactly, precisely, what God's going to do for the Jew some day.

There's a day coming when there won't be a single Jewish clothing store in the U. S. The Jew who is rejecting Jesus Christ this morning has a heart of stone. God says, "I'm going to take that away and give you a heart of flesh." Now, do you notice who's going to do this? God says, "I'm going to gather you from the nations. I'm going to bring you to Palestine. I'm going to take away the heart of stone. I'm going to give you a heart of flesh." Who was going to do it? God, beloved, is going to do it all.

Now, let's just bring that over in the spiritual realm as we close this message. Isn't that exactly what God does for every sinner? What God said He was going to do for the Jew serves as a marvelous illustration of what God did for me, and what God does for you, who are saved, and what God is going to do for the unsaved who will be saved. Listen, brother, God has to bring you, God has to draw you, God has to take away that heart of stone, God has to give you that heart of flesh. Oh, brother, sister, this thrills my heart to know that what God will do for the Jew some day is what God did do for me back there, and it is what God will do for the elect in His own time.

Now, brethren, you know what Israel needed back here? They needed God. Mark it down this morning, beloved, Israel needed God and they needed Him mighty bad, but they didn't have any place for Him. What you need this morning is just what Israel needed. You need God this morning. If you're a Christian, may you draw nearer to him. If you're not a Christian, may He save your soul. As the Scripture says,

"Come now, saith the Lord, let us reason together, though your sins be as scarlet, they shall be as wool, though they be red as crimson, they shall be as snow."—Is. 1:18.

May God bless you!

Salvation

(Continued from page one)
Just as I am without one plea, But that thy blood was shed for me; And that thou bidst me come to thee

O, Lamb of God, I come, I come.

A Mind To Work

(Continued from page six)
not lay one stone? To which these men would shout: "Silence!" But the voice would not be silent: for that voice is God.

MONEY IN THE BIBLE

A farthing would equal one and one-half cents.
A gerah would be worth about three cents.
A shekel of gold would equal eight dollars.
A shekel of silver would equal about fifty cents.
A mite would be less than a quarter of a cent.
A piece of silver, or a penny, would equal thirteen cents.
A talent of gold would equal \$13,809.
A talent of silver would equal \$538.30.