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

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The Heresy Of The Fatherhood Of God

The doctrine of the "Fatherhood of God and the Brotherhood of Man," is a lie out of whole cloth! When some speaker wants to gain favor with his crowd, and wants to say something designed to sound religious, he puts in something about the "Fatherhood of God and the Brotherhood of Man." Magazines, newspapers, popular speakers, modernistic preachers, fraternal orders and the like, teach the Universal Fatherhood and Brotherhood.



By ROY MASON
Tampa, Florida

Why Did The Devil Start This Lie?

He did it to discredit the necessity of the "NEW BIRTH." Be-

cause if one is by nature a child of God, then there is no need to become a child of God, for one cannot become what he already

is. But Jesus said (John 3) "Ye must be born again . . . and except a man be born again, he cannot see the kingdom of God."

What The Bible Says

1. The Bible says that one becomes a child of God through faith in Jesus Christ. (See Gal. 3: 26; see also John 1:11-12).

2. The Bible says that some are children of the devil. (John 8:44). "Ye are of your father the devil." If some are children of the devil—and Jesus says so—then away goes the universal fatherhood of God.

3. The Bible says that by nature (Continued on page eight)

1. When a church has neglected discipline for years, and the majority of the roll are disorderly, how can the faithful withdraw fellowship, according to God's command to withdraw from those who walk disorderly, with a majority to always vote them down on the question of discipline?

Probably best to wait on God to remove some of the leaders. It could be done by preferring charges against all at once; then they have no right to vote.

2. Are not the "Faithful in Christ Jesus" the church according to God's Word?

No. So long as no charges are preferred, all have equal rights.

3. Has a person who is under discipline a right to vote on his own case, or any other question in the church until he has made his acknowledgments and been re-instated?

No, not until his case has been disposed of.

4. What is a disorderly member? Must he be a thief, murderer or gambler to be disorderly?

All of these are. Covenant-breakers are too.

5. What of a Baptist who con-

tends that the passage of the "wheat and tares," is against discipline? Would not this stand contradict all Scripture that calls for discipline?

He ought to go to the Episcopalians where he rightly belongs.

6. Does Matt. 5:23,24 apply only to a minister and does it mean that he should neither pray nor preach so long as some one is offended with him?

Applies to any believer. Has no reference to public ministry.

7. What of a man who claims he is a child of God and then says "it has been too long" when asked to be reconciled to a brother?

Exclude him according to Matt. 18:16-18.

8. Is there any Scripture which says a man can stay away from his church fifteen years and still be entitled to a vote, along with the faithful member who has supported the work through the years with his presence, his prayers and his money?

No, he ought to be turned out for covenant breaking.

9. Do "circumstances" ever "al-

Some Campbellite Heresy In Its Most Rank Form Ten Good Reasons Here Is Why God's Own Become "Dumb Dogs" Often

"All Christians are members of the church that was established on the day of Pentecost, as the same thing that makes a man a Christian makes him a member of 'the church, which is his body.'" (Eph. 1:22, 23). Methodists teach that a man can be a member of the church of Christ without being a member of the Methodist Church, showing conclusively, themselves being judges, that the Methodist Church is not the church of Christ. A man can be a Christian and go to Heaven without being a Methodist, but he cannot be a Christian and go to Heaven without being a member of the church of Christ"—Gospel Advocate.

That was less than 12 lines in the Gospel Advocate. We challenge any man to find in any other paper published in the South more heresies in so small a space. Note the heresies:

1. All Christians are members of the church. That is false. Acts 5:13-14.

2. Church established on Pentecost.

That is false. Heb. 2:12. Jesus sang praise in church before He died.

3. Same thing that makes a man a Christian makes him a church member.

That is false. Only those already saved were added to New Testament churches. Acts 2:47.

4. "The church which is His body" contains all the saved. That is false. Paul said the church of Corinth was a body of Christ. I Cor. 12:27. The church at Corinth did not contain all the Christians in Corinth, much less in all the world. I Cor. 1:2.

5. That a man can't go to Heaven without being a church member. That is false. The thief on the cross went to Paradise and the Campbellites admit he was not a church member. Luke 23:43.

6. The rankest heresy of them all is this: "A man cannot go to Heaven without being a member of the church of Christ." That means they teach there is no body in Heaven but Campbellites. They affirm in debate all over this country that the Campbellite Church is the church of Christ. If the Campbellite Church is the church of Christ and no man can go to Heaven "without being a member of the church of Christ," as the Advocate said, then no man can go to Heaven unless he is a member of the

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1. Jesus was a Baptist colporter.

He went "throughout every city and village" sowing them down with gospel seed. Luke 8:1-3. Jesus did His work thoroughly.

2. Because every one of the 12 apostles was a house to house visitor and a distributor of gospel seed. None too big to go from house to house doing that kind of work. A. T. Robertson translated shewing the glad tidings, "gospelizing"—private talking as well as public preaching.

3. Because the 70 were all sowers of the good seed of the Word. Luke 10:1-2.

4. Because Paul was a colporter and a house to house visitor, scattering the Word. Acts 19:10; 20:20. He left copies of the decrees of the Jerusalem Council in every city where He went, thus sowing down each city and village and county district with distinctive Baptist doctrines. Acts 16: 4. Paul's colportage literature included the Baptist gospel and holy living. Acts 15:22-30.

5. Godly women supported colportage work done by the Lord Jesus and the 12. Luke 8:1-3. The 12 were students in Jesus' Bible School.

6. Because wherever colportage work has died unionism and modernism have thrived and grown. (Continued on page eight)

What a title! But worse still, what a tragedy! Of what value is a "dumb dog" when danger is near, and those in peril are not aware of their danger?

I. WHO ARE THE "DUMB DOGS"

God's Word tells us: "His WATCHMEN are blind: they are all ignorant, they are all DUMB DOGS, they cannot bark; SLEEPING, lying down, loving to slumber. Yea, they are GREEDY DOGS which can never have enough, and they are SHEPHERDS THAT CANNOT UNDERSTAND: they all look to their own way, EVERYONE FOR HIS GAIN, from his quarter."—Isa. 56:10-11.

Who are God's Watchmen? In a special sense every Baptist leader.

What a terrific indictment! And it is certainly no less applicable today than when it was first spoken. If we are within the circle of its sweeping condemnation, may God have mercy upon us unto real repentance, and to the bringing forth of fruits meant for repentance.

II. WHAT ARE GOD'S "WATCHMEN" "DUMB" ABOUT?

Many things, doubtless, but chiefly about the great and grievous sin of those who believe the

Word of God supporting those who deny the Word of God. How do they support these unbelievers? By contributing to denominational budgets that support the propagation of Modernism, which is simply present-day infidelity! With scarcely an exception, the denominations have adopted the "Inclusive Policy," which is Satan's masterpiece, and whereby Modernist missionaries are sent out to spread deadly spiritual poison.

Modernism has won the conflict in practically all the denominations. The fight to oust Modernism is just begun. The number of Modernists and Indifferentists is growing all the time. Indifferentists are embryo Modernists. They care less whether things are true to the Word of God or not. In the Methodist church there is no struggle now, because Modernism is solidly enthroned. Their type of organization makes this possible.

In view of all these facts, the ONLY EFFECTIVE PROTEST that can be made is to WITH-HOLD ALL FINANCIAL SUPPORT FROM HERETICS, for (Continued on page eight)

GOOD REASONS FOR CHURCH GOING

1. Because God commands you to be there. Heb. 10:25: "Not forsaking our own assembling together, as the custom of some is." R. V.

2. We have an engagement with the Lord to meet Him at church every time. Matt. 18:20: "For where two or three are gathered together in my name, there am I in the midst of them." Every appointment of the church of which you are a member, carries with it an engagement with you and your Lord to meet at that time.

3. You should be there every time because no one else can fill your place. God has a place in the church, and a work in the church for you. You should not try to shift it on to someone else.

4. You should be on hand to welcome strangers and make them want to come again.

5. You should be there to encourage your pastor and brethren. They need it.

6. If Christ can afford to go to meet you and fill His part of the engagement, you certainly can afford to take the time, and go to the trouble to meet Him. Matt. 18:20.

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The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel Twenty-eight)

In the twenty-sixth chapter, we studied the prophecy of judgment that was to fall upon the city of Tyre, and how it came to pass just as the Lord had prophesied that it would. It has been completely wiped out of existence, and there is not one person on the top side of God Almighty's footstool who knows even where the ancient city of Tyre stood. It is conjectured and guessed, and men suppose, that there is a certain site where the city of Tyre stood, but so complete has been the destruction and the complete demolition of the city of Tyre, that no human being knows the exact site today.

Then in the twenty-seventh

chapter, Ezekiel gave a lamentation, or a funeral dirge, over the city of Tyre. He pronounced a doom over the city of Tyre in the twenty-sixth chapter, and then in the twenty-seventh chapter he lamented over the doom that was to come to pass.

Now in this twenty-eighth chapter, we find that Ezekiel directs his message not to the city, nor to the people, but to the king of Tyre and to the individual who was prompting him and directing him and guiding him—to the individual who was back of him, who was none other than the Devil himself.

I

THE SIN OF THE KING OF TYRE.

Let's notice in verses one to ten the sin of the king of Tyre and what the Lord said He was going to do to the king of Tyre as a result of his sin. To notice it briefly, beloved, in the second verse, the king of Tyre had lifted up his heart against God and declared that he himself was a god, and he sat in the seat of God and that he was not a man, but rather, a god. Now this was an arrogant claim which this king of Tyre made whereby he acclaimed that he was a god, that he was to be worshipped as a god, and that he was to be considered as God and not as man. Of course, for any individual to make a proud, arrogant statement like that is nothing short of a presumptuous

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METHODISTS DENY REGENERATION

A friend sent us some old copies of the weekly bulletin of the Centenary Church, Lexington, Kentucky. In one of them the pastor has this to say:

"To have to reclaim by conversion a soul that should never have known separation from the divine is the supreme tragedy. We believe that it is possible so to train, instruct and nurture a child in religion that he will develop into a strong Christian character, never having known estrangement from God nor having to be reclaimed from a life of spiritual hostility or indifference."

For that very reason the Methodist Church today is as full of unregenerate members as the Episcopal Church was in the days of the Wesleys and Whitfield. George Whitfield preached on the one text: "Ye must be born again" hundreds of times. So did John Wesley. We have heard two or three preachers say in recent months that in their judgment there are fewer converted Methodists in their communities than lives that is so. And that is not saying much for the Campbellites. A man does not have to claim to be converted to join either a (Continued on page eight)

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JOHN R. GILPIN — EDITOR

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"An Exposition Of Ezekiel"

(Continued from page one)
sin against Almighty God, but this king of Tyre was not the only man who has ever forgotten about God. He was not the only man that has ever lifted himself up and said that he was God. There have been many in the Bible, who have become arrogant and forgotten about Almighty God, and God has brought them low, and chastised them, and brought them to their destruction, just the same as God brought this king of Tyre to his destruction.

As an example, let's notice a man by the name of Herod, who was king in the days of New Testament history. The people in the regions around about Tyre and Zidon were in disfavor with king Herod. One day they came to make peace with him. When they came, they found him sitting upon a royal throne, arrayed in rich apparel, and he made an oration unto them. The people gave a shout, saying:

"It is the voice of a god, and not of a man."—Acts 12:22.

When Herod did not rebuke them for what they said, but rather accepted the flattery of their lips and allowed them to consider him as a god and not as a man, immediately an angel of God smote him, and he died, because he gave not God the glory.

Beloved, when you see in the book of Ezekiel how the king of Tyre set himself up as a god, and God brought him down to destruction, and when you read the story of Herod, how he allowed the people to say that he was a god, and not a man, and God smote him, and allowed the worms to destroy his body, you can certainly see that it does not pay one to set himself up in pride and arrogance against Almighty God.

Let's notice another illustration. In the Old Testament, there is a general by the name of Rabshakeh and a king by the name of Sennacherib, who were from the country of Assyria. They came and encamped against the city of Samaria, expecting to take it, and it looked like there was not a thing to prevent them from doing so. In fact, Sennacherib, the king, and his general, Rabshakeh, were recognized the world around for their military prowess and might. They had conquered every country that they had gone against. There had not been a nation that had been able to stand against them. Now, when king Hezekiah hears that they are encamping on the outside of his city, he calls in his faithful preacher, Isaiah, and asks him to make it a matter of prayer. Hezekiah realized that his country was no match for this king and his general from Assyria, and he knew that the people of the country of Israel could in no wise at all defend themselves against this foreign foe that was invading their land. Realizing this, Isaiah took the matter before Almighty God in prayer. While he was praying, Sennacherib, the king, was walking up and down outside the city's walls and was hurling his defiance against the city and was telling the people not to depend upon

what king Hezekiah, and the prophet Isaiah had to say. Listen:

"Have the gods of the nations delivered them which my fathers have destroyed: as Gozan, and Haran, and Rezeph, and the children of Eden which were in The-lasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?"

—II Kings 19:12,13.

Sennacherib, the king, shouted his defiance against the watchers upon the wall, urging the Jews to surrender and to allow him to overrun their land. While the king was doing this, Isaiah was presenting the matter before God, and God gave them the assurance that He would look after these God-defying people of Assyria. The next morning, without a shot being fired, without an arrow being shot, without a stone being hurled, without anything being done on the part of man, the children of Israel walked outside of their city to find tent after tent standing just as it had been the night before. There were the horses of the Assyrian army lying dead, and there were the people, 185,000 of them, lying dead just as they had died during the night's time. Beloved, an angel of God had gone forth and smote them. Listen:

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."

—II Kings 19:35.

But, beloved, the story does not end there. Though king Sennacherib escaped, 185,000 of his men died at the hands of God, miraculously and supernaturally, and when he got back home, he still had to face the God who had allowed him to escape from the city of Samaria. Listen:

"And it came to pass, as he was worshipping in the house of Nis-roch his god, that Adrammelech, and Sharezer his sons smote him with the sword."—II Kings 19:37.

Here is a man who defied Almighty God, and God answered his challenge by taking 185,000 of his army in death. It looks like that would have been enough to convince that old king that he was dealing with the God that is above all other gods, and that He was the only God to be considered, but instead of it convincing him, he went back home to his heathen temple of worship. As he was entering the heathen temple, instead of his god protecting him as he bowed down to worship him, his own two sons smote him as he stood in an act of worship in his heathen temple. Listen, beloved, it does not pay for any man to defy Almighty God.

Let me give you another illustration. The Word of God tells us that there was a king in Babylon by the name of Nebuchadnezzar, who was an unusual character in many, many respects. I have in mind that today he is in Heaven, because I believe that before he died he was saved. However, beloved, there was a time in his life when Nebuchadnezzar was anything but a man of God. In order that God might bring him to his senses and cause him to trust in Him, God gave him a vision, and Nebuchadnezzar called in Daniel that he might interpret the vision for him. When Daniel told him of his vision, he said, "O King, this is what you saw. You saw a great tree that had grown so big that its branches were spreading out over all the earth. The leaves and branches of that tree were so dense that all of the animals of the world could find shelter under that tree, and the fruit on that tree was great enough to take care of and feed all the people of all mankind. As you watched, a man from Heaven came down and cut down that tree." He said, "Nebuchadnezzar, that tree represents you. You have grown so big that you have spread out over all of the world. You have grown so big that you can feed all of the world. You have grown so big that the people of the world can take shelter underneath you. You are just as big as that tree that you saw." Then he said, "Nebu-

chadnezzar, you have grown big materially. You have grown big as a king, but your heart has not kept pace with it. You have the heart of a beast, and God is going to turn you into a beast. As the angel came down and cut that tree down and left a stump in the ground, so God is going to turn you out, and you are to live as a beast for seven years until you learn that God reigns and rules in the skies." The record tells us that though Daniel gave this faithful warning unto Nebuchadnezzar, Nebuchadnezzar went right on in his sins. God waited one whole year for him to repent. Listen:

"At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee."

—Dan. 4:29-31.

Beloved, the Word of God tells us that God turned him into an ox. His hair grew out like feathers and his nails like bird claws, and that old king who had the heart of a beast, ate grass like an oxen and lived like a beast until at the end of seven years, when he lifted up his eyes and recognized the fact that God ruled, that God lived, and that God reigned.

Beloved, just like this king of Tyre forgot about God and set himself up in place of God, just the same as Herod took the praise that ought to have been given to God, just the same as Sennacherib defied Almighty God and lost his army and later lost his life, so you find the story of Nebuchadnezzar when he defied God and set himself up in opposition to God. Ultimately, Nebuchadnezzar was brought down to the position of a beast until he recognized that God reigned within the skies. Beloved, it is a fearful thing for a man to be lifted up in pride against Almighty God. Listen:

"Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:18.

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—Mt. 23:12.

"God resisteth the proud."

—James 4:6.

That which was back of, and prompted this king of Tyre, was the pride that was in his heart. He was so proud of the country that he had, so proud of the city over which he was king, so proud of the wisdom he had, and so proud of the beauty of his country that he lifted himself up and said, "I am God," but remember, beloved, "God resisteth the proud." It is a terrible thing when a man lifts himself up in opposition to Almighty God. That is what the king of Tyre did; that is what Nebuchadnezzar did; that is what Sennacherib did; and that is what Herod did. My brother, any man in the Bible who ever dared to lift himself up in opposition to Almighty God, found in the end that God was still God, and that man suffered because of what he did.

Let me ask you this morning, my brother, my sister, are you bowing in submission before Him? Are you worshipping Him as God? Are you sure that you are not lifting yourself up in arrogance and pride against Almighty God? Are you setting yourself up against, and above, God Himself? Let me give you one other example that you might see that God is going to be God.

Go back to the days when the children of Israel were in Egyptian bondage and Moses went to Egypt to deliver the children of Israel out of Egyptian bondage. The Word of God says that when Moses went to Pharaoh, Pharaoh said:

"Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."—Ex. 5:2.

Then, my brother, God accepted his challenge. God brought plague after plague to fall upon the land

of Egypt, with the result that finally Pharaoh, the king of Egypt, came to himself, realizing that he was fighting a losing battle. Listen:

"And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said."—Ex. 12:29-31.

In the beginning of the conflict between Moses and Pharaoh, Pharaoh said, "I know not the Lord." In the end, after God had struck the land with ten plagues, ruining all of the soil and culminating in the destruction of the first born, then it was that Pharaoh said, "Serve the Lord," thoroughly convinced that the God whom he said he didn't know, was reigning and ruling in the skies.

Beloved, I come back to this king of Tyre and I see him in all of his sin. I see him as he defied Almighty God by saying that he himself was a god. I wonder this morning if you are setting yourself up against the Word of God. This Bible is God's Word, beloved. Are you setting yourself up against God? In any wise at all, are you defying God this morning? In any wise at all, are you putting yourself up in opposition to God's Word, and Almighty God today? If so, remember Nebuchadnezzar as he crawled around without any intelligence for seven years' time. If so, remember Sennacherib as his army was killed miraculously, and he himself was killed later at the hands of his own sons as he worshipped in the temple of his heathen god. If so, remember the worms as they crawled over the body of Herod. If so, remember Pharaoh who said, "I know not the Lord," but after the series of plagues said, "Go, serve the Lord." Oh, might it please God this morning to cause you to realize that God is not to be arrogantly, presumptuously dealt with.

II

THE POWER BEHIND THE THRONE.

Verses 11-18 tells us about the person who was behind the king of Tyre, and who was motivating and compelling him in everything that he did.

For example, the fifteenth verse could never be spoken of any human being. Listen:

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

For two reasons this verse of Scripture could never be spoken

of any human being. No human being is created; a human being is born. Only celestial beings are created. Notice also that it says that he was perfect until iniquity was found in him. That could never be spoken of any human being, because no human being is perfect even from the hour of conception in his mother's womb. David said:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psa. 51:5.

I say then, beloved, that this Scripture must be spoken of none other than the Devil, who was motivating and moving and prompting the king of Tyre.

Let me remind you that just as the king of Tyre lifted himself up in pride and beauty and exalted himself against God, that was exactly the sin that the Devil was guilty of when he was an angel of God. The Word of God tells us this to be true. Listen:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."—Isa. 14:12-15.

When the Devil was an angel of God, he set himself up above Almighty God, and as a result of doing so, God turned His angel, Lucifer, into the Devil. Thus, beloved, the Devil became the being that he is today. As a result of his sin, he was cast out of Heaven, and as the result of it, he is the being that he is today.

It is true that he still has access into Heaven. God's Word declares this to be true:

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."—Rev. 12:10.

Eventually, my brother, he will be cast out so that he will not have access into Heaven, but right now he has access back into Heaven to accuse the brethren day and night.

Oh, what a being is this being that we call the Devil! Just as he worked through the king of Tyre, so he works today. Let me remind you of some Scriptures which tell us how the Devil works.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

—I Pet. 5:8.

Beloved, most of the time the Devil does not walk about as a roaring lion. He works under cover. He works in disguise. Listen:

"Satan himself is transformed into an angel of light."

—II Cor. 11:14.

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A Breath Of Prayer

By FRANCES MCKINNON MORTON

A breath of prayer in the morning
Means a day of blessing sure;
A breath of prayer in the evening
Means a night of rest secure;
A breath of prayer in our weakness
Means a clasp of a Mighty Hand;
A breath of prayer when we're lonely
Means Someone to understand.
A breath of prayer in our doubtings
Assures us the Lord knows best.
A breath of prayer in our sorrows
Means comfort and peace and rest;
A breath of prayer in rejoicing
Gives joy and added delight.
For they that remember God's goodness
Go singing far into the night.
There's never a year nor a season
That prayer may not bless every hour,
And never a soul need be helpless
When linked with God's infinite power.

"An Exposition Of Ezekiel"

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Mark it down, beloved, the Devil usually comes to you as an angel of light. He doesn't come around you with a pitchfork. He doesn't come with cloven hoofs. He doesn't come with a forked tail. He doesn't come belching fire and brimstone at you. He comes clothed as an angel of light. Oh, how pleasantly he appears to you, and oh, how pleasant he can make sin appear to you! How pleasantly he can disguise himself and cause you to be deceived thereby! Listen to me, my brother, that is how the Devil works.

Just like the Devil was controlling the king of Tyre, so he controls individuals today. Mark it down, not every man who claims to be a preacher is a God-called preacher. Not every man who claims to be an apostle of God's Word today is preaching God's truth.

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

—II Cor. 11:14,15.

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." Mt. 13:19.

"The enemy that sowed them is the devil." Mt. 13:39.

If you will read the thirteenth chapter of Matthew, you will know that the Devil is in the business of doing two things. First of all, he is in the business of catching away any truth that is sown in your heart, and in the second place, he is in the business of sowing his tares wherever God Almighty sows his wheat. Whenever God sows the truth, the Devil is in the business of sowing error and heresy. I say to you, when you read this story of the king of Tyre, prompted, moved, motivated, and compelled by the Devil, you can see who it is that you and I have to face today, and how it is that we must contend against him.

III

JUDGMENT ON ZIDON.

The city of Zidon is often linked with the city of Tyre. Just like Sodom and Gomorrah are linked together, so Tyre and Zidon are linked together. Even Jesus said:

"But it shall be more tolerable for Tyre and Zidon at the judgment, than for you."—Luke 10:14.

They were located close together. They had common interests, and in their sin, the city of Zidon followed along right after the city of Tyre.

This leads me to say that there is no security in such a companionship.

"Thou shalt not follow a multitude to do evil."—Ex. 23:2.

It doesn't make any difference how many people in this world are doing wrong, God says that you are not to follow a multitude to do evil. As this city of Zidon followed in the steps of the city

of Tyre, so, beloved, the Word of God says that we must be mighty careful lest we follow a multitude to do evil. Everybody else may be doing wrong, and everybody else may be going in the wrong direction, but that does not give you any right to do what is wrong. God wants us to be true to His Word, and faithful to His Book, regardless of what everybody else in this world may be doing.

For example, consider the Xmas season. When I say that Xmas is of the Devil, and when I say that Santa Claus is a perversion of the Lord Jesus Christ, and when I say that it all started in Babylon 800 years before Jesus Christ was born and that it is pure paganism and heathenism—when I say that, some people smile to themselves and say, "Well, everybody else is doing it. Why should we be different when the whole world is doing otherwise?" Listen, beloved, the Word of God says, "Thou shalt not follow a multitude to do evil." It does not make any difference if just one person says it, or if nobody says it, you had better stand by what God says regardless of what everybody else does.

Let's take another example. Everybody thinks today that it is perfectly permissible and legitimate for men and women to don shorts and wear them in public. When the preacher says, "Nasty days are here again," some people are prone to wink at each other and to say, "Well, the preacher is old-fashioned in his beliefs." Beloved, it does not make one bit of difference what everybody else says, God's Word says, "Thou shalt not follow a multitude to do evil." It does not make any difference what other people are doing, you are to do what God's Word says, remembering that when the city of Zidon followed in the steps of the city of Tyre, that destruction came to them just the same as it came to the city of Tyre. I say, beloved, there is no security in such a companionship that is based on sin.

Let's see what happened to this city of Zidon. You read concerning the city of Tyre that it says that she is going to be destroyed forever, and, beloved, it came to pass. However, God did not say that He was going to destroy the city of Zidon. Instead, He tells how the city of Zidon is going to be scarred by wars, how that blood will run in her streets and the wounded shall be judged in the midst of her, but that it was going to stand, down to the days of the Lord Jesus Christ. Beloved, what God said has come to pass.

Now let me tell you how it has been scarred by wars. A short time before the birth of Christ, the city of Zidon was captured by the Persians and was under Persian rule for 300 years. In 35 B. C., the people of the city of Zidon revolted against the rule of the Persians, so history tells us, and the king of Persia marched against the city and thought by doing so, he would bring the city into line. When the people of the city of Zidon realized that they were no match for Persia, rather than to fall into their hands and to suffer their vengeance, 40,000 of the inhabitants of the city

of Zidon shut themselves into their houses in the city and burned themselves and their houses. That is just one example of how blood flowed in the streets of the city.

Notice again: Most of you, I imagine, can remember reading in history the story of the Crusades. Well, beloved, three times the Crusaders captured the city of Zidon. Three times the city of Zidon was recaptured by the Moslems, so that the city of Zidon fell into and out of the hands of the Crusaders and the Moslems six different times.

But come down a little farther. In the year 1840, only a little over a hundred years ago, the combined fleets of Austria, England, and Turkey bombarded the city of Zidon. God said that she would be scarred by wars through the years, and what God says has come to pass.

Let me tell you something this morning, beloved, everything that God says in His Word is going to come to pass. As the old song says:

"He has never broken any promise spoken; He will keep His promise, I know."

Beloved, He is going to keep His Word. He kept His Word concerning the city of Tyre in that He destroyed the city and has never let her be rebuilt. He kept His Word concerning the city of Zidon, because she has been scarred through the centuries by wars, yet will never be destroyed.

IV

THE HOME-COMING OF THE JEWS.

In the twenty-fifth and twenty-sixth verses, we read:

"Thus saith the Lord God: When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God."

Notice this in contrast with what we have been studying. In chapter twenty-five, we had the prophecy that God was going to destroy the Ammonites, the Moabites, the Edomites, and the Philistines. It came to pass just like God said. In chapters 26, 27, and 28, we had the prophecy that God was going to destroy the city of Tyre. It came to pass just like God said. In chapter 28, we have the promise that Zidon will be scarred by wars, and yet it shall remain through the years. It has come to pass just like God said that it would.

Beloved, God said that when He gets through judging the nations round about, He is going to re-establish the Jew in their own land. Listen, brother, that is as sure to come to pass as the fact that God kept His Word concerning these other nations. You need not think for one moment's time that the Jew is going to always be in America. You need not think that you are going to do business forever with the Jews that are in this country. You need not think that the day will always be when you go into a clothing store that you will find Ike or Jackie standing there behind the counter. Beloved, God is going to take the Jew and set him up in the land of Palestine, which is his country and will always be, because God promised it within His Word. Eventually, it is going to come to pass.

I think it might be well to turn to one passage of Scripture. Listen:

"Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord: If my covenant be not with day and night, and if I

have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."

—Jer. 33:24-26.

God says that He is going to take the Jews back to Palestine, and they are going to live in Palestine as His people.

Now, beloved, notice one thing: Those Jews do not deserve God's favor one bit more than these other nations. I read to you a short time ago how that God said the Jew sinned greater than any of the nations round about. These other nations have lived, have passed out of existence, and have completely perished, but the Jews still continue. God says, "I am going to set him up and make him to continue." Listen, brother, he does not deserve it, but it is coming to pass because Almighty God in His sovereignty has decreed that it shall be so.

Beloved, you do not deserve salvation this morning one bit more than the Jew, or the man who dies and goes to Hell? Why do you have it? Because God has given it to you. You talk about grace, it is right here. You have the sovereign grace of God right here in this passage of Scripture. The Jew does not deserve His blessings. God said that he had sinned more than anybody else. God said that he had sinned more than the Philistines and the Ammonites and the Edomites. God said that he had sinned more than the people of Zidon and the people of Tyre. God said that the Jew had sinned more than any of the nations round about, yet He destroyed those nations, but He promises to restore the Jews.

Beloved, you do not deserve salvation. There is not a one of us here this morning who deserves salvation. Don't talk about wanting the justice of God. If you got justice, you would go to Hell. Beloved, I want the mercy of God through Jesus Christ the Saviour. I look at this passage of Scripture and I think of what the Lord said that He was going to do, and I say, "Thank you, Lord; You are doing it in grace." Brother, what God has done for you is not because you have deserved it, but rather, it is through the grace of Almighty God. Oh, might it please God today to make someone realize that the only way that you can be saved is, by the grace of the Lord Jesus Christ.

May God bless you.



I Should Like To Know

(Continued from page one)
"ter cases," as called for in Matt. 18:15?

No.

10. What of this criticism of a pastor, "He just flings the Scripture at us?"

Fling some more at them.

11. Should a pastor be dismissed because of lack of diplomacy?

No. Diplomacy is of the devil as a rule. It means that the man who practices it compromises with sin and error.

12. A Methodist church planning to build a new church house, in its business meeting, names and puts on its financial committees deacons, and members of a Baptist church to head the committees to go out and solicit, beg and get funds with which to build their church. And when it has been done the pastor of the Methodist church and some of its members go to the deacons and members of the Baptist church, and tell the deacons and members that they have been selected, and placed at the head of the committees, and assessed a hundred dollars to start the fund. Also, are informed that they are expected to serve. That thing has happened here. It seems to me to be a most daring, presumptuous and almost "insulting" thing. It seems to me to be the invading of a foreign power, laying its hands upon, and putting its bridle

on, and buckling its harness on, and hitching to its own vehicle (forces that belong to another, and saying you must pull our load, serve us, and pay our bills. It suggests to me how Pharaoh took the Israelites and made them labor and build.

The best way to treat such presumption as that is with contempt. There are no words sufficiently strong to express one's righteous indignation at the gall and unchristian conduct of a man like that. He is joined to his idols. A Baptist church that would tolerate such without a protest that could be heard all the way from the lowest Hell to the highest Heaven doesn't deserve the name of Baptist.

13. Has a pastor any authority to say that the Bible has many gigantic blunders written in it and if it was rewritten today, the superior education of this time would give a better version?

No. The man who says that is an infidel and not fit to be a pastor of any church. The Lord Jesus called him a fool. Luke 24:25.

14. Will you please explain I Cor. 9:27.

I Cor. 9:27 is talking of rewards not salvation. Verse 24 talks of crowns and Paul plainly says he is striving to obtain an incorruptible crown. We don't work for salvation but for rewards. Paul buffeted his body and kept it under, lest he should fail to receive a prize or a crown.

15. For whom should Christians pray?

All men. I Tim. 2:1-4.

16. If we pray for the unsaved, what should we ask?

For their salvation. Rom. 10:1. It will not do any good to pray for them if you don't witness to them. John 16:7; Acts 1:8; 4:33.

17. What word should we use when speaking of the redeemed on earth regardless of denomination?

"Saints," "believers," "brethren," or "children of God," are all Scriptural.

18. Should we sing such hymns as "till all the ransomed church of God be saved to sin no more?"

I see no objection to that. They will all be a "church of God" when they assemble in Heaven—not before. Heb. 12:23.

19. Is it right to speak of "the church triumphant" and "the church militant?"

There will be "the church triumphant" when all the saints assemble in glory. Church never means a body that can't or don't assemble. There may be "a church militant," if a local church is on the war-path against sin or Satan. There is no such thing as "the church militant."

20. According to the Scripture has a church that has divisions in it and is not in fellowship, a right to partake of the Lord's Supper?

No, if they are not in fellowship. Acts 2:42; I Cor. 11:18-20.

21. Does I Cor. 11:28 mean that the members are to examine themselves as to whether or not they are Christians?

No. They are to examine themselves as to whether they are discerning the Lord's body. If they are coming together to eat a social meal or a love-feast or to show their love to each other or for any other reason except to do it in remembrance of Christ, they eat and drink judgment upon themselves.

22. Can a church be a New Testament church and practice open communion?

Yes, if the Lord Jesus is their Head, the Holy Spirit indwells them as a body of Christ, and they make men disciples or Christians before baptizing them. They are (Continued on page four)

When I Forgot To Pray

By JOHNIELU BARBER BRADFORD

I started early with my chores,
But even so I started wrong.
My labor yielded me no gain—
I should have started with a song.

I battled time this trying day
To find my efforts were a loss;
I had to leave some plans undone—
Tasks multiplied and I grew cross.

Tonight I ponder while I rest—
All day I fought rebellious tares.
Yet that has always been my lot
When days do not begin with prayers.

How To Eat God's Word And The Results Thereof

"Thy words were found and I did eat them; and Thy word was unto me the joy and rejoicing of my heart."—Jeremiah 15:16.

There is a great difference between "finding" the Word of God and "eating" it, and it is the man who eats it that gets the benefit out of it. Eating makes digestion and assimilation possible, and when these functions are normal in their working, the result is health and strength, and all the usefulness and joy of living.

But eating comes first, and the eating that counts is that which has taken plenty of time for mastication. You must retain the food in your mouth, and get the full taste of it, and let it mingle with the saliva, and chew, and chew, and chew, until the least possible amount is left to swallow. The man who does this has learned one of the greatest secrets of his physical being. He has learned how to keep well, and how to eat almost anything he likes without ill results. Keeping the food in the mouth is the key to it all.

Something like this is true in the higher realm. Usefulness and joy in the spiritual life depend on spiritual health and strength. But these in turn depend on the spiritual nourishment one takes—its kind, its quantity, its condition. The only nourishment for man's soul is the Word of God. "Desire the sincere milk of the word that ye may grow thereby," is the inspired exhortation (I Peter 2:3), and the more you get of it the better, always provided that you can digest and assimilate it.

Here comes the thought of eating again. Holding the Word in your mind is like holding the food in your mouth. That is how to get the full taste of it. Prayer does in the one case what saliva does in the other. Turning it round and round, thinking of it from this point of view and that, asking questions about it, taking it to your parents, your Sunday School teacher, your pastor, searching its meaning in a commentary, all these things correspond to the chewing that makes good digestion and assimilation.

Now the only way to hold the Word in your mind is to memorize it. It is not hard to do this, and when you begin to see the benefit of it, it becomes a real pleasure. Make the task as easy as possible by taking a small portion at a time.

Don't "Bolt" Your Food

In other words, while you are a beginner let the passage of Scripture be so small that it may be readily recalled several times during the busy day. And see that you do recall it, that is the point. Master your will in the matter until it obeys you almost automatically and you are able to recall the Scripture without effort. You will be surprised how soon you will be able to do this, and it will mean so much to you. It will be better than counting the bank notes you have been hoarding up somewhere, or tasting a sweet morsel hidden away, or conversing with a friend whom you love very much.

The other morning at family prayers I read this verse in Proverbs 18:10: "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." I at once fastened it correctly in my mind, and as I walked to my office, I kept "eating" it, turning it over and over, and getting such a sweet taste out of it, and such a sense of strength and spiritual satisfaction.

"The name of the Lord," said I, "why that means the Lord Himself! He is a 'strong tower.' And the 'strong tower'? In older time, that was a place of defense and protection, like our forts.

"The righteous runneth into it." Who can the righteous be, save those who are made righteous through receiving Christ by faith as their righteousness? "Runneth," there is a thought of haste because of the pursuit of the enemy, and Paul's words came into my mind, "We wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places."

"Runneth into it and is safe." O, the security and peace of the believer who puts his trust in God! And so I kept on "masticating" the Word and finding something new in it at every bite. But that was not all. Before the day was over I needed all the strength I got out of it. There were trials that day, the enemy was on my heels, and how glad I was to run, and to know the place to run to and be safe!

What The Prophet Meant

I think this is what the prophet meant when he said: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart." And this is why I urge every Christian to memorize a portion of the Word of God every day. It gives his soul something to feed upon, and the more he feeds upon, and digests and assimilates it, the greater is his spiritual strength, and joy, and power, and fruitfulness in the Lord.

Let me illustrate this. The next day after my experience with Proverbs 18:10, I was at a prayer meeting, and being called upon to give a word of exhortation, I had an opportunity to pass on that verse to three or four hundred other people. And to how many more will they pass it on? They were all Bible students preparing for Christian work in the uttermost parts of the earth. Can you compute the number of souls to whom they may pass it on to in a lifetime, and who, in turn may pass it on, and on, and on while the age lasts! And all because of that one little bite of truth I got that morning, and because I held it long enough to chew it well! Memorize the Bible if you want to be blessed and become a blessing.—News and Truths

I Should Like To Know

(Continued from page three) very much in disorder but still a church of Christ.

23. Bible authority for an annual call?

Not any that I know of.

24. Should Baptist churches observe Easter Sunday by putting on an Easter program, either in the church or Sunday School?

No. Aping Mother of harlots if they do.

25. How many ways are there for members to get out of a Baptist church; can a member take a letter, the letter showing that the member is in full fellowship and good standing, now, to what church, if any, does said member belong until he has placed his letter in a church of like faith and order?

Letter, death and exclusion. Man with letter belongs to no church. Outside.

26. Can a church call for the resignation of its deacons, or a deacon, without first preferring charges against the deacons, or deacon?

Yes—just like they can call for resignation of pastor without preferring charges against him. However, it never seemed hardly fair to me to call for any one's resignation without stating the reasons for the action.

27. When a man unites with a church by letter, and the letter shows that he is an ordained deacon, is it obligatory on the part of the church that receives him

to place him on the Board of Deacons?

No. It ought not to be done in most cases, though.

28. Is it right, or in keeping with Baptist practice, for a Baptist Sunday School to have Methodist teachers?

No—1000 times no.

29. Who has the authority for standardizing Sunday Schools and B. Y. P. U.'s, and who gave the authority?

Search me! That question is too much for me. Ask the "ex-purts."

30. How many grounds for divorce according to the Bible?

Only one.

31. What is it?

Fornication.

32. What does the Bible say about those who are divorced, apart from fornication, and later re-marry?

Here is what the Scriptures say. Matt. 5:32 says fornication is the only ground for divorce. Matt. 5:32 also says that a divorced woman, who remarries commits adultery and the man who marries her commits adultery. That is not airtight tense signifying that they commit one act of adultery by remarriage; but it is present tense which signifies that the sin of adultery is continuous and persistent. So long as they live together they are living in adultery. Matt. 19:9 says the man who puts away his wife save for fornication, and marries another woman commits adultery; and the man who marries the divorced woman commits adultery.

Mark 10:11-12 says either husband or wife that divorces his companion and marries is guilty of adultery. Luke 16:18 says that the man who divorces his wife and marries again commits adultery and whoso marries the divorced woman commits adultery.

I Cor. 7:10-15 plainly says that if a man and wife can not get along they may separate; but let them remain unmarried. If they just must marry let them be reconciled to each other. Now in the light of these Scriptures, all folk who are divorced except for fornication, if they re-marry are living in adultery.

DIVINE BLUEPRINT



Marriage, An All-Important Step For Every Christian

By WILLIAM J. PURDUE

Winstanley Baptist Church
East St. Louis, Illinois

Our concern today is about the foundation of civilization and society. What it is that holds civilization together? What is the foundation upon which it rests? It is marriage and the home.

A nation is not made enduringly strong by political or military might, but by the character of home and family life.

We are all concerned about the casualties in Korea, and we should be. But we need to realize that a divorce or broken home is as much or more of a casualty as a soldier giving up his life in a fox hole.

The sociologists give a sad commentary on this situation as they tell us that if divorce continues to increase the next 50 years as it has in the past half century it will not be possible for our civilization to survive.

We must take steps to remedy

this break down in American family life. It is my belief that marriage is primarily a religious institution, therefore, I feel that the church needs to take an active part in righting the wrongs that exist.

Yes, marriage is in the realm of the spiritual. God performed the first marriage ceremony and was the builder of the first home. Too often everything about marriage, from the ceremony on, is made secular instead of sacred. And God is left out. A marriage without God is like a fire without warmth, like a song without words, like an unknown tongue without interpretation.

God is the life principle of marriage and family life. Crowd God out and you are slowly blocking off the flow of life.

As young people walk down the road of life they come to many crossroads. A choice must be made. At some of these turning places it actually doesn't make a great deal of difference which

(Continued on page six)

At Close Of Day

If you sit down at set of sun
And count the acts that you have done;
And, counting find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace
That brought the sunshine to one face;
No act most small,
That helped some soul, and nothing cost—
Then count that day as worse than lost.

HERE ARE REASONS WHY ONE PREACHER IS A BAPTIST

"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—1 Pet. 3:15.

Let it be distinctly understood at the very outset that this is a Baptist church, and that you are to expect to hear Baptist doctrine when you worship here. This is said because of the realization that sometimes there are those from other denominations, who, upon attending a service in some church other than their own, and hearing doctrine which they do not believe, go away quite offended and have unkind things to say about it. Let us be fair and consistent about the matter. If I attended a service in a church of some other denomination I would expect to hear the minister preach the doctrines of that denomination, and certainly would not become offended at him for doing so. He would not be consistent with his profession nor faithful to his own people if he did not do this. What I am trying to say to you, in short, is this: We have a perfect right to preach distinctive Baptist doctrine in a Baptist church, and we want you to expect that when you come here.

Although I may be accused of either or both, I wish to say that I am neither prejudiced nor extreme about this matter. I am fully aware that there are those who are ready to brand as "prejudiced" anyone who dares to preach definitely the distinctive doctrines of his particular denomination. This arises from ignorance or misunderstanding of the meaning of the word "prejudice." The word does not mean, as is popularly supposed, "strong dislike or bitter opposition to something." The word "prejudice" simply means "to pass judgment on somebody or something before all the facts are known and all the evidence is weighed." To put it as briefly and simply as possible, the word "prejudice" means "pre-judgment." I certainly am not guilty of that, because I have studied the claims, history and distinctive doctrines and practices of not only practically all the denominations claiming to be Christian, but also of many of the non-Christian groups. Therefore, I am not passing judgment before I know the facts.

Neither am I extreme about this matter. There are those who are always ready to accuse any person who believes and speaks out definitely and distinctly on the doctrines and practices of his denomination as being "too extreme." Such is not the case with me. I am merely acting as a spokesman for every real Baptist in the world. All genuine Baptists believe what I am going to preach today. Some of them just lack the courage to express themselves definitely and clearly about it.

All of us should have some good reason for believing as we do and belonging to the particular group to which we belong. The words of our text exhort, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Pet. 3:15). That person who cannot offer some good reason for holding certain doctrines or belonging to a particular church is immediately thought of by most of us as being somewhat careless as to his convictions of truth and faithfulness to the Lord Jesus Christ. All of us who are genuine Baptists can offer some good reasons for being such. Let us consider this matter from two standpoints:

I. Negative

I mention this side of the matter because we need to clear away from our minds some of the darkness of misunderstanding and rubbish of falsehood, which have grown there. These things which I mention are sometimes used by people as supposed reasons for belonging to a Baptist church, but they are not true in my case. First, I am not a Baptist because my parents and other fam-

ily connections were Baptists. Such could not be my case, because my parents were not Baptists; neither were very many of my relatives. The fact is that quite a large percentage of my relatives who made any profession of being Christians belonged to groups which were quite different from Baptists and at least some of them did not think of and refer to Baptists very kindly.

I realize that there are far too many who upon being questioned as to their reason for belonging to a certain denomination reply, "Oh, well, my parents and most of my relatives down the line have always belonged to this church. I was brought up in it and never have known anything else; therefore, I became a member of it. I could not very well belong to anything else without offending my parents and other relatives."

As for belonging to some "church" as a matter of pleasing parents and other relatives, we need to remember the pointed words of Jesus in Matthew 10: 37, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." Also, we read this other startling statement from the lips of Jesus, "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple" (Luke 14:26). Does Jesus mean in this connection that we are to HATE our relatives? Only in a comparative sense does He mean it. What He means is simply this: That our love for earthly relatives is to be as hatred in comparison with our love for Him. Again, that one should not belong to a certain church because the other members of his family do is made clear by the teaching of personal responsibility set forth by the words of Romans 14:12, "So then everyone of us shall give account of himself to God." The fact is that belonging to anything because relatives belong to it is a rather poor reason. Such admission shows that the one making the admission does not think for himself, but allows someone else to do his thinking.

Second, I am not a Baptist because it is popular to be a Baptist. I am surely conscious of the fact that there are unworthy individuals who are willing to hold membership in certain religious groups because it is considered popular to do so. Such cannot be the case with regard to being a Baptist. Through all the centuries of the Christian era it has been more unpopular to be a Baptist than to be anything else. There have been times when the scorn, sneers and open ridicule have been directed particularly at our kind. Even in New Testament days this unpopularity was quite marked. Hear one of those first century Baptists as he writes about their experiences:

"For we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but we are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and art buffeted, and have no certain dwelling place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat; we are made as the filth of the world, and are the off-scouring of all things unto this day" (1 Cor. 4:9b-13). Through all the centuries since these words were written there have been numerous times when Baptists have been branded as "narrow," "bigoted," "behind the times," and "composed of the common classes." Therefore, my reason for being a Baptist is not a matter of popularity. If I had been after popularity in the spiritual realm I would have belonged to something else.

By PASTOR R. F. HALLFORD
New Prospect Baptist Church
Brookhaven, Mississippi

Third, I am not a Baptist because it is easier to be a Baptist. There are those who become members of certain denominations because they want to be considered Christians and yet they do not want their "religion" to interfere with their everyday life. Therefore they join a group whose teachings are quite weak and whose discipline is rather lax. No one can truthfully lay claim to this reason for belonging to a Baptist church. I am now forced to say to you that it requires more genuine Christianity to be a consistent Baptist than to be anything else in the world. This arises partly from the fact that some groups require outward conformity to their rules. Others threaten their followers, while Baptists contend that one who is genuinely saved has an almost irresistible inner urge from the indwelling Christ to be true to Him. It takes more real Christianity to be a Baptist than it does to be a faithful member of the group which lays claim to the attainment of "sinless perfection" because it is empty boasting, self-righteousness and more a matter of speaking than acting. We Baptists insist that out of love to Christ, His people should separate from worldliness, deny themselves, identify themselves completely with Christ and live for Him only. The challenge of our Saviour is that, "If any man will come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24). Such a manner of life will bring opposition and persecution from the world, which makes it anything but easy to be a Christian. However, this is to be expected, because we read, "Yea, and all that will live Godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Baptists stand firmly by such Scriptures as these, therefore I am not a Baptist because it is easy to be one.

II. POSITIVE

It is my intention now to show you some positive reasons why I am a Baptist. The reasons are plentiful and unanswerable; therefore, I do not hesitate in the least to put them before you for your prayerful consideration.

First, Baptists are the only group who can trace their existence without a break to the church which Jesus built.

How did all these different churches get started? Where did they come from? Is Jesus the Founder of them all? If so, why does one teach one thing and another teach something which directly contradicts it? Is Jesus guilty of such inconsistency? Is one of them just as good as another? How am I to know which is a New Testament church?

These are some of the many questions which people are asking about the many different organizations which are called churches today. Such questions demand and deserve a true answer. We give here the name, date of origin or organization, and the founder of each of the more prominent "churches:"

NAME

Roman Catholic
Greek Catholic
Presbyterian
Lutheran
Episcopal
Methodist
Church of God
Disciples (Campbellites)
Mormons
Primitive Baptists ("Hardshells")
Spiritism
Christian & Missionary Alliance
"Divine Healers"

DATE FOUNDER

590 Pope Gregory VII
1054 Split from Roman Catholic
1541 John Calvin
1525 Martin Luther
1534 King Henry VIII
1739 John Wesley
1825 John Winebrenner
1827 Alexander Campbell
1830 Joseph Smith
Split from Baptists about Missions
1848 Fox Sisters
A. B. Simpson
Aimee Semple McPherson

The question may be raised, "But where do the Baptists come in here?" The answer is that we do not come in here. We can trace our continuous existence, without a single missing link, from the church founded by Jesus down to the present day. Here it is:

LINK 1. John, a member of the church founded by Jesus, was with Jesus in the mount when the church was founded. Matt. 16:13-18; Luke 6:12,13; Mark 3:13,14.

LINK 2. This John (the Beloved or Revelator) baptized Polycarp on Dec. 25, 95. (Neander's Church History, p. 285).

LINK 3. Polycarp organized the Partus church at the foot of the Tiber, of which church Tertullian was a member, 150 A. D. (Cyrus Commentary of Antiquity, p. 924).

LINK 4. This Tertullian organized Turan church, 237. (Armitage's Church History, p. 182).

LINK 5. Telestman, a member of the church at Turan, Italy, organized Pontifossi church, 398. (Nowlin's Church History, p. 318).

LINK 6. Adromicus came from the Pontifossi church at the foot of the Alps in France. (Lambert's Church History, p. 47).

LINK 7. Adromicus organized the Darathea church in Asia Minor, of which Archer Flavin was a member, 671 A. D. (Lambert's Church History, p. 47).

LINK 8. Archer Flavin organized Timto church, 738 A. D. (Mosheim's History, vol. 1, p. 394).

LINK 9. Balcloa came from the church at Timto, Asia Minor. (Neander's Church History, vol. 2, p. 320).

LINK 10. Balcloa organized Lima Piedmont church, 812 A. D. (Ibid.).

LINK 11. Lima Piedmont church ordained Aaron Arlington in 940 A. D. (Jones' Church History, p. 324).

LINK 12. Aaron Arlington organized Hillcliff church, 987 A. D. (Alex Munston's Israel of the Alps, p. 39).

LINK 13. From the Hillcliff church in Wales, England, H. Roller came to the Philadelphia Association and organized the Baptist church at Dyer, Tennessee, a church which is still in existence and doing good work. (Rearranged from, "The Church That Jesus Built," by Bro. Roy Mason.

Here is an argument which cannot be successfully disputed: When Jesus was here on earth He founded a church—His church—and it must have been the true one. He promised that the gates of Hades would not prevail against it, meaning that it would not be overcome. That church is still in existence here on this earth, composed of obedient believers of each succeeding generation. It is still the kind of church founded by Jesus.

All "churches" other than Baptist churches can be traced to some human founder or founders, and the date of their origin this side of Christ's earthly life. Baptist churches are here; one cannot find their origin this side of Christ's earthly ministry; He founded a church while here and promised it continuity until He comes; we can trace His church without a break to Baptist churches today; therefore Baptist

churches must be New Testament churches, the kind which Jesus founded.

Second, Baptists are not Protestants! I am surely aware that this statement may be read by any one of you with astonishment. Most of us have become accustomed to the regular two-fold division of Christians, i. e., Catholics and Protestants, that we are quite shocked when someone announces that there is a third group. It seems to be thought of as a settled fact that all professing Christians who are not Catholic are Protestant, but such is not the case. There is a three-fold division of professing Christians: Catholic, Protestant and Baptists. Let me repeat it: Baptists are NOT Protestants. We think of Protestants as those Christians who came out of the church of Rome and protested violently against its teachings and have inconsistently retained some of those teachings and perpetuated some of those practices. Baptists have never been among the muddy waters of Romanism. As was shown clearly in the information used above, we Baptists were in existence long before the church of Rome made its appearance. We are not Protestants, that is, taking the negative attitude; we are proclamationists, sounding out the positive Gospel of our Lord Jesus Christ.

Frankly, I could not be a Protestant, and certainly I could not be a Catholic; therefore, I must, as a necessity of conviction, be a Baptist. If, however, I were not a Baptist, I would be a Catholic. Baptists stand at one end of the line and Catholics at the other. All the Protestant denominations are scattered along between these two. I do not believe in being a "half-breed" in anything, and that is exactly what Protestant denominations are. Everything in them which is not Baptist is Catholic, and everything which is not Catholic is Baptist. Since I could not be a Catholic, my convictions lead me to be a Baptist rather than a Protestant.

Third, Baptists have some distinctive doctrines. I am fully aware of the claim which is quite often made, "Oh, well, there is not much difference between the teachings and practices of various denominations; therefore, I do not think that it makes any particular difference which one a person belongs to." Such may be, and possibly is, true of quite a number of Protestant denominations, but to say that there is not much difference between the doctrines of Baptist churches and those held by others is quite a mistake. Certainly we Baptists believe a number of things in common with all orthodox Christians. We do not deny this fact, but praise God that some others at least see some things as we see them.

But Baptists have some doctrines which distinguish them from all other groups. Let me remind you, however, that some of the things which are considered distinctive Baptist doctrines are not that at all, but they are held also by some other Christian groups. Such doctrines as: immersion only for baptism, "close communion," "salvation by grace alone," and the eternal security of the believer, are not distinctive Baptist doctrines because there are Christians of other groups who believe them. Of course, we hold to those doctrines, but there are others who do likewise.

Regardless of all this, however, there are certain doctrines which are held by Baptists alone. By this I mean that we are the only people as a group who believe and practice these things. One may be able to find individuals in other denominations who hold to these things but those other de-

(Continued on page six)

Why I Am A Baptist

(Continued from page five)
nominations, as a whole, do not believe and practice them. Let us notice some of our distinctive doctrines.

A. The Bible as our only rule of faith and practice. We Baptists are not governed by some man-made "creed" or "confession" in reaching a conclusion as to what we shall believe and do. Practically all other groups have some system of belief formulated and set forth as a "creed," or the governing part of that denomination frames a "confession of faith," which sets forth their beliefs. Suffice it to say that the most popular one of these, the so-called "Apostles Creed," contains some things which are utterly foreign to the Scriptures and would have caused any one of the Apostles to go up in arms against such falsehood.

We Baptists are possessed of the conviction that the Bible only is our rule of faith and practice. It is our only rule and guide book containing things which we believe and do. We exalt it to the place of supreme authority in our lives. This is in accordance with the attitude which God takes toward His Word: "Thou hast magnified thy word above all thy name" (Psa. 138: 2b). If God has exalted His own Word to that place then surely we should do likewise. As to our proper attitude toward the text of teaching we read, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). It is a wonder then that Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Yes, the greatest reason why one cannot do much with a Baptist unless he can give him a "Thus saith the Lord" for it is that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

B. Soul competency before God. This has been and yet is a cardinal Baptist doctrine. What we mean by "soul-competency" is that each soul is competent under God to approach his Creator for himself. Baptists do not believe that the human individual needs the intermediary of priests, godfather, godmother, or other human to approach God for him. The Lord Jesus Christ is our only priest, and every genuine believer is a priest for himself in the New Testament sense of the word. Because Jesus Christ the God-man has gone into the Heaven and has approached God the Judge for us, we can come in His Name and merits, thereby finding an approach to and acceptance by God. "Seeing then that we have a great high priest, that is passed into the heaven, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16). An additional word about this is given in Heb. 10:19-22, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . Let us draw near with a true heart in full assurance of faith." Baptists believe in soul-competency before God, so do I; therefore this is one of my reasons for being a Baptist.

C. Individual Responsibility. "So then everyone of you shall give account of himself to God" (Rom. 14:12). Growing out of the doctrine of soul-competency is the kindred doctrine of individual responsibility. If each soul is competent to approach God for himself, then the individual responsibility to do so becomes both

possible and necessary. For this reason Baptists do not believe in any kind of "proxy" in religion. We are gripped with the conviction that every human individual must assume the responsibility for his own decision before God. Any priest, friend, or any other human individual cannot repent of the sins of another, believe on Christ for him, nor receive salvation "delegated" to him. We are gripped with the conviction that every individual must repent of his own sins, trust Christ for himself and be saved thereby.

D. Baptism of believers only. There are others who baptize believers and some who are not believers, but Baptists insist that no one except a genuine believer in Jesus Christ is a Scriptural subject for baptism.

We do not baptize irresponsible infants. It is also highly probable that so far as the form of baptism is concerned that no one else with the exception of the Greek Orthodox movement baptizes infants; others sprinkle or pour a little water on them and call it baptism. Such a practice shows at least a sneaking belief in baptismal regeneration, that is, the child would go to Hell if it were not for this so-called "baptism." It is a definite hangover from Romanism and is altogether lacking in Scriptural foundation.

Neither do we Baptists baptize lost sinners in order to save them. There are those who administer so-called "baptism" to lost people in order to wash away their sins or make them obedient to Christ and thereby save them. We Baptists baptize saved sinners in order to show that they have died to sin and been made alive in the Lord Jesus Christ.

No genuine Baptist pastor will baptize any person except one who professes to have repented of his sins and believed on the Lord Jesus Christ for salvation. This is in strict accordance with New Testament teaching and practice. To those who requested baptism at the hands of John the Baptist he made the appeal: "Bring forth therefore fruits meet for repentance" (Matt. 3:8). Baptists will recall that after Philip preached Jesus to the Ethiopian eunuch, the eunuch said, "See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him" (Acts 8:36-38). There is no record in the New Testament of any person being baptized before he made profession of repentance and faith. The Scripture is given logically and clearly in Romans 6:3,4, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death! Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

E. A Regenerated Church Membership. The New Testament certainly teaches that all those who apply for membership in a New Testament church should be regenerated before this: "Then they that gladly received His Word were baptized; and the same day there were added unto them about three thousand souls." Please observe that these people "gladly received His Word" before they were baptized and added to the other believers who composed the church. There are those who seem to think that one should join a church in order to be saved or in order to find assistance on the road to salvation. Also, it is greatly to be feared that some in their scramble for numbers have "let down the bars" and encouraged unregenerated people to come into their church.

So far as my knowledge of church history goes, Baptists are the only group which has maintained the principle of a regenerated church membership through all history since the New Testament was written. We do not sacrifice the truth for popularity,

abandon unpleasant facts for appearance, nor let down the standards of requiring regeneration before church membership.

F. The Independence Of Each Local Church. The prevalence and popularity of such expressions as "the church," and "the church universal," and so on has become so firmly rooted in the thinking of most people that for us to announce that each local Scriptural congregation is a complete New Testament church within itself is received with surprise if not open-mouthed wonder, and yet I declare unto you that there is no such thing as "the Baptist church." There are "Baptist churches," and we need to learn that each one of them is a complete church within itself, completely independent of any authority on earth outside of it. According to the New Testament the churches in that day received members, excluded them for cause and restored such of them as gave sufficient evidence of genuine repentance. See Romans 14:1; I Cor. 5:1-5; II Cor. 2:6-8.

We Baptists today recognize no higher earthly authority on earth than a New Testament church. We do not take our orders from any human authority, civil or ecclesiastical. Our organization into associations, conventions and so on is purely voluntary. We do this because of the realization that through our being united we can do a more effective and far-reaching work. Any Baptist church can withdraw from any organization at any time and still remain a full-fledged Baptist church.

G. Absolute Separation Of Church And State. Growing out of the principle of the independence of each local church and the doctrine of individual responsibilities there is the inevitable conclusion that the church and state should practice absolute separation from each other. Jesus stated this principle clearly and fully

when He said, "Render therefore unto Caesar (the state) the things which are Caesar's, and unto God the things that are God's" (Matt. 22:21). It is only as this principle is followed that both state and church function properly and prosper satisfactorily. Whenever there is union of church and state both of them suffer. One has only to look at Italy through the last few hundred years to see the curse of a church-controlled state. The situation in Britain is a good example of the very unsatisfactory condition of a state-controlled church. Baptists believe in neither.

We are definitely convinced that the state is to operate in one realm, namely, the temporal, and the church is to function in an entirely different realm, namely, the spiritual. When either tries to interfere with or take over the other tragedy results. It is our business to let the state dabble in politics, and to make sure that we Christians who compose the churches major on spiritual matters.

These are some distinctive Baptist doctrines and they are at the same time my convictions of New Testament teachings. Therefore, my convictions on certain doctrines lead me to be a Baptist.

In conclusion let me say two or three things by way of summing up.

First, the mission of a New Testament church is stated very clearly by Jesus Himself in Matt. 28:19,20, "Therefore going thou shalt disciple all the nations; baptizing in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that which I have commanded you" (Greek). Simply and briefly Jesus is reminding us that the mission of a New Testament church does not consist of such things as "bringing in the Kingdom," "Reforming society," "purifying politics," "cleaning up slum sections," and so on, but that of

making disciples and baptizing and teaching them in order that they may do the same for others. In our church we are trying to do exactly that. Often times we are very misunderstood as to why we do not side-track on these matters and major on some other things. Our answer is that we are simply trying to do what Jesus commanded us to do.

As a closing word let me ask you, dear reader, that if you have not already done so, will you become a genuine believer on the Lord Jesus Christ for salvation, follow Him in Bible baptism, and "observe all things whatsoever He commanded you?"

Marriage

(Continued from page four)

way you go. But then there are other choices which are more exacting. To go one way would be right, to go the other way would be wrong. For example, your choice of a vocation or profession. If in God's great plan it is His will for you to be a Christian school teacher, then it would be wrong for you to settle down to sell newspapers, the rest of your life.

There is one intersection to which most young people come where they had better read all the signs very carefully indeed. Here they face the most decisive choice of all. Shall I get married? Whom shall I marry? When shall I marry? A wrong choice here can ruin your life! Yes, marriage can ruin you!

I have seen young women become old in a year. I have seen beautiful ladies become ugly in a matter of weeks. I have seen the fragrant flower of purity and zest for living fade into the withered weed of mere existence. I have seen the fire of love degenerate to the dull look of forced endurance in a short while.

(Continued on page seven)

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RUSSELL, KENTUCKY

Marriage

(Continued from page six)
I have seen young men of promise and ability slip and fall. I have seen their climb up the ladder of success thwarted — and sometimes stopped. I have seen their desire, for the best, degenerate into a readiness to accept whatever is easy. I have seen the happiness and joy of the wedding hour fade into the misery of feuds and fights. There are four great dangers in marriage and home life:

Finance

One of the high ranking causes of marital trouble is difficulty over money. The husband doesn't bring it all home, and that is bad. If he does bring it all home, the little wife takes it and spends unwisely. And that is bad too. The old adage "Two can live as cheap as one" is very romantic, but it is not very sound economically. I have learned that it costs much more to buy five pairs of shoes than one pair! I'm not going to discuss this at length, but I do want to point out this area of danger. You may ask you can live on love, but somehow that doesn't satisfy the company, the landlord and the grocer.

Family

Refer to the in-laws. Now would be a good time for a joke about mother-in-law, but it is really a matter too serious to joke about. When two people are married they owe more to each other than they do to anyone else in the world, except God. If a husband did not marry your mother, he married you! And you not marry his mother either! If you promised to forsake others and to cleave only to each other.

Faith

One of the most tragic mistakes a young person can make is to marry someone outside his or her faith. This problem may seem trivial before marriage, but afterward it grows to heartbreaking proportions.

When we talk of marrying "outside one's faith" we usually mean a Protestant marrying a Catholic or a Jew. There is another way to marry "outside the faith" and that is for a Christian to marry a non-Christian.

A Christian should not marry a pagan. Listen to II Cor. 6:15: "Ye are not unequally yoked together with unbelievers." Oh, I know you plan to convert him and reform him? More power to you dear lady. But there have been many more hearts broken by reformation made in these situations.

You are being blind and foolish if you ignore the importance of this matter. Three major studies show that the chances of divorce are 2 1/2 times greater in an inter-faith marriage than otherwise.

David R. Mace says that in New York 642 students were asked if they would consider an inter-faith marriage. Most of them said they would not hesitate — but they would not be willing to change their religion to make marriage possible.

There are worse things than going through life unmarried; one of those things is to be married to the wrong person. The slavery of an unsuccessful marriage is the worst slavery there is.

The soul is the most sensitive part of one's personality. When the soul is wounded, as it will

be in an inter-faith marriage, there are wounds that never heal.

In marriage, each is to be the complement of the other. A gracious lady in the past who was sorely afflicted with ill health, said to her great writer husband, "I'm a worry to you—too weak and ill to be any help to you." His gallant reply was, "My dear, my strength needs your weakness just as much as your weakness needs my strength."

You are to be to your partner, and your partner is to be to you, a help and not a hindrance. Not excess baggage, but a part of his or her life—a vital part.

Preparation

We will agree that the best medicine is preventative. But before we take that up briefly, what of the person who is already bound up in an unhappy marriage?

Without discussing them, I make four simple suggestions: (1) Remember your marriage vows which said "for better or for worse." (2) Improve yourself. (3) Seek counsel from someone in whom you have confidence. (4) Ask God's help.

In the Reader's Digest, Elizabeth Force lists some questions asked often by teenagers in a marriage preparation class. Ironically enough one of them is "Do people stop loving each other when they get married?"

That reminds me of the quip made about the new bride and groom: "They were such good friends until marriage came between them."

Another question asked is: "How do you feel when you are in love?" Now that is a right interesting question, isn't it? One of the boys said, "When she isn't around I feel like a lost dog."

Young people must learn that marriage is more than physical. If you do not have anything to offer your partner in marriage except that which is physical, your marriage will not last! Marriage must be more. If I were a young lady I would hate to admit that the only power I had to attract men was through the physical. What else have you? Do you have a brain, a heart, a soul, a personality? A beautiful character can often compensate for an unattractive body; but an attractive body can never make up for an ugly character!

Judge Joseph Sabath of Chicago, who believes in the Ten Commandments and the sacredness of marriage has formulated his own "Ten Suggestions for Wives." These are so good I want to share them with you:

1. Don't pick a husband like you shop for a hat.
2. Trust your husband until you are positive he's unworthy.
3. Ignore advice you don't seek; your marriage is your problem.
4. Remember that no home is large enough for two families.
5. Do not nag (Proverbs 19:13).
6. Never let your husband go to work without a home-cooked breakfast.
7. Reach for the skillet instead of the can opener.
8. Never let yourself become dowdy (not neat).
9. Do not pout.
10. Do not complain about your income.

The richest man in the world is one who is married to a woman who loves and respects him and whom he loves and respects dearly. Life holds no greater treasure than that.

The late Ellis Fuller, a great preacher and teacher of preachers, told in my hearing how he proposed to his wife. He said to her, "I love you very much. I want you to be my bride—but I can never give you first place in my heart and life. I gave that to another long ago."

And she knew what he meant. She said, "No girl could be safer than to marry a man who has given his first loyalty to God. On those terms I'll gladly accept second place in your life."

Make your marriage like that and it will succeed abundantly.

THE ONLY HOPE



"I'M CONVINCED FROM WHAT I KNOW OF WORLD CONDITIONS THAT THE ONLY HOPE OF OUR DAY IS A RELIGIOUS REVIVAL."

— PRES. DWIGHT D. EISENHOWER

Everyone Should Bring All Tithes Unto The Lord

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." —Malachi 3:8-10.

The tithe simply means the tenth of your salary or of your corn crop or of your tobacco crop or of the price of that mule you raised or of the advance on that piece of land you sold or of that inheritance you received or of anything else that has "increased" your estate. God says that the tenth of the increase or income is His. Read Lev. 27:30-32; II Chron. 31:5-7; Neh. 10:37-39. There are three things I want to say about the tithes that Baptists need to hear and heed.

All Ought To Tithe

The tithes belong to God. The earth is His. He has a right to them. He says bring them in or His agents, locusts, drouths, pestilences, etc., will be around to levy on your crops for them. A sinner ought to tithe. He lives on God's estate as truly as the redeemed man. He owes God a tenth the same as the Christian. He ought to pay his debts to God as well as to men.

The obligation to tithe grows out of God's ownership of the property in your possession. Sinners owe God the tithe as truly as do God's children. But God not only owns the property of the child of God but He owns us as well. "Ye are not your own; ye are bought with a price." The tithe grows out of creation. The tithe is much older than law. One-tenth of our money belongs to God because we are tenants

on His estates. That is why He curses nations for robbing Him of His tithes. He deals with them, as men deal with tenants who persistently rob them, by law. His sleuths hunting up tithe slackers always get returns. The tithe is God's income tax, which He exacts of all nations for the use of His land, His gold, His silver, His beasts of burden, His cattle and sheep, His feed stuff and His seed stuff. Men exact a great deal more than that when they furnish only the land. God furnishes everything and demands a tenth. It is His. He will collect it for He says so in my text. He gives to men and nations alike prosperity and good health and long leases and tenure for the prompt payment of tithes. If Baptists do not want to go hungry this coming winter they had better get busy and bring in God's tithes.

Common honesty ought to compel men to pay the tithes. But a Christian has not discharged his whole duty when he has tithed. Not only his property belongs to God; but he himself belongs to God. He has been bought with a price. Tithes are based on creation; offerings and putting God first all seven days of the week grow out of redemption.

Israel was a redeemed nation. Hence my text talks of bringing in tithes and offerings to them.

Tithes are due God from all men because of His creation and ownership of this earth; offerings grow out of redemption. The largeness of the offerings depends on our love and gratitude to the Saviour for redeeming us and upon the pressing needs of our Redeemer's cause.

Bring All The Tithes

Not only ought all men to tithe, but they ought to tithe ALL their incomes and increase. The Lord Jesus said that mint, anise and cummin ought to be tithed. They were common garden truck or at least a very small part of the income or increase of His hearers. Yet He said they ought to be tithed. No man can be honest with God without keeping books with Him and pay Him promptly a tenth of all he makes. When men go to spending God's tenth they

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God's sword has been sharpening upon the revolving stone of man's daily wickedness, and if man does not repent, it will speedily cut him in pieces.

There is no difference in quality between sins of omission and sins of commission. Either is fatal.

Every sinning soul carries within itself the necessary elements of hell.

always get into trouble. What the farmer lives on ought to be tithed as well as what he sells or saves. So with all the balance of us. How God's storehouse would overflow this fall if men and women would only honor God with their substance and the first fruits of all their increase. And how our own barns will continue to be filled with plenty if we treat God right.

Church Going

(Continued from page one)

7. You need the help in your everyday life which every Christian needs, and will receive from the Lord if we meet Him as appointed.

8. You may miss a special blessing if you fail to come every time. Have you not heard it said many times, "You ought to have been there! We had such a good meeting!"

9. You should come to add power to the service. Your presence helps if you do nothing but come. If you are not able to do big things, do little things for the Lord and He will make big things of them.

10. Meet with us, because we will have in our company every time, the greatest, the noblest, the truest, the best man who ever walked the face of the earth, Jesus Christ the Son of God.

—C. J. Bolton

Methodists

(Continued from page one)

Methodist or a Campbellite or an Adventist of a Hardshell church. All he has to claim to get into a Methodist church is to have a desire to flee from the wrath to come. All he has to claim to get into a Campbellite church is to believe that Jesus Christ is the Son of God. All he has to promise to get into an Adventist church is to keep the law. All he needs to get into many Hardshell churches is a scary dream. The only churches that a man has to claim to have been born again to enter today are Baptist churches. We have lots of Judases and Simon Maguses in them. Yet the Son of God plainly taught that if men are not born again, they go straight to Hell, it matters not how many churches they may have belonged to on earth.

Fatherhood

(Continued from page one)

we are NOT the children of God, BUT "children of wrath." (Eph. 2:3). That means persons deserving wrath — deserving punishment.

4. The Bible pointedly says that those who are the children of the flesh, are NOT the children of God. (Rom. 9:8). That means those who have been born the first time — born of the flesh.

There is no escape from this plain teaching of the Bible. One cannot believe the Scriptures just cited, and believe in the universal Fatherhood of God. Of course there is such a thing as brotherhood that takes no cognizance of the spirit. Men are brother men in the sense of physical kinship. Then people organize different kinds of "brotherhoods." Added to that, there is the brotherhood of the children of the devil — and it is a big one. But in the spiritual sense, no one is a child of God save those who have received Jesus as Saviour. Then when we become the children of God, we are brothers to all who are His children.

Implications Of The False "Fatherhood" Doctrine

The implications of this false doctrine are far reaching, and likewise undermining.

1. It undermines the Doctrine of Hell. If the universal fatherhood doctrine were true, then to believe in Hell one would have to believe that God sends His own children to Hell. That is one of the main arguments of those who don't want to believe in Hell. They say, "It isn't reasonable to believe that God would ever let his own children go to Hell." No it isn't! But all are not His children. The truth is all of God's

children are either in Heaven or on the way there, and not one will ever fail to reach home. But only the born again are His children.

2. It undermines evangelistic and missionary effort. Why evangelize those who are already God's children? And it is noteworthy that wherever Modernism gets in with its teaching of the universal fatherhood, evangelism dies. Such go off after various forms of Socialism, and they begin to talk about the "Social Gospel." The big wigs of the various denominations who are to be listed as Modernists, have many of them gotten mixed up with Communist front organizations. The "Social Gospel" had led them in that direction.

We do well to look with suspicion on any teaching that is popular and that is readily adopted by the natural man, for the natural man "receiveth not the things of the Spirit of God." The natural man—man in his natural, unregenerate state, hates the real truth of God and is in rebellion against it.

3. It undermines the very purpose for which Christ came. Unless men are lost—unless they are by "nature the children of wrath" there was no need for Christ to come and die. If men are by nature children of God, then they could never be led to assume a closer relationship to Him, and the death of Christ was a useless and foolish tragedy.

The truth is, the doctrine of the universal fatherhood of God is a lie. Be not deceived — any one who teaches it is a dangerous heretic, and should be branded as such.

Colporters

(Continued from page one)

7. Because wherever Baptists have substituted the unscriptural methods of enlistment for Scriptural methods of colportage work missions have died or are dying.

8. Because from the days of Christ and His apostles until now wherever Baptists have emphasized and magnified colportage work they have grown in every way.

9. Because Baptists are dying at the roots everywhere that they have cut out district or association missions.

10. Because it is just as true today as it was in Hosea's day that God's "people are destroyed for lack of knowledge." Hos. 4:6. That does not mean lack of education, but lack of knowledge of the Bible. The very best way to increase and multiply Bible knowledge is through colportage work; which

means sowing the country down with Bibles and Testaments and good books and tracts. Missions are dying at the roots because wherever they have had their way the centralized machines, both state and south-wide, have killed district missions and colportage work.

Dumb Dogs

(Continued from page one)

finances are "the sinews of war," and to give no financial food to these corrupted budgets is the positive duty of all who want to be true to God and His Word in this day of crisis and compromise. Those who help to feed them are bidding them God speed in a most substantial way, and God's Word declares, "he that biddeth him God speed is PARTAKER OF HIS EVIL DEEDS." (II John 1:10,11).

There is no justification before God for any of His "Watchmen" being parties to the COLOSSAL CONSPIRACY OF SILENCE about this all-important issue, but that Baptist leaders, who claim to be un-compromising champions of the whole Word of God, should join this COWARDLY CONSPIRACY OF SILENCE, is a sight to make angels weep. A few of them are not silent, thank God, but the vast majority of them are "dumb dogs."

III. WHY ARE GOD'S "WATCHMEN" "DUMB"

Let them say. However "Watchman" knows what would occur in most cases, if he ceased to be "dumb" about God's people supporting this unholy marriage of truth and falsehood, by contributing to these budgets.

1. Pastors and other denominational workers would quickly lose their jobs, and "doors" into other positions of similar nature would be closed to them.

2. Heads of Baptist schools would lose the financial support of many friends whose first loyalty is to their ecclesiastical organization now corrupted by Modernism. Fewer students would come from churches tied up with these systems. And furthermore, no positions in these denominations would be open to graduates of schools whose heads and whose teachers had the courage to speak out against God's children continuing to support this evil combination. Some teachers would speak out, did they not fear they would then be let out.

3. Editors of Baptist publications would lose what some of them seem to prize above the will

of God, namely, subscribers! But wherein is the consistency of writing about the need of the power of the Holy Spirit for revival, and then ignoring this great sin of yoking together of God's people with unbelievers, which effectually blocks the power of the Holy Spirit, and the coming of any Heaven-sent revival?

4. Bible teachers would find "doors" into these churches shut to them, they would lose popularity, and that sine qua non, financial support, if they faithfully warned God's people about these matters. Many believers are unwitting partners in the propagation of Modernism, because God's "Watchmen" have failed to warn them.

Yes, God's "Watchmen" would lose many things if they ceased to be "dumb" about these vital issues. But are there none today with Paul's spirit? He said, "I count all things, but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I HAVE SUFFERED THE LOSS OF ALL THINGS, and do count them but refuse that I may win Christ." (Phil. 3:8). And how rich the GAIN, beloved, of being willing, and perhaps actually suffering the loss of all things to be true to Christ! We then have a good conscience, and can confidently look forward to hearing Him say, "WELL DONE, GOOD AND FAITHFUL SERVANT!" (Matt. 25:23).

Paul's lament was, "ALL SEEK THEIR OWN, NOT THE THINGS WHICH ARE JESUS CHRIST'S." (Phil. 2:21). Can it be that earthly considerations under the guise of spiritual advantages, explain this diabolical dumbness? Let us remember that Satan never tempts us to KEEP SILENT WHEN WE OUGHT TO SPEAK OUT, without offering us some seeming "good" to be gained or preserved.

Is God so limited that His work could not prosper if His "Watchmen" obeyed His Word and cried out against this deeply entrenched and well protected evil? Our Lord Jesus came "to proclaim liberty to the CAPTIVES, and the opening of the prison to them that are bound." (Isa. 61:1). Many of God's children today are "captives" to a false idea of loyalty. They feel that they ought to support their denominational budget whether it supports unbelievers or not. And it is the solemn obligation of God's "Watchmen" to proclaim Christ's liberty to those who want to obey God but are now held as prisoners behind ecclesiastical bars.

IV. WHAT ARE THE CONSEQUENCES OF GOD'S "WATCHMEN" BEING "DUMB"?

Isaiah 9:16 tells us: "For THE LEADERS of this people cause them to err; and they that are led of them are DESTROYED."

Who does God say are responsible? "THE LEADERS!" What fearful havoc results from unfaithful leadership! The Word says God's people are "DESTROYED!" Just before God declared that His "Watchmen" had become "DUMB DOGS," and because of that sad fact, the beasts of the field and of the forest were called to "COME TO DEVOUR!" (Isa. 56:9). Why? Because the unfaithful "Watchmen" have left the door open for them to come in to ravage the flock of Christ!

What do we see all about us? The spiritual vitality of the children of God has been, and is being "devoured" and "destroyed," by this compromise with the enemies of the Word of God. Unsaved ones are being comforted in believing soul-damning falsehoods. And civilization is being destroyed before our eyes, morally, educationally, politically, and economically, all because of this devastating destruction which is spreading like a plague among the children of God.

V. GOD COMMANDS HIS "WATCHMEN" TO CRY "ALLOU!" AND NOT BE "DUMB"

Brethren, let us hear and heed

the Word of the Lord. Are we "blind," "ignorant," and "dumb" "Watchmen?" Are we "shepherds that cannot understand?" Do we say, "This is a denominational issue, and not my affair?" We may fool ourselves with that excuse, but we do not fool God. It IS my affair, and it is your affair, and should be the deep concern of every child of God, because it involves the Word of God. Through Jeremiah, God said, "The whole land is made desolate, BECAUSE NO MAN LAYETH IT TO HEART." (Jer. 12:11). Is not this the whole trouble? We think SOMEONE OUGHT TO DO SOMETHING ABOUT IT, BUT NOT ME! Let us quit "the Pilate act" of trying to wash our hands of responsibility in this matter. Every Christian who knows the situation is under obligation to God to admonish other believers "in season, out of season," to stop supporting those who deny the Word of God.

Can it be that God has to call any of His "Watchmen," by such a name as "GREEDY DOGS," which can never have enough, and which look "EVERYONE FOR HIS GAIN?" Why? Is it because we seek to maintain our own position, our reputation, our interest, rather than obey God?

Shall we not heed the voice of God through His prophet Isaiah, speaking to EACH OF US now!

"CRY ALOUD, SPARE NOT, lift up thy voice like a trumpet, and SHOW . . . MY . . . PEOPLE . . . THEIR TRANSGRESSIONS, and the House of Jacob their sins." (Isaiah 58:1).

This is the definite duty of everyone of God's "Watchmen." Having entered into the service of our Lord Jesus Christ, and having vowed to be faithful to Him and His Word, no matter what the cost, are we guilty of violating that plain command of His Word, "BE YE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS." (II Cor. 6:14). Every believer who contributes to budgets that support unbelievers, is certainly "yoked together" with them. If your own neck is in this awful yoke, my brother or sister, I beseech you in the Name of our Lord Jesus to TAKE IT OUT IMMEDIATELY, and trust God about the consequences. Then "CRY ALOUD!" and show God's people their great transgression in supporting the propagation of the deadly poison of Modernism by contributing to these unified budgets. Let us no longer be one of Satan's D. D. — a "dumb dog," — but may each one of us be a "trumpet" for God! Amen!

Campbellite Heresy

(Continued from page one)

Campbellite Church. Since there was no Campbellite Church before 1827 therefore no one ever entered Heaven before 1827. Instead of what John saw in Rev. 7, a multitude that no man can remember, Heaven will be very thinly populated if only Campbellites get there. There are two heretical sects that teach that Christ-dishonoring doctrine that Adventists teach there will be no one in Heaven but Adventists. Anti-Organ Campbellites teach that the Bible and the Baptists teach that every believer from Abel until now who has trusted Jesus Christ to save him is in Heaven or will be the very moment his spirit leaves his body. Yet some folk think Campbellites and Baptists are kin. They are not. Campbellites are more akin to Catholics or Mormons than anybody else. They both teach church salvation, baptismal remission, baptismal regeneration, sacramental grace, salvation by works, apostasy, and one man church a monarchy and one man reception of members. I defy any reader to find more heresy in 12 lines than the 12 we quote from the Gospel Advocate at the beginning of this article.

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