

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 24, NO. 11

RUSSELL, KENTUCKY, APRIL 16, 1955

WHOLE NUMBER 880

How Sin Became A Reality

By ROY MASON
Tampa, Florida

The Bible's Teaching

About the plainest fact in this world is the fact of sin. We see the manifestation of it everywhere around us, and we see it exhibited in human lives. Despite the fact that sin is so evident, there are some whole religious groups who deny the reality of sin. CHRISTIAN SCIENCE for instance denies the reality of sin. How do they manage to so deceive themselves? One Christian Science family to our knowledge did it by refusing to read any newspaper. They just refused to read about the terrible happenings recorded in the papers. They handled the question just as the ostrich is said to do when he hides

his head in the sand and deludes himself into thinking that there is no danger because he doesn't see it.

MODERNISTS and EVOLUTIONISTS, some of them, take a lenient view of sin. They say that what others call sin, is just a sort of hangover from our animal ancestry. It is something that the race will gradually overcome, they say. But in view of the increase of sin and crime, it would not seem that the race is making much haste in their overcoming.

The Bible teaches that sin is a reality, and that it was introduced into this world by Satan. Sometime after man's creation, he used the serpent which at that time was not a snake, but a beautiful animal with the power of speech — "the most subtle of all the beasts in the field," and through the serpent he tempted the first woman. The account of the temptation and fall is recorded in the third chapter of Genesis. (Gen. 3:1-7). Note several things about the Devil's technique:

1. The Devil used the most at-
(Continued on page three)

1. Is there a possibility of falling from grace?

Not if the Lord Jesus is God and truthful. He said: "Him that cometh unto Me I will in no wise cast out." Not unless the Devil and the believers in apostasy can put one over on God and get one of the elect. The Book says: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son that He might be the first-born among many brethren. More over whom He did predestinate them He also called; and whom He called them He also justified and whom He justified them He also glorified." Rom. 8:29,30. That is a five-link chain extending from eternity past to eternity future and God plainly says that not one that God foreknew before time was will fail to be glorified when time ceases to be. All the balance of Rom. 8 piles up too many arguments equally unanswerable, as does the whole Gospel of John and many other Scriptures.

2. Explain Heb. 10:26.

Wilful sin is the sin of saved men, who know God's will and deliberately refuse to do it. His judgment will be most severe.

Compare Eli's sons or Moses not being allowed to enter Canaan or Uzziah's being smitten with leprosy and the death of David's baby, or the sin of Annanias and Sapphira and many such like. Read I Cor. 11:30-32.

3. Do you believe in what Baptists call the mourner's bench?

No. More folk are being deceived at the mourner's bench today than any other heresy and delusion practiced among Baptists today. I discussed that at length only recently.

4. Does one church (Baptist) have a right to invite another church to commune with them?

No. Communion is in the local church. I Cor. 11:18-32. A member of one Baptist church has no more right to commune in another Baptist church than he has a right to vote in another Baptist church. Both are under the control of the local church that sets the table and does the voting.

5. (1) Church A was built by several Baptists and the State Board. The several Baptists moved away and left the church in the hands of Bro. Littlehope who
(Continued on page three)

The Curse Of Unscriptural Candidating For Heretical Union Meetings The Church's High Office - Pastor

By BOB L. ROSS
Jackson, Tennessee

By CHARLES E. JEFFERSON

Throughout our nation for almost a century mass evangelism, union meetings, etc., have been thought by many to be Bible evangelism. It is not so. Although these evangelists who conduct these meetings speak thrilling messages, when their work is tried by the Bible they are like unto Apollos — needing instruction in "the way of the Lord more perfectly." Acts 18:26.

Union Meetings Are Unscriptural

Instead of following the plain commands of the Bible, "withdraw from every brother that walketh disorderly" (II Thes. 3:6), these union evangelists yoke with any and all, regardless of their doctrines, and attempt to "make disciples." After one of these union meetings God only knows what the "converts" are taught by the various churches which receive them. Evidently these union evangelists don't care or else they would not "shun to declare all the counsel of God." Acts 20:27.

Not only are we commanded to "make disciples," but we are also commanded to baptize and "teach them to observe all things" whatsoever Christ commanded (Matt. 28:19,20). Can you imagine Billy Graham or some other unionizer mentioning the Bible teaching about baptism, the Lord's Supper, and other church doctrines which we are commanded to teach? If he did he would most likely lose nine-tenths of the so-

called Bible-believing churches which are promoting the campaign. No wonder D. L. Moody never declared himself concerning baptism! These union evangelists, says Boyce Taylor, are "selling out the Lord for dirty silver."

An "instruction" tract which Billy Sunday gave to new converts taught the converts to "join some church." No church in particular, just "some church." Is our Lord pleased with such "instruction?" I trow not! "Some" churches are not fit for devils! It is the responsibility of the preacher to properly instruct new converts to the right church.

Union Meetings Promote False Doctrine

The theme of union evangelists is, "It doesn't matter which church you join, join the church of your choice." If this statement is Scriptural and true, it follows that it doesn't matter how we are baptized, what we are taught, what we support, or anything else! Of course most of these preachers will tell their converts to join "good sound Bible-believing churches," but they refuse to say which church. Their advice is fine but it fails to lead the converts to "Bible-believing churches." Practice, not profession, makes a church sound.

Here is an example of how
(Continued on page six)

Candidating is a disgrace to the house of God. Who thinks of God when a candidate is preaching? Not the preacher, because he is thinking of the people; not the people, because they are dissecting the preacher. Nothing is so demoralizing to a Baptist church as candidating. It converts public worship into a farce.

Moreover, it is humiliating to the preacher. To be inspected like a pumpkin at a fair, to be put through the paces like a horse at a race, to be judged by a miscellaneous assembly, many of whom do not know what a good sermon is, is an outrage upon clergymen which ought to be abolished forth-
(Continued on page six)

OUR RADIO MINISTRY

WWKO—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

THIS IS A WORK
OF FAITH AND
A LABOR OF LOVE

MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT

Our Sunday Schools Must Teach Our Baptist Doctrines

One of the common complaints today is that our young people do not know Baptist doctrines. As a result denominational bonds rest very lightly upon their shoulders. They go with their young friends to this church or to that or to none. They seem to think that one church is as good as another and that it makes no difference which one he joins. They fall easy victims of the inanities of so called Christian Science, new thought, or some other of the modern cults. They feel no call to carry on the family tradition and to preserve the faith of our fathers. In fact, some of them seem to take pride and even delight in showing contempt for the Baptist teaching as mere reactionary tradition. Baptists have made large contributions to all denominations when young people leave communities where Baptists are strong and go to those where they are weak.

Recently a Unitarian paper claimed that Baptists furnish more recruits to the Unitarian pulpit than any other denomination. But, however that may be, we furnish more than we ought. But for such recruits Unitarianism would die, for it has no spiritual vitality in itself. At any rate Roman Catholics make very few contributions to the Unitarians nor do the Presbyterians. In both cases the children are carefully taught their distinctive doctrines.

The Roman Catholics boast of their own schools and count their population as actual members and not mere potential Roman Catholics. The Presbyterians teach the Shorter Catechism which is a brief compendium of Presbyterian doctrine. As a result one scarcely sees Presbyterians go over to any other denomination. They are indoctrinated in childhood and once a Presbyterian, always a Presbyterian is the rule.

Baptists have no single standard of their doctrines like the Shorter Catechism. We have excellent catechisms like that of Broadus, but they are never seen in use. We have come upon a day when some Baptists hesitate to reaffirm such historic documents as the New Hampshire Confession, or the Philadelphia Confession, though one or the other of these is usually adopted by a new church when it applies for membership in a Baptist district association.

It was once thought that the B. T. U. would be a sort of training school in Baptist doctrine. But so far as my observation goes, very little of a definite nature is done in the way of teaching Baptist doctrines in the B. T. U. meetings. Practically nothing is done in Baptist homes in the way of instruction in Baptist doctrines. In the old days of theological strife there would often be animated discussions of disputed points in the home. Sometimes books of doctrine would be
(Continued on page six)

The Baptist Examiner Pulpit

"The Commandments Of Men"

"But in vain they do worship me, teaching for doctrines the commandments of men."
—Mt. 15:9.

I think that everyone who is here realizes that I believe this Bible to be totally and wholly inspired of God from beginning to end. In fact, I believe the totality and the entirety of God's Word as being the inerrant, infallible Word of God. I will even go further and insist that I believe in the finality of the Scriptures in every particular. I do not believe that there is a subject upon which the Bible touches where the Bible is to be called a subordinate authority to any other authority, but rather, beloved, with all my heart do I believe that this Bible comes first in every question that may arise, that there is nothing that can come before you and me for discussion but what the Word of God is to be the final basis of authority, and what God says in His Book is to be called authoritative above all other sources of knowledge of this world.

I recognize the fact that there are lots of people in this world who don't agree with you and me in this respect. They do not believe in any wise at all that the Bible is the final source of authority. They think that what man has to say, or what the council may have decreed, or what the presbytery may have decided upon, is to be taken on the same plane of equality as the Word of God. Well, beloved, after all is said and done, there is nothing for me to do but to turn to the

Word of God and let God's Word speak to you and tell you that it is the final source of authority. Listen:

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I CANNOT GO BEYOND THE WORD OF THE LORD MY GOD, to do less or more."—Num. 22:18.

That was spoken at a time when the children of Israel were marching from Egypt to Canaan, and as they journeyed, Balak, the king of Moab, desired that somebody would put a curse upon them, and he tried to get Balaam, a prophet of God, to put a curse upon these people of Israel. Balaam refused to do so and Balak's servants brought out the pocketbook and
(Continued on page two)

WHO WAS CAIN'S WIFE?

In the Cincinnati Post (Ohio's greatest daily) a question was asked of, and answered by S. Parkes Cadman, whose daily column appeared in this and other papers over the country. Cadman (now dead) was a man of ability, but his subtle attack on the Word of God is well known to all lovers of the Bible. The question directly from a puzzled reader, but indirectly from Ingersoll, Paine, critics of the early centuries and last from the Devil. It is so old that it is threadbare. But here is the question: "How am I to believe this story of Adam and Eve and their sons, Cain and Abel? When Adam, Eve, and Cain were the only three people on earth, Abel being dead, Cain married. Where did he get his wife?" Here is the answer by Cadman: "So long as you read Genesis literally, there is no rational ex-
(Continued on page three)

WHAT GOD SAYS ABOUT STRONG DRINK

1. God forbids it!—"And be not drunk with wine, wherein is excess; but filled with the Spirit." Eph. 5:18.

2. It is work of the flesh!—"Envyings, murders, drunkenness, revelings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:21.

3. Christ cautions against it!—"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and care of this life, and so that day come upon you unawares." Luke 21:34.

4. It takes away the heart!—"Whoredom and wine take away the heart." Hosea 4:11.

5. It insures poverty!—"He that loveth pleasures shall be a poor man; he that loveth wine and oil
(Continued on page five)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR
PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)
One Year in Advance.....50c

Send Remittance to Russell, Ky.
Editorial Department, RUSSELL KEN-
TUCKY, where communications should be
sent for publication.

Entered as second-class matter May 31,
1941, in the post office at Russell, Ky.,
under the act of March 3, 1879.

Paid circulation in every state and many
foreign countries.

Subscriptions are stopped at expiration
unless renewed or special arrangements are
made for their continuation.

\$ A-MONTH-CLUB \$

During the past week, we re-
ceived the following contributions
for our fund for retiring the in-
debtedness on our press, which is
due as of June 27. For these con-
tributors and contributions, we
thank God, and take courage.

The list follows:

Ralph Prince, McLeansboro, Ill.,
\$10.00.
S. K. Campbell, Plymouth,
Mich., \$5.00.
Bessie C. Purdy, Venice Center,
N. Y., \$5.00.
Mrs. Edith M. Baker, Lincoln
Park, Mich., \$2.00.
Mrs. P. W. Marks, Rosedale,
West Virginia, \$2.50.

AN APPRECIATED SUGGESTION

This week, we had a wonder-
ful letter from Bro. W. J. Church,
Denver, Colorado, who has been
a real helper to the Truth, and a
great encouragement to your editor
for a number of years.

He says, in part:

I think the dollar-a-month club
is a very good idea to help take
care of the payment on the press,
but why not a little different idea
for churches. Why not the "\$100
Now Club" to take care of this
present need.

May our God bless you and
meet every need.

W. J. Church

This letter from Bro. Church
wasn't just idle chatter. Before
he sealed the letter, he practiced
what he preached by enclosing a
check, not for just \$100, but rather
for \$150.

How we thank God for this
gracious contribution!

"The Commandments Of Men"

(Continued from page one)
showed Balaam what they had to
offer him, if he would curse the
people they wanted cursed. Then
it was that Balaam pushed the
pocketbook aside and said to
them, "If Balak would give me
his house full of silver and gold,
I cannot go beyond the Word of
the Lord my God, to do less or
more," as if to say, "What God
says is final. I cannot go beyond
God's Book."

A little later you will find that
Moses made a statement which
was very similar to this. Listen:

"What thing soever I command
you, observe to do it: thou shalt
not add thereto, nor diminish
from it."—Deut. 12:32.

Moses, in speaking to the Jews,
told them that they were to take
God's Word as final. They were
not to add to it, nor subtract from
it, but rather it was to be the
final word of authority for their
lives.

We read again:

"Every word of God is pure: he
is a shield unto them that put
their trust in him. Add thou not
unto his words, lest he reprove
thee, and thou be found a liar."

THE BAPTIST EXAMINER

PAGE TWO

APRIL 16, 1955

—Prov. 30:5,6.
"To the law and to the testi-
mony: if they speak not according
to this word, it is because there
is no light in them."—Isa. 8:20.

Isn't it true many times that
you will hear a preacher, or you
will hear about a preacher, and
you will wish that you might
have an opportunity of knowing
whether or not he is really
preaching the truth? I know that
that has been my experience
many times, and I have wonder-
ed concerning various men as to
whether they really preached the
truth. Are they actually God's
men, and are they actually
preaching the truth?

Well, beloved, I don't have to
doubt and I don't have to go
through life wondering and doubt-
ing if any preacher is preaching
the truth. All I have to do is to
use the test that Isaiah spoke.
Test him with God's Word, and
if he isn't speaking according to
His Word, then there is no light
in him. I am not to test a preach-
er on the basis of his popularity.
I am not to test him on the basis
of the crowd that he has follow-
ing him. I am not to test him on
the basis of the number of profes-
sions that he may have in a
revival meeting, or if he is a pas-
tor, in the course of his pastoral
year. I am not to test a man on
the basis of how much money he
is able to raise, nor how large a
salary he receives. I am to test a
preacher, beloved, on one basis
only—does he preach according to
this Word? If he does, there is
light in him, and you can accept
what he has to say. If he doesn't,
then reject him and reject his
message. There is no light in what
he has to offer.

We have another Scripture
which shows us that the Bible
claims finality. Listen:

"For I testify unto every man
that heareth the words of the pro-
phesy of this book, If any man
shall add unto these things, God
shall add unto him the plagues
that are written in this book:
And if any man shall take away
from the words of the book of
this prophecies, God shall take
away his part out of the book
of life, and out of the holy city,
and from the things which are
written in this book."

—Rev. 22:18,19.

Without entering into a detail-
ed exegesis of this passage of
Scripture, let me say in passing,
if you want to lose your reward
—if you want your reward taken
away—then you take away from
the Word of God. If you want to
be chastened here within this
world, then you add to the Word
of God. God definitely, plainly,
and unequivocally says that the
man who adds to His Word is go-
ing to be chastened with the
plagues that are spoken of in His
Book; and if a man takes away
from this Book, God is going to
take away his rewards from him.
Here, then, is a fearful curse that
is pronounced and a fearful edict
that is given of the Lord upon
any individual who adds to or
takes away from the Word of
God.

Beloved, you can not read these
verses of Scripture that I have
read to you from the books of
Numbers, Deuteronomy, Isaiah,
Proverbs and Revelation without
the realization that the Bible
claims finality for itself. The
Word of God lays claim to the fact
that it is final in every particular,
that man's thoughts and man's
words are not to be considered in
any wise, but rather the Word of
God is to have priority and su-
periority over anything and every-
thing that man may say, think,
or do.

In the light of these Scriptures,
I want to emphasize the fact that
I believe in the finality of God's
Word. You may come to me and
say, "Now, Brother Gilpin, I think
thus." Well, beloved, I don't care
what any individual thinks, for
your thinking isn't a bit better
than my thinking, and my think-
ing isn't worth a continental, in
the light of God's Word unless
your thinking and my thinking,
is in accord with the Word of
God. I tell you, beloved, it doesn't
make any difference what you
think or what I think, the ques-
tion is, what does the Word of
God literally say to us?

MAN'S WAY vs. GOD'S WAY

I. The First Sons. Gen. 4:1,2.

Just as with many brothers, these two consti-
tuted a series of differences:

CAIN	ABEL
"Tiller of the ground"	"Keeper of the sheep"
Worldly	Spiritual
Was religious	Was a Christian

As the poet has said:

"You may grind their souls in the self-same mill
You may bind them heart and brow;
But the poet will chase the rainbow still
And his brother will follow the plow."

However, they were alike in:

- (1) Both were separated from God by the dis-
tance of death. Cf. Gen. 2:17.
- (2) Their need of Jesus.
- (3) Both came to worship.
- (4) Each brought an offering.

II. The First Worship. Gen. 4:3-5.

Running true to form, they differed as to their
offerings. Abel brought a lamb. Cain, a golden
sheaf of grain, or garden vegetables—something
he has grown from the ground. God received Abel's
offering, but refused the offering of Cain. Heb.
11:4 possibly explains why God did so.

While we are not told that God had already de-
manded an offering of blood, yet the implication
is that he had made such a demand. Cf. Gen. 3:
21. Abel came with blood, while Cain doubtlessly
said, "I can't stand the sight of blood; I'll bring
this grain which I have produced." Cain's was a
false worship of the true God. There was a dif-
ference of blood. Cf. Heb. 9:22; Mt. 26:28; Rom.
3:26.

Plenty of worship nowadays is Cain's worship.
All Cainites and Abelites are not dead. These who
please God still come Abel's way (the way of
the Cross); while others say, "No slaughter-house
religion for me; no religion of blood and gore;
I'll come by way of my own good deeds." God
respects such an offering no more today than in
Cain's day.

III. God's Long-Suffering. Gen. 4:6,7.

Notice how God exhorts Cain to yet bring a
sin offering unto Him. Surely it calls to mind
Ezek. 33:11 and II Pet. 3:9.

IV. The World's Great Wrong. Gen. 4:7.

"Sin lieth at the door." Sin is pictured as a wild
beast crouching at one's heart, ready to spring
in at the first opportunity. What a menagerie of
wild beasts some of us have at our hearts door!
That which is wrong with each of us is this Adamic
sin (not sins). Rom. 3:10-23; Gal. 2:22; Psa. 14:2,3;
Isa. 1:4-6.

V. The First Murder. Gen. 4:8.

Cain walks away from the Sabbath's altars with
a wild beast within his heart, preparing to spring
up. Not overcoming the beast, the beast in turn
overcame Cain. Thus we learn that sin which ruin-
ed the first man prompted the second man to slay
the third man.

VI. This Murder Was Committed Through The Spirit Of Persecution On Account Of Religion.

Since then streams of blood have flowed from
the persecuting spirit in every land. This is a fore-
cast of the oceans of blood that has been shed in
the name of religion.

VII. Moral Responsibility. Gen. 4:9.

"Where is thy brother?" is God's question to

Several years ago I was in
Louisville, Kentucky, and saw in
the window of a terminix place,
a Bible, among other items, that
was placed there to show the
devastating effect of termites.
Above it was the caption: "A ter-
mite hasn't any regard for even
the Holy Bible itself." I stood
there and looked at that Bible
that was eaten through by ter-
mites, and I thought, that is ex-
actly what I want to be as a min-
ister. I want to be a Bible ter-
mite. I just want to eat the Word
of God. I want to drink it, I
want to sleep it, I want to think
about it and I want to study it
all the way from Genesis to Re-
velation. I just want to take the
Word of God from beginning to
end and make it a part of me, and
just let the Word of God become
paramount so far as my life is
concerned.

Now, beloved, this was the
message that these folk needed in
Jesus' day. Here was a crowd of
Jews who were teaching the com-
mandments of men rather than
the doctrines of God, and Jesus
looked upon this crowd whom he
spoke of as hypocrites, and said,
"But in vain they do worship me,
teaching for doctrines the com-
mandments of men."

Beloved, what that crowd need-

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, APRIL 27, 1955

GENESIS 4

each of us today. Shall we evade it as Cain at-
tempted to do? May God help us to realize that
we are responsible. Don't fail to read Ezek. 3:17-
19; 33:6.

VIII. The Voice Of Abel's Blood. Gen. 4:10.

God knows the crimes men have committed
against men. I can see Abel's spirit standing be-
fore God, saying, "Avenge my blood." Contrast
this with Jesus, for we hear Him saying, "Father,
forgive them; for they know not what they do."

IX. Cain's Punishment. Gen. 4:11-13.

His sin did not go unpunished. Just so, it is to-
day. Sin produces death today. Ezek. 18:4; Rom.
6:23; Mk. 9:43-48.

X. The Voice Of Conscience. Gen. 4:14.

Cain felt that everyone would know that he was
a murderer. Every criminal today rests with this
uneasy dread hanging over him, thinking that
every policeman of the land knows his crime and
that each is looking for him.

XI. The Mark Of Sin. Gen. 4:15.

Sin always marks the visage of the sinner.
Sin writes itself thus on every face. The converse
is true with the Christian. True Christianity re-
veals itself in the lives of Christ's followers. Cf.
Ex. 34:29; Eccl. 8:1; Acts 4:13.

XII. The First Civilization. Gen. 4:16-24.

Theirs was an attempt to reproduce Eden arti-
ficially. The first arts and sciences are mentioned
here. Wonderful discoveries and inventions grow
from the wicked line of Cain's descendants. While
they made progress, it was progress away from
God.

XIII. The First Bigamy. Gen. 4:19.

This was an outgrowth of the wicked descend-
ants of Cain.

XIV. The First Case Of A Man Killing Another Because Of Insult Heaped Upon A Female Member Of His Family. Gen. 4:23.

"The sister of Tubal-Cain was Naamah." There
is no reason for this statement unless that it was
through Naamah, that Lamech received his wound,
on account of which he killed the young man who
had brought shame to Lamech's daughter.

XV. The First Poem. Gen. 4:23,24.

XVI. Where Cain Dwelt. V. 16.

"Nod" means wandering. There is no peace nor
rest for the wicked. Cf. Jude 13.

XVII. Where Did Cain Get His Wife? Gen. 4:17.

This is a foolish question really. I have known
of folk getting into trouble for being interested in
the other fellow's wife. He couldn't have gotten
her unless she existed. Gen. 3:20 throws some light
on the question. She had to have children to be
referred to as mother. "All living" implies a num-
ber of offspring. Adam lived 130 years before
Seth was born. Gen. 5:3. This offered an abun-
dant opportunity for the birth of sons and
daughters. Gen. 4:14,15 show that many were then
living. Doubtlessly married his sister. Not much
trouble for Cain to get married as for some folk
nowadays, as women had no choice.

XVIII. The Birth Of Seth. Gen. 4:25,26.

Men should really be more concerned about the
birth of Seth for it was through his descendants
that our Saviour was born. In Seth, the spiritual
seed is restored. True worship was restored as
in the days of Abel.

ed back there was to learn the
lesson that I am trying to teach
you this morning—that the Bible
is final. Instead of teaching for
doctrines what God said, they
were teaching for doctrines the
commandments of men rather
than teaching the doctrines of Al-
mighty God.

Now let us notice some of the
commandments of men, that have
been "palmed off" on an unsus-
pecting religious world, and have
been played up as though they
were the doctrines of God, where-
as in reality they are nothing
short of the doctrines of men.

IT IS OFTEN THOUGHT, AND
GENERALLY UNDERSTOOD
AND CONSIDERED, THAT
CHRISTIANS ARE TO CELE-
BRATE THE BIRTHDAY OF
THE LORD JESUS CHRIST.
THIS IS A COMMANDMENT OF
MAN.

I imagine that every once in a
while somebody thinks that I am
blatantly blasphemous when I
insist that there is no ground
whatsoever, and no authority at
all, for the observance of Christ-
mas in any particular. I have
had people to open their
mouths as though they were

dumbfounded when they heard me
say that Christmas was not to be
observed. Beloved, do you know
that the Bible tells us we are to
observe the Lord's Supper? The
Bible tells us we are to observe
baptism. The Bible tells us we
are to remember the resurrection
of Jesus Christ. The Bible tells
us we are to remember His death
on the Cross, and God has given
to us the glorious teaching of
the Lord's Supper whereby we
are to remember it. But, beloved,
there is no hint in the Bible
where we are to remember the
birthday of the Lord Jesus Christ.
You will search in vain from
Genesis to Revelation to find any-
where that the Bible says we
are to remember or celebrate the
birthday of the Lord Jesus Christ.
Ah, my brother, my sister, how
the Devil has succeeded in getting
the people to think about things
that God never said for them to
think about, just in order to keep
them from thinking about things
they ought to think about.

Now let us think a little further
about Christmas. When the
Christmas season comes around,
how many people have the Lord
Jesus Christ in their minds? I am
frank to say that it would be a
mighty hard thing for a child, or
(Continued on page three)

If you don't go to Heaven before you die, you'll not get there afterward.

Cain's Wife

(Continued from page one)
planation for the origin or whereabouts of Cain's wife. The moment you clearly see that these ancient stories are symbolical and not historical, your difficulty disappears. I have repeatedly said this in this column."

In reply let me say that to take this story symbolically is to only add to the confusion. To take it literally solves it satisfactorily for any honest mind. I marvel that a man of Cadman's intelligence cannot see this simple explanation. Or is it his desire to pervert the truth and blind his eyes to facts? We read in Genesis 3:20 that Eve was "the mother of all living." She must have had children or she could not have been referred to as "mother." "All living" would simply imply that there were then a large number of people on the earth. All this time neither Cain, Abel or Seth was born. In Gen. 5:4,5 we learn that Adam lived 130 years before he begat Seth. It seems reasonable that a man 130 years old could be the father of a few children. This fact makes true the statement that Eve was the mother of all living. In Gen. 4:14 Cain was frightened lest those finding him should slay him. Unless someone were living, how could they slay Cain? Does that require a symbolical meaning? Then again in Gen. 4:15 (A. V.) it is said God "appointed a sign for Cain, lest any finding him should smite him." Who are the "any?" As another has said: "The Bible records that 'the days of Adam after he begat Seth were 800 years; and he begat sons and daughters.'" (Genesis 5:4). In the course of 800 years, he certainly should have many good-looking daughters. Cain would probably have gladly married any of them after he became an outcast and a wanderer. Ladies didn't have much choice in those days. Adam lived 930 years (Gen. 5:5). This was the usual age of the antediluvians (Gen. 5:7). Cain might have been like some of our modern men, "in no hurry to get married," then he could have waited a "small spell" of about 700 years and married one of his brother Seth's great-great-great-great-great-granddaughters; or he could have married one of his eighteen-year-old sisters. Evidently it was not as much trouble for Cain to get married as for some folks nowadays. Brother, it is a bad idea to be too much concerned about another man's wife. Cain could not have gotten his wife had she not existed. The Bible says he got her in the land of Nod. I believe that. I am satisfied with that, when it can be so clearly explained. And I cannot see why any man would not be satisfied with a reasonable answer.

Brother, you had better be more concerned where Seth got his wife, because through Seth's wife the Saviour came. Cadman says: "I have repeatedly said this in this column." So it is no slip or mishap with him. But we are not alarmed. This is only a fulfillment of II Tim. 4:2-4. The Word of God teaches that His Word will be a reproach to some (Jer. 6:10). It will be rejected by some (Jer. 8:9). It will be scoffed at (Jer. 17:15). And it will be perverted (Jer. 23:36). So, that only causes us more than ever to believe in the Bible because we see it fulfilled every day. Praise God for His Word!

—Church Chimes

I Should Like To Know

(Continued from page one)
promised to protect the interest of the church. The several Baptists in another community built church B.

(2) Church A ordained a deacon against the unanimous vote of the association. The deacon does not believe in Eternal Security, believes in open communion and alien baptism. So does the pastor, Bro. Littlehope.

(3) Church A knowingly secured an evangelist who had been run out of two associations, and at the time was under suspicion of

stealing money from his own church. His services were secured because he was an intimate friend of the above deacon.

(4) Church B broke fellowship with Church A for the above reasons and brought charges before the association. Church A immediately withdrew from the association rather than to stand trial. The association referred the matter to the executive board for a hearing in next association. So far nothing has been done. Church B agreed to receive the committee and church A refused.

(5) Church A wants to come back into the association on the grounds that nothing is to be undone and that no future promises are to be made. If the association accepts them what should Church B do?

Both churches are irregular, heretical, un-Baptistic and both ought to have a thorough housecleaning from top to bottom.

Now we will take up the variety (Continued on page eight)

Sin A Reality

(Continued from page one)
tractive instrument possible, in bringing the temptation. Only after God's curse fell upon the serpent did it become a snake. (3:14). We ought to have sense enough to learn that the Devil does not approach one with that which is repellent and unlovely, but with that which is alluring. Many of the places of sin, especially those frequented by the well-to-do, are gilded places. Liquor brings exhilaration, and the world becomes a rosy place to the one who has this exhilaration. It is the FINISH of sin that is sordid and repellent, for "sin when it is finished bringeth forth death."

2. The Devil's first tactic (through the serpent) WAS TO QUESTION WHETHER OR NOT GOD HAD REALLY COMMANDED NOT TO EAT OF THE TREE. (Gen. 3:1). "Yea HATH GOD SAID . . . ?" That is the tactic of the Modernist—the Devil's modern instrument—is to throw doubt on the Bible really being the Word of God. "How do we know that this is inspired—how do we know that this isn't tradition?" He sows the seed of doubt in the minds of even those who study for the ministry. Seminaries are infiltrated by professors like that—men who raise doubts.

3. The Devil engenders rebellion against restrictions. (3:1). "Has God said that you can't eat OF EVERY TREE of the garden?" "He is holding back on you—he is keeping something nice and pleasant from you." He continues to prejudice people against restrictions. Many don't seriously consider becoming Christians because they "don't want to give up" this or that. If a church adheres to the standards of the Bible, people criticize and say, "That church is too strict." Same old antagonism against restriction. "Let us break their bands asunder and cast off their cords from us!" (Psa. 2).

4. The Devil finally goes to the point of calling God a liar. (3:4). He raises doubt, then engenders a feeling of rebellion against God, then denies that any evil consequences will follow indulgence in sin. Do people still fall for that? Unfortunately they do. The world is full of people who think that somehow they can sin and yet avoid any serious consequences. Drinkers—most of them at the start, don't expect to become sot drunkards.

Sin's Appeal—Then And Now

The appeal to Eve was the same appeal that sin makes to people today—it was along three lines:

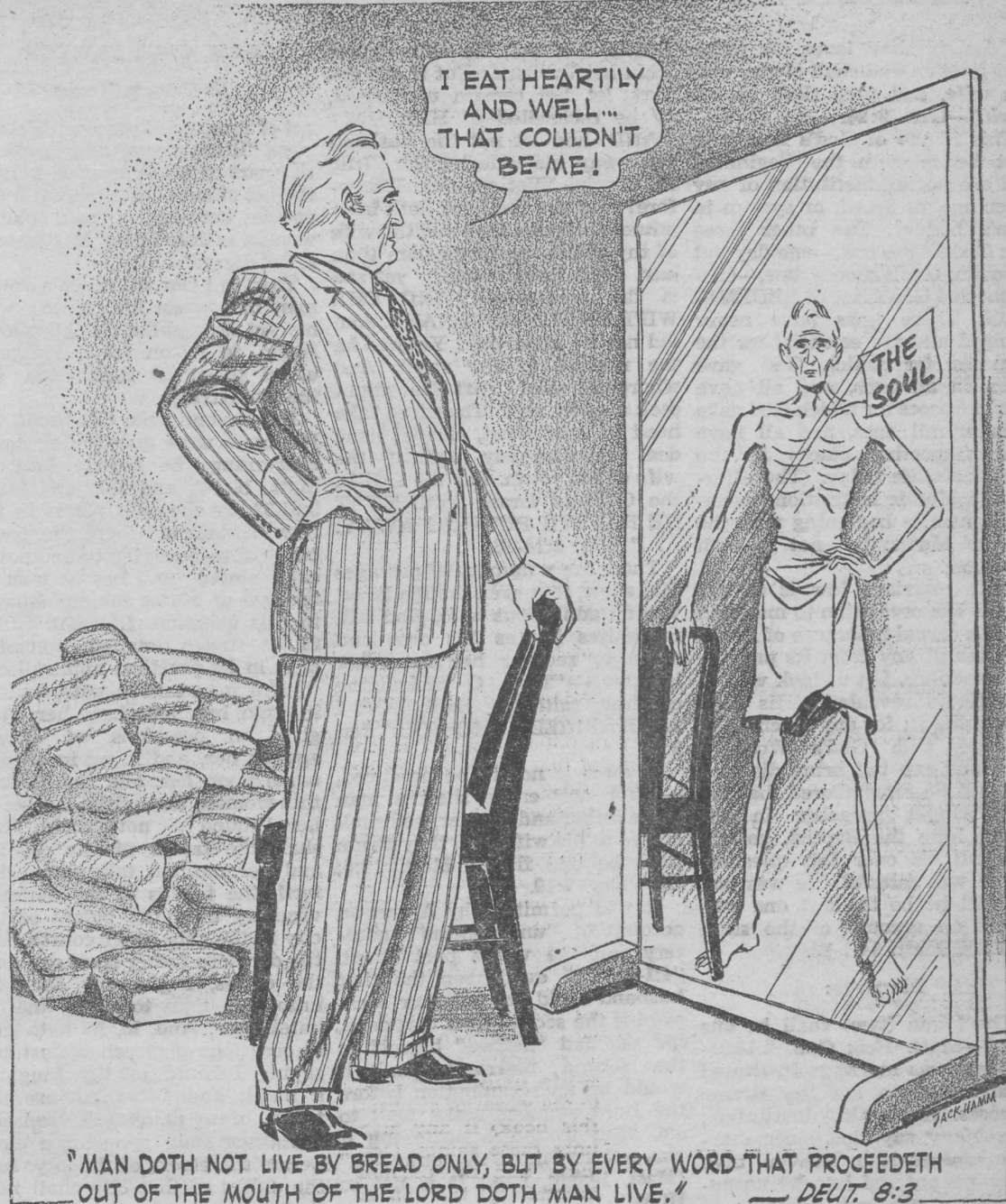
1. The lust of the flesh. (3:6). It looked good to EAT. The appeal was to appetite. Most people who succumb to sin, are led to do so along the line of appetite. Drunkards, cigarette fiends, dope fiends, libertines, and adulterers, are all victims of appetite.

2. The lust of the eye. (v. 6).

3. The pride of life.

All of us do well to guard ourselves along all these lines!

DIET DEFICIENCY



"The Commandments Of Men"

(Continued from page two)

a grown-up either, to think about the Lord Jesus Christ in view of the jingling bells of Santa Claus, the candy, the gluttony, the drinking, the presents, and all the things that go along with Christmas. It would be mighty hard for a man to understand how that this honors the birthday of the Lord Jesus Himself.

A day or two ago I was cleaning out a drawer in my desk and I came across an advertisement that came to me just before Christmas when one of the distilleries in Kentucky sent out advertisements to help you solve your Christmas buying problems, urging the people to give a quart of whiskey to their friends as a Christmas remembrance. Now I don't know how many preachers may have received it, but I know for the last two years I have received a similar advertisement from this particular distillery urging me to give at Christmas a gift quart of whiskey to my special friends. Beloved, I am satisfied that if they were sent to one Baptist preacher, they were sent to lots of Baptist preachers, and it was probably sent to other individuals of various walks and professions of life. Pray tell me, beloved, how that such as this could in any wise at all bring honor and glory to the Lord Jesus Christ? Maybe in the light of that, you can understand what I am saying, when I insist that we ought to be mighty sure that everything we practice is in the Word of God, and that we do not follow the commandments of men, but rather the doctrines of God's Word.

II

IT IS THOUGHT THAT EASTER IS TO BE OBSERVED TO REMEMBER THE RESURRECTION OF THE LORD JESUS CHRIST.

Beloved, if there were ever a religious racket pushed off in the name of Jesus Christ, it is the resurrection. It starts out supposedly prior to the resurrection

with what is ordinarily called Palm Sunday, but, beloved, if you will read your Bible, you will see that Jesus Christ never came into the city of Jerusalem on Sunday. It is a lie to start with. Then follows the observance of Good Friday.

I was in a town in Michigan one day on the supposedly Good Friday and I couldn't even get a haircut from twelve o'clock noon to three o'clock in the afternoon. The barbers sat down in their chairs and wouldn't even give me a haircut.

Sometime ago when I was walking down the street, a fellow said to me, "Why aren't you over at the YMCA with the rest of the preachers of the town for the Good Friday services?" I said, "My brother, do you have enough sense to count up to three, even if you have to do so with your fingers?" I said, "If you have that much sense, I can give you the answer." Then I took my Bible and read it:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Mt. 12:40.

Now, beloved, if a man has sense enough to count up to three, then he ought to have sense enough to know that Good Friday is a fake in every particular. The whole thing so far as Easter is concerned is a lie from beginning to end. It is held one year in March, the next year it is held in April, and it shifts about on the basis of the moon. Beloved, I want something that is more substantial than that. I want something that is based on the Word of God.

We are told in the Bible to remember the resurrection of Jesus by the ordinance of baptism. We are also told in the Bible that we are to remember the resurrection of Jesus by having a Lord's Day. Every Lord's Day is a birthday of the resurrection of the Lord Jesus Christ. Now I can understand how it is that the fellow who works on Sunday the biggest part of the year, and who does not go to church except on Easter Sunday, needs Easter to help him to remember the resurrec-

tion. The man who goes to church every Sunday remembers the resurrection of Jesus Christ with his worship every Sunday because every Lord's Day is the anniversary of the resurrection of the Lord Jesus Christ.

To be sure, the Word of God tells us to remember the resurrection with the ordinance of baptism. Whenever you see a person buried with Christ in baptism, it is a reminder of the resurrection of the Lord Jesus Christ. That man who has been Scripturally baptized doesn't need Easter Sunday to help him remember the resurrection. Every time he sees a person baptized—every time he sees that individual go down into the water and is buried and comes up out of the water, he sees a picture of the resurrection of the Lord Jesus.

I can understand how that crowd who sprinkles babies, who ignores what God says about baptism, needs an Easter Sunday in order to remember the resurrection, but, beloved, I can't understand for the life of me why that individual who claims to love the Word of God could in any wise at all substitute one day for fifty-two Lord's Days in the year to remember the resurrection of the Lord Jesus Christ.

Whenever I recall the fact that Easter Sunday is of an heathen origin, that in itself makes it even more abhorrant and more repulsive than ever. Why, beloved, did you ever read about Baal in the Old Testament? Do you remember about Baal's wife, the female goddess that corresponds to Baal, the male god? The female goddess of the Old Testament that corresponds to the male god of Baal is the very one that gives rise to the word "Easter." What I mean to say is this, if I were going to have Easter Sunday, I would just as soon have Baal Sunday. I would just as soon bring old Baal back from the Old Testament and observe Baal Sunday. (Continued on page seven)

THE BAPTIST EXAMINER

PAGE THREE

APRIL 16, 1955

What The Bible Says About Marriage, Divorce And Re-Marriage

"A man shall leave his father and mother, and shall cleave unto his wife, and they shall be one flesh."—Gen. 2:24.

This is one of God's four laws that began with the Beginning and are not an institution of any other age, or creed, or system in man's history. The other three are: God's time law,—one day out of seven; God's money law,—one-tenth; and God's law of REDEMPTION. These laws have never changed and are essential for the purposes for which God gave them, in all ages, and all have their purposes for which God gave them, in all ages, and all have their respective places in the Christian's life today. (The offering is a Mosaic institution; meaning, it had its beginning with the Law of Moses; but not so with the tithe).

God's marriage law is as age long as His revelation to mankind and our carnal ignorance of it will not exempt any from its purpose and exactions. Let us look well to what He has revealed in His Word concerning it; for any teaching at variance with God's Word is false, and can but bring disaster.

It will be remembered that the first Baptist preacher in the world, John the Baptist, got his head cut off over this question, yet he was faithful. He was not, nor will he be the last one who suffers on account of the same question. Matt. 14:1-12.

Marriage:

"The twain (two) shall be one flesh."—Matt. 19:5; Gen. 2:18,21-25. This was marriage instituted in divine grace and for divine purposes. An earthly institution, only. Many say that since marriages are made in Heaven, then marriages entered into by unsaved people are not binding. In Matt. 22:30 Jesus says, "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." In verse 29 He says, "Ye do err, not knowing the scriptures, nor the power of God." Marriage is an institution of time and ends with physical death; "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD."—I Cor. 7:39. "What therefore God has joined together, let not man put asunder."—Matt. 19:6. How does God join together? In Rom. 13:1-6 (Cf. John 19:10,11; I Tim. 2:1,2; Titus 3:1) we read,—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . For he is the minister of God to thee for good. . . ." If we submit to the government according to God's revealed will, we submit ourselves unto God; if, however, we submit ourselves to the government in things contrary to God's revealed will, this is man's doings and we are equally guilty with them before God. Governments have God's authority for their existence, place and functions and all they do under His authority, is God doing it; hence if the government recognize a man and woman as husband and wife, "God hath joined together." This applies as well to the unsaved as to the saved. If it was otherwise or as the Roman Catholics blasphemously assert, then the great mass of mankind are bastards. Every informed, right thinking man and woman recognizes the government's rightful function in this, and all other matters pertaining to equity and justice as between men (or men and women) as long as they live. Marriages are made on earth and exist, only, until death.

Divorce:

"And unto the married I command, yet not I, BUT THE

LORD, Let not the wife depart from her husband: But if she depart, let her remain unmarried, or be reconciled to HER HUSBAND: and let not the husband put away his wife." I Cor. 7:10, 11. Again, "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet she is thy companion, AND THE WIFE OF THY COVENANT. And did not He make one? Yet had he the residue of the spirit. And wherefore one? That He might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the LORD, the GOD of Israel, saith THAT HE HATETH PUTTING AWAY: . . ." Mal. 2:14-16.

There are a number of passages that show, that even though Israel was an adulterous wife, God still recognizes her as His own and seeks to recover her from her idolatry,—"Turn, O backsliding children, saith the Lord; FOR I AM MARRIED UNTO YOU." Jer. 3:14.

Divorce is not to be practiced,—"for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh." Matt. 19:5; Cf. I Cor. 7:10.

It was permitted by Moses on account of "uncleanness" (adultery) on the wife's part (Deut. 24:1-4), but even then the first husband could not take her back, even if the second man was dead, for she had "defiled" herself in the second marriage, and it would be an abomination before the Lord and cause the land to sin. "But from the Beginning it was not so, And I say unto you" (Matt. 19:8,9), i. e.; It is not so NOW.

In I Cor. 7:12-15, "If any brother hath a wife that believeth not, and she be pleased to dwell with him (make life pleasant), let him not put her away, (and vice versa) . . . But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases; BUT GOD HATH CALLED US TO PEACE." In this, it seems, God has made an escape for one of His children from enduring Hell on account of some selfish, devilish and godless mate. For says the Word, "God hath called us to PEACE," therefore a child of God is not bound to live with such a mate. This does not mean, as some erroneously affirms, that the marriage vow is broken or no longer exists, and those separated can marry at will. They are still "one flesh" and are still husband and wife—though divorced, as I Cor. 7:11 tells us. If they desire to marry again, they can only be "reconciled to her husband" (or "wife"). This might throw considerable light on whether two saved people or two unsaved people can separate, even for this cause.

If the man and woman are recognized as husband and wife by the laws of our land; since God authorized the government to act thus,—"God hath joined together." And if they recognize a separation according to "God's authority (His Word), then God hath done this, also."

Re-Marriage:

"And I (Jesus) say unto you, Whosoever shall put away his wife, except for FORNICATION, and shall marry another, committeth adultery: and whosoever marrieth her that is put away doth commit adultery." Matt. 19:9.

The writer has found no place in the entire Word of God where a woman can put away her husband, on any ground, and marry another without committing adultery. Of course, if her husband be dead she is free to marry another. I Cor. 7:39.

And there is only ONE ground, and ONE ONLY, on which a man can put his wife away and marry another:

FORNICATION:

Fornication (corporeal) is the

ELD. C. W. SAWYER

McCamey, Texas

act of unmarried persons; Webster says, "Illicit sexual intercourse on the part of an unmarried person; the act of such illicit sexual intercourse between a man and a woman as does not by law amount to adultery."

Then in I Cor. 5:1 when a young man had taken his father's wife his act was called "fornication." Again, in I Cor. 7:2 marriage is urged to avoid fornication (by the unmarried).

But beyond even this proof, the Pharisees were questioning Jesus concerning the Mosaic Law in Matt. 19:3-9, and this and Matt. 5:31,32 are the only places in the New Testament where the possibility of re-marriage to another is even hinted "at." Let us look to the law of Moses for our answer to this question. In Deut. 22:13-21 we find a detailed discussion of it in its practical application:

"If a man take a wife, and go in unto her, and hate her, And give an occasions of speech against her, and bring in an evil name upon her, and say, 'I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate (their court): And the damsel's father shall say unto the elders, 'I give my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech against her, saying, 'I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastize him; And they shall amerce him in a hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin in Israel: AND SHE SHALL BE HIS WIFE; AND HE MAY NOT PUT HER AWAY ALL HIS DAYS."

But if the thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city (officers) shall stone her with stones that she die; because she hath wrought folly in Israel, TO PLAY THE WHORE IN HER FATHER'S HOUSE, so shalt thou put evil away from among you."

If a man marries, thinking he is getting a virgin, and is deceived, then he can go immediately (or not at all) and file notice of separation with the grounds clearly stated, and if proven, can put her away and marry another and the one put away is to be publicly reckoned as a "whore," "SO SHALT THOU PUT EVIL AWAY FROM AMONG YOU." If he knows she is not a virgin before marriage, or she tells him plainly of sin, thus, in her life and he marries her he cannot put her away.

Great Basic Scriptural Truths Involved:

" . . . For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so she is no adulteress, though she be married to another man."

WHEREFORE, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:1-4.

In verse four we see how God has used true marriage and its only Scriptural end, "death," to illustrate or teach how sinners are freed from the "law of sin and death" and made alive in

Christ Jesus. Every one who practices (or defends) unscriptural marriage is making God a liar. Every one in this world is either "dead in sin," or "dead to sin" by faith in Christ Jesus, there are no half-way grounds, nor is there any switching back and forth from one position to the other.

In Eph. 5:22-33 we find the marriage relationship discussed somewhat at length, showing the proper relationship of husband toward the wife and the wife toward the husband and then makes this remarkable statement in vs. 32, "This is a great mystery: but I SPEAK CONCERNING CHRIST AND THE CHURCH."

In this is clearly taught that Christ, too, has His "OWN BODY," which is taught in true Bible relationships between husband and wife. If one practices or defends more than one marriage, he denies God's teachings concerning Christ and His churches and, if true, would make Christ Himself an adulterer.

Some Practical Thoughts And Questions:

Strict discipline should be consistently maintained in true New Testament Churches, that their testimony may be clear and plain. No harm (only good) will come to the "born-again" element in the churches by Bible discipline.

"Withdraw yourselves from every brother who walketh disorderly, and not after the tradition which he received of us." II Thess. 3:6; Cf. Eph. 5:11. A disorderly walk is a walk not after the Bible teaching (and is not determined by men's "councils" or "decrees.") One of these disorderly walks is by men and women who disregard God's marriage law, and they should be excluded from "the fellowship" of true churches and called adulterers and adulteresses, so says THE Word,—Matt. 19:9; Rom. 7:3. The churches that disobey God's commands are guilty with the rest.

Questions? If a man or woman has been saved and then go into adultery or fornication, are they then lost? NO! Salvation is not "by works" which we have done. God will deal with them as disobedient children. Again,

Can an unsaved person, who is in adultery be saved? YES! If he "repent" of his sins, ("except ye repent, ye shall all likewise perish"—(Luke 13:5), and "believe on the Lord Jesus Christ," THEY WILL BE SAVED. The thought of repentance is clearly revealed by Jesus as He forgave the adulterous woman, and said, John 8:11; "Go, and sin

no more," i. e., don't repeat it.

Concerning False Teachings:

Some sentimentalists cry about marriages being made in Heaven and the ones that do not turn out to their liking are not made in Heaven. When government of earth which is ordained of God to regulate in the affairs of men recognizes a man and woman as husband and wife,—"God has joined together;" if there can be no "peace," God says they can separate (see I Cor. 7:12-15 under "Divorce"), and the government granting a decree of separation has God's authority; BUT, God says they cannot be married to another man or woman, and if a government goes ahead and recognizes an adulterous marriage, then that which "God hath joined together" and are "one flesh" by its man-made laws they have presumptuously "PUT ASUNDER;" this is "man putting asunder," that which "God has joined together."

Some assert what they did when unsaved is not God "joining together." If this be so, then all the children of unsaved people are bastards and have no right among men. Some people do not believe this; they believe that legal marriage is God's doings.

Others say, when they shed a few crocodile tears and say they are sorry for their adultery, though they purpose to go right on and live in it, that God blot out all the past, and makes their continued adultery (Rom. 7:3) OK with Him. "Except ye repent, ye shall all likewise perish." Their contention is contrary to the Word of God.

One of these poor fellows has it all figured out on a scientific basis. He says (?), that scientifically there is a transition of physical substance at a rate that within five years all that pertained to the "one flesh" that God said existed, had evaporated (in cigarette smoke, I guess) and they were free again to marry. What rot!

Some contend that "man" in Matt. 19:3-9 is used in a generic sense: meaning either man or woman. If this be true, then the words can be used interchangeably without hurt to the statement. Then substitute the word woman wherever the word man is used, and read,—It doesn't make good nonsense.

Another sentimentalist sits down and weeps away the Word of God by picturing the awful plight of a broken home, etc., etc., but has little or no concern for the legal or Scriptural home. (Continued on page five)

TRIUNE DELIVERANCE

"Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us."—II Cor. 1:10.

Lord, I praise Thy most righteous name
For Thou didst deliver me
From the terrible guilt of sin and shame,
From the law's just penalty,
From the horrible death of eternal night,
Into Thy kingdom of life and light;
O God, Thou didst deliver!

Restrain my feet daily from paths of sin,
My tongue from evil, my lips from guile,
Make Thou my thoughts e'en pure within
That others may know me to be Thy child;
From malice, and pride, and hypocrisy;
From covetousness (which is idolatry),
O God, wilt Thou deliver?

Let me look with joyous anticipation
To the promises in Thy Word,
When Thou wilt give us bodies of glorification
And make us to be like our Lord;
Redeem this old earth from the curse of sin,
Cleanse it and make it fit to live in;
O God, Thou wilt deliver!

Equipment For The Preacher

LET ALL PREACHERS READ AND HEED

By E. M. BOUNDS
(Now In Glory)

The sweetest graces by a slight perversion may bear the bitterest fruit. The sun gives life, but sun-strokes are death. Preaching is to give life; it may kill. The preacher holds the keys; he may lock as well as unlock. Preaching is God's great institution for the planting and maturing of spiritual life. When properly executed its benefits are untold; when wrongly executed no evil can exceed its damaging results. It is an easy matter to destroy the flock if the shepherd be unwary or the pasture be destroyed, easy to capture the citadel if the watchman be asleep or the food and water be poisoned. Invested with such gracious prerogatives, exposed to so great evils, involving so many grave responsibilities, it would be a parody on the shrewdness of the Devil and libel on his character and reputation if he did not bring his masterful influences to adulterate the preacher and the preaching. In face of all this, the exclamatory interrogative of Paul, "Who is sufficient for these things?" is never out of order.

Paul says: "Our sufficiency is of God, who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." The true ministry is God-touched, God-enabled, and God-made. The Spirit of God is on the preacher in appointing power, the fruit of the Spirit is in his heart, the Spirit of God has vitalized the man and the word; his preaching gives life; gives life as the springs give life; gives life as the resurrection gives life; gives ardent life as the summer gives ardent life; gives fruitful life as the autumn gives fruitful life. The life-giving preacher is a man of God, whose heart is ever athirst for God, whose soul is ever flowing hard after God, whose eye is single to God, and in whom by the power of God's Spirit the flesh and the world have been crucified and his ministry is like the generous flow of the life-giving river.

The preaching that kills is non-spiritual preaching. The ability of the preaching is not from God. Lower sources than God have given to it energy and stimulant. The Spirit is not evident in the preacher nor his preaching. Many kinds of forces may be projected and stimulated by preaching that kills, but they are not spiritual forces. They may resemble spiritual forces, but are only the shadow, the counterfeit; life they may seem to have, but the life is magnetized. The preaching that kills is the letter; shapely and orderly it may be, but it is the letter still, the dry, husky letter, the empty, bald shell. The letter may have the germ of life in it, but it has no breath of spring to evoke it; winter seeds they are, as hard as the winter's soil, as icy as the winter's air, no thawing nor germinating by them.

This letter-preacher has the truth. But even divine truth has no life-giving energy alone; it must be energized by the Spirit, with all God's forces at its back. Truth quickened by God's Spirit deadens as much as, or more than, error. It may be the truth without admixture; but without the Spirit its shade, and touch are deadly, its truth error, its light unctiousness, neither mellowed nor oiled by the Spirit. There may be machinery; tears may be but summer's breath on a snow-covered iceberg, nothing but surface slush. Feelings and earnestness there may be, but it is the motion of the actor and the earnestness of the attorney. The preacher may feel from the kindling of his own sparks, be eloquent over his own exegesis, earnest in delivering the product of his own brain; the professor may usurp the place and

imitate the fire of the Apostle; brains and nerves may serve the place and feign the work of God's Spirit, and by these forces the letter may glow and sparkle like an illumined text, but the glow and sparkle will be as barren of life as the field sown with pearls. The death-dealing element lies back of the words, back of the sermon, back of the occasion, back of the manner, back of the action. The great hindrance is in the preacher himself. He has not in himself the mighty life-creating forces. There may be no discount on his orthodoxy, honesty, cleanness, or earnestness; but somehow the man, the inner man, in its secret places has never broken down and surrendered to God, his inner life is not a great highway for the transmission of God's message, God's power. Somehow self and not God rules in the holy of holies. Somewhere all unconscious to himself, some spiritual non-conductor has touched his inner being, and the divine current has been arrested. His inner being has never felt its thorough spiritual bankruptcy, its utter powerlessness; he has never learned to cry out with an ineffable cry of self-despair and self-helplessness till God's power and God's fire come in and fill, purify, empower. Self-esteem, self-ability in some pernicious shape has defamed and violated the temple which should be held sacred for God. Life-giving preaching costs the preacher much—death to self, crucifixion to the world, the travail of his own soul. Crucified preaching only can give life. Crucified preaching can come only from a crucified man.—Living Water.

Another Baptist (!) Compromises As To The Easter Question

Holy Week Services, whereby our Baptist forefathers would have died, rather than participate therein, caught another local Baptist preacher this year. The weekly paper of Carter County (Ky.), tells its own story:

Holy Week Services will be conducted at the Boyless Memorial Presbyterian Church beginning Monday, April 4, and ending Friday, April 8, at 12:30 to 1 p. m. This is an annual affair conducted each year in preparation for the celebration of Easter Sunday.

This year, the services will be given a greater community-wide emphasis by having a different minister in the community conduct a service each day. On Monday, F. Freddie Griffith, pastor of the Church of Christ, will speak on "Christ in Gethsemane;" Tuesday, J. H. Finch, pastor of the Church of Christ, will speak on "The Betrayal and Arrest of Christ;" Wednesday, Woodson Booth, pastor of the Presbyterian Church, will speak on "Christ Before the High Priest;" Thursday, W. T. Durham, pastor of the Baptist Church, will speak on "Christ Before Pilate;" and on Friday, William A. Fite, Professor at Kentucky Christian College, will speak on "Christ on the Cross."

—Journal-Enquirer, Grayson, Ky.

Our only comment: The Baptist preacher should have been assigned the subject, which was discussed by Mr. Finch, relative to the betrayal. In view of Bro. Durham's unionism, paganism, and compromise, he should have pointed to himself as exhibit A, by way of a betrayal of the Lord Jesus, His church and His Word.

Marriage

(Continued from page four) stroyed before, nor for God's Word; for had they taken heed according to His Word it would never have happened in the first place. Then, if they love to know movie stars, etc., more than Jesus Christ, as their Saviour, they alone are to blame.

Conclusions:

"Whosoever shall put away his

wife, EXCEPT FOR FORNICATION (act of an unmarried person), and shall marry another, committeth adultery: and whoso marrieth her that is put away doth commit adultery." — Matt. 19:9.

"For the woman which hath a husband is bound by the law to her husband so long as he liveth: . . ."

So then if, while her husband liveth, she be married to another man, SHE SHALL BE CALLED AN ADULTERESS." Rom. 7:2,3.

The depraved, selfish and ungodly will say this is hard, — TRUE! The result of sin is always hard. But "whatsoever a man soweth, the same shall he also reap." The farther one goes in sowing seed of greed, lust or rebellion against God and His Holy WILL, the more dismal and gloomy and sorrowful shall the harvest be. And should they go ahead and marry another while the hyphenated husband or wife is still alive; their chastening stripes will increase, and sin and misery and death shall follow in their wake.

Let it be said loud and long to this poor, "modern," sin-cursed generation, as God said in the long ago through Ezekiel (33:11) to backsliding Israel:

"TURN YE, TURN YE FROM YOUR WICKED WAYS: FOR WHY WILL YE DIE."

God's way is,
One husband; one wife.

THE CHURCH THAT JESUS BUILT

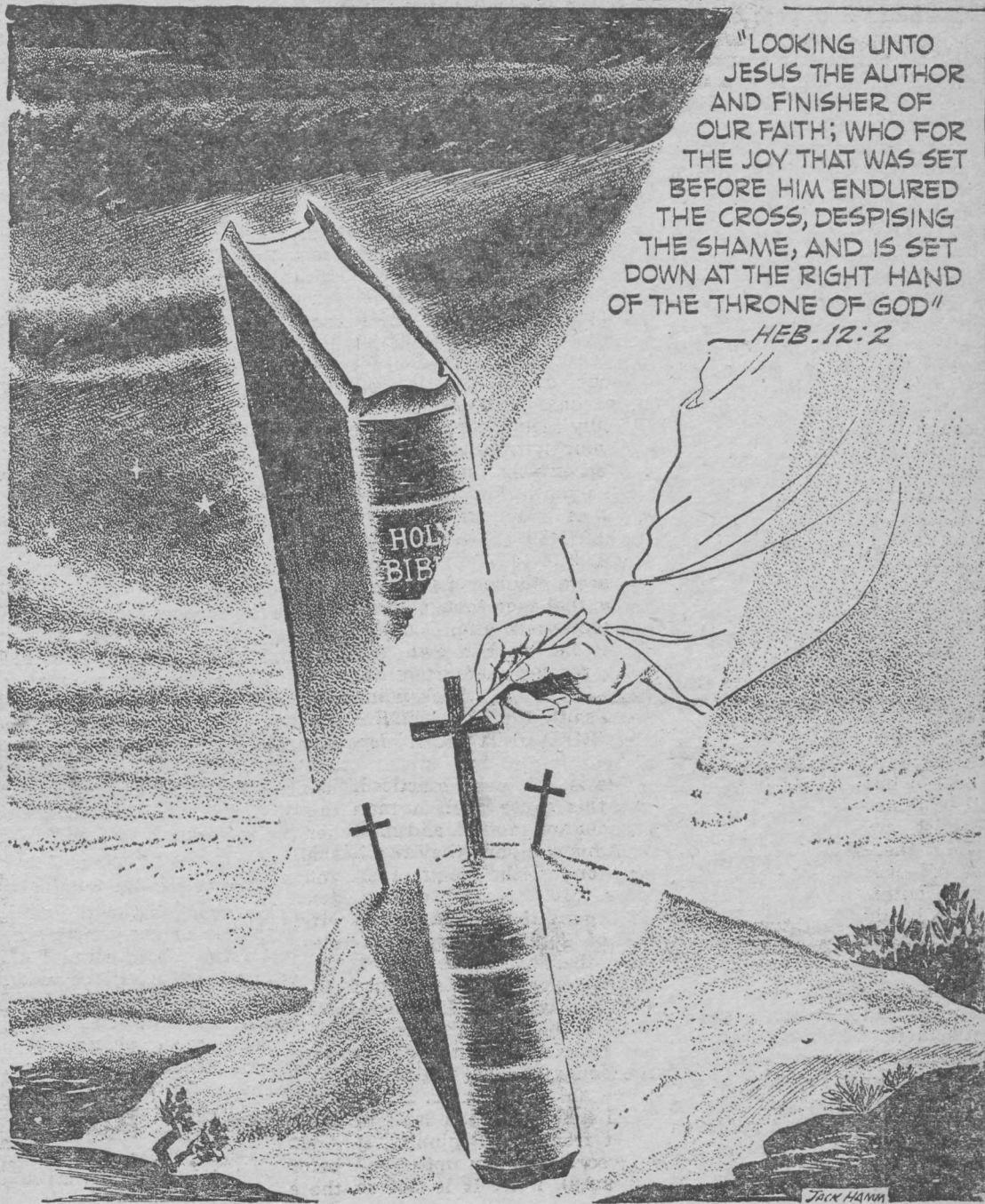
Greatest Book On Church History In Print

136 PAGES
PAPER COVER

\$1.00 Postpaid
\$9.00 A Dozen
\$32.50 For Fifty
\$55.00 For 100

— Order From —
THE BAPTIST EXAMINER
RUSSELL, KENTUCKY

HEART OF THE BEST SELLER



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH; WHO FOR THE JOY THAT WAS SET BEFORE HIM ENDURED THE SHAME, AND IS SET DOWN AT THE RIGHT HAND OF THE THRONE OF GOD"

—HEB. 12:2

How Baptists Suffered For The Truth In The Early Days Of American History

Our Baptist fathers witnessed to Divine Truth on the rack and at the stake. We have stained the snow on Alpine heights, and we have enriched the soil in Alpine valleys with Baptist blood. Our martyrs have given their testimony by giving their lives in old England and in many forms of suffering in New England. They have been imprisoned in Virginia and in other states and evermore the blood of the martyrs has been the seed of the church. It was not uncommon in Virginia when Baptists were observing the ordinance of baptism, that efforts were made not only to ridicule the divine ordinance, but to drown those who were thus obedient to Christ. We do not forget the brave Ireland and the Culpepper jail in Virginia. His preaching through the bars of that jail resulted in the conversion of many souls, and when the jail was taken down a Baptist church was erected on its

We do not forget the persecutions endured by John Clarke, James Crandall and Obadiah Holmes, because of their advocacy of the doctrine of religious liberty, and their persistent denial of infant baptism as Scriptural. They were arrested on the Lord's Day, July 2, 1657, at the house of William Ritter, in the town of Lynn, Mass. William Ritter, as early as 1643, had renounced infant baptism. When Clarke stood at the whipping post, almost under the shadow of the State House in Boston, having refused to pay his fine of twenty pounds, we are told that some kind-hearted person interfered and bought his release with a sum of money; also the fine of five pounds was paid for James Crandall and he was set free; but Obadiah Holmes, a man of broad learning and invincible will, upon his refusal to pay his fine of thirty pounds, was so cruelly whipped, thirty stripes being given him by a strong man with great vigor, that for weeks, according to Governor Jenks, he was unable to have rest in his bed except upon his knees and elbows. On asking, "What law of God or man he (Clarke) had broken?" Governor Endicott replied, "You have denied infant baptism and deserve death."

Henry Dunster, the first president of Harvard, rejected infant baptism and preached against it at Cambridge, 1653, "to the great alarm of the whole community." He was arranged for refusing to have his child baptized. His opposition to infant baptism so-called drove him from his position as president of the college.

—Mac Arthur

Strong Drink

(Continued from page one) shall not be rich. For the drunkard and the glutton shall come to poverty and drowsiness shall clothe a man with rags." Prov. 21:17-23.

6. It is debasing!—"But they also have erred through wine, and strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isa. 28:7.

7. It leads to strife!—"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mix-

(Continued on page six)

THE BAPTIST EXAMINER

PAGE FIVE

APRIL 16, 1955

Candidating

(Continued from page one)

The best advice to a church is, candidate not at all. It is a useless piece of business at the best. What can you tell from one sermon? A shallow man, confident and magnetic, may please you at first hearing, while a worthy man, from humility or physical trepidation, may disappoint you. You must hear a man preach a year before you have a right to judge him. Good preachers are better in their twentieth sermon than in their first. Candidating does not tell you enough. A minister is more than a preacher. He does various kinds of work. Fidelity in these other labors is as important as ability in pulpit ministrations. Manhood is the supreme qualification. You cannot judge of manhood in one sermon.

But how shall a church know whom to choose? Let it choose a man on his record. A clergyman is an epistle known and read of all men. He does not do his work in a corner. Fidelity in one field is a better recommendation than a dozen sermons preached on exhibition. If certain brethren feel unable to vote for a man whom they have not seen and handled, let them hear that man in his own church. It is their duty to travel to him, and not his duty to come to them. But suppose the preacher is just out of school? Let him be called on his record as a student and a man. We shall have a new consecration among ministers when it is once fully understood that a man is called on his record. But a church might be disappointed. Of course it might. The chances for disappointment, however, are not so many as under the present system. Many a man who goes up like a rocket in his first sermon, comes down like a stick in his tenth. Hundreds of churches suffer today under the ministry of men who were chosen on the impulse of the first impressions, rather than on the record of faithful work.

This is no new theory. It has been acted on again and again. Many leading pulpits are now filled by men who were called to their places without preaching as candidates. As a rule, it is the little churches which are most fussy and fastidious, and are capable of greatest tyranny and folly. Every church which by its action registers its disapproval of the custom of candidating, not only does an invaluable service to the clergy, but to the entire Christian world.—Advance.

Baptist Doctrines

(Continued from page one)

eagerly devoured. There is still some sale for books of this nature. But Baptist propaganda does not seem to be very much alive and alert. It is considered rather out of touch with the spirit of the age. And yet at every railroad station one finds tracts and papers that disseminate the teachings of Christian Scientists who number less than a hundred thousand in the United States, while one seldom sees at such public places anything that will inform the public of the tenets of the over eight million Baptists in the country. It is evident that we do not think as much of such propaganda as the Christian Scientists.

The denominational paper spreads news of interest and occasionally has papers or editorials on special phases of Baptist doctrines, but one does not often see a full and comprehensive statement of our doctrines. Besides, the denominational papers are not read by the children as much as they should be. Those who read them are usually the people who are already indoctrinated.

So we come back to the Sunday School as the place for teaching Baptist doctrines if they are to

be taught our children. Is it done in the Sunday School? If so, what department or in what class? Certainly it is not often done in the adult classes nor to the beginners and primary classes. The place where it should be done is in the Junior and Intermediate classes. If it is to be done in these departments, one must needs use a catechism for a full rounded system or have some definite system. At once one is confronted with the fact of the regular lessons which take up the time of the class and leave no room for the catechism. But I raise the question whether it would not be better to take the first five minutes of each lesson for one doctrine in the catechism till the whole ground was covered than for nothing of a systematic nature to be done at all.

To be sure, the right sort of a teacher can and should be on the alert with every lesson to give a word here and there about a pertinent Baptist doctrine. But not all teachers have the skill to do that in a helpful way and some may make a bungle of it. Some teachers seem to fight shy of Baptist doctrines when the lesson brings them pointedly to the fore. But certainly such incidental teaching will be much more effective if it comes on the background of a definite course of instructions like a catechism.

The pastor can preach doctrinal sermons. But he seldom does any more. And, even if he does, the children who need them are not there unless it is a very remarkable church. The time to teach Baptist doctrines effectively is to the Juniors and Intermediates. Very few of them go to church any more. So it seems to be up to the Sunday School to do it.

—A. T. Robertson

Union Meetings

(Continued from page one)

union meetings promote a damnable false doctrine. Let's say that the Baptists, Methodists, Presbyterians, and several other groups invited evangelist Sammy Springtime, "God's Prophet of Fire," to come down to Bigtown, U. S. A., to hold an evangelist campaign. During the campaign Mr. John J. Jones "walks the isles for Christ." In the "After-meeting," a Methodist personal worker is assigned to help give Mr. Jones further instruction as evangelist Sammy Springtime directs the meeting from the front. After several exhortations, the evangelist comes to the church question. "Join the church of your choice," is the directions given. But Mr. Jones has never attended any one particular church or denomination, so he has no particular choice. Naturally, the personal worker suggests the Methodist church. "Why not?" replies Mr. Jones, "you seem to be nice folk. I will."

The following Sunday Mr. Jones is sprinkled (unscriptural, Rom. 6:4-6) into the membership of the First Methodist Church of Bigtown, U. S. A. It is not long until Mr. Jones has his entire family, who never attended church regularly before, in attendance at the church. He has his infant boy sprinkled (unscriptural, Acts 2:41). Finding that Methodist doctrine teaches that a person can so live as to grow into grace, Mr. Jones strives to bring up his child with this view in mind. The child grows up in the church, grows old in the church, and, at the end of a life-long faithful church membership, Mr. Jones' son dies and goes to Hell.

Why? Is all goes back to a union meeting held in Bigtown, U. S. A., years ago! The evangelist failed to declare "all the counsel of God" and did not teach Mr. Jones to "observe all things" commanded by Christ. Because of this, Mr. Jones was led into false doctrine which damned his son's soul.

Union Meetings Are Of Tremendous Aid To The Ecumenical Movement

Ecumenicalism seeks to unite all religions, and nothing is as helpful as a lapse of convictions on the part of Bible-believers. The Devil doesn't care what you

profess, but he does care what you practice. As one writer has well said of ecumenicalism, it is, when a finished product, a mess of pot-pourri; a spineless jelly-fish.

Bro. Carl McIntire, a Presbyterian and editor of the *Christian Beacon*, in an editorial entitled, "Where is Billy Graham Going," opens to the Christian public what the majority of Baptist preachers hypocritically conceal.

Bro. McIntire gives facts which show that Graham insists on including the modernist National Council churches in his meetings. We heartily agree with Bro. McIntire's following statement:

"At the close of the meeting in New York it is reported that Bro. Graham stood before the group that had come to the front and told them to join 'the church of their choice.' This aspect of the Graham campaigns has given great concern to God's people. When men are saved, they should be directed into true, Bible-believing, separated churches which are not yoked with modernism and with modernist doctrines.

"Evangelism cannot carry on its activity outside of the limits of the commands of God. Evangelism must be Scriptural. A Scriptural evangelism will not take young babes, just born to the knowledge of Christ, and turn them over to the modernists to feed."

Union Meetings Are Hypocritically Conducted

No evangelist can join hands with five or six groups and proclaim the whole counsel of God without betraying the unionizing bodies. On the other hand, no evangelist can so adjust his preaching to please all these groups without shunning Bible doctrine. So, all union meetings are hypocritically conducted. Either God or denominations are betrayed by the evangelist. The offended denominations remain in the meeting just so they can carry off some of the "catch."

To be partaker in a union meeting is one compromise, betrays, and fornicates Bible doctrines. Let us heed the examples of Nehemiah, Paul, and John the Baptist. I hardly doubt that John ever sat on the same platform with the Pharisees and Sadducees, all yoked together for a union meeting! The message to the church at Thyatira (Rev. 2:18-29) is sufficient warning against being a party in a union meeting.

Union Evangelists And "Non-Essentials"

Bro. John R. Rice, in an article in *The Sword of the Lord*, calls Baptism a "minor detail." M. R. Dehaan, radio Bible teacher, says that if a church practices foot-washing, Christians ought to do it also for the sake of fellowship. Billy Graham says, "Whenever anyone points a critical finger and demands to know why there have to be so many different churches all serving God, I am always tempted to point out how many different styles of hats have to be designed for both American men and women. We all belong to the same human race, but we all have enough physical differences to make it impossible for us to wear the same style of hat with equal satisfaction.

"Churches have different backgrounds, different traditions, different customs, different emphases; and each Christian should select his church because he is convinced that within its particular structure he will find the greatest opportunities for spiritual growth, the greatest satisfactions for his human needs, and the greatest chance to be of helpful service to those around him." (From "Peace With God"). Many people have praised Graham for his use of the Bible, his familiar exclamation being, "the Bible says . . ." But Graham dares not proclaim "the Bible says . . ." when it comes to the matter of "teaching all things Christ commanded."

Graham's "hat" illustration is based on fleshly lusts. The doctrines of God cannot be thrown around like a hat. Sinners are to conform to the way of the Lord; the Lord does not conform to the doctrines of men, even the "minor details."

Most union evangelists regard baptism, Lord's Supper, etc., as "non-essentials." These preachers have no kind word of encouragement for those who are earnestly contending to preserve the purity of these doctrines. Unionists blast them for contending for "cold doctrine" and "pet doctrines."

Uzzah apparently was infected with the spirit of "non-essentialism." He thought he was doing God a favor by putting forth his hand to support the Ark, which he thought was going to tumble over. This "non-essential" act cost Uzzah his life.

Saul thought it was "non-essential" to obey God and "smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep . . ." Saul smote Amalek but he spared Agag, the best of the sheep, oxen, fatlings, and lambs. For this disobedience God rejected Saul as king over Israel.

Peter's unionism with the Jews caused Barnabas to be "carried away with their dissimulation" (Gal. 2:11-14). Many people today, like Barnabas, are being carried away with the dissimulation of union meetings.

There are no "non-essentials." Every command in the Word of God has its ordained purpose (Eph. 2:10). God forbid that we follow in the way of the unionizers and slice off portions of God's commandments and brand them as a "non-essential."

Baptist churches are independent bodies. That's the way Christ ordained that they be. Let's keep it that way and refuse to spot our garments with union meetings which are works of the flesh.

Strong Drink

(Continued from page five)

ed wine. Look not thou upon the

wine when it is red, when it gleth his colour in the cup, when it moveth itself aright." Prov. 23:31.

8. It leads to scorning!—"In the days of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners." Hosea 7:5.

9. It leads to rioting and wantonness!—"Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13:13.

10. God pronounces woe upon those who drink!—"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Isa. 5:11.

11. God denounces those who encourage it!—"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on him nakedness!" Hab. 2:15.

12. A drunken son punished!—Deut. 21:20,21.

13. What happened to drunkards?—I Kings 16:8-10.

14. What happened to drunkards?—Nabal?—I Sam. 25:36-38.

15. What happened to drunkards?—King Benhadad of Damascus?—I Kings 20:16-21.

16. What happened to Belshezar?—Dan. 5:3; 4:23-30.

17. What about Noah and his sons?—Gen. 9:21-23.

18. What does Jesus say about drunkenness?—Matt. 24:48-51.

19. What about the final results?—Prov. 23:20; 21:29-35.

"If you want plenty of poverty, plenty of pain, plenty of sorrow, plenty of shame—Plenty of broken heads, plenty of hearts, Hopes doomed and sealed—be drunkard."

—The Voice

AMBITION

I would be faithful to Thee, dear Lord,
Obedient, humble and true,
Willingly every task undertake
That Thou would have me to do;
Patient in waiting for Thine own hand
To open to me a door;
All, dear Lord, Thou would have me to be,
All, and nothing more.

Make me kind and compassionate, Lord,
Longsuffering, earnest, and meek;
With a fervor that knows no suppression, Lord
Always the lost to seek;
To show all men how Thou our sins
In compassionate pity bore;
All, dear Lord, Thou would have me to be,
All, and nothing more.

Tolerant of other's faults I would be,
Despising always mine own;
Relentlessly cling to the truths of Thy Word,
And never error condone;
Gently lead the "blind" to the "Light;"
Endure persecution sore;
All, dear Lord, Thou would have me to be,
All, and nothing more.

Let me learn, Lord, denial of self,
Thee, and Thee only, to please;
Never to court men's vain praise,
Nor long for a life of ease,
Nor riches, nor pleasure, nor any false gain
Of this world's glittering store;
All, dear Lord, Thou would have me to be,
All, and nothing more.

Let me willingly suffer loss of all things,
And count them only refuse;
Nor crave honor, nor promotion of self,
And only Thy favor choose;
All my love and affection on Thee
Let me ardently out pour;
All, dear Lord, Thou would have me to be,
All, and nothing more.

And when I come to the end of my way,
Friends view my lifeless form,
I care not if there be many or few
My silent passing to mourn;
For anxiously I shall be waiting to hear
From the lips of Thee I so adore,
"All, my child, I would have thee to be,
All, and nothing more!"

More people are ready to shrink from sinners than they are from sin.

MABEL CLEMENT

(Continued from last week)

"Then the Saviour's promise had failed," replied Mabel.

"How many denominations were there in the beginning?" asked Arthur.

"There was only one," replied the Doctor. "There should be only one now, and there would be only one if false teachers had not misled the people."

"It is clear to my mind," said Arthur, "that there should be but one denomination and that men must be to blame for all the rest. I cannot believe it to be the will of the Lord for all these conflicting denominations to be. He simply permits this state of things like He does many other evils. These schisms and divisions that distract Christendom must be unscriptural and must weaken the cause of Christ in the world. So I conclude no man ever had any Scriptural authority for originating a denomination in addition to the one Christ started."

"Of course," replied the Doctor, "an organization of Christian disciples, holding the doctrines of the New Testament and practicing His ordinances as Christ through the Scriptures delivered them unto us, must be a church of Christ."

"That seems plausible," responded Arthur; "but it seems Christ founded a church in His day and declared it would continue through all time; that the gates of Hell should never prevail against it. As has been stated this cannot mean less than that churches like the one He founded would obtain through the ages. Now it strikes me that Mr. Campbell ought to have hunted up these churches instead of founding another denomination. He was a great man, but like all others, he was imperfect and made a mistake here, for the Scriptures speak strongly against schisms and divisions."

At this the Doctor flushed and bit his lip in great perplexity. The spectacle man snickered, pulled at his chair and appeared delighted.

"That argument is not sound," said the Doctor, "for it is impossible for any of the denominations now extant to prove they have continued from the days of the Apostles."

"But I must believe," replied Arthur, "that in some part of the world there is a sort of churches that has continued since the days of Christ. If I do not believe this, I am compelled to believe that Christ spake falsely and I dare not believe that."

"The true church began in the days of Abraham," said a Methodist in the congregation.

"How about that, Miss Clement?" inquired Arthur.

"God has always had a people in the world," she answered, "from the days of righteous Abel; but He never had a church during the first 4,000 years of the world's history such as He has had since the days of Christ. His churches now are composed of regenerate, spiritual people. To the Jewish church, so called, belonged all Jews, good and bad, righteous and unrighteous, regenerate and unregenerate. There was no line of demarcation purporting to show a distinction in Jewish character—separating the saved from the unsaved. But at the end of 4,000 years Christ came and called the saved to separate themselves from the unsaved. He organized them into a church, such as there had never been before. Hypocrites got into that first church; but it was composed of persons who claimed to be regenerate, and by baptism professed to be penitent believers in our Lord Jesus Christ. Jesus organized only one church, a model church, and the Apostles founded others built exactly like the pattern set by their Divine Master; that is, local congregations in each community where they labored. There was only one kind of churches; but men have organized hundreds of different kinds. There are said to be nearly 1,000 denominations, or sects, or churches, each claiming to be the church of Christ and modeled after the New Testament order. Rev. T. De Witt Talmage is represented as saying: 'There is as much difference in the sects as between light and darkness, as between Heaven and Hell.' Surely the present state of things is all wrong—an unmitigated evil."

"When were these churches founded, and who were their founders? Does history inform us?" inquired Arthur.

"Certainly," replied Mabel. "With your permission I will point very briefly to the origin of the largest denominations as it is revealed in history."

"The Roman Catholic Church is the oldest of these human organizations. Scripture foretold that there would be a great apostasy. (See I John 2:19). This began to develop about the middle of the third century. Corrupt elements crept into the churches till gradually the corrupt and the pure drifted apart and the corrupt formed an alliance with the state, or secular government about A. D. 312. The Church of Rome did not spring into existence all at once; it took the work of centuries to develop the great corrupt political system. The Greek Church, after long struggle in the Church of Rome, became a distinct organization about A. D. 500. The Lutheran church was founded by Martin Luther, 1525 A. D. and bears his name. The Church of England has for its founder Henry VIII, King of England. It is called in the United States the Episcopal church and originated A. D. 1530. This church is daughter of the Church of Rome, having come out of it. The Presbyterian church was established A. D.

1541 by John Calvin, a learned French Catholic, who repudiated the supremacy of the pope and established himself at Geneva in Switzerland. This is another daughter of the Church of Rome. The Congregational church was founded in the North of England by John Robinson, a great and good man, in the year 1602. The Methodist church was started by a Mr. Morgan and John Wesley as a society. It seems they did not dream in 1729, or for many years afterward, of founding a church, but a society in the Episcopal church. But their society finally developed into the Methodist Episcopal Church. It was in 1784 it became independent of the Episcopal. It calls itself the Methodist Episcopal Church, because it came out of the Episcopal church and because its founders adopted the Episcopal form of church government. So it is the daughter of the Episcopal and granddaughter of the Church of Rome. The Doctor's church was established by Mr. Campbell in 1827. Secular and church history point out the origin of all churches except the Baptist; and I have been led to believe these are the true churches. Rev. William Slack, formerly a Presbyterian, in his 'Reasons for becoming a Baptist,' says: 'The King of Holland appointed Dr. Ypeig, professor of theology at Groningen, and L. D. Dermout, his chaplain, to prepare a history of the Dutch Reformed church. These learned historians, in writing their history, which appeared in four large volumes, devoted one chapter to the Baptists of Holland and Germany. They say: 'We now see that the Baptists, who were formerly called Anabaptists, and in latter times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages.'"

The Doctor had manifested much impatience during this statement of the origin of the churches and now exclaimed:

"Nonsense! That bigoted, close-communication sect is no more the Christian church than the Church of Rome."

"Well, whether that is so or not," replied Arthur, who was after the truth, "I cannot say; but one thing I am certain of, the churches thus pointed out with their history all told cannot be truly Scriptural churches, because they are 1,500 years too young, besides differing so in faith and practice."

"All this argument is to no purpose," asserted the old Methodist; "it is a waste of time and ammunition. The various denominations are different branches of the church of Christ. There are true Christians in all of them and it does not matter where one belongs if his heart is right."

"Do the Scriptures teach that the church of Christ has branches?" inquired Arthur.

"They do not," replied Mabel. "Individual Christians are branches in Christ, the true vine. If the brother believes what he says, he ought to be as willing for one to join the Baptists as the Methodists. But he is not."

"Oh, yes, I am," replied the brother.

"It is hard to believe that," said an auditor.

"I am reminded," said Dr. Markham, who always saw the funny side of things, "of an old colored Methodist preacher who held a meeting, had some converts, and, at the close, said: 'Now you young folks hab gone and gib your hearts to de Lord and got your sins forgib'n; now you ought ter jine the church—some branch uv the church. It don't matter which branch you jine. Now I'll open the doors uv the churches while de singers sing. Ef you want ter jine the Methodist church, take dis seat; ef you want ter jine de Baptist, take dat.' They sang and nobody came. The old man restated the matter, telling them they ought to jine some branch of the church, it did not matter which branch. Then they sang again, but no one came to join. The old preacher's patience broke down and he exclaimed: 'Why don't you jine? I know what you mean; you're goin' to sneak roun' and jine dat Baptist church! Dar'll be blood shed ober dis ting yet 'fore it's done wid!'"

This story created laughter and brought the branch theory into disrepute. The Methodist brother was silent. He knew he believed it did make a difference what denomination one joined but dared not again deny it.

Mr. Tibbs remarked: "If all the denominations are branches of the church of Christ, it is marvelous that they bear so many different kinds of fruit."

"Arthur inquired: 'Doctor, can you tell us the age of the Baptist church?'"

The Doctor hesitated, stammered and said: "No, but I am sure it is no older than some of the rest. But this is not the way to find the true church—for there are true and false churches as well as true and false Christians. If we wish to find the church of Christ, let us find that organization that holds the truth and nothing but the truth, that takes the Bible and throws all creeds and confessions of faith to the moles and bats. I am sure the Baptists cannot be that church, for they discard one of the cardinal, vital truths of the Gospel."

(Continued Next Week, D. V.)

"The Commandments Of Men"

(Continued from page three)

and the worship of Baal, as observe Easter. To tell you the truth, beloved, whenever anybody comes around and tells you that Easter is in remembrance of the resurrection of the Lord Jesus Christ, you just remind him of the fact that they had the same thing eight hundred years before Jesus Christ was born in Babylon, and his encyclopedia would show him that if he will only read it. Easter is pure heathenism. Listen, beloved, this Bible is the word of God. Find Easter in the Bible. There we are commanded to observe it. Find where we are commanded to keep one day to remember the resurrection of the Lord Jesus Christ instead of the day—two definitely appointed days that God has given us every year. Find it, beloved, and I will believe it; but until you find it, I will say it is a commandment of man whereas we are to follow the doctrines of God's Word.

III

IT IS ALSO THOUGHT THAT THE CHURCH IS JUST AS GOOD AS ANOTHER.

Let us just bring this down and analyze it, first of all, on the basis of human reasoning. I guess that be so, then that same logic would hold true every place else and that one woman is just as good as any other woman. Let me ask you, did you marry your wife on that basis? Is there a man in this house this morning who will stand up and say, "Brother Gilpin, I would just as soon have one woman as any other woman. I would marry a wife on that basis?" I would stand on that proposition. You did choose her on that basis, brother, I would advise you to keep it to yourself when you are at home. Let us reason it again. Is one church just as good as another? Suppose I take you to the jail and you can hear them dish out those beans in the tin pans. You can hear those old, hard, all-cooked beans rattle as they bring them to you. Now keep this in mind. Then come over here and sit down with me. Here is a chicken, biscuits, good cherry pie, and all the good things that go with it. Now, beloved, if one dinner is just as good as another, you just sit down and sit down here and eat the dinner which is fit for a Baptist preacher—this fried chicken, no, beloved, you would not really like that. You wouldn't accept the reason that some people offer when they say that one church is just as good as another.

I would not say that one Baptist church is just as good as another, and I don't think you would either. Haven't you been to the jail, beloved, that when you are away you hadn't heard anything of the Word of God, and your soul was starved and you couldn't say that one Baptist church is just as good as another Baptist church.

Tell you, beloved, this idea that one church is just as good as another is a commandment that is contrary to God's Word. One church is just as good as another when that church is a Scriptural church. If it is not Scriptural, it is not as good as another. In other words, only when the Word of God is held up as final and the organization is one church just as good as another.

IV

IT IS ALSO THOUGHT THAT NO MAN CAN TAKE YOUR CHOICE IN BAPTISM.

In lots of churches this is what is told. I asked a man some time ago right here in Russell (a man who, humanly speaking, as a

(Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

APRIL 16, 1955

When you feel down in the mouth, think of Jonah. He came out all right.

"The Commandments Of Men"

(Continued from page seven)
good friend of mine) why it was that he was so inconsistent on the question of baptism. He said, "Brother Gilpin, we don't make it a hard and fast rule. A person can just take his choice—baptism by sprinkling, pouring or immersion." He said, "I don't like to immerse and I don't like to pour; I prefer to sprinkle. But if an individual insists, I will give him his choice."

Now, beloved, I would say that that man was teaching for the doctrines of God nothing in this world but a commandment of man. Let us go to the Bible. Let us see how much choice the Lord Jesus Christ had when He came to John the Baptist for baptism. Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, WENT UP straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Mt. 3:13-16.

I ask you, beloved, could that take place with any kind of baptism other than immersion? Listen again:

"And John also was baptizing in Aenon near to Salim, because there was MUCH WATER there: and they came, and were baptized."—John 3:23.

You know as well as I that neither sprinkling nor pouring requires much water. The only kind of baptism that requires much water is immersion, and where Jesus was baptized there was much water. It is plain and self-evident to me that it was immersion that was being administered.

Notice again:
"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. And when they were COME UP out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8:38,39.

Now, beloved, is there any choice left to man in the light of these Scriptures? So far as I am concerned, to tell an individual that he can take his choice as to the method of baptism is definitely a lie for popularity's sake. It is nothing more or less than teaching for doctrines of God, the commandments of men.

I will pause long enough to say that I recognize the fact that a man can be a whole lot more popular if he preaches the commandments of men, than if he preaches the doctrines of God. I recognize the fact that no individual in this world can be as popular and teach the doctrines as laid down in this Bible, as he can, by preaching the commandments of men. Some of these days I am going to stand before my God and give an account of my ministry. When I stand before Him, I want to be able to say that I have done the best I could to preach the Word of God, and I don't want to apologize and say, "Lord, I am sorry I preached the commandments of men and fooled the people for popularity's sake, when I ought to have been preaching the doctrines as laid down within your Word."

V

IT IS ALSO THOUGHT THAT YOU CAN BE LOST AFTER YOU HAVE BEEN SAVED.

The majority of people today will tell you that a man can be

lost after he has been saved, and can be saved again, and lost again, and that an individual can have that experience in grace time and time again. But what does the Word of God say? Listen:

"And I will make an everlasting covenant with them, that I WILL NOT TURN AWAY FROM THEM, to do them good; but I will put my fear in their hearts, that THEY SHALL NOT DEPART FROM ME."—Jer. 32:40.

"His seed also will I make to endure FOR EVER, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. HIS SEED SHALL ENDURE FOR EVER, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah."

—Psa. 89:29-37.

This is the covenant that God made with Christ before the foundation of the world. Long before you and I were born, and before this world was created, God the Father and God the Son made a covenant, and the covenant was that when Jesus Christ should die for the sins of the elect, that God the Father was going to keep every last one of them unto the end. Beloved, you don't hold out yourself. You don't keep yourself. If it depended upon you and me to keep ourselves, every last one of us would go to Hell. Notice that God promises chastisement to His children when they do wrong. Though He will chasten them, they will still be His children.

This same Scripture tells us that His seed shall endure forever, and then He gives us a sign—the sun by day and the moon by night. Listen, beloved, whenever you can climb up into the skies and knock the sun out of the heavens by day and the moon by night, then and then only the Devil can take a saved man out of the hands of God. This is God's sign to us.

Every time I look up into the skies and see that the sun is still there, I say, "Thank you, Lord, I am still saved." Every time I look up and see the moon in the skies I say, "Thank you, Lord, I am glad that it is still there. I am glad that nobody has been able to knock the moon and the sun out of the skies. My salvation is going to last just as long as the sun and the moon endure in the skies.

Listen again:

"Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."—Psa. 37:24.

God makes a marvelous promise to us in this Scripture. Then a little later on He says to us concerning the same truth:

"For the Lord loveth judgment, and forsaken not his saints; they are PRESERVED FOR EVER: but the seed of the wicked shall be cut off."—Psa. 37:38.

How long does God preserve His children? Forever.

You women are not quite as good as God is. You can make preserves that last quite a good long time, but they won't last forever; but when God does a thing He does it right, and God says that His saints are preserved forever.

I often make mention of my old friend, Brother Mullens, who is now dead. When I first became pastor here in Russell, he went down to Kinniconick to preach on his birthday. He was seventy-four years old that day, and he made mention of the fact that it was his seventy-fourth birthday. A woman invited him to go home for dinner with her that day, and she said, "Brother Mullens, I have a can of peach preserves at home that my grandmother preserved seventy-four years ago this summer. Since this is your seventy-fourth birthday, we will celebrate

it by having those peach preserves that were put up in the same year that you were born." She said, "They were handed down to my mother and then handed down to me, and I don't see any reason why we shouldn't use them to celebrate your birthday." Brother Mullens told me that those peach preserves were just as pure and perfect, and the taste was as wonderful as if they had only been preserved the summer before.

Now, beloved, do you mean to tell me that a woman can take the fruit of the tree and preserve it and make it keep for seventy-four years, and God can't take an old Hell-bound sinner, and save him by His grace and preserve Him forever? That is foolishness. If a woman can preserve the fruit, God certainly can preserve His saints.

You may say, "Brother Gilpin, I have seen some people who look like they are not preserved. I have seen some that didn't act like they were preserved. I have seen some folk who got along fine for a while, but then they did some things that they should not have done." Listen, beloved, in most cases of that type, it was the preacher that did the preserving. Every once in a while the preacher or some church member does the preserving, and do you know what happens? They spoil and they smell awfully bad when they spoil, too.

When the Lord preserves an individual, He preserves forever. Whenever a man tells you that a person can be saved once, and then lose his salvation, after he has once been saved, he is just preaching for a doctrine of God, nothing else but a commandment of man.

V

THERE ARE THOSE WHO SAY THAT A MAN MAY PRAY FOR SALVATION AND THAT THE CHOICE IS IN THE HANDS OF MAN.

People will say that a man has to pray in order to be saved. I want to ask you how many prayers Paul prayed the day the Lord saved him. You say a man has to seek the Lord in order to be saved. How many times was Saul of Tarsus seeking the Lord? He was seeking to kill Christians, but he wasn't seeking the Lord.

Also people say you are a free moral agent, that you just make your own choice. It is all up to you. You say, "Brother Gilpin, that is right. On one of the biggest religious broadcasts a short time ago they said it, and I know it is so."

Here is what was said:

"Listen, friend! Do you realize that you are in the same position in which Pontius Pilate found himself 2,000 years ago? You can do exactly what you want to do with the Lord Jesus Christ.

I am utterly amazed when I realize who the Lord Jesus Christ is—Creator of the heavens and the earth, the Almighty God. Yet He has allowed you to make a choice; you may do exactly as you want. You are in authority; you are the big 'I'."

That is what the Devil tries to make you think you are. You are just a sinner—a worm of dust in the sight of God. Instead of it being left for you to make the choice, God is the One who makes the choice. Listen:

"Ye HAVE NOT CHOSEN me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15:16.

"According as HE HATH CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

When someone tells you that it is all up to you to make the choice, that you are a free moral agent and that you can do as you please—when someone tells you that, beloved, you just go back and say that the Word of God doesn't say so. That is just another one of these commandments of men instead of the doctrines of God's Word.

CONCLUSION

My text says, "But in vain do they worship me, teaching for doctrines the commandments of

men." Listen, beloved, anytime a man preaches the commandments of men instead of the doctrines of God, that is vain worship and doesn't amount to a thing in the world.

Do you know the only way that a man can worship God? God's Word tells us. Listen:

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

—John 4:24.

As the truth of God's Word is preached and as the Holy Spirit carries it to the heart, the individual can worship God, but, beloved, if you worship Him using the commandments of men instead of the truth of God's Word, God looks down and says that it is vain.

I don't want to ever be guilty of giving you the commandments of man, instead of the doctrines of God. I want to give you God's Book and let God speak and let God's Word be final. I thank God this morning for the privilege I have had in the years of just giving you God's Word and having a group of people here who want nothing else but what God says within His Word. May God bless you and help you to want nothing else but the doctrines of God, and may you always reject the commandments of man.

May God bless you!



I Should Like To Know

(Continued from page three)
ous statements made in this query and tell, what in our judgment ought to be done with each church and the members involved.

(1) The "several Baptists," who helped to build the church have nothing to do with Church A after they moved away. The Board has. If they turn the control of the property over to heretic Littlehope, as the Boards often do, they have acted the fool and been disloyal to a sacred trust; but no one can do any thing except the church and the Board.

(2) The Association has no authority and no power to ordain a Baptist preacher. Acts 13:1-4. They are not Baptists but Presbyterians or Campbellites, who have ruling elders. Ordinations of preachers or deacons are wholly in the hands and by the authority of a local church and such visiting preachers as the church invites to assist in the ordination. The church, instead of proceeding with the ordination of the deacon elect, should have preferred charges against him for heresy of

the worst type and have excluded him from the church. The church does not need a council or presbytery to deal with a heretic like that. Any layman can prefer the charge of heresy for teaching apostasy or open communion or alien immersion in the church, and, if proven guilty, then he ought to be excluded at once without delay. Too much red tape with no Bible authority, in Baptist affairs today. Better come back to the Bible. Heretic Littlehope ought to be excluded if a member of that church, not a member of that church, the least the church can honorably do is to fire him from the pastorate and report the action of the church in the denominational papers as a warning to them against harboring wolves in their churches. Matt. 7:15-20.

(3) Fine warning as a rule to employ traveling, money-grubbing evangelists, in our churches unless you know they are clean in life, sane in methods and Scriptural in doctrine. This ought to be given the widest exposure by all who know the facts and run out of the country, far as any Baptist doors being open to him.

(4) Bro. B. was wholly wrong in bringing charges before the association. Had I been moderator of the association, I would have ruled his charges out of order on the ground they were not Biblical nor Baptistic. The highest ecclesiastical authority is a local Baptist church and there is no appeal from its decision. That association has departed from Baptist faith and become Presbyterian in government and practice. The association was equally wrong and heretical in refusing the matter to the Board of public apology for their heresy and ask forgiveness and promise not to repeat the offense.

(5) Church A ought to be kept out of the association until she repents of her heresy, lack of discipline of her winking at the methods of that heretical evangelist and crook. Better be out of an association than to be part of the crooked and un-Scriptural things done by that one. Many Baptist churches are working independently now rather than mixed up with heretics and crooks. Lots of work an independent church can do today without asking anybody for help.

When home is ruled by devils angels might be asked to stay at night and they would not get themselves out of their element.

PRINTING THAT
IS RIGHT

PRICES THAT
ARE REASONABLE

YOUR PATRONAGE
Will Help
Propagate The Truth

Write Us For Prices
On Any Kind Of Printing

LETTERHEADS

ENVELOPES

ENGRAVING

BUSINESS FORMS

CATALOGUES

INVOICES

"Anything From Calling Cards
To Newspapers."

The Baptist Examiner
RUSSELL, KENTUCKY