

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

Here Is The Way We Are Facing Our Payment Which Is Due In Month Of June

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What Modernism Accomplishes

By ROY MASON
Tampa, Florida

Every Christian should acquaint himself with the evils of Modernism, for it is the most blighting, ruinous thing religiously that we know anything about in this day. It is a thing that insiduously infiltrates denominations. It works like termites which unseen gradually destroy a house. Modernists belong in the Unitarian Church, and if they were honest, they would go to that church. But the Unitarians are weak and offer little opportunity for financial support—so Modernists stay in the other denominations and draw their pay to undermine faith. Modernists are the fulfillment of II Peter 2:1. A good sample is Bishop Nels Ferre of the Methodist church who in one of his books suggests the possibility of Jesus

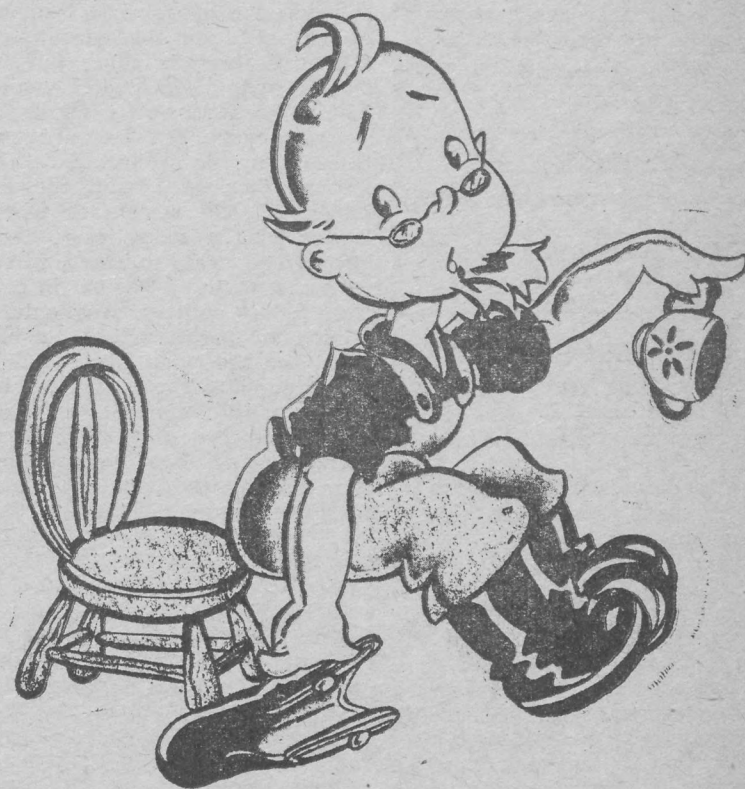
being the son of a mercenary German soldier who may have had his camp near where Mary lived. This is just one instance of Modernist slander. Surely there must be very great sympathy for Modernism on the part of some of our Baptist leaders, when this slanderer is invited to lecture in some of our Baptist schools, and before Baptist gatherings.

Modernism Divides And Kills

Modernism is further advanced in the North than it is down here in what they sneeringly call "the Bible belt." Person after person from the North have told us of

good church buildings that stand idle—closed, because of the death of churches. One young preacher who visited in Florida told of buying a fine church building that had been abandoned, and of starting a new faith work. One evangelist told us of town after town in Maine that had not one church open on Sundays. This same evangelist held a meeting in the town in Maine where Harry Emerson Fosdick spent part of his summers, and he was mobbed, such was the antagonism toward Bible preaching.

The Northern Baptist Convention became increasingly Modernistic. They adopted the "Inclusive Policy" of sending out both modernistic and fundamental (Continued on page eight)



(See Story On Bottom Of Page)

How Utterly Ridiculous Is The Nazarite And The Church-Branch Theory

(No Text In The Bible)

At divers times, various and sundry subjects have proven divisive in Baptist thought and practice. Some of these differences have been temperamental, others fundamental, and, at one time or another, and sometimes estrangement. At times, these questions of disagreement have been accentuated into distinct schools of thought and practice.

The question naturally arises, Have these differences been worth the contention they have cost? My answer would be "Yes," and "No." Occasionally, there has been bitter debate, where the difference has been that of tweedledum and tweedledee. Certainly, causes of alienations of this character are to be deeply deplored and studiously avoided. Unfortunately, however, a few points of disagreement have been far-reaching, and fraught with real danger to our faith. Indeed, had some of the liberalizing tendencies, which at times have manifested themselves, gained the ascendancy, our denominational perpetuity would have been imperiled, if not entirely destroyed.

After something of a study of Baptist history and present-day doctrinal tendencies, I am thoroughly convinced that the Church-branch theory has been, and is, the one common cause of practically all the disturbances

among Baptists. A little thought on this subject will, I believe, convince anyone that this diagnosis of our differences is correct. The trouble with many, in this connection, has been that they regarded the Church-branch theory as only a theory. When considered only as theory, for academic purposes, it may be esteemed as practically harmless. As a matter of fact, this "theory" has long since become a basis of faith and practice. It is unquestionably true that faith in this theory will inevitably discount a Scriptural church and logically determine one's ecclesiastical affinities and denominational conduct.

The Scripture that is commonly relied upon to teach the Church-branch theory, is that relating to the vine and the branches. As is well known to all who have given any thought whatever to the question, Christ is the Vine, and His disciples, the branches, there is no reference whatever to the churches. A mere reading of the fifteenth chapter of John is well calculated to convince anyone of this fact. In verse three we find the words, "Ye are clean." The "ye" here, beyond all question, referring to His disciples, to whom His words were addressed. In verse six of the same chapter, Christ says, "If any man abide not in me," etc., not any church. Granted, that the various and (Continued on page six)

"The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried; all the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk."—Numbers 6:1-4.

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OUR WEEKLY RADIO PROGRAMS

KFKK — 1310 On The Dial
Greeley, Colo.
Sunday, 2:00-2:30 p. m.

WIRO — 1230 On The Dial
Ironton, Ohio
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 10:30-11:00 a. m.

WHTN — 800 On The Dial
Huntington, W. Va.
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial
Bridgeton, N. J.
Sunday, 2:45 p. m.

Why All The Heathen Are Lost Without The Gospel

By Arthur W. Pink

Has God more than one way of salvation? Are some saved by faith, and others by works? Will some enter Heaven on the ground of sovereign grace, and others because they lived up to the light they had?

Perhaps these questions may seem needless to our readers. But in view of certain things which are frequently coming under the writer's notice they are, in his judgment, timely. If a certain theory which receives wide credence today could be established then would God have two ways of salvation: one, salvation by grace through faith, and the other, salvation by character through works. We refer to a view concerning the state of those who die in heathendom.

It is estimated that there are over fifteen hundred million people on the earth at the present time, and that more than half of these are entirely in the dark concerning the true way of life. Probably seven hundred million heathen, at least, now alive on earth today, will die in utter ignorance of the "only true God, and Jesus Christ whom He has sent;" and this, in face of the authoritative command of our Saviour and Lord who said of old and who says to us today, "Go ye into all the world, and preach the gospel to every creature"

(Mark 16:15). Oh, dear Christian reader, are we not playing at missions? No; that is the wrong way to put it: Have we not betrayed our trust? "But as we were allowed of God to be put in trust with the gospel" (I Thess. 2:4). God has not permitted the angels to be "put in trust with the gospel," but He has entrusted it to us, and we have basely betrayed our "trust." We heartily sing "Amazing grace, how sweet the sound, that saved a wretch like me," and we continue singing it, seeming to care little or nothing whether our fellows in heathen lands hear the "sweet sound" of saving grace or not. Oh, what abominable selfishness! God have mercy on our brutal callousness and indifference to the eternal destiny of the poor heathen.

But the point of this appeal is blunted for many, for they do not really believe the heathen are lost without the gospel. They prefer to listen to the sentiments of their own hearts, rather than to the pointed declarations of Holy Scripture. The belief that seven hundred million of our fellow men, now on earth, will be tormented in the Lake of Fire forever and forever, is too dreadful to be entertained. People will say, and people who are considered as sound in the faith, that, (Continued on page eight)

PAYMENT DUE ON OUR PRESS

As was stated in this paper last week, we have a payment of \$1000 plus interest due on our newspaper press which we purchased last fall, which will have to be paid in June. At present, we have absolutely nothing on hand with which to meet this obligation. Due to exceedingly poor business in the early months of the year, we used up what little surplus we had, and I have had to put \$2000 into the business this year already. Frankly, I haven't anything else to put into it at present. It is a joy to be editor of this paper and to give my time and labor in getting it out. Also, I am glad to go down into my jeans and make up the deficit which we have sustained this year. However, there is a limit to what a preacher can do in this respect, and that limit has been reached. We must depend upon our readers for a liberal offering just now (Continued on page eight)

THE NEED OF THE RIGHT PILOT

Near Rome, Italy, a mechanic started the propeller of a biplane and at the same time accidentally turned on the gasoline. The engine fired at once. Then occurred an amazing scene, for the airplane ran along the ground, rose smoothly into the air, and went through a series of complicated evolutions with a skill as perfect as that of the most expert aviator. Then the wind caught it, overturned it, and dashed it to the ground, where it burst into flames and was destroyed.

In relating this incident, Bro. Amos R. Wells remarked: "That is the way with our lives when we start off without having the Heavenly Pilot on board. For a while we do surprisingly well, and think it is all nonsense, this talk about needing celestial guidance. But soon some contrary wind strikes our plane, and down it falls to ruin."

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel 18)

For nearly five months we have been studying on Sunday morning the book of Ezekiel. I have been trying to give a brief exposition and an application, trusting that it might prove to be a blessing to each of us in our everyday lives.

Now these Jews, to whom Ezekiel was prophesying, were just about as stubborn a group of people as ever lived in all the world. They were constantly trying to justify themselves. Now, isn't that human nature? That is not just the nature of a Jew. That is just as much the nature of a Gentile. We constantly try

to justify ourselves in what we do. In the course of conduct that we pursue, we continually seek justification therefor. Now that was certainly true as far as these Jews were concerned in Ezekiel's day. God had sent one judgment after another upon them. He had sent plague after plague upon them. Judgments and plagues that were severe and heavy and hard to bear had fallen upon them continually, over and over and over again. God repeatedly had poured out judgments upon them. Instead of confessing their sins—instead of acknowledging their transgressions, and instead of seeking the forgiveness of the Lord, they had gone right on

claiming no guilt for themselves. You will not only read this in the prophecies of Jeremiah, Ezekiel and Isaiah, but also the historical books of Samuel, Kings, and Chronicles will show that these Jews had refused to acknowledge their guilt and they actually claimed that God was unjust in punishing them for their sins. They even went so far as to say that their sufferings were falling upon them because of the wickedness of their fathers. You get a hint of it here in this eighteenth chapter, for Ezekiel quotes a proverb that they had in that day that, "the fathers had eaten sour grapes and the children's (Continued on page two)

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"An Exposition Of Ezekiel"

(Continued from page one)
teeth were set on edge." That was their proverb. That was their one proverb they loved to fall back upon.

They loved to say, "We're not sinning. We are not guilty. We have not done anything that is wrong, but our fathers, in the days gone by — they sinned, they did wrong and they were sinful in their actions, and we are suffering because of their sins." Beloved, that is the basis for this passage of Scripture we have just read. That is the background. Instead of the Jews acknowledging their transgressions and their sins and asking God for forgiveness, they were hiding behind this proverb that their fathers had eaten sour grapes and it had set the children's teeth on edge. I say, beloved, instead of acknowledging their own sins and claiming forgiveness at the hands of God thereby, these people were blaming their fathers, blaming God, and refusing to acknowledge their transgressions and sins.

I

That leads me, beloved, to a thought that ought to be a blessing to you. Here is their proverb, verse two—"What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?" As I say, that was a proverb that had grown up in the land, and Ezekiel said, "What do you mean by continually quoting this proverb?" Ezekiel goes on to show them that that proverb henceforth is to be set aside and they are to remember henceforward this Scripture,

"The soul that sinneth it shall die."

Now, brethren, this was an old proverb that had grown up in the minds of the people, that did not have a single Scriptural warrant — that God had never given — that God had never spoken — that the Almighty had never at any time given to the people. Yet, it had grown up in their minds, and now Ezekiel urged them to discard this old proverb that they had been hiding behind.

I wonder if there are not an awful lot of proverbs just like that today, that God's people quote, and I am sure that unsaved people quote them continually. They are what I choose to call "chimney corner" scriptures. They are thoughts that have grown up through the years — thoughts that have been quoted over and over again, until people think that they are actually in the Bible.

For example, "Cleanliness is next to godliness." Haven't you heard that all your life, and haven't you been taught all through your days, that cleanliness was next to godliness? And hasn't it been quoted to you that it was in the Bible. Well, beloved, it is just not there. It is just one of those old proverbs that has grown up.

There is another: "Every tub sits on its own bottom." This is to say that we are individually

responsible. Every fellow has to be responsible for himself is what it teaches and, beloved, that is true. I am ready to grant you, beloved, that that is definitely and positively a fact.

My grandmother, on my father's side, chewed tobacco. I do not quote that to you this morning as a reason for you going out to start chewing, although I would just as soon see you chew as to see you smoke, and I don't want to see you do either. But my grandmother, as I said, chewed tobacco. I can remember when I was just a very, very, wee lad seeing her do so. Once, when we were having a revival in our church, my mother was entertaining the pastor and the evangelist for the noon meal, and I remember that the evangelist, in a very mild manner, upbraided my grandmother for her tobacco chewing, and immediately she turned to him and with her pointed finger reminded him that the Bible said, "Every tub sits on its own bottom." Now the Bible does not say any such thing, and she was definitely wrong in quoting it. What she meant to imply was, that she was the one that was responsible and not him, and after all, she was right in that respect, but the Bible does not say it.

Then, beloved, I am sure you have heard this one, that, "Honesty is the best policy." I will be perfectly frank with you and say that it was only about three years ago that I, myself, found out that that wasn't in the Bible. I had even quoted it personally thinking it was in God's Word. About three years ago, I just had an impression one day that I ought to check to see, and lo I found it to be just another of those "chimney corner" scriptures. It has no Bible warrant, and no scriptural background.

Then there is another that comes to my mind, that, "Before the end of time, you won't be able to tell the difference in the seasons, except by the turning and the changing of the leaves." Why, I am satisfied that everyone in this house this morning has heard that time and time again. A man stopped me years ago, on a beautiful spring day like today, and quoted that to me, and said, "Bro. Gilpin, isn't it remarkable that God put that in the Bible?" I said, "Brother, it is remarkable, but the Lord did not put it in the Bible." The very opposite is the truth, for God says:

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night SHALL NOT CEASE."—Gen. 8:22.

I SIT TODAY

I sit today at the loom of life,
And weave, and weave, and weave;
The warp is laid by hands Divine,
And the weft is where I grieve.
For every moment in every day,
The shuttle flies through and through,
And the patterns I scheme with the dreams I dream
Are made up of the things I do.

I have naught to do with the warp I tread,
The threads are already set;
But my duty lies as the shuttle flies,
In the fabric I'm weaving yet.
Smiles and tears, kind words and fears,
Are wound on the bobbins I wind,
And every thoughtless word is there,
And every word unkind;
And every act I would fain forget,
And the thoughts that were dark and vain,
I view in the fabric of life I weave,
And I see them and see them again.

But out of repining and soul recoil
I look in the future and see
My life stretching out in its future plan,
And a new hope comes to me.
I know not the length of the warp I view,
I know not my given span,
But into the fabric I yet may weave
I'll put the best I can.

—Baptist Standard

In fact, beloved, just the very opposite of what that man quoted is in God's Word.

Then there is another, beloved, that, "An honest confession is good for the soul." I am not saying that it isn't. The fact of the matter is, I think it helps a fellow, every once in a while, to make an honest confession. I have seen some fellows that if I had not let them talk, I believe they would have died. Many, many times, beloved, people come to me in trouble. The only thing I can do is sit and listen. It helps them. It is a blessing to a fellow to unburden himself, and even if I can't help him in any wise at all, I am sure that an honest confession is good for the soul, but it is not in the Bible. God never did say it.

I might say that there are some proverbs that I couldn't quote to you here in this mixed audience, because of the nature of them, that have grown up, supposedly in the Word of God. I had a fellow call me over long distance this past week, wanting to know where in the Bible to find a certain Scripture. I told him that when he found it to please let me know where it was. Why, I have had drunks get me out of bed at 3 and 4 o'clock in the morning to find if such were in the Word of God. Time and time and time again, it has happened.

Here is another one I am sure you have heard, "The Lord helps those that help themselves." I even heard a Baptist preacher use that as his text one day here in the mountains of Kentucky. He said, "Somewhere between the lids of the Bible, you will find my text—the Lord helps those that help themselves." He preached a good sermon, but, brethren, he didn't have a Bible text at all. To tell you the truth, beloved, just exactly the opposite is in the Bible. The Bible does not say that the Lord helps those who help themselves. The Word of God says that it helps those who can't help themselves. When you come to the place where you realize your utter helplessness, and when you realize you can't do a thing for yourself—when you come to the place that you quit looking to yourself, and you quit trusting yourself, and quit depending upon yourself, and trust fully and depend implicitly on the Lord Jesus Christ, that is the man that God helps. God does not help the man that helps himself. God helps the man, and saves the man, who quits trying to save himself and trusts Jesus Christ for all his sins.



I take these few moments, beloved, to cite these proverbs that we have today, which are on the same par of this one that Ezekiel was contending against. In Ezekiel's day, they were saying, "The fathers have eaten sour grapes, which set the children's teeth on edge." God had never said it. God had never declared it one time. It was on a par with what I refer to as "chimney corner" scriptures, and Ezekiel showed that there was no truth in that old proverb. It needed to be discarded and relegated to the garbage heap. So with these proverbs that I have quoted to you this morning.

Let me insist today, beloved, that what people need to do is to discard all these old family traditions, and all the old family sayings, and all the old wives' tales, and all the notions you have heard quoted by your ancestors. What you need to do, my brother, is to get back to the Word of God, and take what the Bible says. For example, here is a Scripture that ought to be accepted:

"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.

Here is another:

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18, 19.

John literally means to teach us that the words of God are final. We are not to add to the Bible and we are not to take from it, but we are to accept it just as it is written—to abide by it, and to live by the teachings and the truths that are laid down in God's Almighty's book.

We have a marvelous illustration of that in the experience of the rich man, who was in Hell, as recorded in the sixteenth chapter of the Gospel according to Luke. You remember that that rich man, immediately on his arrival in Hell asked that Lazarus might be disturbed in his peace with the Lord—that Lazarus, who had nothing in this world, might come back and wait on this rich man and care for him. Immediately, he was informed of the fact that there was a great gulf existing between Heaven and Hell, and so much so, that no one could pass from the one region to the other. Then, the rich man made a second request, that Lazarus be dispatched from Heaven back to earth, that he might tell this rich man's brothers about the impending doom that was awaiting them, that they might be warned of the error of their ways—they might turn and serve the Lord God and not come

to Hell. What was the answer? Let us read it:

"Abraham saith unto him, They have Moses and the prophets; let them hear them."

—Luke 16:29.

Actually he said, "The Bible is final — those brothers of yours that are hot-footing the road of vice—those brothers of yours that are on the road to Hell, that we can hear coming fast, approaching unto this place—those brothers have the Bible—the law and the prophets—let them hear them, if they are to escape Hell."

Let me tell you this morning, my brother, my sister, this Bible is final. You don't need what your grandmother had to say to you—you don't need what some good old-fashioned individual taught you—you don't need any of these "chimney corner" Scriptures, but what you need today, my sister, is the Word of Almighty God. Just accept it, and make it final so far as your life is concerned. It would change the First Baptist Church of Russell, this morning, and it would change the spiritual complexion of this town today, if the people of this town would only believe that the Word of God is final and accept it as such. I tell you my brother, you don't need to pay one bit of attention to what any of your relatives, or any of your ancestors have taught you, unless they have taught you according to the Word of God. What you need, brother, this morning, is to make the Bible final within your life.

II

Now, I would like for you also to notice that there is a sense in which it is true that the children do suffer as result of the parent's sin. I would be denying the clear statement of God's Word if I would fail to tell you that. We read,

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, VISITING THE INIQUITY OF THE FATHERS upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments."—Ex. 20:4-6.

Listen, brother, sister — listen unto me! As seriously as you ever listened in all this world, I beg you to listen to me this morning. You are either being a blessing or a curse to the third and fourth generation beyond you, by the way you are living this very day. There is many a great-grandchild that has never yet come into existence, with a millstone hanging about his neck this morning, all because of the way a mother or a father, or someone has lived today. This, beloved, is a serious portion of God's Word, a portion that ought to cause every one of

(Continued on page seven)

"I Should Like To Know?"

1. Is there any other Scriptural grounds for leaving a woman except fornication?

Not for divorce. Folk may separate if they cannot get along, but cannot be scripturally divorced. I Cor. 7:10-15, 39.

2. Has a man any Scriptural grounds for re-marriage, even if he has left his wife for fornication?

Most Bible students think so. The Scriptures do not condemn it. If divorced and married on any other ground they are living in adultery.

3. What is the difference between fornication and adultery?

The Greek words for the two are different and are never used interchangeably in the New Testament. By that I mean the word for fornication is never translated adultery and vice versa. Thayer defines the word for adultery: "Having unlawful intercourse with another man's wife." That is the word the Master used when He talked about divorced people remarrying. That is strong language. But the Son of God said that any man, who is divorced for any other reason, except for fornication, if he mar-

ries again, is guilty of having "unlawful intercourse with another man's wife." See Matt. 5:32, 19:9 and Mark 10:11. The word translated fornication is defined by Thayer: "Illicit sexual intercourse in general." That word is also translated whore-monger and harlot, in its male and female forms. It is a significant fact that the Master said of a woman untrue to her husband, that she is no better than a harlot. The same is true of a husband untrue to his wife. He doesn't say adultery but fornication, when He speaks of the scriptural ground of divorce. Why? Study, with the definitions of these words, I Cor. 6:16 and you will see why He uses a different word, for what seems like the same offense. When a married man has sinned with a harlot, God says they are "one body" and "one flesh" now.

4. When was the first church founded?

During the personal ministry of Christ on earth. Paul says in I Cor. 12:28 that God hath set some in the church, first the apostles, etc. In Luke 6:13 you have an account of the selection of the apostles. They were either

the first members or the first officers in the first church. worship with. If not, keep it either way there was a church in existence in Luke 6. In Matt. 18:16-18 you have Jesus, the Head of that church, telling them about church discipline. In Heb. 2:12 you have the statement that Christ sang in the church. He sang the night of the institution of the Lord's Supper which shows the church was in existence then; that the Supper is a church ordinance and to this church He later gave the Great Commission.

5. Were Adam and Eve created body, soul and spirit?

Yes.

6. Does the Holy Spirit dwell in the body of an unsaved man?

No.

7. Is it right to report at the W. M. S., S. S. or other places all visits made to the sick, or dainties sent them, or tramps fed, or old clothes given away, etc.?

No. The Master says about all such charity as that not to let your left hand know what your right hand does. Matt. 6:3.

8. When the leading church members are dancers, card players, etc., should you keep your membership where you live or take it elsewhere?

Take it elsewhere if you can

find a church close enough to officers in the first church. worship with. If not, keep it either way there was a church in existence in Luke 6. In Matt. 18:16-18 you have Jesus, the Head of that church, telling them about church discipline. In Heb. 2:12 you have the statement that Christ sang in the church. He sang the night of the institution of the Lord's Supper which shows the church was in existence then; that the Supper is a church ordinance and to this church He later gave the Great Commission.

9. Should you make your boys go to Sunday School when they teach them everything but the Bible?

No, a thousand times no. Teach them the Bible at home.

10. Please explain Rev. 20:5-6.

The rest of the dead are the wicked dead. The first resurrection is the resurrection of the saved. That takes place 1000 years before the resurrection of the wicked.

11. In a former issue you spoke of "dispensational rot." What do you mean by "dispensational rot?"

I mean the teaching of C. I. Scofield and all others of that school of twisters of the Word, who teach that the church and the gospel, etc., began on the day of Pentecost; that John's baptism was not Christian baptism; that the kingdom is not in existence today. The New Testa-

ment says that the ministry of John the Baptist was the beginning of the gospel age. Mark 1:1. The New Testament says the law and the prophets were until John and the gospel of the kingdom and the kingdom itself began then and every man, who believed the gospel of John or Jesus or the 12 or the 70 entered the kingdom. Luke 16:16, Matt. 11:12, 21:31-32; Jno. 3:3-5. This kingdom was the same kingdom Paul preached and men entered it by the new birth before Pentecost just like they did after Pentecost. Col. 1:13, Rom. 14:17, Matt. 24:14, Acts 8:12, 28:31, etc. John's baptism came from Heaven and if it were not Christian baptism, there isn't any on earth today; for Peter and all the balance of them on Pentecost got their baptism from John. If it were not Christian baptism, they didn't have Christian baptism and they couldn't give to others what they didn't have themselves. The church began during the personal ministry of Christ and had every gift mentioned by Paul in I Cor. 12:28 in it before Pentecost except the gift of tongues. Matt. 16:18, 18:16-18, I Cor. 12:28, Heb. 2:12, Acts 1:15-26, etc.

12. What kind of sheep is a lost sheep?

One of the elect not yet saved.

13. If one of the elect how did he come to be lost?

He was born lost, a child of wrath, just like any other sinner. He was elected from before the foundation of the earth but he is not saved until he hears the gospel and is called by the gospel and repents and trusts in Jesus Christ. II Thess. 2:13-14.

14. If a member is excluded and joins another Baptist church and then wants to come back to his former church, should he be received without a letter?

Yes. He ought to be received like any other excluded member, namely, on confession and humble repentance. The other church sinned in receiving him and ought to be ignored in his return.

15. If a man gets a divorce on the ground of fornication has he the right to re-marry?

The Bible is silent on that exact point. Most Baptist churches receive such people into their membership or retain them if members. T. T. Eaton and many of the very best men argue that it is right for such an one to re-marry. The Bible does not forbid it. Personally I do not marry divorced people, it matters not what the ground for divorce.

16. Of what officers was the first church composed?

Pastors or bishops and deacons. Phil. 1:1, I Tim. 3:1-13. That reminds me to say that junior deacons are not only unscriptural, but anti-scriptural. They do not fulfill a single requirement laid down for deacons in the New Testament. They certainly disobey the plain command of the Scriptures: "Let them first be proved." I Tim. 3:10. Junior deacons and deaconesses are modern innovations that Baptists have borrowed from some worldlings, who cared nothing about the Bible. Trustees are not a scriptural office, neither are they an anti-scriptural office. That is an extra-scriptural office that was made necessary by Baptist churches buying property and having to have someone designated, to whom it could be deeded. Trustees have only one thing to do, unless a church votes them other duties. They are the custodians of the church property and have no authority over it, except what the church authorizes.

17. What is the meaning of the word "replenish" in Gen. 1:28?

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WHICH WILL YOU SERVE-- CHRIST JESUS, THE LIVING SON OF GOD OR THIS DEAD IMAGE, THE STOCK OF A TREE?

"Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold."—Exodus 20:23.

"He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed."—Exodus 22:20.

"Ye shall make you no idols nor graven image, neither rear you up a standing image."—Lev. 26:1.

"Neither shall thou set thee up any image; which the Lord thy God hateth."—Deut. 16:22.

"I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images."—Isaiah 42:8.

"They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save."—Isaiah 45:20.



PRECIOUS IMAGE—Standing in a glass case in the Church of Ara Coeli, in Rome, Italy, is a life-sized figurine of the "Christ child," considered one of the most priceless items in the Eternal City. Carved from an olive tree taken from the Mount of Olives in Jerusalem, the age-blackened statue is covered with jewelry and precious stones from all over the world, which have been donated by people who have had requests granted. The figure is placed in the center of the church for the holiday season.

"Shall I fall down to the stock of a tree."—Isa. 44:19.

"And changed the glory of the uncorruptible God into an image made like to corruptible man."—Rom. 1:23.

"They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship."—Isaiah 46:6.

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jer. 2:13.

"Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them."—Ezek. 16:17.

"And what agreement hath the temple of God with idols?"—I Cor. 6:16.

"Thou shalt have no other gods before me."—Exodus 20:3.

I found the above image and its superscription in the Ashland Daily Independent. And here I have endeavored to set forth the Scriptures that show most plainly the consequences of worshipping any image of any kind. For God seeks those to worship Him who worship in truth and in spirit (cf. John 4:23-24), not through any image. May God help people to come to the truth.

WHY BAPTISTS SHOULD CONFESS THEIR FAITH

By T. T. SHIELDS
Jarvis Street Baptist Church
Toronto, Canada

"I Should Like To Know"

(Continued from page three)

The Hebrew word means to fill or to fill up. It has no idea of refilling in the Hebrew at all. That is a palpable perversion of God's Word to support an unscripural theory of a cataclysm between Gen. 1:1 and 1:2.

18. In which Heaven are the "heavenly places" mentioned in Eph. 2:6?

Neither. It is there used of an experience rather than a place.

19. What is meant by wicked Spirits in the heavenlies in Eph. 6:12?

Read II Kings 6:17, Dan. 10:1-14. In the air all about us are conflicts between the invisible forces of Satan and the angels of God, that we do not know anything about, except by revelation.

20. What is the Scriptural way to elect a pastor?

Preferably by private ballot; but not necessarily so. Private ballot was used in Acts 1; stretching forth the hand in Acts 14:23.

21. Why is Jesus called the Son of God and the Son of Man?

The title "Son of God" has reference to His deity or Godhood. He was God manifest in the flesh. The title, "Son of Man" has reference to His humanity or His being man as well as God.

22. Explain the difference between Matt. 28:19 and Acts 2:38.

There isn't any conflict between them. Matt. 28:18 says all authority was given to Christ. When they baptized in Acts they seem to have baptized in His name because the Jews denied His deity and that was one of the things confessed in baptism, namely, a belief in the deity of the Lord Jesus Christ.

23. Are infants born into this world saved or lost?

Lost. Eph. 2:3 plainly says that all, Jews and Gentiles alike, come into this world "children of wrath." Paul plainly says in Rom. 5:12-19 that all the descendants of Adam come into this world under condemnation. That proves unbelief is not the thing that condemns. Babies are born into this world in a state of condemnation. The Bible says so. The Master does not intimate otherwise. When He says "of such is the kingdom of heaven" He does not mean babies and does not say so. He says of "such as receive Him" is the kingdom of Heaven. Logically, grammatically and scripturally that is the correct construction of Matt. 19:14. Why should He insist on their suffering the little ones to come to Him, if they are already in the kingdom of Heaven?

24. Are all infants saved then?

Yes, all who die in infancy are.

25. When are infants saved?

I do not know. God does not reveal that. He does reveal that they are saved as a comfort to all who lose children in the age of unaccountability. But as we have no message for infants and God saves them without our help in any way, He does not reveal to us when or how He does it. That is His business and it is not ours. It is sufficient for us to know He does it. Just when and where and how the blood is applied and they are given a new nature and pass from death unto life, I do not know. Neither does anyone else. I am content not to be wise above what is written; but to rejoice in the assurance from Him that all unconscious babes go to Heaven. I can wait about all the other questions

I am to speak to you upon the question, "Why Baptists Should Confess Their Faith." For the benefit of the unsophisticated among us, I venture to whisper the information that there are people who call themselves Baptists, who strongly object to confessions of faith, and who regard it as an infringement of their liberty to be requested to give a reason for the hope that is in them. It must be acknowledged that the repugnance of certain modern Baptists, so-called, for the old-fashioned practice of confessing one's faith, is not due to an inherent constitutional reticence, nor to any natural infirmity of expression, either of tongue or of pen; for they make no virtue of silence, nor are they ever likely to be indicted for effecting a monopoly of modesty. They have no objection to confession per se, but only to the confession of faith. They impress every variety of language, and every tone of speech, and every shade of eloquence, and every degree of personal force into the work of disseminating unfaith. Doubt is a negative quality; and, even at its remotest distance from faith, it is but neutral, and as such it is unaggressive, and unobstructive, and inoffensive. That which is antagonistic, and aggressive, and violent toward faith is not doubt, but positive unbelief. With the silent and negative loyalty of a Joseph, who offers a new grave for the orthodoxy he was too fearful to defend, true Baptists can have no sympathy; of the cowardly denial of the truth by a Peter in panic, true Baptists must ever be ashamed; for the ignoble neutrality of a Pilate, genuine Baptists can feel only contempt; while for the mercenary soul of a Judas, who sells the truth for silver, real Baptists will agree the only appropriate end is Hell itself.

Baptists Should Confess Their Faith Because They Have A Faith To Confess

We have fallen upon days when some words in religious speech have suffered a decline in value comparable to the German mark. Indeed, I have sometimes thought that we need a Rescue Mission for fallen words; for words, like persons, do not always honor either their birthplace or their parentage, but go astray, to walk in the counsel of the ungodly, and stand

touching their salvation until I get there and "know even as I am known."

26. Please give me a good Scriptural recipe for making unleavened bread for use in the Lord's Supper.

Here is the best that I know of. It was given me by a converted Jew, Bro. L. H. Salin. We have used it in our church for years.

1 cup flour
1/4 teaspoon salt
1 teaspoon sugar
1 scant tablespoon shortening

Mix shortening with the flour as for pie crust. Add enough water or milk to make dough easy to handle. Roll thin and fold over, repeating this process until light. Then roll very thin. Prick with fork so it will bake evenly. Bake in a slow oven until thoroughly done, but not brown. Bake in one cake and do not break until after the giving of thanks.

27. Where can I secure sacramental wine?

Most any drug store that handles wine, sells sacramental wine. In fact many do so that do not even sell wines commercially. It so states on the bottle that it was put up expressly for sacramental purposes. It is the best wine made by far for this purpose.

Several times in life I have mailed it to friends scattered over the U. S. who have trouble locating it in their town. We are always glad to do so, mailing it to you at just what it costs to buy it.

in the way of sinners, and sit in the seat of the scornful; with the inevitable result, that, like persons, they lose their proper influence and power. It then becomes necessary, either to turn them aside to some Jericho, where, like David's men, they may recover from the debasement resulting from contact with the enemy; or, otherwise, such words need to be reclothed with ampler definitions. The word "Baptist" is one such word, and needs to be brought back from the critical swinehous of the far country to the wealth and station and establishment of the Father's house, wherein it had its birth.

The first to bear the name of Baptist was neither an intellectual nor a religious cipher. He had no doubt either of his message or his mission. And whoever sought him in the wilderness found no middle-of-the-road Baptist, no reed shaken by the wind, nor one clothed in soft raiment, but one who was more than a prophet, of whom it was written: "Behold, I send my messenger before thy face, which shall prepare thy way before thee," and who the Highest of all authorities declared was peerless among those of woman born. Once, whether from despondency induced by his own distress, or, as we prefer to believe, in the confidence of the doubt-dispelling power of the Master's own word, John the Baptist sent his disciples to Jesus saying, "Art thou he that should come, or do we look for another?"

But some who profess and call themselves Baptists emulate their great forerunner only in his supposed temporary, doubtful, mood. They who are Baptists indeed are possessed of no lesser faith than he who first bore their honourable name, and who said: "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthy, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:27-36. In the confidence of this faith, true Baptists will summon the world to "Behold the Lamb of God, which taketh away the sin of the world."

II

Baptists Have The Authority Of The Example Of Many Illustrious Baptists Of The Past For Confessing Their Faith.

As I meditated upon this subject, I thought I might call the roll of the noble confessions of faith which, since the apostolic period of the Church's history, have been issued by the people called Baptists. But on reflection it occurred to me there might be objection to such action, since on a comparatively recent date a great Baptist body declared that "the New Testament is the all-sufficient ground of our faith and practice; and we need no other statement." I, therefore, turn this evening to that all-sufficient ground of our faith and practice; and I do so the more cheerfully, because I speak under the auspices of the

Baptist Bible Union of North America, which also believes in the New Testament as well as in the Old.

I find in this Book the record of a certain Baptist preacher who warmed himself at a fire burning on the hearth of a religious official, who denied the Deity of Christ, His virgin birth, and all the implications of His divine commission; and who was determined to accomplish the crucifixion of that Baptist preacher's Lord, and to put Him to an open shame. Notwithstanding the preacher, kept company with his Master's enemies, and warmed himself at their fire. And that Baptist preacher, who under other circumstances had confessed his faith in the fundamental Rock of Christian theology, when the Word of God Incarnate was on trial, and the Person of Christ his Saviour was under assault, took the middle of the road, and refused to confess his faith.

Few Baptists, I hope, will emulate the example of such an one. We must estimate the value of an orchard, not when winter's blasts have stripped it of every sign of life, but when the energies of spring and summer clothe its branches with blossoms and fruit. We must judge of the usefulness of a river, not by its margin of mud and slime in which great ships lie impotently imbedded when the tide is out, but by the wealth or precious freight it bears upon its bosom, when the fullness of the ocean has flowed in to fill its mighty channel to the brim. Thus we should copy Baptists at their best, not at their worst; at their highest usefulness, not at the lowest ebb of their spiritual life. We should not copy the hesitancy of the middle-of-the-roader, who stops his car to consider whether he is on the right road, and therefore whether he should go on or turn around; but we should follow the track of the assured Baptist, who, knowing whence he comes and whither he goes, keeps to his own side of the King's highway, and makes full speed toward Jerusalem.

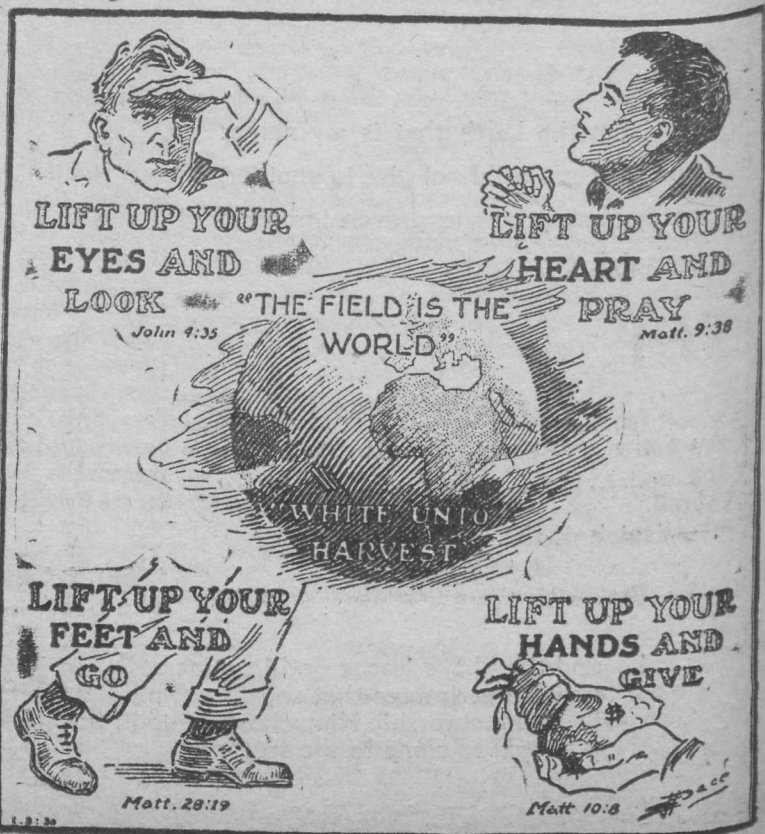
Let us look, therefore, at this Baptist when the tide of spiritual life, and conviction, and courage, and power, has come in, and when out of him flow rivers of living water! The New Testament is our ground of faith and practice; and among other things it was the practice of New Testament believers to confess their faith. Behold this middle-of-the-road Baptist when he is filled with the Holy Ghost! When men asked concerning what they saw at Pentecost, "What meaneth this?" Peter did not say, "The cardinal principle of this community is that we all have liberty to believe as we like, and you must not, therefore, expect any confession of conviction from us;" but rather, "This is that which was spoken by the prophet Joel." He confess-

ed his faith in the Old Testament, and having done so continued: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. . . . This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, 'The Lord said unto my Lord, Sit thou on my right hand, until I make my foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.'"

And that preacher made it the habit of his life henceforth to confess his faith. When he was examined of the good deed done to the impotent man, by what means he was made whole, he did not say, "That is a secret I refuse to divulge," but rather: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." And it is recorded that when they saw, not the hesitancy, nor the policy, nor the amiability, nor the broad-mindedness, nor the uncertainty, nor the tolerance, but — "when they saw the boldness of Peter and John . . . they took knowledge of them that they had been with Jesus." But time would fail me to show how this noble, courageous, man of God took advantage of every possible occasion to confess his faith in the Scriptures, and in the Christ of the Scriptures.

If it be objected that Peter belonged to the unlearned and ignorant among the disciples, we may cite another example. There was one who was a man of great natural power, a man of keen and massive intellect, a brilliant scholar whose powers had been developed by the mastermind of one of the greatest teachers of his day, named, Gamaliel; and the powers of his intellect were engaged in an endeavour to stay the progress of the Christian religion, and to destroy those who called upon the Name of Christ: indeed, he verily thought with

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Why Baptists Confess

(Continued from page four)

himself, that he ought to do many things contrary to the Name of Jesus of Nazareth. But into his great but darkened mind the light of Heaven shone; and into his spiritually impoverished life, the fullness of the divine ocean flowed, until, clothed with super-human courage, he was ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus. Nor did he hesitate to declare that He, Whose disciples he had persuaded even unto the death, had now become to him the Fairest among ten thousand, and the Lord and Master of every realm of his being; and going forth in that Name, he declared: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." And he who, as to his earthly citizenship, boasted that he was free born, yet voluntarily became the bond-slave of the Lord Jesus Christ—his surrender to His Lordship being so complete that he exalted Him to be the absolute Lord of his intellectual life; and as a Baptist, reckoned that he had no liberty to entertain even a thought which was contrary to Jesus Christ. Nor did that preacher ever keep his new-found knowledge of the truth to himself; but, as when he stood before Agrippa, always thought himself happy when he was permitted to answer for himself, touching the things whereof he was accused. Standing before Felix, and in the presence of Ananias the high priest, and the elders, when the orator Tertullus had informed the governor against Paul, this great Baptist preacher answered: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

Nor was the practice of confessing one's faith confined to preachers in these apostolic days; for when one of the first seven deacons was asked respecting the objection to the aggressiveness of his testimony to Christ, "Are these things so?" he boldly confessed his faith in the authority of the Old Testament Scriptures, and in their literal fulfillment in the Person of Christ, and was stoned to death for daring to confess his faith.

Moreover, in this Book, which is the ground of Baptist faith and practice, we have a report of the first Baptist convention that was ever held. And that convention convened, not to consider programmes of work, nor to lubricate the machinery of organization: the first Baptist convention met to consider matters of faith; it was because "certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the

manner of Moses, ye cannot be saved," that "the apostles and elders came together for to consider of this matter." And that first Baptist convention was a controversial convention. There were, even in that day, certain of the Pharisees who, ignorantly or otherwise, would have corrupted the faith of the saints; and the great Baptist, of whom I have spoken, took the floor, and led the convention, saying: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they. Following his splendid example, two other heroic Baptists, Barnabas and Paul, made their confession of faith; whereupon President James summed up the matter, and by his suggestion, letters were written to the churches settling the controversy, not by a negative or neutral begging of the question, but by a positive confession of faith, which the apostles and elders declared, "seemed good to the Holy Ghost and to us."

But we have a still higher example, higher than Paul, or Peter, or James, or John the Baptist—even the example of the Lord and Master of us all. He knew how to withdraw Himself from the crowds and how, when led like a lamb to the slaughter, to open not His mouth; but when the high priest asked Him of His doctrine, He answered: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said." And though He made no answer to the false witnesses who accused Him, when the high priest asked Him, "Art thou the Christ, the Son of the Blessed?" Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and said, "What need we any further witnesses? Ye have heard the blasphemy: What think ye? And they all condemned Him to be guilty of death." Thus our Lord Himself came to the cross because He confessed His faith.

Such Baptists, therefore, as really make the New Testament the all-sufficient ground of faith and practice, will of necessity practice the New Testament practice of boldly confessing their faith.

III

Baptists should confess their faith because **Simple Honesty Requires It**. To be silent in these matters would be to fall below the ethical standards of ordinary business affairs. When any manufacturing concern appeals for public support, it expects to be re-

quired definitely to specify the character and quality of the articles it produces. When any commercial organization asks for business from the buying public, it promises to give value for money received. When any bank opens its doors for business, it does not refuse to state what is the extent of its capital, and the character of its investments; for it knows full well in order to do business, it must give reasonable security to depositors and shareholders alike. When a man is appointed to represent a particular house as a traveling salesman, and is promised a salary or commission for the work he does, it is expected by his employers that he will work for the firm who pays his salary, and not for the rival concern across the street. And when a company of people engage in a religious enterprise, forming themselves into a local church, or into an organization comprised of a collection of churches, it is surely not unreasonable to expect that they will clearly and without equivocation announce the character of the work they expect to do, and the principles of the message they expect to deliver. When a Baptist church, built upon a certain foundation, established for the propagation of clearly defined principles, its building being erected by the gifts of those who entertain certain convictions of evangelical truth—I say, when such a church calls a pastor, is it unreasonable, on the one hand, for the pastor to demand of the church, What do you believe? for what principles of faith and practice do you stand? what message do you expect me to deliver? On the other hand, is it any less reasonable for the church, in such circumstances, kindly but firmly to require of the man who is being considered as a possible pastor, that he should clearly state his views and confess his faith with respect to the great fundamental principles of the Christian revelation?

To repudiate the principle of a confession of faith is to leave a church without any sound basis of membership. On what terms shall we receive people into our churches, if there are no longer certain clearly defined principles which are certainly believed among us? In what is a Baptist church differentiated from other churches, unless there be certain essentials of the gospel to which that church stands irrevocably committed? Unless our churches are to be houses built upon the sand, mere booths for Baal, to be removed by a passing storm, there must be a foundation of faith upon which these organizations shall stand. And if this be true of the local church, is it any less true of a collection of churches, banded together in various conventions for co-operative effort in missionary, and educational, and publication enterprises?

When we appeal to the membership of our churches to support our missionary funds, surely they have a right to know whether the money they commit to our trust will be used for the preaching of the gospel in which they believe, and by which they have been saved, or for the preaching of another gospel which is not another! And when they have been told for what the money is desired, and to what end it is to be devoted, there must surely rest upon the administrators of those funds, a solemn obligation to use the money for the purposes to which it has been devoted. How, therefore, can we have a sound and satisfactory basis for co-operative missionary effort unless there be a confession of the fundamentals of the faith to which we can all agree? A creedless missionary society can neither be justified in religion nor ethics. The man who, by explicit statement or by implication, solicits money for one object and uses it for another, in the eyes of this or any other civilized country, is guilty of a criminal offense. Such practices are not relieved of their moral quality by the mere fact that they are done in the name of religion.

What is more, a confession of faith is necessary to co-operative

God's Challenge In The Day Of Jeremiah--And Even Now

"Call unto me and I will answer thee and show thee great and mighty things, which thou knowest not."—Jer. 33:3.

These words constitute the mightiest challenge that the Lord ever made to men. We hear much in these days about the challenge to the churches. True there is a

effort in the educational enterprises of the denomination. If educational institutions, which claim the financial or moral support of the Baptist denomination, are nothing more than ships bent on voyages of exploration and discovery, the fact should be known. If every college president and college professor is to be a Columbus to sail an unknown sea in search of an unknown land, he ought to be permitted to embark on his great adventure; but it should clearly be understood that his ship is not an ocean liner sailing between two ports under the command of a qualified captain, sailing by a certified chart, and bound for a definite port. The steamship schedule describing the character of the ships, and the course they will take, and the terms upon which the passengers may be accommodated, are, in principle, the steamship company's creed; and whoever buys a ticket on that ship knows how his money will be used. Similarly it ought to be known whether our educational institutions do really believe in a revelation from God; whether we have a certified chart, and whether there is a divine Captain Who will bring us into our desired haven. Baptists ought to know whether Baptist educational institutions exist for the training of human parrots to repeat the mutterings of philosophy, and of "science falsely so-called."

It is difficult, also, it seems to me, to understand how a Baptist publication society can be loyal to its trust without some basis of faith on which to operate. Surely a Baptist publishing concern ought not to exist to propagate the anti-Christian dogmas of a Faunce, or a Fosdick! Why should we lend the Baptist name to any enterprise which has any lesser object than the glorifying of God through the proclamation of the gospel of Jesus Christ our Lord?

Hence, since Baptists have a faith to confess, and an apostolic example to follow, and a reputation for Christian honesty to maintain; since we believe God has spoken finally and fully in Jesus Christ, and that there is none other name under Heaven given among men whereby we can be saved, let us kindly, and courageously, and uncompromisingly confess the faith that is in us! Since God has given a banner to them that fear Him, that it may be displayed because of the truth, let us boldly display it!

Let those who hail the power of Jesus' Name subordinate all personal, and social, and ecclesiastical, and denominational considerations, with every thought of scholastic standing, and every desire for human approbation to the sovereign claims of Jesus Christ our Lord! We shall have peace in our hearts, and power in our testimony, and abundance of fruit in our ministry, if every Baptist pastor will yield his pulpit, and every Baptist chairman his presidency, and every professor his chair, and every secretary his desk, and every Baptist deacon his office, and every Baptist church member his all, to the Executive direction of the Holy Ghost, and by His grace crown Jesus Christ the crucified Saviour, the infallible Teacher, the Incarnate God, the Sum and Substance of all divine revelation. God's last and gracious Word to the fallen sons of men—crown Him Lord of all.

"Should all the forms which men devise,
Assault my faith with treacherous art;
I'll call them vanity and lies,
And bind the gospel to my heart."

challenge to the people of God, but it is not, as many suppose, from the world, but from God Himself, and is contained in the words of the text.

We need pay no attention to the world's challenge until we have first attended to God's challenge. Then when we have given heed to God's challenge He will attend to the world's challenge. The challenge still holds and has held through these thousands of years since it was uttered. No one has ever fully explored its depths. No one has ever yet sealed its topmost peak. No one has ever yet measured its full length. No one has ever yet spanned its breadth.

There the challenge stands. It has come ringing to us today, clear and strong, across the centuries, but our weak and powerless and backslidden churches are afraid or too indifferent to accept the challenge and release the power of God upon a doomed world. Shall we dare to accept the challenge today? Shall we come up to the help of the Lord against the mighty? Yea, shall we go to our closets, and there call upon God, confident that He will answer us and show us the great and mighty things He has promised?

The text suggests four divisions. They are: The Method of Prayer; The Majesty of Prayer; The Mightiness of Prayer; and the Mystery of Prayer. Let us consider each one of these divisions separately.

The Methods Of Prayer

"Call unto me." These words were addressed by God to all that was left the once prosperous and blessed nation of Israel, at a time of great national need. The great and mighty Babylon was crowding her hard and was about to take her captive. A captivity from which she would never recover until Jesus should come to earth a second time.

But Israel was flirting with Egypt and trying to get the king of Egypt to send men and munitions with which to resist Babylon. It was at this juncture that God said unto His people, "Call unto me." Do not turn back to Egypt from which I have redeemed you, but "call unto me." Do not turn to the beggarly elements of the world, but turn to me, said the Lord.

Just as the nation of Babylon was besetting the people of God in that day, so today the system of Babylon is besetting the churches of Christ. And the fact is also true, that as with the nation of Israel, so it is with the churches. They are flirting with Egypt and turning to worldly methods. But thank God, His method is still the same today as it was then and it is—"call unto me."

This is a challenge to our faith. For one to get on one's knees and talk into space, with apparently no one to talk to, when great and important issues are at stake, looks like foolishness and is a test of one's faith. We cannot discern God by any of our five senses. We cannot see Him, we cannot hear Him, we cannot feel Him, we cannot taste Him, we cannot smell Him. In the natural we cannot comprehend God and naturally we want to turn to things that we can understand for help. When we are sick we want to call for the doctors instead of the elders. When we need money we want to call upon the rich and when we are in distress we want to call upon our friends. But faith makes God so real to us that He becomes a living reality. Through faith we get a vision of God and Egypt is lost sight of.

This is the challenge of our (Continued on page six)

THE BAPTIST EXAMINER

PAGE FIVE

JUNE 5, 1954

THE ANTI-CHRIST

How can He control the world? What is the mark of the beast? What part do dope and drink play in the end of time? These and other questions answered in my book, "The Seal of God and the Mark of the Beast."

Postpaid, Anywhere 60 cents

C. O. BAKER

2810 Denver Boulevard

Pueblo, Colorado

Pastor Eugene Clark Helped Russell Saints In Revival Meeting



ELD. EUGENE CLARK

Of recent date, Elder Eugene Clark of Grace Baptist Church, Detroit, Michigan assisted the First Baptist Church of Russell, Kentucky in a revival meeting, much to the edification of the church, and with great spiritual blessings being poured out by God upon His own saints.

That Bro. Clark endeared himself to the hearts of our church is but expressing mildly the reaction of the people to his messages. We have had many great and good men preach for us in the years of my pastorate, but never have I seen our people adopt a man more wholeheartedly than was Bro. Clark accepted by our church.

Four words, all beginning with the letter "S" characterize the ministry of Pastor Eugene Clark.

Soundness. In the two weeks that he was with us, I never heard a single word that I did not consider as being Scriptural to the very core. Most any pastor will differ with an evangelist some place in his preaching in a revival. Not so with the messages of Bro. Clark—they were sound—they had the ring of "Old Pide's Bell."

Sympathy. Bro. Clark is a pastor's friend. The Christian sympathy which he showed both to me, and to the several preacher brethren, who attended the meeting was deeply appreciated. He is what I would term truly "a pastor's helper."

Sanity. Bro. Clark is a sane preacher. While deeply spiritual, (Continued on page eight)

God's Challenge

(Continued from page five) love. When in need the child instinctively calls upon its mother for help because it loves and trusts her. The wife naturally calls upon her husband because she loves him and the same is true of the husband. Likewise the real child of God instinctively calls upon his Heavenly Father because he loves Him. One can judge of one's love for God by the way one calls upon Him. When love for God begins to wane, just in that proportion does one begin to call upon Egypt for help.

It is a challenge to our simplicity. How simple a call is. Anyone can call. The merest babe as well as the most mature can call. Ignorant and educated alike can call. Not even do we have to utter a word to call. The heart can call. Sometimes the call is so deep that it cannot be expressed in words, but it is a call nevertheless. God has made the method of prayer so simple that it has come within the reach of everyone. Some say, I do not know how to pray. If you know how to call you know how to pray. A call is the instinctive

utterance of the human heart, and God wants prayer to be the instinctive utterance of the redeemed heart. The flesh naturally wants to form some high sounding, oratorical plea or else use its pull and influence in order to bring things to pass; but God says, "Be simple, be natural and 'call unto me.'"

This is a challenge to our patience. Naturally, the impatient flesh, when it does not see things come to pass as rapidly as it would like, wants to plunge in and do things. But God's ways are not our ways and often He delays His answers for the very purpose of teaching us patience. To simply lay aside every other help, and call unto God, and then wait for Him to answer, when it seems as if any moment the whole house would crash in on our heads, is surely a test of and challenge to our patience.

Beloved, while the world's Babylon is pressing hard on every hand, shall we call upon Egypt for help, or shall we in patient faith and love and simplicity call unto God?

The Majesty Of Prayer

"I will answer thee." Can you comprehend the majesty of these words? Only God could have answered them. No display here, no trying to show off what God can do. Simply the marvelous, mighty, majestic God says, "I will." This ought to be enough to calm the most turbulent heart and bring rest and assurance to the most troubled soul.

There is no limitation to the answer, nor a suggestion that more might be asked than God is able to give. With an earthly monarch his "I will" is limited by his power to perform. But not so with our God. There is a majesty and a dignity here of which the rulers of this world know nothing. It speaks of the bounty and unlimited power of our God, in being able and willing to answer the smallest as well as the largest request of His child.

Nothing is too hard for our God. Beloved, if you will call, God will answer. To the one who dares to accept this challenge of God there will come into his life a majesty and dignity and poise that will be the marvel of the world. Even the most unlettered saint can possess this majesty because he is resting in the assurance of God's "I will answer thee" to undergird and strengthen him.

When Israel called upon the king of Egypt for help, the king hesitated, because he wanted first to know what Israel would pay him for his help; if Israel were able to pay what she had promised to pay, and if Egypt were able to defeat Babylon after she had promised to help Israel. But not so with our God. The mere fact that one of His children is calling upon Him is enough, and with alacrity He flees to answer the call. He does not stop to consider what he can pay, because He knows that we are bankrupt, and besides in the person of His Son the price is already paid, and we are the beneficiaries of free grace. Neither does He stop to consider if He is able to defeat Babylon, for all power in Heaven and earth is His.

The God who cannot lie has said, "I will answer thee." Beloved, shall we believe Him, and prove Him, by calling upon Him, or shall we turn to Egypt for help?

The Mightiness Of Prayer

"And show thee great and mighty things." Israel had been looking at, and was terrified by the greatness and mightiness of Babylon. She could not see God's greatness and mightiness at all, hence the above promise from God. Looking at Babylon had taken all the strength out of her, and rendered her weak and helpless in the hands of her enemy. It made her flee to Egypt for help. So it will do for you, beloved. If your eyes dwell upon the greatness and mightiness of the Babylonian systems of this world, it will rob you of your

power and effectiveness for God, and you too will be forced to flee to Egypt for help.

God allowed this adversity to come into the lives of His chosen people to take their eyes off the great and mighty Babylon and to fix them upon His greatness and all-mightiness. And so today, God bids us not to be discouraged by the increasing might of the Babylonish systems of this world. Remember that He is almighty, and that if one will call, He will answer and show that one "great and mighty things."

The day is coming when a terrified cry is going to ring through the world, "Babylon the mighty has fallen." Then the great whore will be judged, and the kingdoms of this world will become the kingdoms of our God. This will be a sight worth seeing, and God is going to show this great and mighty thing to those who have called upon Him and not to those who have called upon Egypt.

There is all-mightiness in prayer. To the one who calls upon Him, God pulls away the curtain and shows him the mighty armies of Heaven working to answer him, as He did with Elisha and his servant at Dothan. Prayer is like the electric switch, which when thrown in place, instantly connects with the mighty generators at the power house, and puts in motion a city's machinery, runs its street-cars, lights its streets and is a blessing to every home. So when we pray, the switch is thrown into place which connects the finite with the infinite, and we are shown "great and mighty things" which are generated only in the heart of God.

The Mystery Of Prayer

"Which thou knowest not." In all true prayer there is always present an element of mystery. A mystery is something that is concealed in the heart of God which has not yet been revealed unto man. Prayer has its mysteries because we are calling upon a God who deals in mysteries. "God works in mysterious ways His wonders to perform." Prayer has its mysteries because we know not how and when the answer will come. We know only two things: that God hath said, "I will answer thee," and that the answer will reveal "great and mighty things." God deems this enough for us to know at present, and the balance remains a mystery until God chooses to reveal it.

Tucked away in the heart of God, for safe keeping, so that demons nor men cannot discover it, and mar its blessedness, is the mysterious answer to our prayers. God will not let us know beforehand what the answer is, because then we would try to help God bring the answer to pass. Thus we would spoil the answer, hinder God, and rob Him of His glory. No, beloved, "thou knowest not" the answer until God is ready to reveal it and "show you great and mighty things." It remains a mystery until God chooses to reveal it and no man can discover it.

Did you ever have your mother tell you to shut your eyes and open your mouth and then she would give you something good? Concealed in her hand behind her back, was a hidden something that she was anxious to give you, and you were anxious to have. The conditions were, that you should shut your eyes and open your mouth. Concealed in the heart of God is a mysterious blessing, that He is anxious to give you, and that you are anxious to receive. The conditions are that you shut your eyes in blind faith and open your mouth wide to receive it.

What you do with your mother's request depends upon how much you love and trust her. If you love and trust her much you will be quick to shut your eyes and open your mouth, waiting for her to deposit that good thing in your mouth. If you doubt her a little, your eyes would be half shut and your mouth half open to catch the thing in your teeth, and taste it before you

let it go into your mouth. If you had no confidence in her at all you would work to get around behind her back and see what she had in her hand.

What shall be your attitude toward God? Shall we by our works try to get behind the back of God, and bring the answer to pass in our own way, and thereby prove how little we really love and trust Him? Shall we with our eyes half shut, in a trembling faith, and our mouth half open in a faltering call, wait in anxious fear, to see what the answer will be? Or shall we shut our eyes in implicit love and trust and open our mouth wide to call, knowing that He will answer and show us "great and mighty things."

Babylon is crowding the churches hard on every hand these days and it is getting worse and worse. Dare we be numbered among the few now, as in Jeremiah's time, and accept God's challenge to His churches and call upon Him that He may answer us and show us great and mighty things that we know not? —Adapted from Alliance Weekly.

Church-Branch Theory

(Continued from page one)

varying denominations are, one and all, true churches of Christ, no living logician can justify the Scriptural statement of one Lord, one faith and one baptism. If Christ be the Vine, and the many denominations the branches, our contention for close baptism and close communion are both false and futile. No man can consistently believe in the Church-branch theory and restricted baptism and communion. The branches of a vine or tree are identical in substance and kind, and hence, if the different denominations are branches of the same vine, they have the same divine source, and are, therefore, of equal merit. If Christ is the vine, and all the denominations branches, they are all equally New Testament churches, with all the rights and privileges, duties and obligations pertaining to a church of Christ. This being true, one denomination is as good as another, and the choice of a church is solely one of taste and sentiment. It would follow that Baptist churches should accept members on letters from all the "branches." Any Baptist who believes in the Church-branch, is logically forced to accept a sprinkled member of one of the "branches." All that any Baptist church can claim is that it is a New Testament church, and when we admit that other denominations are New Testament churches, then we must admit their baptism and their right to the Supper.

The present craze for union meetings of well nigh every kind and character is the natural result of the Church-branch theory. The man who favors this theory, must, of necessity, favor any other kind? In fact, why should we favor any other kind? A little investigation will, we believe, show that all advocates of union meetings are believers in this fanciful theory. Their conclusion is incontrovertible, the error is with their premises.

The present demand for church union is the natural fruit of the Church-branch delusion. Obviously, no one can hold this theory and consistently oppose a church union by a process of compromise and cancellation. If the different doctrines are of equal merit, and they must be if this destructive theory is true, then why allow any one of them to stand in the way of church union? If sprinkling equals immersion, and immersion for the forgiveness of sins equals baptism, then Baptists are nothing less than criminal in contending for the immersion of believers, at the cost of church union. The whole truth is, the consistent carrying out of the Church-branch theory means the disappearance of every Baptist church in Christendom. Had the martyrs, who faced the flames for their faith, held to this dilutant doctrine, they might have died in

ignominious old age.

It will be generally conceded that the church He instituted to serve as a model and pattern for all churches of Christ. It also admitted that the church established in New Testament times were of the same faith and order. Granted, then, that those founded by the Apostles—the same faith and polity—Lord, one faith and one baptism—the burden of proof must rest upon those who attempt to prove that churches radically different from those churches are churches of Christ. More: the man who starts a church and claims that it is a Christian church, must prove that Christ has expressly authorized him to institute a church; and, if called upon, must be able, by miracles and other failing signs to demonstrate the divinity of his mission.

Certainly, two distinct and divergent bodies, differing in faith and practice, can not claim to be equal to the same thing, or to each other. For example, it is hardly conceivable that Christ would organize one church to teach immersion, and another to teach sprinkling; one to establish an ordinance, and another to destroy that ordinance. It is positively unthinkable that Christ would commission one church to affirm a given proposition, and another to deny the same proposition, and at the same time tell us that a house divided against itself can not stand. Such a course of conduct would make Christ a contradiction and His work automatically and axiomatically self-destructive. Imagine, if you will, Christ commanding the pastor of the church at Jerusalem to preach the immersion church to preach pouring: the brethren at Ephesus to believe in apostasy and the disciples at Antioch in the security of the believers! Such a thory defies thought, and the Bible hurls from the heart and reason dashes it from the brain. If it is true that we are saved by grace, it cannot be true that we are saved by works. If a congregational form of government is Scriptural, a different form of government is unscriptural. If the doctrine of final preservation of the saints is true, apostasy is untrue. If only a believer should be baptized, should not be necessary to state that an unbeliever should not be baptized. No amount of fraternal sounding sentiment or fraternal foolishness can make a statement true and false at one and the same time.

The old illustration of the family and the churches has probably done more than any argument to render plausible the Church-branch theory. The time-worn statement that the children of a family may have different physical and mental characteristics, even as the different children of the same parents, may look reasonable at first sight. A little examination of this sentimental shadow will readily reveal its fallacy. It is true that children may differ in many respects, and yet be children of the same father and mother. It must be admitted, however, that if a typical Chinese man or Indian should be born in an Anglo-Saxon home, such an event would be calculated to arouse some suspicion. Yet, the difference between an Anglo-Saxon and a Chinaman is in sum and substance as great as the doctrinal differences of the various denominations. The differences between the denominations are not incidental or immaterial, but essential and fundamental. For example, the plan of salvation by works, or water baptism, will save a man, the plan of salvation by grace, as taught by Baptists, will damn him. Certainly, then, the denominational differences are so radical that they cannot be said to have been built on the same model, or to be the same in sum and substance. In view of these facts, it would appear that the family illustration is hardly in good taste, or accurate to common sense.

(Continued on page eight)

"An Exposition Of Ezekiel"

(Continued from page two)

us to pause and consider—to ponder and to pray.

I never read this passage of Scripture, beloved, but what my mind goes back to some experiences of the days gone by. I never read this, but what I remember an old immoral reprobate that I knew in the early days of my ministry. I can see him now, 75 years old he was then, as immoral, as profligate and as devilish, as Satan would ever want a man to be. In fact, he was a little worse than I think I would have made him had I been the devil. This fellow was so bad that he wasn't even a good advertisement for the devil. You know, sometimes, to get so onery and so mean, and so no-good, that he is even a bad advertisement for the devil. Well, if ever I met a man that gave the devil a black eye, this man did. He operated a store in the community nearby to my first pastorate. He used to laugh and boast about his iniquity and his immorality, his profligacy, his godlessness and his sin. I can go back to that community today and show you one of his children that has reaped, in idiocy, not once, but a thousand times, as a result of the immorality of that old man.

III

This passage of Scripture talks about the death penalty. The fourth verse says:

"The soul that sinneth, it shall die."

The people had been saying that they were suffering for their father's sins. Now, Ezekiel is showing them, that they are wrong, and that in contrast, the death penalty is for the man who sins himself. People go to Heaven because of their own, individual relationship to the Lord Jesus Christ, and people go to Hell because of the same, individual relationship to Almighty God. This idea of a proxy in religion is an absolute lie. I dare say that last Sunday (Easter) there were multiplied thousands of little, helpless infants, that were sprinkled that were taken into the membership of some so-called church, while some grown person stood in the audience and declared that he, she, would be the godfather or the godmother for that child, and thereby that little child was unconsciously enrolled on the membership of that church. As that child grows up, he will be told that he is a member of that particular church organization. That is a proxy in religion. I tell you to my brother, my sister, you will go to Heaven because of your individual relationship with the Son of God. You will go to Hell because of your individual rejection of the Lord Jesus Christ. There is no such thing as a proxy in religion.

This Scripture talks about the death penalty. People don't like to even think about the death penalty, why, brethren, you let a man commit a vile crime that the Word of God says specifically that he ought to die for and lets the folk will try to save him from the penalty of the courts. Brethren, there are nineteen such sins in the Bible, that God says if a man commits such, he is to die for. You let an individual commit such a crime and let him confess his guilt, and acknowledge that he is guilty of that crime, and beloved, every bit of effort in this world will be put forth on the part of a lot of silly, sentimental people, to save that man from the electric chair. People don't like to think about the death penalty.

Let me tell you something — God talks about the death penalty — not death in the electric chair, cyanide chamber, or hanging by a noose around the neck, but God talks about the death penalty for the man that sins.

"The soul that sinneth, it shall die."

friend, there is death waiting for you. That death is not the death that comes when you close your eyes for the last time in this world, but, brother, the Lord is talking about spiritual death, when you die and go out into eternity, unsaved, and unprepared to meet God. He says,

"The soul that sinneth, it shall die."

Let me burn it into your very soul this morning, brother, if you die without Jesus Christ, this means spiritual death for the soul. That is not the only passage that teaches this truth.

"The wages of sin is death."

—Rom. 6:23.

What is death, beloved? It means separation from God. The man that dies without Jesus Christ as his Saviour will be eternally and forever separated from God, throughout a never-ending eternity. Then notice this Scripture:

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

Lust produces sin. Sin produces death. Brother, there is nothing beyond for the individual that dies without Jesus Christ. There isn't any limbo. There isn't any purgatory. There isn't any second chance. There isn't any annihilation. There isn't any possibility of a cessation, or an ending of that punishment. The Word of God simply says to us, beloved, that "the soul that sinneth, it shall die." Throughout a never-ending eternity, the man that departs from this life without Jesus Christ as his Saviour will be forever in a state of eternal death—forever and continually separated from God.

IV

But, brethren, this passage of Scripture tells us about God's benevolence, also, for in the 23rd verse, He says,

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?"

God, beloved, is benevolent so far as you and I are concerned.

God in a most benevolent manner, would remind us that He has no pleasure in the death of the wicked.

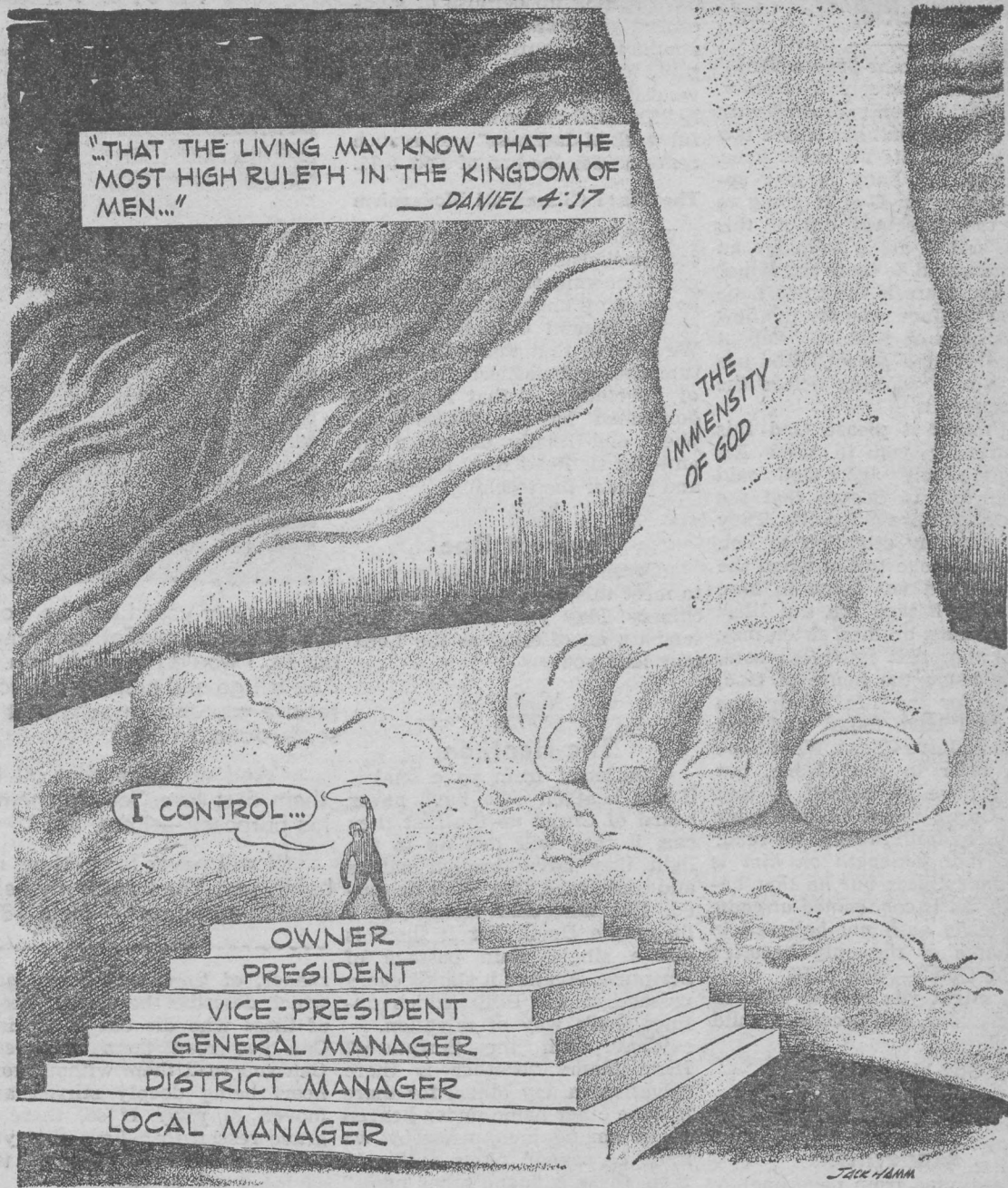
Now, listen, carefully, beloved, to what I am going to say. You will never find in the Bible one time that God strikes with judgment without first giving warning. He warned the Antediluvians for 120 years while Noah was preparing the Ark. Then, beloved, a deluge by way of a flood swept the last one of those unbelieving, Antediluvians into eternity—but God warned them for 120 years previously.

In the days of Lot, God warned the cities of Sodom and Gomorrah, before those cities were destroyed. Read the story, beloved, of the sins of Sodom. They mount up, beloved, mountainous high, but before God poured fire and brimstone upon the cities of Sodom and Gomorrah, God gave them a warning. I can see Lot as he walked about in the city of Sodom, and as he approached his sons and daughters, his sons-in-law and his daughters-in-law, they would poke their tongue in their cheek, and wink to one another, and laugh to one another, and refer to father as getting religion in his old days. God warned them through that old father. Next morning, fire fell out of the sky and burned up that country to the extent, that it has been a perpetual desolation from that time to this, but God didn't destroy them until first He gave them warning.

The same thing was true, beloved, so far as Jerusalem was concerned. Just a little while after this prophecy in Ezekiel, God destroyed the city of Jerusalem, but before He brought destruction to the city of Jerusalem, he had Isaiah to prophesy there. He had Ezekiel over in Babylon to send his prophecies back to Jerusalem. He had Jeremiah who walked bare-footed about the city, weeping because of the sins of that city. They were warned before the judgment fell.

In the days of the Lord Jesus

A COMPARISON



Christ, he warned the city of Jerusalem of the danger that was impending. They paid no attention to him. He said:

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that were sent unto thee, how often would I have gathered my children together as a hen doth gather her brood under her wings and ye would not, behold your house is left unto you desolate."—Matt. 23:37,38.

They wouldn't pay any attention to what the Lord Jesus said. Listen, brother, less than thirty years after the Son of God uttered those memorable words, Titus, a Roman General, marched into the city of Jerusalem and destroyed the walls thereof, and killed the people of Jerusalem to the extent, that the blood of those people ran in the streets like water runs in the streets of Russell on a rainy day. Judgment came, but God gave them a warning first.

Now, hear me. God said through Ezekiel, "I have no pleasure in the death of the wicked." I believe that as surely as we are here, God is giving a warning this day to America, but a lot of people are not paying any attention to what God has to say. I can not read this Bible and think that we are any where, except in the very last moments of this world's history. I do not say that we are in Saturday night at the eleventh hour, I do not say that it is after eleven and going on midnight, but I say that the seconds are barely left ticking until God sends catastrophe upon this world. I think He is warning today, that people might get ready. If I were an unsaved man, I do not believe that I could read about the hydrogen bomb without shaking. Now, for me, beloved, I am not worried one particle about it. The Book of Zechariah says that God is going to unleash His fury upon the world to such an extent that men's eyes will dissolve in their sockets, and the flesh will melt from their bones, and their tongues shall melt out of their throats. That will take place, beloved, when the atomic bomb will drop. I am not going to be here when God does that. When that prophecy in Zechariah takes place, I am going to have a ring-

side seat in the Heavens along with all the redeemed of all ages. I am not going to be here. It is not going to affect me, but, my brother, my sister, every man that is here out side of Jesus Christ is going to go through that Hell on earth.

I tell you, I think God is warning this nation today. I have never been so thankful for the TV, for the radio, for the newspapers, as I have of recent date. All that has been said relative to the hydrogen bomb, and all that has been put on the screen about the hydrogen bomb, and all that has gone out on the air waves relative to the hydrogen bomb — I thank God every time I have heard anything relative to it, because it is God Almighty's warning of judgment and doom. God told these Jews that He wanted them to bear record to His benevolence:

"I have no pleasure in the death of the wicked."

He warned them in the days of Jeremiah, in the days of Ezekiel, and in the days of His own Son, He did it in the days of Lot. He did it in the days of Noah. I think God is giving His last warning to a sin cursed world that has forever rejected His Son, and has forever been in rebellion against Him. Oh, would to God this morning that your heart might be melted in view of His benevolence that you might turn from your sins to the Lord Jesus Christ as your Saviour.

V

Just one thing else, beloved. He tells us the path to life. Drop down to the twenty-seventh verse:

"Again, when the wicked man TURNETH AWAY from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

The thirtieth verse says: "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. REPENT, and TURN YOURSELVES from all your transgressions."

Listen, sinner friend, do you want to know the path to life, this morning? It is not by keeping clean and living a clean life.

It is not, beloved, by paying your debts or keeping out of jail. It is not by being moral or ethical. It is not that way. Brother, you do not go to Heaven because of anything you have ever done. You go to Hell depending upon what you have done. The man that is depending upon what he has done to go to Heaven is just as sure of Hell as the fact that there is a God in Heaven and there is a Hell for you to go to. Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:22,23.

Here is a verse, beloved, that talks about the judgment. It says that the man that comes up to judgment depending upon his works, that God is going to say to him, "Depart from me. I never knew you." Are you depending upon your works this morning? I have no hope for you. Are you depending upon anything that you have ever done? Are you depending upon your own merit—Beloved, if you are, I have no hope for you. There is nothing but a Devil's Hell awaiting you if you are depending today upon what you have done.

God tells us in the last part of this chapter how you can have eternal life. Jesus likewise said:

"The time is fulfilled, and the kingdom of God is at hand: REPENT YE, and BELIEVE the gospel."—Mark 1:15.

The Gospel—what is it? The death, burial, and resurrection of Jesus Christ. What does the Bible say? God says, beloved, that you need to repent, which means to turn from your wicked ways. The Bible says, beloved, you need to believe the Gospel. What is the Gospel? The fact that Jesus Christ died for your sins, was buried and rose again for your justification. O, would you be saved? I believe that God is dealing with a world

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JUNE 5, 1954

"An Exposition Of Ezekiel"

(Continued from page seven)
that is fast approaching eternity. I believe that God is dealing with a world today that has only a few seconds until the midnight hour. I believe the hour is fast approaching when God is going to catch the redeemed out of this world, and is going to judge an unsaved world. Is there any hope? Brethren, there is the same hope for you as there was for the Jew in the days of Ezekiel. "Repent and believe the gospel." God has given you a warning before the judgment falls.

Oh, might it please God this morning for you to heed His warning. Long ago, God said through Lot to Sodom that the people should leave the city. They didn't pay any attention to Lot. Then God spoke to Lot when the people would not listen to him, and said, "Escape for thy life." This morning, brother, sister, may I burn that text into your soul, ere we leave the house of God, "Escape for thy life." Only one hope do I have today, and that hope is in Jesus Christ. What hope can I offer to you? None, but what I have for myself — that Jesus Christ might become your Saviour by faith in Him. We read: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

Oh, might you receive Him as your Saviour, and become a child of God.

May God bless you!

Modernism

(Continued from page one)
missionaries. The consequence is a divided state. Two other Baptist groups have sprung up — The General Association of Regular Baptists, and the Conservative Baptists. There would doubtless have been no division had it not been for the spread of Modernism.

In the South, Modernism is on the increase. This may be denied, but the denier is either wilfully ignorant or else is a falsifier one or the other. The adoption and use of the new Modernist Bible—the Revised Standard Version — by some churches; the inviting of rank Modernists to lecture in Baptist institutions of learning; the practice of Baptist theological professors studying in half-infidel institutions; the underhand effort of a group of prominent Baptist ministers to take Southern Baptists into the National Council of Churches, and indeed into the whole ecumenical set-up—all of these things betoken the present trend. Already there is division because of the growth of Modernism. An increasingly large number of Baptist churches have withdrawn affiliation from the Convention and have declared complete independence. Some others—like a church heard from a few days ago, in Orlando, Fla., have taken fellowship with the Conservative Baptists. "Bible Baptist" churches are springing up all over the country. We have them in Tampa. One of the largest and most prosperous Baptist churches in Jacksonville is of the Bible Baptist variety. Added to this are the churches of the American Baptist Association — hundreds of them.

Interdenominational And Independent Baptist Schools Result

Why are interdenominational schools prospering so? Because of the modernism and worldliness of the denominational schools. Bob Jones University is a case in point. Young Baptist preachers by the score are getting training there, when they would be in our Baptist colleges were it not for conditions that exist. Tennessee Temple College and Seminary is

an example of Baptist schools that have sprung up because of Modernism and laxness in Baptist denominational institutions. We repeat, Modernism is divisive, and what it doesn't divide it eventually kills. Modernism is "an unfruitful work of darkness" and as such comes under the ban of Eph. 5:11.

The Final Climax Of Modernism

We fully believe that the vast ecclesiasticism comprising the great denominations, will head up by merging under the framework of the Roman Catholic Church. We believe that this will constitute the ecclesiastical "Babylon" of Revelation — that it will be dominated by the "False Prophet" and finally destroyed by anti-Christ. Read Rev. 17 and 18 and ponder the teaching.

Payment Due

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to meet this payment on the machinery. May you write us, and send us, an offering as the Lord may lead you.

The Heathen

(Continued from page one)
if the heathen who have never heard of Christ do the best they can, if they will live up to the light they have through nature and conscience, they shall be saved. But this, dear friends, is a lie of the Devil. For it there is not a single plain passage of Scripture. Against it stands every passage in the Bible which defines God's way of salvation.

What saith the Scriptures? Hear them: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). If, then, there is "none other name" through which salvation comes, it follows with absolute certainty, that for all in heathendom who know nothing of that Name which is above every name, there is no salvation.

But, says an objector, some of the heathen are very religious; they worship their own gods. It is true that they are woefully ignorant; but will not the One who looks not on the outward appearance but on the heart, accept the sacrifices they make unto their idols? Again, we ask, what saith the Scriptures? Hear them: "The things which the Gentiles sacrifice, they sacrifice to demons, and not to God" (I Cor. 10:20).

Listen again: "As many as have sinned without law," shall what? Be saved if they have lived up to the light they had by nature, and have followed the dictates of their conscience? No; "As many as have sinned without law, shall perish without law" (Rom. 2:12). Once more: "It is written, There is none righteous, no not one" (Rom. 3:10). The word "righteous" means "up to the required standard." And the Holy Spirit says, "There is none righteous." This means that no heathen measures up to the required standard. As the next verse but one goes on to say, "They are all gone out of the way."

Let each reader settle it in his or her mind, once for all, that every soul out of Christ, is lost now, and will remain lost for all eternity, if he believe not on the name of the only begotten Son of God. And, asks the Holy Spirit, "How shall they believe in Him of whom they have never heard? And how shall they hear without a preacher?" (Rom. 10:14).

And what will be the fate of all in heathendom who die without Christ? They shall be cast "into a furnace of fire, where there shall be wailing and gnashing of teeth" (Matt. 13:42). They shall be consigned to that fearful place "where their worm dieth not, and the fire is not quenched" (Mark 9:44). They shall be "punished with everlasting destruction from the presence of the Lord" (II Thess. 1:9). Nor is this the worst: "The smoke of their torment ascendeth up forever and forever: and they have no rest day nor night" (Rev. 14:11). What think ye, dear

HAVE A CUP WITH US



"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

"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.

"I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:5,6.

reader, of these awful passages, which describe the eternal doom of those who die out of Christ? Can you read them unmoved? Can you read them without your heart being deeply stirred and moved to pity? If so, there is grave reason to believe that you are yourself a stranger to the saving grace of God.

And now, Christian reader, what shall be your response to this message? You are one of those who have been "put in trust with the gospel." Have you been true to your "trust?" Will you, right now, look to God, earnestly seeking His will, and ask Him what He would have you do, in the matter of carrying or sending the gospel to the heathen? May the Lord enlarge your narrow hearts and fill them with the compassion of Christ towards a lost world.

Pastor Eugene Clark

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he is not an emotional zealot, with all types of tricks, propositions, and schemes for filling a church with a group of unsaved hellions. The sanity of his appeals were most deeply appreciated by our people.

Spiritual. Bro. Clark is a spiritual preacher, both in the pulpit and in private life. I can truly say that my life was enriched as a result of the fellowship which God gave us in the two weeks that he was our guest. You felt as though you had been associating with God's man when you talked and fellowshiped with him.

Indeed it was a joy to both pastor and people to have Pastor Clark with us. The world and our Lord's churches need more preachers like him. As I look back upon his brief stay with us, from the depths of my heart I can say, "Thank God for these two week's fellowship with Bro. Eugene Clark."

The Nazarite Vows

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In all the offices of Israel there was but one which was voluntary in character and which was for women as well as men, namely, that of the Nazarite. The others were compulsory and exclusive; they had to be performed under pain of judgment, and they were only for the favored class of men. Here, however, the door was opened wide both to men and women, and there was no constraint exercised of any kind. And yet it is a remarkable fact that the ordinance which was thus voluntary and universal was of all both the most ample and demanding. If the choice was once made, the devotee, whether he was a

man or woman, went higher in privilege than the high priest himself; at the same time, the requirements made of such a one were beyond those made of that priest or any other person in Israel.

The meaning of the Nazarite's vow was that of absolute dedication of the life to the person and service of God. As God would have no slavery in such a relationship, it was for the individual to determine whether or not he desired to enter into it. No compulsion, therefore, was put upon him; and no judgment was passed upon him in case he failed or refused to take the vow. But if the vow was voluntarily taken, then the profession of it was so solemn and the relationship of it so sacred that the divine demands were drastically great. In this case, the Nazarite had to abstain from everything to which his human heart would naturally cling, and this included not only those things which were bad, such as "strong drink," but also those which were harmless, such as "moist grapes" or "dried," and, in addition, he had to give himself over to the worship and service of Jehovah, completely and continuously. In this position, he became a peculiar person doing "queer" things, such as letting his hair grow and "unnatural" things, such as not giving himself over to mourning when his father or mother or brother or sister should die. And if by chance — even ignorantly and unknowingly — he should defile himself, by touching some dead body or otherwise, then he had to begin all over again, considering his vow broken and making reparation by ceremonial cleansings for the sin committed. After this, he could take a new vow, under the same conditions as before.

There is a deep meaning in all this for present times. God has given Christians wonderful liberty. If they prefer, they can be simply common Christians; going to church more or less regularly, giving to one cause or another more or less generously, having family prayers or not as may be thought convenient, bringing up their children as respectable citizens but not being too hard on them so far as Scriptural standards are concerned, reading their Bible at times for their own edification but not studying it overmuch and not sharing it with others in speaking to men about their souls, and even going to a missionary meeting now and then and quite enjoying it but never thinking of investing their money and prayers in some missionary person and some heathen station. All this God will permit a Chris-

Church-Branch Theory

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It can be stated, without the least fear of successful contradiction, that there is not a single passage in the New Testament that can possibly be tortured into teaching the Church-branch theory. Those who invented this sentimental idea were, no doubt, actuated by the best of motives, but it finds no support in reason or Scripture. And while we all glory in brotherly love, we should not exalt this love at the expense of the Gospel of Jesus Christ. Let us be loyal to Christ, even if it needs be, at the expense of friends or family.

All too long have we combated particular heresies growing out of this pernicious theory. We may as well go to the fruitful source of these hurtful heresies. The fact is, many are not willing to face the logic of the Baptist position. Whether we like it or not, our position forces us to the conclusion that Baptist churches are the only New Testament churches. Not only must we candidly declare this as our position, but more, we must contend for it. Either this, or else cease all contention, and surrender our denominational life. Baptist churches have reached the hour when it is conviction and contention, or the cemetery.

But, some one may say, "What boots is, whether one believes, or disbelieves, the Church-branch theory?" Our answer would be, "Much in every way. The entire realm of one's theological thinking will be dominated by his view of the Church-branch theory. In the deed, the question whether the Church is a human or a divine institution must be determined by the falsity or truth of the Church-branch contention."

As we see it, the logical result of the teaching that all denominations are equally churches of Christ, is the ultimate extinction of Baptist churches. What, forsooth, is the necessity or sense of maintaining our peculiar position, or separate existence, if other denominations are of equal merit with our own? Why perpetuate a divisive organization, if other denominations are divinely to do our work?

The movement for church federation, at home and abroad, grows out of our conception of the relative value of the churches. Nor could we censure those who hold this theory, should they prove willing to sacrifice some distinctive doctrine for the sake of church amalgamation. Granted, the premise that all churches (so-called) are churches of Christ, is an inevitable conclusion. If we believed in the one, we would most certainly practice the other.

I have not attempted to ascertain the origin of this delectable doctrine, but suffice it to say that it saves considerable trouble and is a very present help in union meetings and a valuable aid to popularity.—J. W. Porter.

tian to be if he or she prefers it. But also He will allow that one to be just the opposite of all this if he or she prefers this. There is one thing however which God will insist upon. From the time the choice of the better part is made there must be no compromise. The decision must be firmly taken, the dedication must be decisively made, and the practice of the profession must be wholeheartedly maintained; and if the vow is broken, there must be open confession and restitution.

Now, dear friend, you understand the conditions of the two er life. You see clearly the two possibilities. Think it all over calmly, in some quiet place and in the presence of God. Remember that He gives you liberty, and yet at the same time opens the way to a great privilege. The question is whether you will have "life" or "life abundant." Choose then, which it shall be. And if you make choice of the larger life, then walk in it, so long as the earth's days last and whatever the cost may prove to be.—China's Milli-