

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

"I Should Like To Know?"

# The Baptist Examiner

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

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## What Is The Wrong Of Catholicism?

By ROY MASON  
Tampa, Florida

As one makes a study of Roman Catholicism, the question comes, "How could Christianity have ever become so perverted as it has in this religion?" Only Satan furnishes an explanation. Only he could have produced this masterpiece of perversion.

### The Worship Of Catholicism—What Is Wrong With It?

1. It involves the worship of a female goddess—Mary. Mary is made to be exactly that—a goddess. There is no Scripture warrant for this. Mary needed a Saviour just as all others. (See Luke 1:46). Mary is prayed to by Catholics, but Jesus said to "ask the Father in My name." Mariolatry is just as bad as any

heathen idolatry.

2. Their worship involves praying to the "saints."

And they have a perverted notion as to what constitutes a "saint." Saint, in the Bible sense, is simply a believer—a saved person—a child of God. Saint, in Catholic terminology is a person who has been "canonized" by the Catholic church. Recently Pope Pious was "canonized" amid great pomp and ceremony. Joan of Arc was first burned, then later canonized. There is no slightest warrant in Scripture for praying to "saints." We are to pray the

Father in the name of Jesus—not in the name of saints.

Some Baptists are developing "saints." They have "saint Lottie Moon" and some others. She isn't prayed to yet, but just let time do its work!

3. They engage in biscuit worship.

They consider the sacred wafer as the actual body of Christ, and that is why they bow before it. If it isn't God—and it isn't—then that is gross idolatry. More than idolatry, it pretends to be the offering of the Body of Christ over and over, whereas the Bible says that he was "Once offered." (Heb. 10:10).

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1. Who now sits on the left hand of God?

If anyone does, I do not know it.

2. Do the elect and sheep mean the same folk and do the elect include all that ever will believe?

Yes. Before they believe they are called lost sheep. Matt. 10:6; 15:24; John 10:16.

3. In the death of Christ did He make it possible for all to be saved, or are some doomed for Hell?

In the death of Christ He did not pay for the actual sins and transgressions of anybody but the elect. II Tim. 2:10. If Jesus had actually paid for the sins of anybody but the elect, then God would have collected for some men's sins twice—off of Christ and off of those who do not believe by sending them to Hell. Read these Scriptures, which conclusively show that Jesus actually paid the penalty of no man's transgressions, except of those the Father gave the Son. John 6:27-39; Acts 13:48; Rom. 8:28-30; II Thess. 2:13-14; Rev. 17:8; II Pet. 2:12; Matt. 11:25-27; Isa. 53:11-12; etal.

4. Was Christ anointed on the day of the selecting of the lamb:

was He crucified on the day of the slaying of the lamb and did He lay in the tomb through the great Sabbath?

He was crucified on Wednesday and died on the close of that day. He lay in the tomb Thursday, Friday and Saturday and arose at 6 o'clock on Saturday night. He was in the tomb three days and nights, as the Scripture said. The great Sabbath was probably on Thursday.

5. For what purpose did the Spirit come on Pentecost?

To indwell the church Jesus had built that it might be a living body of Christ. His coming was once-for-all and He indwells each local church. He also indwells and fills and empowers each individual believer. He also convicts and sanctifies and seals and does a great many other things.

6. What is scriptural bread for the Lord's Supper?

Unleavened bread, one loaf until after the bread is blessed. No crackers nor lightbread.

7. What do you think of a Baptist pastor appearing on a union Sunday School program?

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## Why One Church Is Not Just As Good As Another

Very few expressions are overworked to the extent of the expression "One church is just as good as another." What is wrong with that statement? Simply that it is a lie! To say that "One church is just as good as another" is, equivalent to saying that a falsehood is as good as the truth—that a counterfeit is as good as the genuine—that the false is as good as the true.

### Why Do People Babble Such Tomfoolery?

First, because they don't use the brain that God has given them. Second, because they want to sound "broad." Third, because they find it mentally easy to repeat a current expression like a parrot. Fourth, because the Devil readily hands them that expression, and they use it.

By Way Of Denial

A church started by man is not as good as the one started by Jesus. In Matt. 16:18, Jesus is recorded to have said, "I will build my church." Not the Holy Spirit—not Luther, Calvin, Wesley, Campbell, Eddy or anybody else. Why should any human being have started a church when

the one Jesus started was in the world? To do so was to create a rival. Who did Jesus start? He started the people now called "Baptists." Sufficient proof of this is found in the fact that no religious group has had continuous existence from the day of Christ, save Baptists. And Jesus said His church would continue. "The gates of hell shall not prevail against it." (Matt. 16:18).

A church teaching doctrines contrary to the Bible is not as good as one that adheres to the Scriptures. Some, like the "Church of Christ" for instance, even teach a wrong way of salvation, saying that salvation is partly through immersion. Others—and notably the Protestant denominations (which came out of Rome) teach wrong ways of baptism. Nearly every doctrine of the New Testament is perverted by one or other of the man-founded churches.

A church wholly contrary to the teachings of Christ cannot be as good as the one He started. The Roman Catholic Church is an example. Read the New Testament and get a picture of the simple, democratic New Testament church, and then compare it with the complex, priest-ridden, heathen laden Catholic Church of today, and you can't fail to see that there is no resemblance at all. How can a

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Paul tells us that God's providential dealings with Old Testament saints are "ensamples to us," and "were written for our admonition upon whom the ends of the age are come."

There are two striking incidents in the life of Jehoshaphat from which Baptists might learn an important lesson just at this stage of events. In the earlier years of his reign it is said "he had riches and honor in abundance and joined affinity with Ahab." It is interesting to note that all the prophets consulted save Micaiah told him that it would be a prosperous union. But it wasn't. The sequel to that alliance is thus told in God's Book by the prophet Jehu: "Shouldst thou help the ungodly and love them that hate the Lord? Therefore is wrath upon thee before the Lord." Union is a very popular fad today and "Uniontarians" all advise Baptists to "go up and prosper" in their alliance with all sorts of errorists. But Baptists won't prosper that way. They never have. They won't now. Baptists have always been a separate people and must be to the end of the chapter if they grow and prosper. God's call to them is "come out from among

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## Why Spiritism Is Of The Devil -- Should Be Shunned

1. Satan is an actual person (See Job 1:6-12; 2:1-7; Luke 4:1-13; Rev. 12:12).

2. Satan is a fallen angel through pride (See Luke 10:18; Isa. 14:12-15).

3. Satan is a spirit (Heb. 1:7) and is very mighty (See Jude 1:9; Isa. 14:16).

4. Satan spends part of his time on earth (See Job 1:7; 2:2; I Pet. 5:8).

5. Satan spends part of his time in heaven (See Job 1:6; 2:1; Rev. 12:3-9).

6. Satan has angels under him (See Rev. 12:7-9; Matt. 25:41; Eph. 6:11,12).

7. Satan and his angels control earth's kingdoms (See Luke 4:5,6; Dan. 10:13-20).

8. Satan also has under him "devils" or demons, which are disembodied spirits who therefore wish to enter and use the bodies of men (See Mark 5:1-20).

10. Demons told fortunes (See Acts 16:16-20). They work miracles (See Rev. 16:14). They are unclean (See Luke 4:33). They vex (See Matt. 15:22; Luke 9:42; etc.).

11. Man consists of three parts, viz: spirit, soul and body (See I Thess. 5:23).

12. Demons being disembodied spirits, cannot communicate with us unless they obtain the use of some medium's body through which they speak or write, or make signs, etc. These mediums

are called "witches," etc. One possessed by a demon has therefore a double personality, i. e., sometimes acting like oneself because controlled by one's own spirit, and at other times acting like a different person because controlled by the demon (See Matt. 17:18; Acts 16:16-19; Mark 5:1-20; Matt. 8:28).

13. The spirits of our dead friends cannot return to us (See II Sam. 12:23; Luke 16). The spirit of Samuel for special reasons, was allowed by God to "come up" to communicate sentence of judgment upon Saul; but the "witch" evidently expected her "familiar spirit" (See I Sam. 28:7), and was surprised and terrified when Samuel appeared to her (See I Sam. 28:12).

14. Saul died because he went to inquire of the witch of Endor (See I Chron. 10:13).

15. Intercourse with spirits is strictly forbidden by God (See Deut. 18:9-14; Lev. 19:31; 20:6; I Sam. 15:23; 28:7-19; Gal. 5:20; I Cor. 10:20,21).

16. If intercourse with spirits is forbidden by God, it evidently is not a good spirit who speaks to us through a medium; and if our

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### SIMMONS' BOOK IN PORTUGUESE

By T. P. SIMMONS  
Evansville, Indiana

For the information of all who may be interested in the matter, I am happy indeed to announce that my book, "A Systematic Study of Bible Doctrine," after some delay, has now come from the press in Brazil in the Portuguese language. It has a paper binding, but it is still more attractive than the usual Portuguese book. It comprises more than 600 pages, and is well-printed in ten point type. Three thousand copies have been brought out in this Portuguese edition. Its title in Portuguese is "Um Estudo Sistemático De Doutrina Bíblica."

Immediately after the appearance of this edition, 600 copies were mailed out to fill advance orders. Then the largest evangelical book store in Sao Paulo stocked the other 2400 copies. Five seminaries and Bible schools have ordered copies of the book, including a Baptist seminary in Portugal and two Presbyterian seminaries in Brazil. Some of these schools have already adopted

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## The First Baptist Pulpit

### "An Exposition Of Ezekiel"

(Read Ezekiel 24)

In the last several chapters of the book of Ezekiel, we have studied how God has given judgment concerning the overthrow of the city of Jerusalem. As I said, the last several chapters have been but a repetition of this thought of the judgment and the overthrow of the city of Jerusalem. He has used different images to tell the story. He has used different illustrations, but in it all, in every one of these last several chapters, the message has been the same—namely, God's judgment upon the city of Jerusalem, and God's overthrow of the city of Jerusalem.

Now, in this the twenty-fourth

chapter, we have the final message as to the judgment and overthrow of the city. This is the last message he preached about the city, because on the day that he preached it, Nebuchadnezzar started his campaign against the city for its utter destruction and demolition. As we study this morning, we will see that the very day that it was preached, Nebuchadnezzar started to destroy the city of Jerusalem.

This passage of Scripture which I have read is divided into two parts. The first part has to do with the parable of the boiling pot, and the last has to do with the death of Ezekiel's wife. From this chapter I want to bring to you some lessons that will bless your soul, and stir your heart, as

you go out from God's house, this morning.

In the first two verses, we read: "Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day."

Bear in mind, beloved, that Ezekiel was already in Babylon in captivity. He had been there a long time, for he had gone into captivity with the first group of captives that had been carried into Babylon; and the group to whom he has been preaching is the group of captives that had gone into captivity with him, and

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### HEAVENLY STUBBORNNESS

By PAUL RADER

"If thy presence go not with me, carry us not up hence."

—Ex. 33:15.

Have you ever made the statement of this text to God? It may be that many times your stubborn will resisted when He called, but this text is far different. This text repeated to God is saying that you refuse to walk any path without the Lord. Oh, for such heavenly stubbornness to take hold of our hearts! Wouldn't it be delightful to hear the business man crying out to God at the break of day, "Lord, I refuse to go downtown today unless You go with me. I refuse to enter into any contract or combination unless You enter with me. I refuse to go into my office and talk with my business associates unless You promise to come right along." Do you intend to just refuse to move until you are sure the task before you is one that will suit Him and one in which He will walk with you? How many heartaches this could save! How many castaways would be in His service today if this kind of stubbornness had been theirs!



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## "An Exposition of Ezekiel"

(Continued from page one)  
are then living in the land of Babylon. He has been preaching about Jerusalem and what was going to happen to the city of Jerusalem, and now as he preaches this last sermon relative to the overthrow of the city of Jerusalem, God said unto Ezekiel, "Write down the name of the day, the name of the month, for it is this very day that the king of Babylon has set about to destroy the city of Jerusalem."

It has been interesting to me through the years to study God's Word and to read what various commentators have to say about the Bible, and I think the most interesting is what the commentators say about this particular chapter. Many men who have written on this twenty-fourth chapter of the book of Ezekiel say that Ezekiel was the biggest deceiver that ever lived. They say that he just deceived the people, because they say that since Ezekiel was living in Babylon that he couldn't know what the king of Babylon was doing at that time in the city of Jerusalem. Some of the greatest commentators that ever lived, in writing, say that Ezekiel was deceiving the people. They said, "How could he, when he was living in Babylon, know what was going on in Jerusalem on that exact day?" Others, who have tried to be a little more lenient with Ezekiel, say that he wasn't a deceiver, but a clairvoyant, a fortune teller, and he got his information in a sort of a psychic manner.

Now, brethren, I do not believe a single one of them. I do not for one moment's time believe that Ezekiel was a clairvoyant, or a psychic, or a fortune teller. Furthermore, I do not believe, in the light of what we have read concerning the character of Ezekiel, that he was a deceiver. Rather, beloved, I believe that Ezekiel learned his information as a direct revelation from Almighty God, though he was miles and miles removed from the city of Jerusalem. I am ready to grant that Ezekiel did not have the communication system in that day that we have today. I am ready to grant that there was no possibility of sending a message by telephone or wire. There were no teletypes, and it would be months and months before a runner would be able to leave Jerusalem and get to Babylon with the news. However, beloved, on the very day that the king of Babylon drew his army up on the outside of the city of Jerusalem and started to destroy that city, Ezekiel knew all about it and had first-hand, accurate, complete information as to what was taking place miles and miles away. How did he get it? Beloved, he got his information as a direct revelation from Almighty God.

My brother, that is exactly how this entire Bible was written. I come back to this fact, that there is not one word in this entire Bible that has not been given to us in this same manner. I do not believe that there is a single passage wherein the man who wrote it, penned it, without first having been taught by the Lord. In fact,

if you will turn to the Bible, you will find that all of the writers lay claim to the fact that the message which they wrote was a message which God has given unto them. Listen:

"All Scripture is given by inspiration of God."—II Tim. 3:16.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."—II Pet. 1:21.

Beloved, there is not one single man who even ad-libbed one single word in this Bible. There is not a single man that even put in one syllable that he thought of himself. Just as God made a revelation unto Ezekiel, so God made a revelation unto every man that ever wrote in the Bible.

I

WITH THIS THOUGHT AS THE BASIS, LET US NOTICE THE PARABLE OF THE BOILING POT.

God tells us about a boiling pot into which the choicest of the flock had been put. The thigh, the shoulder, the very best pieces, had been put into that pot. God tells Ezekiel about the fire that is under that pot, and how the pot boils and boils until all that is in the pot is consumed. Then the pot is turned over and the scum that is around the top is burned away.

What is the meaning of it, beloved? That boiling pot was nothing else than the city of Jerusalem, and the choice of that pot was nothing else than the choicest people that God had in that city of Jerusalem, and God said through Ezekiel that all the Jews in the city of Jerusalem were going to be destroyed through Nebuchadnezzar, the king of Babylon.

Now, beloved, that would lead me to this thought, that God's ways and man's ways are vastly different. God's way and man's way of looking at the destruction were just the opposite. God said, "Take the best there is in the city and put it in the pot. Let Jerusalem be in the pot. Instead of the people being safe within the city, the people are going to be inside of that pot and they are going to be consumed. Then the pot is going to be turned upside down and the scum is going to be consumed." The people had said, "As long as we are in the city—the city is the caldron and we are the flesh—we are safe." God said, "You are going to be burned; even the very scum is going to be burned away."

I insist, beloved, that God's ways and God's thoughts are not man's ways and man's thoughts. The Word of God tells us that to be true.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8,9.

Every once in a while, someone will say, "Now, Brother Gilpin, I think so-and-so." Listen, brother, it doesn't make any difference what you think. The question is, what does God say? A man told me this last week that he thought the conscience of a saved man was a good guide. It is not so. It is not a good guide. It does not make any difference what you think, what I think, or what all of us together think. The question is, what does God say?

In the case of these Jews, they looked at themselves as being absolutely secure. They said, "The city is the caldron and we are the flesh. Just like the flesh is safe on the inside of the caldron, we are safe." God looked at it differently. God said to put the choice pieces inside the caldron and to burn them until they are all burned away, and then turn the pot upside down and burn the scum out of the pot. Man thought himself safe within the city, but God said, "Your thought of safety is different from mine."

Would to God today that you would realize that our thoughts amount to absolutely nothing, and that in the final analysis the only thing that counts will be God's thoughts—the eternal Word of God. God's thoughts are different

from our thoughts. God's ways are different from our ways. We need to take what God says and forget about what we think.

In the ninth verse, we read:

"Therefore thus saith the Lord God: Woe to the bloody city! I will even make the pile for fire great."

All through the years since God has chosen the Jews to be His people, He has dealt with them patiently. He has chastened them, but in His patience He has loved them. He has given them opportunity after opportunity to turn back to Him, but instead of doing that, this city has gone from bad to worse, and now God says, "Woe to the bloody city." God is just about ready to requite Israel for their sins.

Let me remind you this morning that what God was just about ready to do to the Jews, is the way that God has dealt with people all the way down through the ages.

Listen:  
"And they found Adoni-Bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. But Adoni-Bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-Bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died."—Judges 1:5-7.

Now, let's get the story. Here is a king by the name of Adoni-Bezek. He is captured, and when captured, his tormentors cut off his thumbs and big toes. Old Adoni-Bezek looks down at his mutilated hands and feet, and he sees his thumbs gone and his big toes cut off. He looks back across the days and counts them one by one in the same manner, and he says, "I've done seventy kings in precisely the same way. I cut off the thumbs of seventy king's hands, and I cut off the toes of seventy king's feet. I made them to gather their food under my table. I tossed it to them as you would toss it to a dog. Now, just as I have done them, so God has requited me."

Let me remind you that the same God that dealt with Adoni-Bezek deals with us today. The same God that was living in Ezekiel's day is living today, and that same God requites people for their sin. Listen, beloved, you cannot sin and get by. God is going to requite you.

All of which leads me to say, though judgment may not be today, it is always certain to come. This prophecy of Ezekiel took place approximately 600 years before the birth of the Lord Jesus Christ. God had called the Jews

to be His chosen people fully 2000 years before the birth of Christ. For 1400 years, beloved, God had been patiently, lovingly, chastening them, correcting them, doing all that could be done, urging those people to turn from their sins and to serve and follow Him. For 1400 years, my brother, God had patiently dealt with them. Now judgment is come.

I would remind you, beloved, that as God had dealt with this city of Jerusalem, so God is dealing with this nation today, and God is dealing with us as individuals today. Though God may allow His judgment to tarry, and though God may see to it that judgment is put off from time to time, eventually and ultimately, judgment is going to fall for our sin. You can look at it from the standpoint of a Christian or the standpoint of a sinner, it is always the same. If a Christian sins, God chastens him. An unsaved man sins, and God will punish him in Hell. A Christian gets his punishment in this world; an unsaved man gets his punishment in

a Devil's Hell. Beloved, irrespective of how it comes, or how long God delays the judgment, ultimately judgment is certain and sure to fall.

We are living in a day when the world has forgotten God. There isn't a man or woman here who would argue the matter with me for one moment's time. The world at large has forgotten about God. The world won't have Him in their thoughts. The church members are living lives of worldliness that is impossible to imagine. They are careless and indifferent as to their church attendance, their stand for the Word of God, and for the doctrines of God's Book. Church members are going on from day to day carelessly living, forgetful of all of the great teachings of God's Word. Judgment is fast approaching. I tell you, my brother, it doesn't make any difference whether you are a Christian that is sinning, or a man that has never yet come to know Jesus Christ as his Saviour, there is a judgment coming for your sins, and though that judgment may be delayed, it is always certain to come.

Notice what God says in the fourteenth verse:

"I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God."

Notice, beloved, God is true to His Word. He says, "I am not going to change my mind; I am not going to repent; I am not going to go back. It shall come to pass." God is true to His Word. You can be certain of one thing this morning, though your friends are not always true to you, and you are not always true to your friends, God will always be true to His Word. Men make promises with no thought at all of ever trying to keep them. I am satisfied this morning that men have made promises to me with no thought in this world of ever keeping those promises. If all of the people that have promised me to come to church in the 25 years I have been your pastor—if all of those people had come just one time, I would have preached to thousands and thousands of people that I have never preached to. Men make promises with no thought at all of ever trying to keep those promises. Sometimes men make promises who honestly intend to keep them, but circum-

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## CHRIST

Christ for sickness, Christ for health,  
Christ for poverty, Christ for wealth,  
Christ for joy, Christ for sorrow,  
Christ today, and Christ tomorrow;  
Christ my Life, and Christ my Light,  
Christ for morning noon and night;  
Christ when all around gives way,  
Christ my everlasting stay;  
Christ my rest, Christ my food,  
Christ above my highest good;  
Christ my well beloved, my Friend,  
Christ my pleasure without end;  
Christ my Saviour, Christ my Lord,  
Christ my portion, Christ my God;  
Christ my Shepherd, I His sheep  
Christ Himself my soul doth keep;  
Christ my Leader, Christ my Peace,  
Christ has brought my soul's release,  
Christ my Righteousness divine,  
Christ for me, for He is mine:  
Christ my Wisdom, Christ my Meat,  
Christ restores my wand'ring feet,  
Christ my Advocate and Priest,  
Christ who ne'er forgets the least:  
Christ my Rock, in Christ I hide;  
Christ the everlasting Bread  
Christ His precious blood hath shed;  
Christ hath brought us near to God,  
Christ the everlasting Word,  
Christ my Master, Christ my Head,  
Christ Who for my sins hath bled:  
Christ my Glory, Christ my Crown,  
Christ the Path of great Renown,  
Christ my Comforter on high,  
Christ my Hope draws ever nigh.



# Some Of Satan's Devices Which Hurt And Hinder The Work Of Evangelism

(From An Old Manuscript)

Paul says that sin is so exceedingly sinful that it can work death through things which in themselves are good, and many of us know how the devil is sometimes able to bring evil results out of the most helpful work, even out of evangelism. How carefully do we need to guard ourselves lest we do good and have evil come of it. Enemies of evangelism are so subtle and are so numerous that it is almost impossible to have a series of special services without discovering at the close that the enemy has crept in somewhere.

Everything has its enemy. There is not a vegetable, or flower, or fruit, or fish, or fowl which does not seem to have some especial foe, and this is just as true of every method of work for improving the condition of man, whether it be physical, financial, social, political, mental, moral, or spiritual. The government employs experts to study the enemies of cotton or grain or cattle, and then seeks to discover some plan for destroying and for forestalling them, and we the sowers and harvesters in the Lord's service should know how to do our sowing under the best conditions and how to keep the enemy from blighting or decreasing or injuring the results. The purpose of this article is to mention some things which do harm in the work of evangelism, and to thus perhaps help on the discussion and discovery of the best and the discontinuance of that which is not good.

1. **Money.** The love of money is just as dangerous in evangelism as elsewhere, though probably no more subtle. The pastor, or deacon or other Christian worker is just as much in danger from this blight as is the evangelist, only everybody in the community may not get so good an opportunity to know of it or to talk about it. The stinginess or covetousness of the member may shut up the windows of Heaven so that spiritual famine is the result, and the same God-robbing crowd whisper it around that the evangelist received as much for two weeks' work as the surgeon received for two hours, and forget that the evangelist cannot stay at such tension all the time and must get his living in about half of his time.

Still there are a few evangelists who seem to make mere gain their first thought, and who are tempted to prostitute their high calling to the service of Mammon. Let him who thinks himself secure here take heed lest he stumble and cause others to stumble.

2. **Numbers.** As good a man as David caused great trouble to the people of God on account of his pride over numbers, and even churches, pastors and evangelists fall into many a snare through the desire to count. It is right to count when it is time to count, but it is a sin to take pride in mere numbers, and—to lie about numbers. Probably the very best results in a genuine revival cannot be tabulated, and the temptation is to swell whatever figures are given in a vain endeavor to tell what is really being done, and in overstating these the world is given occasion to mock, the truth is discounted, the church is injured and evangelism is given a false label.

3. **Vulgarity.** It is neither Christian nor smart to be vulgar, and vulgarity is not necessary in order to keep an audience awake, or to make a sermon interesting. Out of the abundance of the heart the mouth speaketh, and the vulgar evangelist advertises to the community that he has a heart so vulgar that it must find expression even in the pulpit. This of necessity cheapens the gospel, which he is preaching. Humor, which is so essential in the pulpit, is always clean, and some speakers make the very sad mistake of thinking that vulgarity is humor, that filth is fun, that mud and mire are mirth.

4. **Self-exaltation.** Wholesale denunciation of churches, tirades against Christian people, heaping ridicule and contempt upon faithful pastors may be cheap talk and will almost surely be caught up by worldlings and will be treasured up against the gospel of our Lord. Such talk may for a time exalt the man who spares nobody but himself, but it will necessarily act as a boomerang also against him and his work. Churches and Christians and pastors are not all they should be, nor are the evangelists, and while preaching against sin and worldliness and formality and neglect we as evangelists will do most for the cause of Christ if at the same time we

strengthen the hands of the pastors and cause to rise in the churches that new life which will force the dead leaves to drop off and new foliage and fruit to spring forth.

5. **Character-salvation.** There are two plans of salvation, the world's plan and God's plan. The world's plan is salvation by character, while God's plan is salvation by Christ. It is easy for a speaker to be misunderstood, and it is easy for the world to think when you speak of its sins and preach repentance that reformation and salvation are synonymous terms, that by works and morality and reform it is to be saved. "Another gospel" it is indeed, and "not another," for the world easily perverts the gospel of Christ, and Paul says that should an angel from Heaven (even the one that gave the Book of Mormon to Joe Smith) declare any other salvation than through Christ let him be accursed. Culture and morals and refinement and reformation may put silver harness on the wild horse, but they cannot change his nature. Such things cannot implant the divine nature of which we must become partakers if we are ever to enter into the kingdom of God. Character will result from salvation, but is never the cause. Any evangelist is hurtful which fails to make this fact clear, which fails to make the cross the center of the dial plate, the pivot on which turns every hour, every minute hand of life.

6. **Shallowness.** There is stony-ground preaching as well as stony-ground hearing. Weeds and briars sometimes spring up and choke the truth out of the pulpit and oft-times the devil catches away the Word out of the sermon. The preacher should be apt to teach and that evangelism will abide longest which leaves the Word in the hearts of those who hear. He is a poor evangelist who is not able to stir the emotions and influence the will and "dry-shod" preaching is too heartless to ever accomplish much. . . . At the same time great harm is done to the man whose decisions are based merely on sentiment and emotion. Happy that workman who knows how to heat the iron, who knows how to strike it while it is hot, and who does not allow the heated iron to cool before it has received the beat of Heaven.

7. **Gloominess.** The joy of salvation is a most attractive thing, and gloominess has turned many from glory and from God. Certainly there are many things which the sinner surrenders when he comes to Christ, but blind indeed is the soul which does not see what one gives up in order to be lost. "I pray thee have me excused," and from what? From the joys and blessings and happiness and reward of salvation. Gloom indeed! He chooses gloom who chooses hell and sin. This we must not fail to preach and to practice. The continual falling inflection in many a man's voice, the solemn tone, the long face, are not to be expected of the child of the King. Some services impress people with the suggestion of tombstones, as did a carload of sisters of charity, which a young man saw in Kentucky. They were out on a vacation, but you would never have thought it. They looked as if they had been to the funeral of their last smile.

8. **Methods.** Machine-made converts are not likely to wear well. That will surely be a hurtful form of evangelism, which emphasizes a method of work more than the majesty of God, which insists more upon form than upon faith, which calls attention to the power of the preacher rather than the Prince of Peace, which directs the hungry heart and the seeking soul to human help rather than into the Holy of Holies. Somewhere, sometime, the lost soul must see Jesus only, must stand before the



"Thy word have I hid in mine heart, that I might not sin against thee."—Ps. 119:1.

## What The Bible Teaches As To Why God Smites Us

There is so much infidelity abroad in the land today and so little reading of the Bible; so much lying on God and so little heed to His judgments; that we think it worth while to pass on to our readers, what God has said about how and why and when He smites. There are two things that He wants His redeemed ones to testify to. One that He is God and beside Him there is no other; the other is that Jesus our Lord is the only Saviour and beside Him there is no other name given under Heaven or among men, whereby we must be saved.

These passages selected from many in God's Word are especially appropriate right now, because they explain a good many things that we see happening all around us today.

"And it came to pass at midnight the Lord smote all the first-born in the land of Egypt."—Ex. 12:29.

"The Lord shall smite with a consumption, and with a fever and with an inflammation and with extreme burning and with the sword and with blasting and with mildew."—Deut. 28:22.

"And the Lord smote Benjamin before Israel."—Judges 20:35.

"Wherefore hath the Lord smitten us today before the Philistines?"—I Sam. 4:3.

"And the hand of the Lord . . . smote them with emerods."—I Sam. 5:6.

"And he smote the men of Bethshemesh because they had looked into the ark of the Lord, even he smote of the people 50,070 men."—I Sam. 6:19.

"The Lord smote Nabal and he died."—I Sam. 25:38.

"And the anger of the Lord was kindled against Uzzah; and the Lord smote him for his error; and he died there by the ark of the Lord."—II Sam. 6:7.

"And the Lord smote the king (Uzziah) and he was a leper unto the day of his death."—II Kings 15:5.

"Behold, with a great plague will the Lord smite the people and thy children and thy wives and all thy goods; and thou shalt have great sickness by disease of thy bowels; until thy bowels fall out by reason of thy sickness day by day."—Elijah to Jehoram.

"I smote you with blasting and with mildew and with hail in all

the labours of your hands; yet have ye not returned unto me, saith the Lord."—Hag. 2:17.

"And immediately the angel of the Lord smote him (Herod), because he gave not God the glory; and he was eaten of worms and gave up the ghost."—Acts 12:23.

A casual study of the context of the above passages will reveal the appalling fact that the offenses for which these were smitten by Jehovah are the most common offenses among us today. Contempt of God's preachers, disobedience to His Word, Achans in the camp, sacrilege with holy things, curiosity in looking into the ark, covetousness, usurping the functions of the priesthood by one of another tribe, refusing to build God a house, and taking glory that belonged to God.

The embarrassing revelations that await us as to why God smote us will be one of our big surprises at the judgment.

## What The Bible Is, And What It Means To All Believers

It is a Book of laws.  
It is a Book of wisdom.  
It is a Book of truth.  
It is a Book of life.  
It is authentic and entertaining history.

It contains the most remote antiquities, the most remarkable events and wonderful occurrences.

It is a perfect body of divinity.  
It is an unequalled narrative.  
It is a Book of biography.  
It is a Book of travels.  
It is a Book of voyages.

It is the best covenant ever made; the best deed ever written.  
It is the best will ever executed, the best testament ever signed.

It is a learned man's masterpiece.

It is the young man's best companion.

It is the schoolboy's best instructor.

It is the ignorant man's dictionary, and every man's directory.

It promises an eternal reward to the faithful and believing.

But that which crowns all is the Author—

He is without partiality, and without hypocrisy; "with whom there is no variableness, neither shadow of turning."

## HAVE WE FORGOT?

By Henry W. Frost

(After attending a great missionary convention, in which no reference was made to the return of the Lord.)

The King went forth a kingdom to obtain  
With promise to His own to come again;  
The long, long years have pass'd, the years of pain,  
And yet He cometh not—  
Have we forgot?

He bade us keep our hearts forever pure,  
And, following Him, to suffer and endure,  
That we to Him might weary souls allure  
And He mighty tarry not—  
Have we forgot?

He asked us for Himself to wait and long,  
To turn our faces from the worldly throng  
Upward to Him, to whom our lives belong,  
And yet He hast'neth not—  
Have we forgot?

And thus the days pass by; we joy and sing,  
We take His gifts—yet little to Him bring,  
And speak no word of bringing back the King;  
And so He cometh not—  
We have forgot!

"The coming of the Lord draweth nigh. I will come again. Behold! I come quickly."



# WHY A CHILD OF GOD IS SAFE FOR TIME AND ETERNITY

By J. W. PORTER

"Who shall separate us from the love of Christ?"—Romans 8: 35.

There are but two great systems of theology; the one was given by God, the other manufactured by man. There are but two proposed plans of salvation; one by grace, the other by a curious combination of grace and works. As we shall see later, salvation by grace implies final preservation, while salvation by works demands the doctrine of apostasy. There are but two denominations that believe God saves and keeps, and naturally and logically, these are the only two that believe in salvation by grace. Unfortunately, one of these denominations vitiates its theory of grace by its practice of infant baptism.

That there may be no possible misunderstanding, it is well that the doctrine be stated as it is taught in the Bible and believed by Baptists. This doctrine does not mean that the saints will not sin. As long as we are in this world, we will sin. The history of mankind fails to furnish an example of a sinless man. Observation and experience alike teach that we are all sinners, but, thank God, many of us sinners are saved by grace. It is well to define the difference between backsliding and apostasy. Baptists believe in backsliding, and, unfortunately, like others, sometimes practice it. And though we backslide, we have access to Him who has promised to heal all our backsliding. Just how far a Christian may backslide, has never been determined, though we do know he will never go far enough to cease to be a child of God. Apropos the story of the man who said to Mr. Spurgeon, that if he believed he could never be lost, he would take his fill of sin. Mr. Spurgeon promptly replied with the question, "How much sin does it take to fill a Christian?"

Baptists do hold and teach that if one is born of God, such a one will die a child of God. That if one has repented towards God and trusted in Jesus Christ, such a one, in spite of his sins, few or many, is saved for time and eternity. The relation of parent and child cannot be changed by the conduct of the child. My son is my son, whether he dies in a church house or a barroom. The world, the flesh and the Devil cannot unbirth a child. In other words, Baptists believe that when Christ saves a man, he is saved, and not savable, and that Christ is not only mighty to save, but mighty to keep.

Let us note some of the Scriptures that are usually relied upon to prove apostasy. Foremost of these is Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

First of all, the statement is clearly made that "if they shall fall away" it is impossible to renew them unto repentance. The author, who was, as we believe, the Apostle Paul, goes further and states specifically, why if anyone should fall away, he would be lost, and lost everlastingly. Of such it is said, "they crucify to themselves the Son of God afresh and put Him to an open shame." It will be conceded that the only hope of salvation, either as a temporary or a permanent possession, is the shed blood of Christ. If, therefore, this blood has been tried

and failed, there remaineth no further atonement for sin. Whatever else these passages may be supposed to teach, it must be granted they teach the impossibility of salvation for the apostate. Even the avowed advocates of apostasy have realized this, and no longer offer these passages in support of their tantalizing theory.

It will be observed the author states a fact concerning a certain condition, though he does not state the probability or possibility of such a condition. As the lawyers would say, he made a hypothetical case, and one which should serve as a warning and an exhortation. Paul's conclusion was the inevitable result of his premises, but the fallacy lies in the fact that his conclusion is the result of impossible premises.

It is generally conceded that the letter to the Hebrews is of Pauline authorship. If this be true, and if it is further true that he teachers apostasy in this letter, it is also true that he flatly contradicts his teachings as found in his epistle to the church at Rome. If the closing verses of the eighth chapter of Romans do not teach the final preservation of the saints, then it is impossible to express this doctrine in the language of earth.

That Paul's proposition grew out of a supposition, is clearly shown in the ninth verse: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." The "better things" here refers to something better than the deadly doctrine of apostasy, and something that "accompanies salvation." He suggests the impossibility of this hypothesis by "the things that accompany salvation." One of the things that accompany salvation is, once in grace, always in grace.

That his readers might entertain no doubt as to the certainty of their salvation, he tells them in verses seventeen and eighteen, "Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of His counsel, interposed with an oath, that by two immutable things, in which it was impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us." In the following verse, the inspired author refers to this hope as "an anchor of the soul, a hope both sure and steadfast, and entering into that which is within the veil."

It will be observed that this "hope" is said to be "sure and steadfast." If it is sure and steadfast, it must be unfailing and incapable of loss. The very words preclude the idea of apostasy — God's oath is coupled with the character of this hope. In other words, this hope is as sure as the fact that God will keep His oath, and God's oath must be broken

before this hope fails, and any one of His children lost. We can hardly see how it would be possible to make a stronger statement of God's promise to keep His children than is made in these closing verses, and these verses are inseparably connected with verses four and six. If then, it is true, as stated, that God's counsel is immutable; and if it is further true that it is impossible for God to lie, it is necessarily true that a child of God can never be lost. Until God's counsel shall come to naught; until His promises become mutable; until His oath is broken, and it becomes possible for God to lie, His children are safe and secure for time and eternity.

Much ado is made of the fact that Paul said of the Galatians, "Ye are fallen from grace." This, too, in spite of the fact that no reputable scholar or commentator, dead or living, ever claimed that this passage had any reference to apostasy. In the epistle to the Galatians, Paul was combating Jewish customs for the believers, and informing them that if they were to try to keep the law, they had fallen from a dispensation of grace.

The case of the foolish virgins is sometimes cited to prove apostasy. A careful reading of the story will readily convince an impartial mind that there is no reference whatever to preservation or apostasy. The application of the parable is made in the thirteenth verse: "Watch, therefore, for ye know neither the day nor the hour wherein the son of man cometh." The lesson taught is clearly that of watchfulness, and especially in connection with the coming of Christ.

Judas has sometimes been cited as an example of apostasy. Judas was one of the twelve, and did lose his apostleship; but not his salvation, as he never had any to lose. He was not a child of God, but the "son of perdition." Christ says, "Did I not choose you the twelve, and one of you is a devil?" The implication is that he was a devil when chosen. There is no difficulty in proving that a devil goes to the Devil, but this is far from establishing the fact that a Christian may become a devil. Surely, one must be hard-pressed for an example of apostasy to have recourse to Judas Iscariot. Apropos the story of the debate on the subject between Brother Murrell, one of our mountain missionaries, with a brother missionary. His competitor cited the foolish virgins, the sow returned to her wallow, and the dog that returned to his vomit. In replying, Brother Murrell said: "Brethren, you will please take notice of the character of witnesses introduced by my brother to prove apostasy. He has offered in evidence a hog, a dog and five fools." The effect may better be declared, than described.

It is, to say the least, significant that none of the advocates of apostasy have ever been able to demonstrate their doctrine by an example. It would seem nothing but faith that those who contend for this doctrine should furnish some samples of their faith. I have been young, and now growing old, yet, in all truth, I can say that I have never yet seen one who was once assured of his salvation, and who afterwards renounced all hope in Christ. On many public occasions, I have offered a reward of ten dollars to anyone, known as truthful, who would make an affidavit that he was once saved and knew it, and afterwards lost and knew it. This offer has been made to certainly not less than fifty thousand people, yet the reward has never been claimed. The nearest approach to a claim for this reward was on this wise: some years since, a brother who heard us offer this reward, took us several miles in the country to show us a genuine case of apostasy. We were led to an humble home, and introduced to a kindly-faced woman, who was requested by our brother to tell her experience of falling from grace. Without protest, we permitted him to lead his witness. In brief and pathetic words, she told how she once loved the Lord, and how she later fell from grace. We then wrote, in substance, the following statement: "I hereby certify that I was once saved and knew it, and that I now have no hope of Heaven."

We shall never forget how the good sister adjusted her glasses and began reading. When she reached the words, "no hope of Heaven," she almost shouted, "Thank God, I have a little hope." Evermore there is a spark in the ashes, that the Spirit will fan to living flame.

We offer here only a few of the many passages that teach in unmistakable terms, the security of the saints. Deut. 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:28: "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory." Matt. 12:20: "... Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:20: "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand." Psalm 37:24.

There is a vast difference in getting religion, and having religion get you. It is the difference of the little child holding father's hand, and the father holding the child's hand. One is the hold of a human being, the other the grasp of God.

This doctrine is predicated, first of all, upon the purposes of God. In the eternal councils of God, before the morning stars sang together or the sons of God shouted together for joy, God decreed salvation to His elect. Of His own sovereign mercy, of His own choice, He chose us in Christ before the foundation of the world. "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1:4, 5. As the architect sees the building before it is erected, as the sculptor the statue in the stone, so He saw and loved us, ere we knew Him.

To those who are turned away at the last day, He will say, "I never knew you." Christ will never say, "Depart," to anyone He has ever known.

The trusted eagle may seem at home, for a season, with the fowls of the barnyard, but when the flash of lightning is seen, and the crash of thunder is heard, he is up and away to his home on high.

This precious doctrine is also founded on the power of God. The only question concerning the security is, has God the power to protect and keep His own children? The natural father is willing, though he may not be able to preserve the life of his child. In its last analysis, the question is, which has the greater power, is, God or the Devil? The Devil is mighty, but God is Almighty. His power is supreme over death, Hell and the grave. Not only is Christ mighty to save, but He is mighty to keep. He binds us with bands that time nor death can ever sever—

"The soul that on Jesus leaned for repose, I will not, I will not desert to His foes; (Continued on page five)

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"Nor forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.



# A Plea For The Authority Of The Inspired Scriptures

By J. G. Bow  
(Now In Mansions Above)

"We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth, without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true basis of all Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."

Perhaps someone will say, Well, if there is any one thing upon which all claiming to be Christians are agreed, it is the authority of the Bible. Because of this very thing, namely, their professed agreement, and their actual disagreement, about the authority of the Scriptures, this article is written.

The Romanists have put tradition and papal authority not only upon an equality, but even above the Word of God, and by their traditions make the commandments of God of none effect. Through Papal infallibility and church authority, they claim not only the right to change the ordinances as Christ instituted them, but exercising that assumed authority they have changed them, and even teach a changed condition of salvation, so that even the salvation of the soul depends not upon the power and

will of God, but upon union with and obedience to themselves. They have even built an imaginary purgatory to scare their victims and filch from them their hard earnings.

Others, following in their wake, have assumed and inferred very many things of which the Scriptures are ominously silent; feasts and fasts, church days and dogmas, offices and ordinances, which are not only unscriptural but antiscritptural. "Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?"—Mark 12:24 R. V.

## HIMSELF

By A. B. SIMPSON

Once it was the blessing,  
Now it is the Lord;  
Once it was the feeling,  
Now it is His Word;  
Once His gift I wanted,  
Now the Giver own;  
Once I sought for healing,  
Now Himself alone.

Once 'twas painful trying,  
Now 'tis perfect trust;  
Once a half salvation,  
Now the uttermost;  
Once 'twas ceaseless holding,  
Now He holds me fast;  
Once 'twas busy planning,  
Now 'tis trustful prayer;

Once 'twas anxious caring,  
Now He has the care;  
Once 'twas constant asking,  
Now 'tis ceaseless praise.  
Once it was my working,  
His it hence shall be;  
Once I tried to use Him,  
Now He uses me;

Once the pow'r I wanted,  
Now the Mighty One;  
Once for self I labored,  
Now for Him alone.  
Once I hoped in Jesus,  
Now I know He's mine;  
Once my lamps were dying,  
Now they brightly shine;  
Once for death I waited,  
Now His coming hail;  
And my hopes are anchored  
Safe within the veil.

In a noted conference of ministers, composed of various denominations in Chicago, the chairman, being a Pedo-Baptist, a Catholic priest was invited to read a paper before the body. He stated that some things were necessary to salvation which the Bible did not enjoin—referring perhaps to penance, prayers for the dead, and other things which the Catholic church had added to the Word of God. To this the chairman objected. The priest replied, "Then you must give up your infant baptism, for the Bible knows nothing of any such ceremony, it rests solely on the authority of the Catholic church by which it was introduced and established." Baptists believe the Bible is an all-sufficient rule of faith and practice.

Baptists still believe with Paul, that "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."—II Tim. 3:16 R.V.

No one has a right to cull and cut, pervert and reject, to build up a system according to his own fancy.

We accept it as it is, as God's Word. What it teaches is right, what it enjoins we must do, what it prohibits we must not do. By this Bible all human conduct, creeds and opinions are to be tried. God's Word, like Himself, is eternal and unchangeable.

"Though we, or an angel from heaven, preach any other gospel unto you than that which we

have preached unto you, let him be accursed. If any man preach any other gospel unto you than that ye have received, let him be accursed." — Gal. 1:8-9. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."—I Tim. 6:3-5.

For these principles Baptists have been subjected to almost every conceivable form of torture and persecution.

The wise man said, "Buy the truth and sell it not." Our fathers have bought and preserved these truths for us at a great price—the price of life and liberty, and for their sakes endured bitter poverty and vile persecutions. They were transmitted and committed to us, and it ill becomes us to barter them for the praise of, and popularity with its enemies.

The advocate of modern liberalism bids to sell principles he never possessed for a popularity he never deserved. Many are lavishly liberal with the things of God. No man can be more liberal than the Bible and be true to Christ. The less principle a man has the more liberal he can be with truth and sacred things.

We believe the declaration of the risen Saviour. "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 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.

Hence no human power or ecclesiastical authority can alter or change this divine revelation. Any substitution or change of doctrine, ordinance, government, or condition of salvation is not only sacrilege in them, but is dishonoring to God and ruinous to souls. They cannot "add to," nor "take away." Jesus Christ is the "Head over all things to the church." "There is one law-giver, who is able to save and to destroy."

How dare anyone to acknowledge that the Word of God teaches or commands one thing, and then say, "It matters not, something else will do just as well?" Will not the Master say, "Why call ye me Lord, Lord, and do not the things which I say?" He has said, "If ye love me, keep my commandments." All who are true Baptists believe in the absolute, supreme, unchangeable authority of the inspired Scriptures.

## PLEASANT SURPRISES FOR THE TITHER

The man who begins to tithe and give to foreign missions will have at least seven pleasant surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At his ease in meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.

(Continued on page eight)

## As Good As Another

(Continued from page one)

thing that has no resemblance to what Jesus started, be as good?

Further, One Baptist Church Is Not As Good As Another

So far as that goes, one child of God is not as good as another. The disobedient child is not "as good" as the one who is obedient. (Note John 8:31).

A worldly Baptist church is not as good as one that insists on

HE HAS STOOD BY THE GRAVE OF EVERY OPPRESSOR



"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."—Gen. 28:13,14.

"And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, are become their God."—II Sam. 7:23,24.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."—Jer. 31:35-37.

separation from the world. To use a Bible example, the church at Laodicea was not as good as the church at Ephesus. (See Rev. 2:17 with 3:14-19.)

A Baptist church that neglects missions is not as good as a missionary church. In Matt. 28:18-20 is given the commission under which Baptist churches are supposed to operate, and it is a missionary commission. Those who make feeble effort to carry out that commission are not as good as those that try to do what they are told.

A Baptist church that is unscripturally over-organized is not as good as one organized according to the New Testament. "Nothing beyond what is written" said Paul by inspiration. There is no Scripture for the whole auxiliary system that has been foisted on Baptist churches. It is just as wrong to change the organization of a church as it is to change the doctrines. Not so deadly, but just as wrong and just as much without warrant.

A Baptist church that throws away its freedom and is dominated by outside organizations, is not as good as one that preserves its own independency. The Catholic Church was started by churches giving up their freedom and accepting ecclesiastical domination.

It matters, and it matters much that one belong to the "church that Jesus built." It matters that one belong to a Baptist church that is not such in mere name, but that adheres to the teachings of the Scriptures. Some Baptist churches have little left but the label "Baptist." A label is no good, if the contents are bad.

If you are saved, find a Scriptural church, no matter how much trouble it entails.

## Union Meeting

(Continued from page one)

them and be ye separate," saith the Lord. It is very easy for Baptists just now to sell out their birthright for popularity or pay. It is very difficult to stand aloof. But Baptists ought to "obey God rather than men" and some people's frowns are more to be desired than their fondlings. And this is not saying that any Baptist ought to be different from other folk, just to be different; but it is saying that Baptists ought to be true to their Lord and to His Commission and shy away from all "entangling alliances," that hamper or hinder their liberty in preaching the Gospel.

It would seem that one experience ought to have been sufficient for Jehosaphat, but it wasn't. Years afterwards he forgot that experience and the Book says: He "joined himself with Ahaziah, king of Israel, who did very wickedly." The sequel of that union is told in a few words. Eliezer, God's prophet, saying, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works." God wrote failure over every undertaking of Jehosaphat in which he "unionized" with those in error; for let it be borne in mind that all his "affinities" were with Israelites, (God's people) not heathen; and like some modern "Unionarians" he gave us a reason for joining in with them: "I am as thou art and my people are as thy people."

THE BAPTIST EXAMINER

PAGE FIVE

JULY 17, 1954



# HOW A CHURCH CAN GET THE BEST OUT OF ITS PASTOR

1. Do not ask, "How do we like the preacher?" Be more concerned about how the preacher likes us. And be determined that he shall like us first-rate.

2. Do not tie his hands. No one does a cook or clerk that way, but many proceed with the preacher just about on that plan. They set him a task, then, by lack of cooperation, support and backing, make the task impossible of accomplishment.

3. Love him, not so much for his sake as for the sake of the good he may do you and the church. We do not heed preachers unless love inclines the will.

4. Support him financially. His credit must be as good as the bank's. The amount of his support should not be determined by his necessities, but by the requirements of his work. You do not want your preacher simply to live, but to be efficient.

5. Go hear him preach. That is his main job—just preaching. No amount of personal or social attention or financial backing can take the place of your regular attendance upon the preaching of the Word. Let the Sunday School folk stay to the morning worship. The man has never been born who can do his best at 11 o'clock when his own people turn their backs on him at 10:45 o'clock. That one thing is taking the heart out of more preachers than any other thing I know. Simply a sympathetic hearing of the gospel by all of the people will make a great preacher out of almost anybody. And it will make a great people. The opposite will ruin the best pastor or shrivel the souls of the noblest folk. Think! Think! Just think!

6. Encourage him, cheer him in the battle. Have you ever seriously considered the gyrations of the "cheer leader?" Seems like he's crazy. He is not. He is one of the crucial points of the game. Games as good as lost by the team have been won by the "rooters." One "gloomer" can rout a whole church. During the war they lined the gloomers up against the wall and shot them. Not because they lacked loyalty or patriotism. It was because they made the spirits of the soldiers droop. No man or church can droop to victory. Talk victory, and victory comes.

7. If you need the pastor, call him. You call the doctor to minister to your body. If you fail to call your preacher do not complain at him if he fails to appear at the proper time. This seems a needless thing to say, but lots of folk do just that way when dealing with the pastor.

8. If you hear some one complain that he is being neglected by the pastor, do not repeat the complaint to others. Just a whispered word in the ear of the preacher is amply sufficient. Except this—you might suggest to the complainer that the mere lifting of his telephone receiver and one call will bring the pastor to his side in less than one hour. If he fails to do this simple thing you may know he has no strong desire to see his pastor.

9. Your pastor is wise, and because he is wise he will be prudent, but every preacher walks in a circle of fire kindled by evil minds. Protect him from these gossips all you can. A good rattlesnake makes a more desirable companion than gossip. You can pull out a poison fang. You cannot pull out a poison tongue.

10. Pray for your preacher. This is said so often that it seems commonplace. It is vital to the ministry of any man. Herein fail not. Pray for him singly—by twos, threes, in small companies, as a church. Have set times, the object of which is prayer for the pastor. More than any soul in the church, he needs it.

11. Avoid all disputes and bickerings among yourselves. How

can any general lead an army against the ramparts of the enemy when the chief concern of the soldiers is to stick pins in one another? Swing out on a great program that will make all little personal feelings seem too small to mention. Such a greatness of mind and spirit should so characterize every deacons' meeting, every council of officers, every business meeting of the church that little personal matters could not be so much as thought of. And if some good brother should inject it anyhow, draw a ring around him and pass on. Maybe he will fall in line again. If he does not—pass on! The night cometh when no man can work. Hasten!

12. Do not be afraid to express your appreciation of your pastor and his work, for fear he may become conceited. There will be plenty of things to take the conceit out of him. More preachers die of broken hearts than of swollen heads. I went to a memorial service held by a church for its dead pastor. House packed. One spoke of the pastor "as a citizen," another "as a neighbor," and another "as a friend," another "as a preacher," another "as a Christian," another "as a family man," and so on and on. It was all true. He was really a man out of the ordinary. Then they called on me to say a few words. I said: "All you have said of my dead brother is true. Moreover, if on each Sunday you had packed this church as you have done today, instead of breaking his heart with empty pews; if you had said to him while he was yet alive what you have said today, he would not now be dead. He died for the lack of things you are doing for and saying about him today. I know." Maybe I ought not to have said it, but I did. A preacher dead makes a first class funeral. But in God's name the funeral ought to be put off as long as possible.

13. On all public function when the church is acting through the minister, the pastor of the church should always officiate if it be at all possible for him to do so. This is especially true of all weddings, funerals, baptisms and other like things. To fail in this discounts both the pastor and the church in a very real sense. There are sometimes exceptions to this rule, but they ought to be very rare and for very evident reasons—such reasons as would make the pastor and church feel at ease about it. If it seems desirable to have someone to act with the pastor, it should be done in such a way as to make it plain that the pastor is still master of the occasion. If anyone of the people should thoughtlessly violate this rule, the minister invited to take the pastor's place should gently, but firmly, decline to render the desired service.

14. Let it never be forgotten that good, bad or indifferent, as long as he is pastor of the church he represents the church. Respect him, and see that others respect him as such.

15. Try to put into daily living the teachings of his pulpit. This does not mean that you are to slavishly do everything he says, but it does mean that the lives of his people must reflect the gospel he preaches, or all his preaching is vain.

16. Thank God that you have a pastor. Not only the welfare of your soul, but the very value of your real estate, the worth-while-ness of your community, the possibility of doing your secular business under the most favorable conditions, and lots of other things besides, depend upon the vigor of your church and the power of the man God has chosen to give you as shepherd and leader. Amen—Alabama Baptist.

## Ten Good Reasons Why All Believers Should Be Tithers

(From "Christian Stewardship")

1. **The Tithe Has Scriptural Authority.** It is clearly taught in the Word of God, which is more than we can say for many methods of church finance.

2. **It is Fair and Businesslike.** No one can claim that God is a hard landlord when He asks only one-tenth as His share. Then the giving of a definite amount puts the whole matter of giving upon a systematic and dependable basis.

3. **Tithing Removes the Reproach That Attends Many of the Methods Used to Raise Money.** We must always apologize for bazzars, suppers, fairs and kindred forms of raising money, whose appeal is to selfish or worldly motives.

4. **Tithing Will Lift Churches Out of the Attitude of a Beggar.** We will stop talking about begging for the church, and the cause of God will be financed honorably and free from the stain of mendicancy.

5. **Tithing Removes the Necessity for Spasmodic Efforts and for High Pressure Collections.** We have been doing much of our giving under the stress of dire neces-

sity, and under the influence of frenzied appeals. The tithe would keep the treasury of the Lord filled with ample funds all the while.

7. **Tithers Usually Go to the Full Measure of Stewardship.** Those who are giving in a great way to the glory of God almost without exception, began their stewardship as tithers; this recognition of the right of God to their money led them to the glory of complete stewardship.

8. **Tithing Has the Promise of the Divine Blessing.** Mal. 3:10-11.

9. **Tithing Breaks Down the Wall of Partition Between the Sacred and the Secular.** The man who is in partnership with God will find the business of the six days becoming lively like the worship of the seventh.

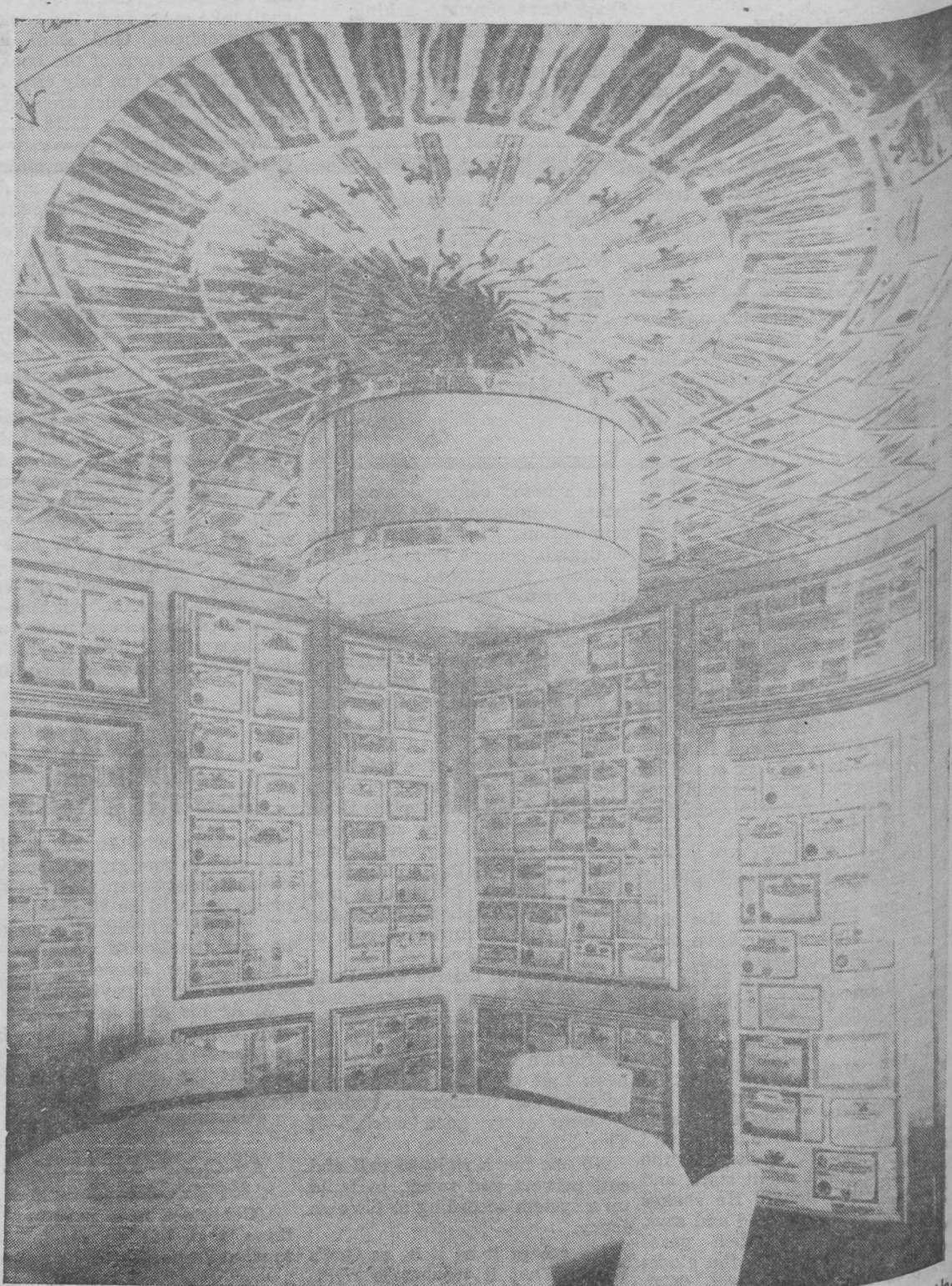
10. **Tithing Enables Our Churches to Give Themselves to the Supreme Task of Soul-Winning.** The energy now spent by preachers and deacons and other active church workers in raising money and in wearisome appeals for funds to meet expenses, could then be given without interruption to the chief business of the churches, that of leading the lost to Christ.

Faith places the death of Christ between the sinner and God's judgment and pleads His merits for those which the sinner should have, but has not.

## The Curse Of Oratory When One Preaches In Flowery Words

"My brethren, the preaching of the gospel minister should always have soul-winning as its object. Never should we seek that the audience should admire our excellence of speech. I have in my soul a thousand times cursed oratory, and wished the arts of elocution had never been devised, or at least had never profaned the sanctuary of God; for often as I listened with wonder to speech right well conceived, and sentences aptly arranged, I have felt as though I could weep tears of blood that the time of the congregation should be wasted listening to worldly rhetoric, when what was wanted was plain, urgent pleading with men's hearts and consciences. It is never worth a minister's while to go up to the pulpit to show his auditors that he is an adept at elocution. High-sounding words and flowery periods are a mockery of man's spiritual needs. If a man desireth to display his oratory, let him study for the bar, or enter Parliament; but let him not degrade the cross of Christ into a peg to hang his tawdry rags of speech upon."—Chas. H. Spurgeon

## THE BILLION DOLLAR GOLD ROOM



The billion dollar gold room in the San Diego Athletic Club is completely papered by worthless stock certificates of all kinds, that became worthless in ten years. Over the door-way, are 3,330,000,000,000 German Marks. This is spoken of as the room of "World's Worst Investments." This is false in toto. The world's worst investment is described by Jesus when He said:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Mt. 16:26.



## "An Exposition Of Ezekiel"

(Continued from page two)

stances will rise that will cause them to change their minds and they are not able to do so. But, beloved, here is one thing that is true to their word God Almighty is going to be true to His. He is going to fulfill every word of His. There isn't one word in this Bible that isn't going to be completely fulfilled. There are some things in the Bible that look like they would be awfully hard to fulfill. There are some things in the Bible that I don't see how they are going to be fulfilled. There are some things in the Bible that I wonder how in the world that God is ever going to work them out. But, beloved, that is God's problem, not mine. I believe that He will be true to His word and that every bit of it will come to pass.

For example, in Revelation 17, I have a picture of an old man and her harlot daughters. I have many times in the past given a complete explanation of this. I will just take time to say that I believe that this is a picture of Roman Catholicism and false churches that have come out of Rome. I have taken time in the past to explain to you that Roman Catholicism is depicted by an old whore, and her false daughters are the Protestant churches that have come from Catholicism. God says that every one of them is going to be destroyed.

Beloved, I don't see how that is going to come to pass. When I realize the number of Nuns that are teaching in the public school system of Kentucky today when I realize the fact that every time a Catholic priest comes he gets his picture on the front page of the daily newspaper when I realize the fact that I have the patronage of the world, and when I realize that Catholics are looked upon as the elite religiously, I do know how it is going to come to pass.

I was talking to a man the other day and asked him if things had changed any since I was a boy, and he had gone to the movies. I was a boy, if they wanted to put some preacher in a ridiculous part, they would use a Protestant preacher for that part, but if they had a fine, outstanding role for a man that would make him look like something, they would use a Catholic priest or an Episcopalian rector. I asked this man, who goes to the movies all the time, if things had changed. He said, "Brother, it is just like it has been years. Whenever they want to make somebody look dignified, they use a Catholic priest or an Episcopalian rector."

Listen to me, brother, they have the patronage of the world today, and God says they are going to be destroyed. As certain as we live, it will come to pass. He will not break His word.

The Bible tells us that the old man is going to be put down into Hell. The Bible says that for thousands of years there will be a place in which there will not be any Devil. These Post-millennialists, are already in the place that I am living. They do not live on the same street I live on. They do not walk with the same people I walk with. They do not preach to the same people that I preach to. The Bible says that when the Millennium comes, the Devil will be cast into Hell. Brother, he isn't going to be put into Hell, he is going to be put into a place where we are going to have a thousand years of peace within the world, wherein there will be no Devil. I do not know how it is going to come to pass, but I know that it is going to happen, and I am not going to let it pass my mind; I am not going to let it pass my lips. I have spoken.

Now, beloved, when God says He is going to destroy the Catholic Church, He is going to

destroy it. I know when He said that He was going to put the Devil into Hell, He is going to put him there. I know that everything else that is talked about in this Bible is going to come to pass. That is why I know that Jesus Christ is coming back to this world someday. The Bible says that the Lord is coming back again to gather His redeemed. I know it is coming to pass, because He is going to be true to His Word.

That is why it is, sinner friend, that I shudder for you when I think about Hell. I know that God is going to put you into Hell. I know that every lost man that is in this house this morning, without Jesus when Jesus comes, is going to be put into Hell. I do not doubt it, my brother. I know that it is coming to pass. God is never going to change His mind. The only hope that any man can have is the Lord Jesus Christ as his Saviour. The Bible says that Jesus Christ is our Saviour, and there is none other. Listen:

"For there is NONE OTHER name under heaven given among men, whereby we must be saved." —Acts 4:12.

Also, Jesus said:

"I am the way." —John 14:6.

He is the only Redeemer. He is the only Saviour. There is no other way. How do I know it? Because God is going to be true to His Word.

Beloved, it gives me lots of consolation when I remember that God is going to be true to His Word. Others may not be true to theirs. Many, many times folk are unable to be true to their word, because they are human beings. Many, many times folk are not true to their word because they do not even try to be. Brother, it gives me a real blessing in my soul just to know that God is going to be true to His. Whatever He says, is going to come to pass.

### II

#### LET'S NOTICE THE MESSAGE CONCERNING EZEKIEL'S WIFE.

God told Ezekiel that He was going to take his wife in death. There wasn't going to be any illness, either of a short or a prolonged nature, but rather, God said, "I take away from thee the desire of thine eyes."

This leads me to say that all life is in God's hand. Job said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Beloved, life is in His hands. When you were born, God put life into you; you were in the hands of God. Your life and my life today is in God's hands, and brother, everything else is in God's hands. The further I read in the Bible, and the more I study about God, the more I am forced upon this position, that life and everything that pertains to it is in the hands of God.

The God that rules us is a sovereign God in every particular. That is why Romans 8:28 means an awfully lot to me:

"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."

That is why I Thess. 5:18 means a lot to me:

"In EVERY THING GIVE THANKS: for THIS IS THE WILL OF GOD in Christ Jesus concerning you."

Sometimes it does not please us, and sometimes it hurts a lot, but it doesn't make any difference what happens in your life or in my life, the Bible says that whatever comes is the will of God.

I look at Ezekiel when his wife died suddenly with a stroke. She was not ill. She died because life is in the hands of God. God was controlling, and God was ruling, and God, in a sovereign manner, was having His own way. What was true in Ezekiel's experience is true with you and me.

I was called on some ten days ago to offer comfort to a family in an hour of grief, and as I tried in the best manner possible to bring some little comfort to them, I came back to this thought — God is sovereign, and whatever He does, is well done.

Have you ever noticed how the

## A LONESOME VOYAGE



teeth of gears mesh together perfectly, and as the wheels roll and those teeth mesh together, how that everything seems to work just perfectly. Brother, that is exactly how God reigns, rules, and controls your life and mine. From our standpoint, sometimes there is a grinding of gears, but not so from God's standpoint. It all works together for good to them that love God. Maybe you have some problem this morning — maybe death, or sickness, or some heavy burden. It is good to know that a sovereign God is on His throne controlling your life and destiny, and reigning so far as your experience is concerned.

A question comes to my mind concerning Ezekiel's wife's death. Why did God take her? He tells us exactly. When Ezekiel's wife died, the relationship with him and his wife was broken forever. That was to teach Jerusalem that on that particular day when Nebuchadnezzar had set up his army around that city to work destruction, that the relationship between Jerusalem and God was broken. Ezekiel was not to mourn, and when his wife died, he did not mourn. When the people came to inquire about it, he said, "You are not to mourn when your sons and daughter are taken into captivity. When they are abused, and when the city is completely destroyed, you are not to mourn either." What was the purpose of all this, beloved? It was for the purpose of teaching. God used it all to teach His people, through Ezekiel, God's ways and God's plans so far as the everyday life is concerned.

I don't think that God ever allows anything to come into your life and mine that He doesn't do so to teach us. I don't think that there is ever anything that comes to us, that He doesn't do it for teaching purpose. God wanted to teach these Jews, and in order to teach them, it was necessary that He take a prophet's wife in death by a stroke.

I wonder if God is trying to teach you something this morning. I wonder if God is trying to speak a message to your heart. Is there something that you and I need to learn? Yea, verily, there is much that you and I need to learn. There is much that God

needs to teach us. There is much we need for our spiritual perfection. There is much we need if we are going to be made perfect, spiritually. Oh, it doesn't matter what comes, whether good or ill, whether sunshine or rain, whether sorrow or gladness, whether joy or pain, may we remember that God is using it for teaching purposes to teach us His way, His will, and His purposes in our lives.

The Word of God doesn't tell us how He sustained Ezekiel, but we know that He did. I know that God took care of him. I know that that old preacher could not face the problems that he had to face if God did not take care of him. God shut up his eyes so that he could not cry. I know, beloved, that God sustained him, and I know this morning that the same God who sustained Ezekiel, sustains you and me today.

I started reading this past week and I picked up three different passages of Scripture, and all three from different parts of God's Word. Sometimes we say we will give three cheers for some individual or for some event, but, beloved, I received God's three cheers this last week. Listen:

"For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, BE OF GOOD CHEER: it is I; be not afraid." —Mark 6:50

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: BUT BE OF GOOD CHEER: I have overcome the world." —John 16:33.

"And the night following the Lord stood by him, and said, BE OF GOOD CHEER, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." —Acts 23:11.

Beloved, I had no reason to pick up my Bible and those three verses come to my attention. I had no reason so far as I was concerned. The same God that told Ezekiel in Babylon what was taking place back in Jerusalem that very day, can control His preacher when He opens the good old Book. As I said, sometimes we say three cheers for such-and-such individual or for

### Catholicism

(Continued from page one)

4. Their worship involves "vain repetition" of prayers.

Such endless repetitions as "Hail Mary's," said to the counting of beads. But Jesus said, "When ye pray, use NOT vain repetitions as the heathen do, for they think that they shall be heard for their much speaking." (Matt. 6:7). Besides this, the beads (rosary) they use is of heathen, Hindu origin, for of course there is no such word as "rosary" in the Bible.

5. Their worship involves the use of a language that is unknown to most of the worshippers.

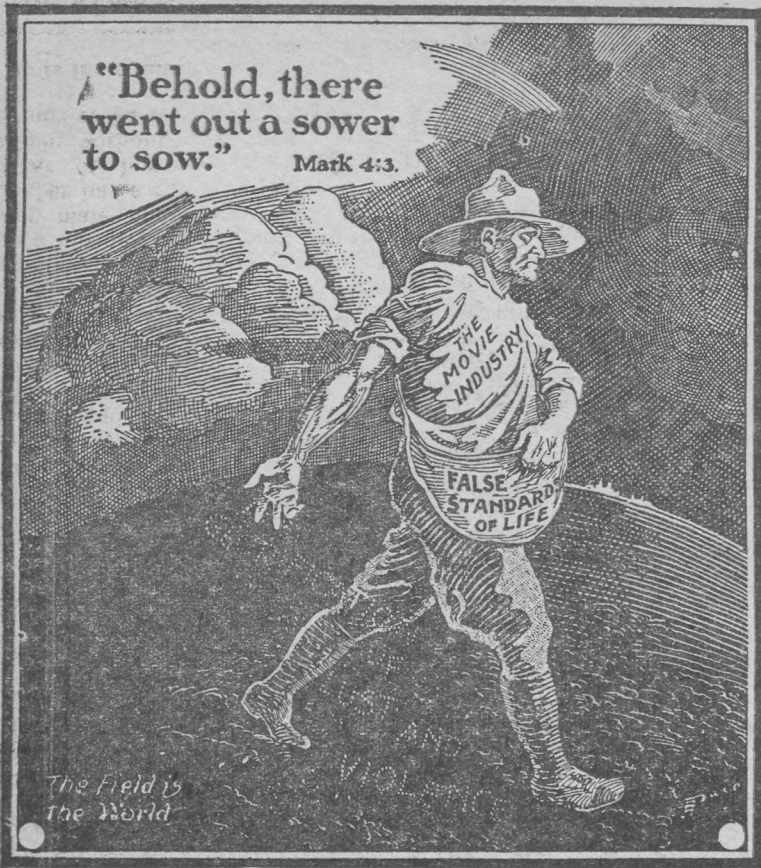
Paul said that he had rather utter one word in a language understood, than many in a language unknown to people. (See I Cor. 14:19). Where is there any Scripture that says that Latin is a holy language? There isn't any! Latin serves to keep people in ignorance. How people can stand to hear all that sing songing of Latin through the noses of priests, is more than we can comprehend.

6. Their worship, instead of according with the simplicity of New Testament worship, is a complex thing.

Elaborate robes, incense, pomp and ceremony, and just plain "hokey" characterizes the worship. A lot of "stuff" takes the place of the "stuffing of the" (Continued on page eight)

such-and-such event. Beloved, I have God's three cheers for you. It has been a blessing to my soul. I do not know how God sustained Ezekiel in the hour of his grief. I do not know how God stood by him and took care of him, but I know one thing: that same God who took care of Ezekiel, takes care of you and me, and leads us day by day in our service for the Lord Jesus Christ. Thank God this morning for His marvelous grace to us every day! May God bless you!





## I Should Like To Know

(Continued from page one)

The Scriptures in II Cor. 6:14-18 forbid any kind of unionism by individual Baptists or by Baptist churches in connection with church work. There are organizations like the Anti-Saloon League or the Kentucky Children's Home Society or Law Enforcement organizations that individuals can cooperate in supporting as citizens. But II Cor. 5:14-18 forbids all unionism in church work of any kind. The Lord Jesus commands absolute separation between Baptists and all others in any kind of church work. Baptists everywhere will come into their own when they obey this Scripture to the letter. That passage was addressed to a church.

8. What do you think of a men's Bible class from a Baptist church going to a Presbyterian church for a union Sunday School service?

The Scriptures say in Jude 1:3,4 that Baptists ought to contend earnestly for the once-delivered faith, which can not be done in any kind of a union service. The Scripture also says in Jude 4 that such men were ordained to condemnation and turn the grace of God into lasciviousness. God puts all unionists in with a mighty bad crowd!

9. When a church is without a pastor and wants to call one, have the deacons any right in conference meeting to discuss the situation to suit themselves with the aid of two or three others and announce that the church would not call another pastor until they paid off the amount due the one that resigned, and the church not allowed to vote whether or not they should call one?

No. The deacons are wholly wrong. It ought to have been put up to the church. Those men are not deacons, they are ruling elders. They ought to repent or join the Presbyterians or Campbellites. They have ruling elders: Baptists do not. Any member of that church has a right to bring that matter up at the next business meeting without consulting the deacons and ask the church to pass on it. The church then has a right to do as they think best. Deacons are servants of our churches to wait on widows and the poor. They have no more right to say what shall come before a business meeting than any other male member. Any male member has a right to bring any matter of business before the church without consulting the deacons or pastor or any body.

10. Is the sinner under law and,

if so, what law?

The law of sin and death, the Ten Commandments.

11. Were all the children of Israel that passed through the Red Sea saved?

Yes, Paul said in I Cor. 10:1-4, that "they all drank of that spiritual rock, that followed them and that rock was Christ."

12. Explain the "fulness of the Gentiles."

The Gentile elect of this age, all of whom will be saved by the preaching of the Gospel.

13. Explain Rom. 11:5,26.

Verse 5 refers to the elect Gentiles, who will be saved in this age. Verse 26 refers to the living Jews at the second coming of our Lord, all of whom will be saved when they see Him coming in the air.

14. What is meant by election?

Election simply means choice. Election was God's choice of some individuals before the foundation of the world unto salvation. It was personal and unconditional. Election was God's act, wholly God's act. Before any man was made, God, who knew the end from the beginning, chose from the beginning and man was not in existence and could not choose. The election was unconditional. Salvation however was not unconditional. Paul says so. In II Thess. 2:13-14 Paul says salvation was "through sanctification of the Spirit and belief of the truth." He also says that the truth that men must believe to be saved is revealed in the gospel. I Cor. 1:21. Because God elected the individual He would save and the gospel as the means of salvation and repentance and faith as the conditions of salvation, every one of the elect will not only be saved, but every one of the elect will hear the gospel and believe before he is saved. Of course Paul was speaking of accountable sinners.

15. Should fermented wine be used at the Lord's table?

Yes. That was the kind the Jews used at the passover. The kind that the Jews used at the passover was the kind Jesus used at the Lord's supper. The wine used at Corinth made folk drunk, showing it was fermented wine, not grape juice. Nothing was ever dreamed of except the "fruit of the vine," but it was fermented fruit of the vine, for only fermented wine, from which all corruption (that was why unleavened bread too) had been eliminated by fermentation could symbolize the sinless body of Christ.

16. Does the Bible either directly or indirectly warrant a second marriage while either the husband or wife is living?

No. It permits divorce for adultery, but as to remarriage the Bible is silent.

## Spiritism

(Continued from page one)

dead friends are not allowed to return to earth, the spirits who speak through mediums are not the spirits of our dead friends. Therefore the spirits communicating with and through mediums must be wicked spirits who pretend to be our friends in order to deceive us (See Rev. 12:9).

17. An outbreak of spiritism is prophesied to come in the latter times when men shall depart from the faith (See I Tim. 4:1-3; II Thess. 2:3-12).

18. Satan and his angels and demons will be allowed to work miracles for a "strong delusion" (See II Thess. 2:8-12; Matt. 24:24; Rev. 13:13-17).

19. Satan may transform himself into an "angel of light" (See II Cor. 11:14) so we are to try the spirits (I John 4:1-4) (See Isa. 8:19,20).—Wonderful World.

## Simmons' Book

(Continued from page one)

ed the book as a text. Also copies of the book have been ordered by one Methodist and one Presbyterian book store.

The publication of this edition has been sponsored by Missionary Harold Morris. The actual work of translating was done by a Brazilian scholar and editor by the name of E. W. Kerr, a former pastor of the First Baptist Church of Campinas. Bro. Kerr has also done much to promote the circulation of the book through his paper. Another editor has also assisted. Any that desire a copy of the book in Portuguese may write to Grafica Batista, Caixa 269, Campinas, Sao Paulo, Brazil, South America.

Once again I wish to thank those who, by their prayers and contributions, helped to make this Portuguese edition possible. May God richly reward you for your assistance in advancing the truth.

A translation of the book into Spanish is under definite consideration. Work on this will probably begin soon. With the book in English, Portuguese, and Spanish, it will be available to more than five hundred million people.

## Catholicism

(Continued from page seven)

Word of God. Candles are burned in great numbers. What is there holy about a candle? Nothing. They are just smelly and smokey. Yet plenty of Baptists ape Rome enough to have "candlelight services." If they want to add a holy flavor to something they have the light turned out, while they burn candles. The Greek Orthodox church adds "whiskers" to candles. Let one of their priests get his whiskers singed off, and he would be no good until they grew back. What consummate tomfoolery!

7. In their worship, the bread and the wine is withheld from the people and is guzzled by the priest.

No Scriptural observance of the Lord's Supper. It is exalted into a "sacrament" and the bread and wine becomes (so they say) the actual body and blood of Christ. Jesus said, "drink ye all of it." (Matt. 26:27). Today the priest drinks "all of it." Wonder how he holds all the wine he drinks?

8. A colossal lie is introduced into their worship.

That lie is technically called "transubstantiation," and is to the effect that the bread and wine becomes the actual flesh and blood of Christ. Chemistry can demonstrate at any time that this is a lie, for chemical analysis will reveal that after the bread and wine is "blessed" by the priest, it is NOT flesh and blood, but STILL BREAD AND WINE. However, cold hard scientific facts don't worry Catholicism.

This falsehood concerning the bread and the wine is perpetrated every day the world over, whenever people gather for the

# Helpful Hints Concerning Songs Used In Our Churches

By A. T. ROBERTSON  
(An Old Manuscript)

I make no claims to be an expert in music of any kind, but I enjoy inspiring and helpful music, especially worshipful hymns. Few things count more in church life than the music in the worship, but many ministers take little pains with this important phase of the public worship. It is not necessary, though helpful when possible, for the minister to be a good soloist, a good singer, or a good leader of music. But it is necessary that he know something about hymns and the tunes, also. It is not an uncommon thing to see the preacher pick out the hymns after coming to church just before going into the pulpit.

T. T. Eaton once said that one year he kept a record of the hymns used by him for the whole year and that they were less than one hundred in number and that only twenty-five of them were used often. Hence he argued that we could get along with a small hymn-book of only a hundred hymns. My conclusion from that circumstance is just the opposite. It exhibits, as I see it, carelessness in the selection of hymns, neglect in choosing hymns appropriate to the sermon and the occasion, singing hymns that the people know and will sing best. A preacher can choose proper hymns even if he does not know music himself. D. L. Moody could not strike a note and yet few men were better judges of the right hymn for the occasion than he. It is true that he had Sankey to help him, but Moody did not rely on Sankey's choice of the hymns. He himself picked out the hymns that would give harmony to the service and drive home the point of the sermon.

The preacher should be an expert on the Bible and the hymn-book, for these two books are the tools that he uses constantly. The wrong hymn has often spoiled a

"mass." And please take note that no mention is even made of "mass" in the Bible. In reality it is mass fakery, palmed off on the masses.

## Tither

(Continued from page five)

5. Over the preparation this gives to be a faithful, wise steward over the nine-tenths that remain.

6. At the Lord's blessing and increasing his income.

7. At himself in not adopting the plan sooner.

good sermon and the right hymn can help a poor sermon. Carefully selected hymns give tone and spiritual uplift to the whole service. John A Broadus took the keenest interest in hymnology and loved the great hymns in many languages (Greek, Latin, German, English). There are many excellent books about hymns and hymn-writers so that any pastor can learn the facts of interest about the important hymns that often give fresh spirit to singing.

There is always in some churches a struggle whether to have a paid choir, a chorus choir, or merely congregational singing with or without a chorister. People's tastes and preferences differ so much that no general rule can be laid down by anybody that will do for all. But I should draw the line at a Jew or one who did not worship Jesus as Saviour, singing solos in church. I once knew a Baptist church that had a famous Jewess as soloist for a whole year. I could not enjoy hearing her sing what she did not believe though it was done artistically. It was not singing with the heart and with the understanding. Soloists sometimes mouth the words so that they are not understood. Paul says: "I shall sing with the spirit and I shall sing also with the understanding" (I Cor. 14:15). "But in church I wish rather to speak five words with my understanding, that I may instruct others also, rather than ten thousand words in a tongue" (14:19). And that is just as true of music as of tongues and prophecy.

There is one thing to which I object in a song leader and that is continual jollying the audience as if it were a pantomime instead of worship and repeated efforts to get the audience to do this or that with the hymn. It is beautiful to hear a large audience unite their voices in hearty praise to God in public worship. But church worship is not a school or a picnic.

## NOTICE

Quite often we refer to some article as being "An Old Manuscript." This means that it has been on hand for a long period of time. Due to the size of our paper previously, we had not been able to use it. In many instances the author is dead, and in others, we have no idea as to his whereabouts. We wish that it were possible in every instance to give proper credit. May our valued contributors through the years forgive when we are unable to do so.

## How Much Do I Owe?

By ROBERT MURRAY M'CHEYNE

When this passing world is done,  
When has sunk your glowing sun,  
When we stand with Christ in Glory,  
Looking o'er life's finished story,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When I stand before the throne,  
Dressed in beauty not my own,  
When I see Thee as Thou art,  
Love Thee with unsinning heart,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

When the praise of Heaven I hear,  
Loud as thunder to the ear,  
Loud as many waters' noise,  
Sweet as harp's melodious voice,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

Even on earth, as through a glass  
Darkly, let Thy glory pass;  
Make forgiveness fell so sweet;  
Make Thy Spirit's help so meet—  
Even on earth, Lord, make me know  
Something of how much I owe.