

The Baptist Examiner

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

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How Should You Treat Your Church

By ROY MASON
Tampa, Florida

that majors on play, fun and eats is not fit to join. A Baptist church that has surrendered its sovereignty to the "Denomination" such that its program is handed down to it, is not fit to join. If a church merely has the Baptist label on it, and that is all, there is no value in having membership in it. And remember this—God holds you responsible for what goes on in the church that you belong to. It is worth your while to search for and find a good Scriptural church, even if it takes time and trouble to do this, and no one should join a church merely because it is CONVENIENT. Be (Continued on page eight)

union evangelist who says, "Join the church of YOUR choice." Choice should be made in the light of the leading of the Scriptures. Turn a saved person loose with the New Testament, and the result will be a Baptist, provided he throws away tradition and prejudice, and reads the Scriptures with the willingness to be guided.

Will just any Baptist church do? No! A Baptist church that is as worldly as the Devil could ask, is not fit to join. A Baptist church

Next perhaps in importance to one's salvation is the question of one's church membership. No one should take membership in a church UNTIL he has been truly saved. Likewise no one AFTER BEING SAVED should neglect to take church membership. In how many instances do you read of people being saved in the New Testament—then failing to become church members? It just didn't happen that way, back there, and it shouldn't today.

But to go rushing into church membership—just any church that is handy, does not fill the bill. We certainly can't subscribe to the nonsensical advice of the

1. John 3:13 says that "no man ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" and II Kings 2:11 says that Elijah went up by a whirlwind. How are we to reconcile these statements?

The meaning of John 3:13 is that no man has ascended up to heaven and has come back to reveal heavenly things, that is, no man living on the earth has ascended up to Heaven. Thus the passage does not deny that Elijah ascended up to Heaven.

2. What do you think will be the language spoken in Heaven? Nobody knows, and there is not the slightest basis for even an opinion on the subject.

3. Should a woman speak a testimony for Jesus in a prayer meeting?

No; not if it is a prayer meeting where both men and women are present. I Cor. 14:34 definitely and unequivocally forbade this. The kind of meeting that Paul discusses in this chapter is what we should call a prayer meeting or a testimony meeting.

4. Is it right to use an organ or

piano in church services?

Yes. Instrumental music was used in Old Testament worship and is not forbidden in the New Testament. Nor is there any reason why it should not be used in New Testament worship the same as in Old Testament worship. It is true that there is no mention of instrumental music in the New Testament. Neither is there mention of church buildings, seats, baptistries, electric lights, song books, and many other things we find useful and helpful in worship and service. The New Testament does not undertake to mention every detail connected with worship and service. If a thing does not violate any teaching of the New Testament, pervert the Scriptural order, nor encourage false doctrine, it is permissible. The burden of proof is on those who reject instrumental music. When they ask us for Scripture that authorizes instrumental music, it is logical for us to ask them for Scripture that authorizes them to object to it.

5. Do Matt. 10:22; 24:13; Mark 13:13 teach that we must endure to the end in order to be saved? (Continued on page eight)

A Catholic Who Became A Saint -- Not A Nun Scriptural Texts As To Man's Hereditary Depravity A Bible Study As To Separation

By Margaret J. Smith

was born into a Catholic home. My father died when I was quite young, and I was brought up by my mother and grandmother. Our family were very devout Catholics so I was offered to be a nun. I attended the Catholic school and came into close contact with the nuns and priests, spending much of my spare time reading books of church history and lives of saints.

When I was eleven years of age, I was confirmed and received my first Holy Communion. That was a memorable day for me and again I pledged my life to the church.

God had blessed me with a natural singing voice, and every day I sang the Latin Mass and psalms, even though it was only in my throat—not from my heart.

My life was a lonely one. I had friends but no one in whom I could confide and think aloud. My mother and grandmother were busy and did not share the same views as I had, so I lived in a world by myself—deep in my thoughts and books. It was a hard, cold life, yet it was God's own training place for me. Many times, alone in my room, I would cry and agonize as if my heart would break, calling out to "someone" to make me happy, for I realized I was very un-

happy, but knew not the remedy. I didn't know that there was One who loved me with an everlasting love.

One night, in church, my attention was drawn to one of the beautiful windows—it portrayed Christ as the Good Shepherd, and the sheep with Him seemed so peaceful. My heart ached for that peace but I didn't know what was wrong. I would make many novenas and send up many prayers but—no peace.

There were several things in the Catholic system that puzzled me. On Saturday the nuns baked the communion wafers on a big flat pan and allowed me to eat what was left after they had cut out small round pieces. Then on Sunday, this same substance was changed into the body of Christ. This indeed was a mystery. Also, not eating meat on Fridays and going to confession when I always had the same sins to confess bothered me a little, but my faith in the great church system was still strong. My activities changed when I attended high school and for the first time mingled with those who were not of my "faith," but I still attended to my church duties very faithfully.

I started studying voice with a teacher in Chicago. There was another girl from my school who also studied with him. The girl was the soloist at the Baptist church. When she left to go on a singing tour, it was suggested that I take her place as the soloist in the church. I was aghast—a Catholic girl who was going to be a nun singing in a Baptist (Continued on page three)

By Claude Bunzel

Separation is not a man-made doctrine. It is entirely Scriptural. To state a matter, however, is not to prove it. Therefore Scriptural texts on separation have been singled out in order that their full impact might be felt.

There is no uncertainty in the minds of true believers as to the truth of the fundamental doctrines of historic Christianity. One can turn to the pages of God's Word and find them clearly revealed therein. There need be no uncertainty as to the doctrine of separation. This doctrine is also clearly revealed in the Word of God.

Scripture demands that God's people break fellowship with those who deny or pervert the truth. No organic association ought to be maintained between believers and unbelievers in spiritual things. Since no fellowship actually exists, by virtue of the Holy Spirit's absence from the hearts of the unregenerate, those who are indwelt by the Spirit of God should not continue or create an artificial fellowship of such an anomalous nature.

The issue of separation does not rest precariously upon some isolated text of Scripture. Sep- (Continued on page four)

By BOB L. ROSS

The Bible presents God as an absolute Sovereign. A sovereign is one who rules and controls all that is within His power. The God of the Bible is Sovereign over all things. This means that God does what He will, when He will, where He will, with whom or what He will, in the manner He will, and for the purpose He wills. This is true in all things. As the Scripture states, God works "all things after the counsel of his own will" (Eph. 1:11).

Many professing Christians who claim to believe the entire Bible, every word of it, are found to be professors only when the doctrine of God's Sovereignty is preached. There is no doctrine more grievous to the hypocrite and the carnal man than this truth. It puts man in the hands of the Creator and this is most repulsive.

Despite all the heretical (Arminian) doctrines concerning salvation (all which attempt to exalt the creature above the Creator), it still remains that "Salvation is of the Lord," resting in His Sovereign Will.

There is one truth which causes all those who have learned it experimentally to praise the Holy Sovereign for His Sovereignty in salvation, and that truth is the total depravity of man. Man's total depravity makes God's Sovereignty an absolute necessity if men are to be saved. The one who rejects total depravity will also reject God's Sovereignty; the one who accepts total depravity will accept God's Sovereignty. The doctrines of absolute Sover-

eign Grace stand or fall together.

From the Scriptures we wish to present a few characteristics of the depraved race of Adam.

Depravity Through The Fall
The origin of man's depravity was in the Garden of Eden when Adam chose to disobey God's command (Gen. 2 and 3). By Adam's sin spiritual death or moral death came upon all the race of Adam. Through Adam all men became separated from God to walk after their own lusts. Man after the fall is cut off spiritually from God.

In Gen. 1:27, we read: "God created man in his own image, in the image of God created he him."

And in Gen. 5:3, we read: "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image."

In the light of these two passages it is easy to understand the basic principle of man's depravity. Adam sinned, thus all born of his race are born sinful, "in his own likeness, after his image." The following verses teach inherent depravity.

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

"The wicked are estranged from the womb: they go astray (Continued on page three)

SURE SIGNS OF BACKSLIDING

When you shrink from self examination.

When you trifle with temptation, or think lightly of sin.

When you are more afraid of being counted overstrict, than of dishonoring Christ.

When from preference and without necessity you absent yourself from the church services.

When you confess, but do not forsake sin; and when you acknowledge, but still neglect, duty.

When you are averse to religious conversation, or the company of heavenly minded Christians.

When you are more concerned about pacifying conscience than honoring Christ in performing Christian duties.

When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

When you are easily prevailed upon to let your duties as a Christian yield to your worldly interests or the opinions of your neighbors.

TEN COMMANDMENTS FOR PASTORS WIVES

- I Thou shalt have no other interests more important to thee than thy husband.
- II Thou shalt not make unto thee any church clique or anything resembling it.
- III Thou shalt not take thy husband's name in vain.
- IV Remember thy intimate family matters to keep them secret.
- V Honor thy husband by keeping thy place, that his years of ministry in the cause of God may be long.
- VI Thou shalt not gossip.
- VII Thou shalt not be a burden on others.
- VIII Thou shalt not appear untidy.
- IX Thou shalt not covet a taste beyond thy husband's income.
- X Thou shalt not covet thy lay sister's or fellow minister's house, furniture, car, or whatsoever thy sister may have.

The Baptist Examiner Pulpit

"The Few Whom God Uses"

"And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few."—I Sam. 14:6.

This is a remarkable text taken out of the Old Testament Scriptures. It is the background of a great victory which Jonathan won in behalf of the children of Israel. Israel's age-old and age-long enemy, the Philistines, were encamped against the children of

Israel, and Saul, king over Israel, with his son Jonathan, and a little handful of men in their garrison were no match for the Philistines. However, one day impelled by the Spirit of God and impressed, I am sure, by the Lord, Jonathan said to his armour bearer, "It is no restraint to the Lord to save by many or by few," or, in other words, "If God is in a matter, He can do just as well with a few as He can with many. Therefore, let us fight this battle alone and single-handed."

Now, beloved, what Jonathan

said to his armour bearer that day is certainly true so far as Almighty God is concerned. It is no restraint today to God to save by many or by few. If there are many for God to use, He can use the many; and if there are only a few, God can use the few, just as well as He can use the many. What Jonathan said back there is just as true now as it was in Jonathan's day. What Jonathan said 1100 years before the birth of Christ, is just as true today, 1955 years since the birth of Christ.

(Continued on page two)

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, OCTOBER 16, 1955

EXODUS 18

THE BAPTIST EXAMINER
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"The Few"

(Continued from page one)

Beloved, it is an established fact that God does work with the many or with the few, and it is no restraint to God whether He is using many or whether He is using a few.

I want to give you several illustrations from the Word of God to show you how that God chooses out the few, the small, and the feeble and uses them many times to carry on His work, without any restraint upon God in any wise at all.

I

Let us notice David on the day that he was chosen to be king over the land of Israel. You doubtless remember how that Samuel had been called of God to go to the house of Jesse to anoint a king there for himself. When Samuel arrived at the house of Jesse, he told him his purpose, and he asked Jesse to bring in his sons, that from those sons he might choose one to be king over Israel in the place of King Saul. When the first son walked in, Samuel thought, "That must be the man," and had it been left up to Samuel, he would have anointed the first son that came into his presence. It looked surely like that big, strong, stalwart man — the first born of Jesse's home, was the man that should be king. However, God said, "Samuel, man looketh upon the outward appearance, whereas God looketh upon the heart. I have not chosen this one." Therefore, Samuel passed him by.

Presently, the second one came on parade. Samuel looked on him, and in his heart he said, "This must be the Lord's anointed." God said, "No, I've rejected him. Man may look on the outward appearance, whereas God only looks on the heart."

One by one, the sons of Jesse passed by Samuel, until all of them had passed by on parade, and in review. God rejected every one of them. Then it was that Samuel said unto Jesse, "Are these all the sons that you have?" God told me to come to your house and to anoint a king from out of your family, yet, as these sons have passed before me, God has rejected every one that I should anoint to be king. Are these all the sons that you have?" Jesse said to Samuel, "No, the baby boy, the youngest, is out with the sheep. When they brought him in, as soon as he stood in the presence of Samuel, God said, 'This is the one that I have appointed. Arise, anoint him, and make him king over the land of Palestine.'"

Now, beloved, there was the family of Jesse. All of those boys — big, strong, stalwart men — men of action and men of war — men who would be a credit in the eyes of any industrial enterprise, yet God rejected them and instead, picked up a little boy that man would have rejected, and used that boy to be king over all the land.

Beloved, you can't read the story as to how David became king, and how he ruled and fought for Israel, without the realization that God was in it, and God was back of it, and God was blessing throughout. When you read it, you will realize that God

used the least in order to bring to pass His own glory, and to carry out His program and His work in behalf of this people.

I come back to Jonathan as he said to his armour bearer, "It is no restraint to the Lord to save by many or by few." When Samuel was looking for a king, God used the lad that was overlooked by his own family. It is no restraint to God to use one whose own father thinks would be the most unlikely that God might use.

I am thinking now about some good preacher friends of mine who love the Lord, who preach God's Word and stand for the truth. I am thinking about some whom, I am sure, God has blessed — and blessed in a marvelous way. If you would go back to the day when they were called to become preachers, you would never think that God would choose men like that. If you were looking for someone to ordain as a preacher, I can think of some preachers today that you would never have looked for — yet God called them, and God has blessed them, and God has used them.

I'll put myself in that group. I'll go back to the time when I was living in Boone County, Ky., on a hillside farm. If the people of Boone County had been commanded of God to look for, and to seek a preacher that had been commanded of God to preach, that was to contend for His Word and that was to edit THE BAPTIST EXAMINER some thirty years later, I am satisfied that I would have been the last boy in Boone County to have been chosen for that task. Oh, how mightily different God does, to what man does!

II

Let us notice another experience how that God uses the few, the feeble, and the little. Let us look at that day when Gideon went out to battle. He had 32,000 soldiers on his side, whereas the Midianites had 135,000. That meant that they were outnumbered about four-to-one. God said, "Gideon, you have too many men on your side." I can imagine that Gideon must have thrown up his hands in horror and said, "We are already outnumbered four-to-one." God said, "You still have too many men on your side. You tell the men who are fearful and afraid and who don't want to fight, to go on home." When Gideon told them, 22,000 of them decided that they would rather be home than out there as targets for the Mideonites. Gideon looked around, and he had 10,000. Now he is outnumbered about 13½ to 1. God said, "Gideon, you have too many men. You have just dismissed those that were fearful. Let me test those that are left." God took them down to the brook, and He said, "Now, Gideon, you watch, and every man that crosses that brook running, and laps up water with his hand, like a dog laps up water as he is running, set him over on one side. Those that sprawl out on the ground, and rest, and take time to drink leisurely, put them over on the other side. When Gideon had done so, God said, 'See that crowd of 9,700 standing over there that took time to drink. Tell them to go on home. They aren't afraid to fight, but they would just as soon fight tomorrow as to fight today. They aren't ready to fight now. Send them on home.' Then God said,

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THE BAPTIST EXAMINER
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LEANING ON THE ARM OF FLESH

I. Jethro's Worldly-Wise Organization.

Shortly after God called Moses to deliver Israel (Ex. 3), we find him journeying with his wife and children toward Egypt. At the inn, there arose a dispute between them concerning the circumcision of their second child (Ex. 4:24-26). Moses sent his wife and children back to his father-in-law, while he went on to lead Israel out of Egypt.

About a year has now passed. Moses has succeeded in his task of delivering Israel. Jethro, his father-in-law, having heard of Moses' glorious success, goes to meet the latter, taking with him, Moses' wife and boys. Jethro compliments Moses on his achievements, while Moses gave the details of Israel's deliverance. (Ex. 18:8,9).

Jethro was in Israel's camp as guest. With nothing to do, he noticed the work of others, particularly the work of Moses as he sat to judge all cases that were presented. From all over the camp of nearly 3,000,000 people, every little judicial matter was brought to Moses. Thus, he was thronged with great crowds all day long.

Jethro said, "This is not good; you are killing yourself and also the people. I suggest that a number of judges be appointed and that you decide only the big cases—the things which refer to God—and all that the judges over 1000's, 100's, 50's, and 10's take care of all else."

II. Jethro's Mistakes.

1. He over looked God. Jethro was a heathen priest (Ex. 2:16 and Ex. 3:1). He did not know God nor the ways of God. He said, "Hearken to MY voice and God shall be with you. (Ex. 18:19). Lots of Baptists and their leaders are making the same mistake. They are saying, "Listen to me," when they should say, "Listen to the still small voice of God." Most of the blunders in the Southern Baptist Convention can be explained on this basis. Most troubles in local churches occur in the

"Gideon, see that little crowd of 300. With that crowd you are to fight, and I'll save you." Gideon said, "How, Lord? There are 135,000 Midianites, and there are only 300 of us. We are outnumbered now 450 to 1." God said, "I'll give you victory."

I am sure you remember how that Gideon divided his three hundred men into three companies—100 here, 100 there, and 100 with him. He gave each man a lamp, a pitcher, and a trumpet. Out there in the night, when the Midianites were asleep, all of a sudden those men crashed their pitchers, making a big noise, and they took their lights and waved them in the air. Then they blew their trumpets and shouted, "The sword of the Lord, and of Gideon." Down in the valley the Midianites awakened, hearing the loud noise and they saw the lights flashing, and they heard the shout, "The sword of the Lord, and of Gideon." Becoming panicky in the night, the Midianites drew their swords and started killing one another, and the Word of God says that when the battle was ended, Gideon and his men hadn't struck one single blow, but the Midianites had killed 120,000 of their own men.

Beloved, God did with that 300 what Gideon couldn't have done with that 32,000. I tell you, it is no restraint with God to work with many or with few. God can use the many or the few, whichever He has.

III

Let us notice an illustration in the New Testament. Remember the time when Jesus said to His disciples, "Let's feed the multitude." The disciples said, "With what are we going to feed them?"

Can you imagine what it would be like today if you had 5,000 men come to dinner, unexpected and uninvited, not counting the women and children? What would it be like, when you hadn't prepared for them? Don't you think you would get a little panicky?

Well, when Jesus told His disciples, they said, "All we have is one boy's lunch that he brought. He has five loaves and two fishes." The Lord told that crowd to sit down upon the ground and He started passing out the food, with the result that not only everybody had plenty, but that when they had finished eating, they picked up twelve baskets of fragments. Here is the story as recorded in the Bible:

"There is a lad here, which

hath five barley loaves, and two small fishes: but what are they among so many?"—John 6:9.

"When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."

—John 6:12,13.

Beloved, it wasn't any problem for the Son of God to take care of that crowd that came to visit Him that day. Five thousand men, not counting the women and the children, were there, and all that they had was just a boy's lunch—five barley loaves and two fishes — but when they got through, they picked up twelve baskets of fragments, so that nothing was wasted. That same God that fed that multitude from so little lunch—that same God, Jonathan said, can work with the many or with the few. It is no restraint to God—it caused God no hardship to use only a few in His work.

IV

Let us notice another illustration. I see that lad David that was anointed to be king, go one day at his father's command to visit his brothers who were in the army. He carried along a little gift for the captain and food for his brothers. When he got to the place where his brothers were in camp, the first thing that he saw was a crowd running, trying to get away. David said, "What is wrong?" I can see one of those Jews now, with his knees knocking and his hands shaking, saying, "See yonder on that hill—that great big giant, defying the armies of the living God. He has been walking out there every day for weeks, saying, 'If you kill me, then my people will be your servants, but if I kill the man that you send out, you will be my servants.'" About that time the giant shouted his defiance again, and David said, "I'll go kill him." They brought the news to Saul, and Saul said, "You are just a boy," but David replied, "I am ready to fight." So they gave Saul's armour to him. When he had put on his armour and started out to fight, he was so heavily weighted down that he couldn't move, and he said, "I can't fight that way. Saul has to fight with Saul's armour, but David has to fight with David's armour." He laid off that armour

same manner.

2. He substituted human wisdom for Divine counsel. We have not been told that God expressly informed Moses to conduct the work of judge which he was doing. However, it is to be inferred that God had given such a command. Jethro does not inquire as to this; he offers his own plan. In much of our work today, human wisdom is being substituted for the Word of God. Collection plates, women speaking in public, worldly standards, open communion, alien immersion, and sprinkling are good examples. May God help us to turn back to the Old Book entirely (Zech. 4:6).

3. He forgot that God was able to look after His servant. He did not know the meaning of II Cor. 12:9; Jude 24; I Cor. 10:13; Isa. 12:2; Deut. 33:25. If God imposes a responsibility, certainly He will be with us to sustain it. If He is with us, we can sustain anything, even the weight of a mountain; without Him, we can sustain nothing, not even the weight of a feather.

III. God's Attitude Toward Jethro's Suggestion.

(Num. 11:14-17). Jethro's plan was tried by Moses for about one year. Before its adoption, we never hear Moses complain about his burdens. After a period of trial, Moses said, "I am not able to bear all this people alone." He would never have had to bear them alone had he continued as he was before Jethro made his suggestion. Moses, depending upon God alone, got along much better than Moses depending upon rulers of 1000's, 100's, 50's, and 10's, apart from God. May we thus learn from the experience of Moses.

In the eleventh chapter of Numbers, God completely set aside this worldly-wise organization of Jethro, and substituted one which was in accordance with His own plans. Our God still works the same today. May we, as God's children, proceed slowly and cautiously, lest it become necessary for God to humble us in the same way.

and walked down the hill to a little brook and picked up five little stones and put them into his shepherd's pouch. As he walked up the hillside toward that giant, the old giant looked at him and cursed him. David said, "You come as a man of war, but I come as a man of God. You come depending upon your own strength, but I come depending upon my God for strength."

I can see David as he reached down in that shepherd's pouch and pulled out one little pebble and dropped it into his sling shot. I can see that lad as he aimed that sling shot at that giant's head, and I can hear that rock sing as it went out of the leather through the air. As the old giant stood there watching David, he became amused, and he threw back his head and laughed. When he did so, the piece of armour that was protecting his head, lifted just in time for that pebble to hit him, and he fell down dead. David took the giant's own sword and cut off his head.

Beloved, there wasn't a man in all that camp of Israel but what doubtless believed God could do what He did. Yet David was the only person there that believed God would do it. It is one thing to believe that God can do it, and it is another thing to believe God will do it. There was the whole army of the men of war, yet God used that boy whom no one thought would go out to battle.

I tell you, beloved, as Jonathan said, it is no restraint to God to work with the many or with the few. God can take one little boy and confound the whole Philistine army. God can take one little boy, that isn't even a man of war, that doesn't even fight with weapons of war, and He can do with him what He couldn't do with a whole army that wasn't in submission to Him. It isn't anything for God to work with the few, the feeble, and the little. God can work just as well with a handful as He can with a multitude.

V

One day when Elijah went along the road, he saw a woman sobbing. When he asked the woman what was wrong, she said, "My husband is dead. He was in debt, and he didn't leave anything with which to pay his debts. Now the creditor has come to take away my son to make a servant out of him." Elijah said, "What do you have in your

(Continued on page seven)

A Catholic

(Continued from page one)

Church! I had never been inside of any other faith than my own. I talked it over with my priest and, to my surprise, he said it would be all right because it would be a paying position and I could keep up my own church too. Thus, I took my first step to religious freedom and started singing in the Baptist Church.

I shall never forget my first Sunday. I came up the steps, and the strains of "Dwelling In Beulah Land" greeted me. It was a revelation to hear such joyous singing. The Sunday School superintendent met me and invited me inside. I asked him if the church service had begun and he said, "No, this is the closing session of the Sunday School, join us?" I said, "Oh, no, I can't come in now. I can only sing for the church service; that is what I am paid for." So I waited outside the door, like a poor lost sheep, for the church service to begin. The song I sang that day was "The Ninety and Nine," and truly I was the lost sheep "far off from the gates of gold."

For over a year I would attend early Mass and receive Holy Communion and then sing in the morning and evening services in the little white church on the other side of town. How the Lord's hand can be seen in it all—that I was allowed by the priest to sing—and that I was allowed by the wonderful group of praying Christians in the Baptist Church to stay and sing.

By this time I had heard God's plan of salvation and had also read the Bible, which had been a closed book to me before. But I still was not ready to take an open stand for God.

After a revival meeting one summer, the visiting evangelist spoke to me and seemed to make many things plain to me. I had been thinking along the line of the right church—which I should choose, and he pointed out to me that salvation was something between myself and God — no church could help me.

I went home from the service, and that night knelt beside my bed and prayed for the first time in my life. Oh, I had "said" many prayers but this one came from my heart—it was a broken prayer—the only prayer a lost sinner can pray. God heard and answered it. A great wave of joy came over me as I knelt there. In memory my mind traveled back to the time in church when I had gazed longingly at the picture of Christ and the lambs, and had yearned for the peace I knew I didn't possess. Now, at last, I had the real peace and joy that I had been seeking for so long. I was now a child of God, and He not only saved me from all sin, but made up for all I ever lacked in my lonely life. I found Him not only necessary, but enough — He completely satisfied me and became

All-In-All to me.

Of course, there were days of testing to follow, both at home and at church. It was something unheard of for a devout Catholic to leave and enter another church, and in a small town it took strength to stand firm. But I found His grace sufficient, and was able to take my stand as His child and testify to many by my life which was now filled with new joy and power as I drank deeply of the Water of Life. My ambition had been to be a nun of the church but God had called me to be a saint of His.

Shortly after my conversion, the priest called and tried to get me back to the "fold" again, and God gave me a wonderful opportunity to witness to him of my faith and trust in Christ.

As the years went by, He never let go of my hand, and many times when the way was dark and I stumbled and fell, I knew that underneath were His everlasting arms and He had promised to be with me until the end of the age.

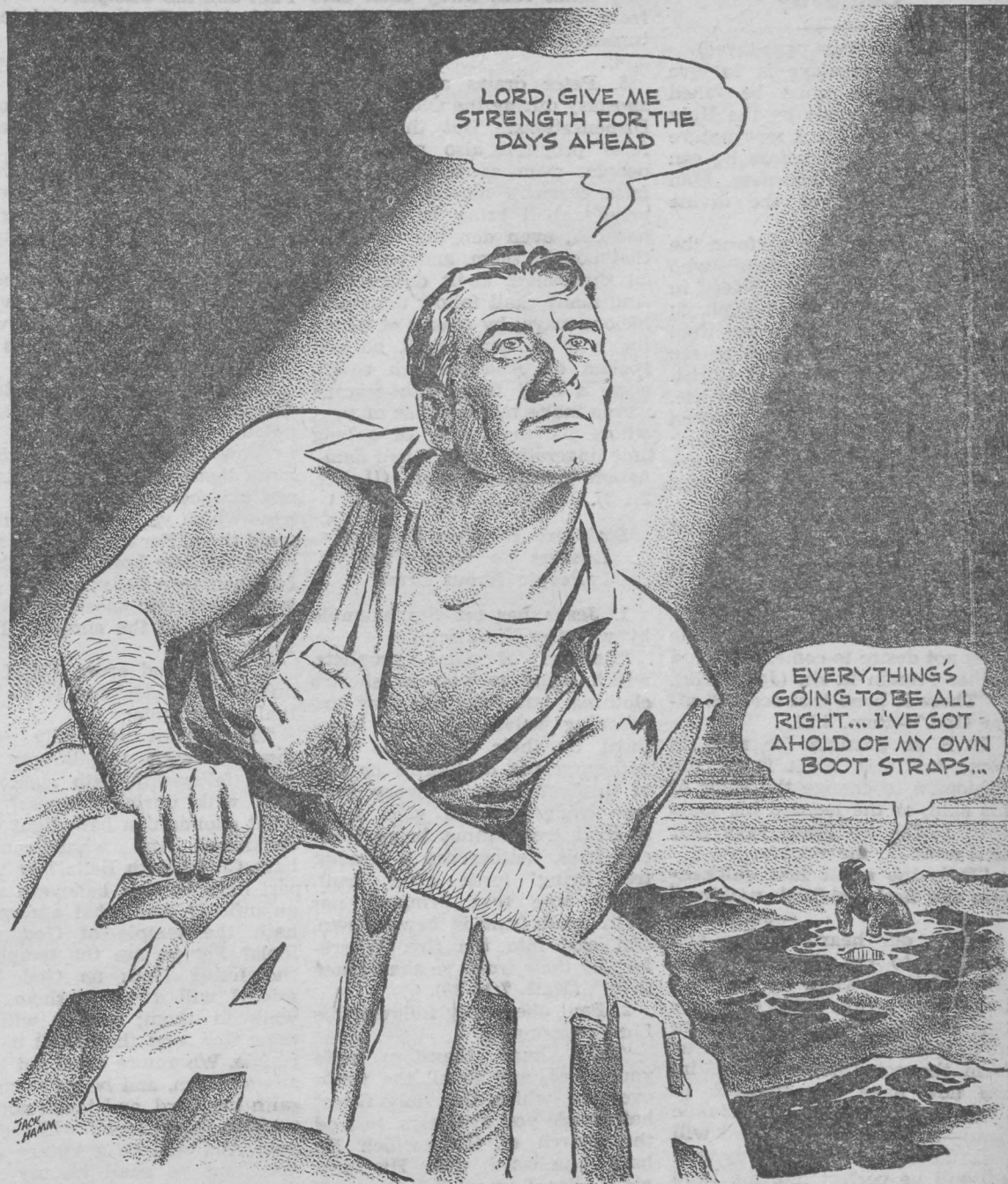
Once again, I had an opportunity to witness among my Catholic friends. I was stricken very suddenly with appendicitis and a ruptured intestine, and peritonitis set in. My folks had always been so healthy that we didn't even have a family doctor, so several physicians were called out but could not be reached. The only doctor available on that Sunday afternoon was a young man who had just recently graduated from medical school. He was summoned even though not much faith was placed in him — but the Lord's hand could be in this because with God's people, things never "just happen." Everything in our lives and circumstances is controlled by His love and power, and we know that "all things work together for good to them that love God, to them who are the called according to His purpose."

After the doctor had made his examination, I was taken to the hospital—it was a Catholic hospital and as I raised my eyes to the cross above the entrance I realized they had brought me to a Catholic hospital to die. I thought of the saying "once a Catholic, always a Catholic, and on your deathbed you will repent."

Just before I was taken into the operating room, the priest came in with Extreme Unction and intended to administer it to me and also to hear my confession. My mother had informed him that I had at one time been a Catholic and he was ready to bring me back to the "fold." I was able to witness to the priest and nuns in the room, telling them of my faith in God, and in Jesus Christ as my only mediator. I said, "I don't have to confess my sins to any earthly priest. If God wants to take me home, I know I will be with Him in Heaven as soon as I leave this earth—but if His purpose and training for my life is not yet complete, I will live even though the doctors have given up hope for me."

The young doctor asked permission to perform a new method of operation on me, because he thought I didn't have a chance to live anyway, and it would be a good experiment. The permission was given and I became a guinea-pig number one; but I fooled them all and came through the operation. I was very ill, after that, and on Wednesday night they thought I wouldn't pull through, but about nine o'clock I rallied and made steady progress after that I was able to explain this to the wondering doctor and nuns: the whole church prayer meeting time on that Wednesday night was spent in prayer for me, praying that God would spare my life, if it were His will. My Christian friends proved God's promises, "The effectual, fervent prayer of a righteous man availeth much" and "the prayer of faith shall save the sick."

It was with a deep sense of humbleness and thanksgiving only a vague sense of what sin



"AND JESUS SAID UNTO THEM, HAVE FAITH IN GOD." — MARK 11:22

that I came back to my activities again for I realized that I was yet needed in the Lord's work. I knew He would have taken me home if my work had been ended.

In looking back over the years of fellowship with my Lord I can see His leading in every step of the way. There were times when I was out of His sweet fellowship because of disobedience to His commands, but He always brought me back again. Trials, too, came my way, for this was my training place, and my Lord allowed these to come that His child would be drawn closer to Him. Through these tests and in completely surrendering my heart and life and talents to Him, I found the unspeakable joy, peace and satisfaction which comes only from a life wholly yielded to God.

Now I am living a happy, victorious life, rejoicing not only in the knowledge of sins forgiven, and the daily leadings of the Holy Spirit in my life, but in the blessed hope of the near return of Christ, when I will be taken up to be with my precious Lord and Heavenly Father forever.

"For by grace you have been saved through faith, and that not from yourselves, for it is the gift of God, not as the outcome of works, lest anyone may boast" (Ephesians 2:8, 9. From the Douay Version of the Bible).



Depravity

(Continued from page one)
as soon as they be born, speaking lies."—Psa. 58:3.

"Who can bring a clean thing out of an unclean? Not one." —Job 14:4.

"That which is born of the flesh is flesh."—John 3:6.

These verses reveal that man is a sinner from the mother's womb. His nature is that of the first man, Adam, which is polluted and corrupted by sin. Too many people have a false conception of sin. They conceive of sin as being only an act. But this is humbleness and thanksgiving only a vague sense of what sin

is. Sinful acts are fruits of sin. A person is not a sinner simply because of some wrong he has done, but because of what he is.

He sins because he is a sinner, and he was born such. Sin is anything contrary to God's law, either the "thou shalt not's" or the "thou shalt's;" and man is totally averse to all of God's commands by nature. We read in Rom. 8:7: "The carnal mind (natural mind) is enmity against God: for it is not subject to the law of God, neither indeed can be."

And the Apostle Paul said: "We know that the law is SPIRITUAL: but I am CARNAL, sold under sin."—Rom. 7:14.

The Depravity Of Man's Nature

Let us notice now a few of the faculties of man's being which reveal more fully how far reaching is man's depravity.

The heart is the seat of man's affections, desires, and motives. Out of the heart "are the issues of life" (Prov. 4:23). If this fountainhead is corrupt and impure so will be all that which flows from it. The following Scriptures give us the condition of man's natural born heart.

"The heart is deceitful above all things, and desperately wicked: who can know it?" —Jer. 17:9.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."—Mark 7:21,22.

The affections, desires, and motives of man are clearly seen from the above passage from Mark, but even stronger language is expressed in John 3:19:

"Men love darkness (sin) rather than light (righteousness)."

The mind of the natural man is enmity against God (Rom. 8:7). Eph. 4:18 says that man's understanding is darkened, and cites "the blindness of the heart" as the source of ignorance. Of course, this is in reference to spiritual things. In I Cor. 2:14 we read:

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto

him..."

In Rom. 3:11, we read: "There is none that understandeth."

The will is not separate from man's corrupt nature. It is motivated entirely by the affections, desires, and motives which flow from the corrupted fountain-head, the heart. We may refer to man's will as being free, but not in the sense that Pelagians teach. The will is motivated, it is not a motivating power within itself. The nature of man is the motivating power behind the will.

Result Of Man's Depravity

In such a condition man is by nature an enemy of God:

"By nature children of wrath." —Eph. 2:3.

Man may attempt to love God and worship Him, but all his efforts flow from the polluted "inward parts" and are abominable "filthy rags." (Isa. 64:6). All of man's meditations upon God are carnal, "vainly puffed up by his fleshly mind" (Col. 2:18). A good illustration of this thought is the philosophic nonsense of such men as Norman Vincent Peale, Fulton Oursler, and Bishop Sheen. The Bible describes such men and their doctrines as "wells without water," "sensual, not having the Spirit," "filthy dreamers," etc.

Christians, those born again by the Word of God, those who have the Spirit of God dwelling in them, are commanded and led to walk after the new mind, the new heart, the new man, and not in the vanity of the old mind.

As a result of man's depraved nature he is self-loving, self-serving, and God-despising. He thirsts after pride and self-satisfaction. He "worships" God according to his own lusts. He does not conform to God, but attempts to conform God to himself. The Scriptures best sum up man in these words:

"We have turned every one to HIS OWN WAY."—Isa. 53:6.
(Continued on page four)

THE BAPTIST EXAMINER

PAGE THREE

OCTOBER 8, 1955

FRIEND

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Depravity

(Continued from page three)

If such a creature is to love God that love must be "shed abroad in his heart by the Holy Ghost" (Rom. 5:5). A new nature must be imparted before he can follow after righteousness. Man MUST "partake of the divine nature" (II Pet. 1:4).

Only our Lord can perform the miracle of quickening those who abide in spiritual death, "dead in trespasses and in sins" (Eph. 2:1). Only he can open spiritual blind eyes and deaf ears to see and to hear the gospel of Christ. He must quicken man to new life.

By no effort can man quicken or make himself alive. Jesus said: "No man can come to me, except the Father which hath sent me draw him."—John 6:44, 65.

This verse does not mean that God forbids certain ones from coming to Christ, but rather, it reveals man's helpless condition. No man can come because he himself stands in the way. He does not desire to come, he would rather remain in sin (John 3:19).

"There is none that seeketh after God."—Rom. 3:11.

It is as possible for man to come to Christ as it is for the Ethiopian to change the color of his skin, or the leopard his spots (Jer. 13:23). So Jesus says that God must do the work.

"It is the spirit that quickeneth; the flesh profiteth nothing."—John 6:63.

Truly, our hearts rejoice and continue to cry, "Abba Father, Abba Father" when we meditate upon the great work of grace God has performed in quickening us to spiritual life in Christ Jesus from the condition we were in. We now have this treasure in these earthy vessels—our Adamic body—but one day the Lord will give us our heavenly body and we will be perfect like the Lord Jesus Christ. Thank God for this great love which He has shown toward us who have been led to trust the Lord Jesus.

Separation

(Continued from page one)
aration underlies the entire Word of God, both Old and New Testaments, as a basic duty for all believers.

Scripture Prophecies Apostasy From The Truth In The Last Days

1. Jesus pictured a decrease of faith prior to His return:

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

2. Jesus warned of deep-seated opposition to those who profess the truth:

"These things have I spoken unto you, that ye should not be offended (caused to stumble). They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them . . ." (John 16:1-4).

3. Paul particularizes on departure from the faith in the latter days:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons); speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:1, 2).

4. Paul foretells of a time when sound doctrine will not be endured:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and

they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3, 4).

5. Peter draws a parallel of apostasy during the Old and New Dispensations: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (II Pet. 2:1-3).

Scripture Requires Spiritual Leaders To Warn Their People About Error

1. Jesus has set the example by warning His disciples:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matt. 7:15-20).

2. Paul obediently followed his Lord's example:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:28-31).

3. Paul beseeches others to follow his example, as he has followed Christ's:

"Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)" (Phil 3:17-19).

4. Anathema is pronounced upon anyone who alters the Gospel message:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:8-10).

5. Jude urges upon believers the duty of defending the faith once delivered to the saints:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 3, 4).

Scripture Commands True Believers To Separate From Known Unbelief

1. Immediate separation from known unbelief was practiced by

Paul and the disciples:

"And he (Paul) went into the synagogue (at Ephesus), and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Gentiles" (Acts 19:8-10).

2. Those who cause doctrinal divisions and offenses are to be noted and avoided:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

3. Truth and error, belief and unbelief, are declared to be mutually exclusive:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

4. Love of God and His commandments prompts believers to withhold fellowship from those who lack the truth:

"And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, He hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 6:11).

5. The plea for separation must continue until the end of the age.

"And I heard another voice from heaven, saying, Come out of her (the apostate church, Babylon the Great), my people that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 18:4, 5).

BUILDING FOR THE WRONG WORLD

D. L. Moody told of a rich man who lay dying. His little daughter was greatly puzzled over what was happening. Her father loved to have her with him, and she had often sat on his bed wondering why her big strong father was lying helplessly there. One day the heads of his business came to pay their last call. There the rich man lay looking at his little girl when she said, "Father, are you going away?"

"Yes, dear, and I am afraid you won't see me again."

Then the little one said, "Have you got a nice house and lots of friends there?"

The successful man of the world lay silent for a while, and

The Convention Octopus Strikes Another Church

By RAY WAUGH

In the August 6, 1955 issue of **The Baptist Standard**, we read these tragic words, "One of the most remarkable illustrations of a pastor and church recognizing that they were in the wrong group and reversing their allegiance is here in Dallas. For many years Dr. Luther Peak and the Central Baptist Church gave their allegiance to an independent Baptist Fellowship. Those who know the pastor and people know that they were following what they believed to be right. However, a few months ago they petitioned for fellowship in the Dallas association and the Texas Baptist General convention. In doing so the pastor stated that they were now convinced that Southern Baptists through their organized work were on the right track and that if the world were to receive the true Gospel it would be through this great body of God's children. The majority of the church members overwhelmingly sustained this view." This statement indicates a number of things which every Baptist who is in truth Christ's own should strive daily to overcome.

First is the statement, "For many years . . . the Central Baptist church gave their allegiance to an independent Baptist Fellowship." In this we see how far from the teachings of the Scriptures a people can stray and still be considered Baptist. Such, however, can be done only where a people have turned to human ignorance rather than Scriptural Truth. For every true Baptist who is informed in the Word of God knows that the allegiance of an independent, local, autonomous body of "Baptized Believers" can never be to a denominational bias or a fellowship. Nowhere in the Scriptures do we find any local church in subjection to the authority of any other church or group of churches. The church at Antioch was at no time the pawn or subject of the church at Jerusalem. The church at Corinth was at no time within the power of the church at Antioch. The same can be Scripturally said of the churches in Galatia, Ephesus, Thessalonica and of Rome. Rather we find that the churches of Jesus Christ owed and bore allegiance only to Christ, Himself. This is quite clear in Rev. 2:1-29 and 3:1-22. Here we find the only authority to be Christ Jesus and the pastors as His ministers.

With such a Scriptural teaching it is indeed very strange that there was in Dallas this group of supposed-Baptists whose allegiance was to a "fellowship." What strange doctrine this is! What awful heresy this is! What terrible blasphemy this is toward Christ Jesus who gave His life for the church! (Eph. 5:25). What unthinkable spiritual carnage is this into which this supposedly Baptist pastor led his flock!

Having desecrated their call as a pastor and people by an unscriptural allegiance, however, these moved on secondly to even greater tragedy. For we read further, "However, a few months ago they petitioned for fellowship in the Dallas association and the Texas Baptist General convention." These whose allegiance had been as unscriptural relationship actually petitioned for a further unscriptural relationship with the more devastating and destructive Southern Baptist Convention's "co-operative" octopus. Surely this is a fulfillment of, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (II Tim. 4:3). Such is clearly indicated as, "the pastor stated that they were now convinced that

then said: "What a fool I have been! I have built a great business here, but I shall be a pauper there."

—Lionel Fletcher
Life of Faith

Southern Baptists through the organized work were on the right track . . ."

Surely the "papal see" at Nashville gloats tonight over the "canting" of this spineless pastor and his untaught, uninformed people!

In the third place, **The Octopus has struck again.** We read, "The majority of the church members overwhelmingly sustained this view." In the form of true Baptist polity, the majority of Central Baptist Church in Dallas voted to enter the Dallas Association of Southern Baptists. But these so blind and so ignorant people to realize that, though the majority can vote them into the Southern Baptist Convention, the same majority can never vote them out?

The Octopus Strikes Again as a people are no longer their own, they are no longer free to take orders from the One who should be their authority, even Christ Jesus as He speaks in His Word. This truth can be clearly witnessed in the experiences of the Northern Rocky Mount Baptists in North Carolina. This truth can likewise be seen in the ecclesiastical and civil rejection of the majority vote in Eighteenth Street Baptist Church in Louisville. And the willingness of the Southern Baptist Convention to permit a local New Testament Baptist Church to be independent and autonomous may be fully seen in the Convention sponsored trial in Tennessee. In each instance, though they had entered the Convention by Baptist majority vote, the majority vote to leave the Convention was not accepted by the so-called Baptist hierarchy in Nashville. Rather, each of these Baptist churches was taken into court, contrary to the Scriptural teachings on such matters. And in each instance, except one, a secular court ruled the historic Baptist majority no longer the ruling element in a local Baptist church.

Today the slithering arm of this monster, "co-operative" octopus is drawing another group of hapless, uninformed, or wilfully ignorant people toward its unsavory, poison-filled, beaked mouth. Not only has **The Octopus Struck Again**, it is working feverishly to devour its prey.

A people who might have been free to take its marching and working orders from the Lord of Glory as He has given them in His Word is now enslaved to support every unscriptural practice and every Hell-spawned heresy of the Southern Baptist Convention. "They have forsaken the way and gone astray." They have turned from the leading, directing, and empowering of God's Spirit to the **METHODIAS** of men in the Southern Baptist Convention. Whereas they might have been free to offer their allegiance to Christ, as He enlightens by His Word, they are now enslaved to organize their work "after the fashion followed by other convention churches." And as their testimony to their complete disre-

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ONE OF GOD'S ABOMINATIONS

PRIDE

By WILLIAM BELL RILEY
From
"God's Seven Abominations"

There is a sort of Mary-Baker-Eddy-idea of God now prevalent that would protest our theme, and bring its advocates to believe that God "abominates" nothing. Such teachings are found in the sentence, "All is good; and good is God." But intelligent and honest students of the Bible know that such definitions are never found on its sacred pages; they are born, rather, of the sentimentality of spiritually-sick brains, such as give origin to the volume "Science and Health, With a Key to the Scriptures." But throughout this sacred Book our God is presented as tender, compassionate, forgiving, kind, the God of all grace. He is also presented as a God of justice, a God Who hates sin in every form, and to Whom its every feature is "an abomination."

The text does not at all indicate that this list of seven such sins is the sum total of God's abominations. By consulting a good concordance we will find in Genesis a number of references to "the abominations of the Egyptians." In Deuteronomy again, we will hear God saying, "All that do unrighteousness are an abomination unto Me." In the book of Job, man is himself declared to be "an abomination to God." The Psalms constantly refer to "abominable works." Jeremiah tells of the "abominable things the Lord hates;" Ezra describes "abominable beasts," and charges man with performing "things abominable" before God. Micah, Proverbs, Daniel, Zechariah, Malachi, Matthew, Mark, Luke, Revelation — in fact, a majority of the books of the Bible employ this very term in describing God's attitude toward Satanic acts and schemes.

We here have a suggested list of seven specials, and the "proud look" holds the first place. I want to say three things concerning our subject and argue the truthfulness of each — Pride is Without Occasion; Pride is Only Self-Conceit; and Pride is Under God's Curse.

PRIDE IS WITHOUT OCCASION Man Is The Author Of Nothing!

In Genesis, we have the history of his creation—and when I say "history of his creation, I mean what I say, for I accept Moses vs. Darwin. He was formed by the Divine will and hand, "Let us make man" (Gen. 1:26). "So God created . . . him; male and female created He them" (1:27). "They were naked" (Gen. 3:7). In other words, they had nothing except what God had made and bestowed. It was to that fact that Job referred when, of himself, he said, "Naked came I out of my mother's womb, and naked shall I return thither" (1:21). Man has nothing that came of his own creation. He has not been, and so far as we know will never be a creator. God "made all things" and "without Him was not any thing made that was made" (John 1:3).

When Paul was writing to the

Corinthians, he said: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place" (I Cor. 4:11).

When the church at Laodicea became puffed up and considered themselves something special and great, God moved John to write them to this effect: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

In other words, they were not to forget that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning."

One of the most illuminating sermons I have heard in many seasons was delivered by Col. Miles from the text, "What is man?"

He took four places in Scripture where that question was raised, and showed that the very context proved that man was small, selfish, short-lived, and sinful—a veritable speck in God's limitless universe.

We know full well, too, that human history demonstrates the truthfulness of the charge. No wonder that Tennyson remarked:

"Our frames are dust,
And gilded dust our pride."

Man's Ability Is Of Easy Limitation.

It is little wonder that Paul wrote to the Romans, "not to think of (themselves) more highly than (they) ought to think;" that the Psalmist warns those "that trust in their wealth, and boast themselves in the multitude of their riches" that "none of them can by any means redeem his brother, nor give to God a ransom for him" (Psa. 49:6,7).

When my predecessor, Bro. Wayland Hoyt, gave a series of sermons entitled "The Brook by the Way," in speaking of the "hindered life" he referred to the Greedy Arctic Expedition, and said of its attempting to reach the North Pole, "There they were, away up there with the great, fascinating, tantalizing secret, not more than two hundred miles away from them; they looked, peering toward it with field glasses, but they could not go on. Their supplies were insufficient; they were too much exhausted; the cold was too bitter; the boundaries of the impossible hedged them in."

And then he added, "That is like life's children now. You start to go, but there is a chain on your ankles that holds you back. On every side are boundaries, prison walls, coupling chains, supreme difficulties. Even one, endowed with what men call 'marvelous wisdom' and a knowledge that few have, compared himself to 'a little child, picking up here and there a pretty pebble or colored shell on the shore, while the great ocean of truth lay all unexplored before him.'"

In recent times man has made marvelous discoveries, but the more he knows, the more he realizes what he does not know; the further he explores the universe, the more firmly is he convinced of man's limitations. Much water has gone under the bridge since Job's day, but it is still true of man, as Job said, his "way is hid" and he is "hedged in" (3:23). It is still true that his feet are "in the stocks" and his "paths are narrow" (13:27). It is still true his way is "fenced up, so that he cannot pass" (19:8). It is still true that "our years are threescore years and ten; and if by reason of strength they be fourscore years,

IN GROWING NUMBERS



yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Psa. 90:10).

Man is compelled to say, as the Saviour said, "Thou canst not make one hair white or black" (Matt. 5:36); and yet again, "Which of you by taking thought can add one cubit unto his stature?" (Matt. 6:27).

Man's Powers Are Of But Passing Moment.

That is why the apostle John, in his first epistle, enjoined upon the young people to whom he addressed that letter, "Love not the world, neither the things that are in the world . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof" (I John 2:15-17).

The Psalmist, speaking of man's time-limitation, said, "They are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth" (Psa. 90:5,6).

And again, "As for man, his days are as grass: as a flower of the field, so he flourisheth . . . it is gone; and the place thereof shall know it no more" (Psa. 103: 15, 16).

How marvelously all this is illustrated in history—both secular and sacred. In his day, Nebuchadnezzar was great; but, like the tree, he was felled. Alexander conquered the world; but a few years conquered him. Napoleon made all Europe tremble; but time laid him low, and his life vanished as the mist of the morning before the rising sun!

John Foster writes of Alcibiades, "He was one day boasting of his wealth and great estates, when Socrates placed a map before him and asked him to find Attica. It was insignificant on the map, but he found it. 'Now,' said the philosopher, 'point out your own estate,' to which Alcibiades answered, 'It is too small to be distinguished in so little a space.' 'See, then,' said Socrates, 'how much you are inflated about an imperceptible point of land.'"

One night, twenty-five or thirty years ago, at the University of Minnesota, I listened to an illustrated lecture by one of the young professors on "The Age of the World." When he had marked off time for the varied periods known to Geology, and had classified vegetable and animal life, assigning each to its special place in the world's history, I asked him why he had given no space to man's appearance, to which he answered, "Man's time on earth has been so short that we could not indicate it by space in this plan of the ages."

If that be true of the whole race, how humiliating are individual accomplishments.

But we pass to our second part:

PRIDE IS ONLY SELF-CONCEIT It Was First Indulged By The Devil.

In Isaiah, chapter 14, we have the inspired record of Satan's fall, and it is attributed only to pride. "Lucifer, son of the morning" had said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most High" (Isa. 14:13,14).

What limitless ambition! What inordinate pride!

To him God had to say, "Thou shalt be brought down to hell, to the sides of the pit;" and the prophet describes the multitude, passing by, as squinting at him and saying, "Is this the man that made the earth to tremble, that did shake the kingdoms; that made the world as a wilderness, and destroyed the cities thereof?" What a speech of scorn! Such is the end of the proud!

Sin seldom learns from experience! Although Satan suffered just judgment against his pride, yet when he tempted Adam it was by an appeal to the same pride, "Your eyes shall be opened, and ye shall be as gods" (Gen. 3:5).

In my candid judgment that temptation was never so effective as now; all modernism in theology rests just there; men would be wise above that which is re-

vealed. In other words, they would feign to know more than God had been pleased to impart, and their profession, often, is of "superior wisdom."

There is an interesting series of statements made by famed men whose observations of life have produced clear convictions on this whole subject. Gurnell says, "Great gifts are beautiful as Rachel, but pride makes them also barren like her. Either we must lay self aside, or God will lay us aside."

Jenkyn remarked, "God crowns with mercy; but a swollen head is not fit to have that crown put upon it."

Brooks says: "Satan is subtle; he will make a man proud that he is not proud."

Some years ago in my study I listened to an egotistical minister criticize the inferiority of a half dozen of his brethren. At last my patience gave way, and I said to him, "Beloved, I am sorry to tell you, but you are an egotistical jackass; I have never heard you intimate that any man might be your equal."

He went back to his hotel and wrote me a letter, saying that never, in a lifetime, had he heard such an accusation, and then added, "I am the humblest of all living men!"

We have the record of Uzziah, who was a great warrior — the Hitler of his day. He raised an army of thirty thousand men and made war with "mighty power." He "prepared for them . . . shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones." He made "engines, invented by cunning men, . . . to shoot arrows and great stones withal. And his name spread far abroad; . . . But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense" (II Chron. 26:15,16).

(Continued on page six)

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Pride

(Continued from page five)

In other words, he assumed an office assigned to the priests only; and while he was thus engaged, the protesting priests looked and "behold, he was leperous in his forehead, and they thrust him out from thence," and "the king was a leper (from that time) unto the day of his death," cut off from the house of the Lord and his kingship brought to an end. "So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper; and Jotham his son reigned in his stead" (II Chron. 26:23).

Pride Commonly Eventuates In Shame.

Here again the Scriptures speak: "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

"Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished" (Prov. 16:5).

"When pride cometh, then cometh shame" (Prov. 11:2).

As Henry Smith remarked: "It was pride that put Adam out of Paradise, Saul out of his kingdom, Haman out of court, and Lucifer out of heaven." Let me further remark:

PRIDE IS UNDER GOD'S CURSE He Clearly Warns Against It.

In Proverbs 3:7 we have this injunction, "Be not wise in thine own eyes."

And again, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him" (Prov. 26:12).

The great prophet Isaiah, in his series of woes, introduces this one, "Woe unto them that are wise in their own eyes, and prudent in their own sight!"

Paul, in his epistle to the Romans, says, "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (12:16).

It is John Foster again, who tells the story of a crazy man, found at a grindstone sharpening a large butcher knife. "What are you doing here?" they asked him. "Sharpening this knife."

"Yes, but what are you going to do with it?"

"Cut old Ben Brown's head off."

"What! You don't intend to kill him, do you?"

"Oh, no; I'll only cut it off and stick it right on again hind-side before, just to let the old fellow look back on his past life; that will humble him."

A good many of us would be humbled by such a review. Paul was. When he considered it all, he counted it as but "dung," and in humility sought the Christ. **God Constantly Condemns Pride.**

"Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:19).

"An high look, and a proud heart, and the plowing of the wicked is sin" (Prov. 21:4).

Take the New Testament illustration, employed by Christ Himself, and we have God's opinion of the proud man—the Pharisee who stood and "prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:11,12). He went down to his house without justification.

John Ruskin was more than an artist and an author; he was an observer of life, and from time to time voiced very sound philosophical views indeed.

On one occasion he wrote: "I believe the first test of a truly great man is his humility. I do not mean by humility, doubt of his own power. All great men not only know their own business, but usually know that they know it, and do not overestimate themselves on that account. They do

not expect their fellowmen to fall down and worship them. They have a curious undersense of powerlessness, a feeling that the greatness is not in them, but through them. They could not do or be anything else than God made them. They do their work because they cannot help it. The story must be told, the effect put down. If people like it, well and good, and if not, the world will not be much the worse.

God Approves Not Pride, But Humility — Its Opposite.

It was the publican who "would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God, be merciful to me a sinner . . . this man went down to his house justified" (Luke 18:13,14).

"Better it is to be of (the humble with a loyal heart), than to divide the spoils with the proud" (Prov. 16:19).

Phillips Brooks, Boston's loved bishop, was a competent man and unquestionably conscious of it. No one could meet him, or sit in a pew in his church and give audience to his utterances without being perfectly convinced of both facts—he was competent and conscious of it; and yet, Phillips Brooks was voicing his own utter consciousness when he used the illustration of the White Mountains. They have never seen the Alps, and looking down upon Mt. Washington and Mt. Jefferson, might think they are the summit of the world. And Brooks remarks: "Our pride is very ingenious, and we are very quick to find some point in which the greatness of our superiors is worse off than we are. These are liable to have some pet point in which they really believe that they surpass almost every one they meet."

"But," he added, "let that man become a Christian, let the narrow walls of his life be broken down and let him see God, as manifested in Christ, and all at once there is a change!" He becomes like the rugged hill in the presence of the Alpine heights; all questions of feet and inches disappear, and in the sense of littleness, he looks upon the easy great to wonder and admire.

You remember how Isaiah, in the sixth chapter of his book, "saw . . . the Lord sitting upon a throne, high and lifted up, and his train filled the temple," and at the sight he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:1,5).

Do you remember how Peter, after the draught of fishes, fell on his face and cried, "Depart from me; for I am a sinful man, O Lord."

We may measure ourselves by our inferiors and find an immediate inflation. We stand before God and our pride is punctured; our faces are filled with confusion and shame; and we are compelled to confess with the Old Testament king and New Testament apostle, "Our sins are our shame!"

This blessed Book has more than once illustrated this sacred truth. The mightiest of men, whose history sacred writ records, are also the meekest. David, the king, confessed, "I was as a beast before thee." Job, of whom God Himself declared that he was "perfect and upright," and asserted, "there is none like him in the earth," is found shrinking from such a description, and crying, "I abhor myself, and repent in dust and ashes." Paul, unquestionably the mightiest of the apostles declared himself to be "even the least of all the saints," penitently acknowledging himself "chief of sinners."

The apostasy of the church, at this hour, is great, and its progress is slowed, if not stopped, on that very account. But as the church is made up of individuals, each man and woman as a member thereof should inquire of himself as to his own spirit, as to what part he or she plays in the present paralysis of Christian endeavor, and listen while God Himself instructs.

It is not a sufficient excuse to say the unconverted have ceased to attend the house of God, for they were never commanded to come; you and I are commanded, instead, to go to them to bear our testimony. We must remember that the conditions of a revival must be met before the revival comes. In four thousand years those conditions have not changed. They stand now as they did, when at the temple dedication, God appeared to Solomon and said, "I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; if My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 12-14).

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THE COST OF PRAYER

"I want you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise. "Aye, costly," he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered."

It is always a costly thing to give oneself wholly over to the Lord, to be used as He wills in His service.

It cost Elijah much persecution, for he was hounded by that woman Jezebel, who eagerly sought his life (I Kings 19:2).

It cost John the Baptist his head (Matt. 14:3-10).

It cost Paul and Silas pain and imprisonment (Acts 16:23).

It cost Stephen his life (Acts 7:60).

It cost the apostle John banishment to the Isle of Patmos (Rev. 1:9).

It cost Paul desertion (II Tim. 4:16).

It cost Christ the cross (Phil. 2:8).

—Latin-American Evangelist

LIQUOR BY WIRE

Several months ago TIME MAGAZINE announced that Liquor-by-wire would be soon a reality. A Manhattan Beverage-by-Wire, Inc., was planning to make arrangements with dealers in 18 wet states to deliver gift liquor ordered by telegram. Patrons can make orders for anywhere by placing an order at a local package store.

The idea will probably succeed because although alcoholic beverages are barred from the mails and states have restrictions against shipping, there is nothing to stop a wire and money order from crossing the state lines.

One temperance organization has pointed out that at least the idea will help the florists whose "Say It With Flowers" wire service gave birth to the idea. The suggestion is made that every bottle of "whiskey by wire" should carry a special message carefully tied to the neck of the bottle with a red ribbon. The message should read:

"In case of accident, hospitalization or death resulting from the use of this liquor, kindly notify sender promptly—and by wire." A motto might read: "Say it with liquor—then say it with flowers."

—The Clipseet

Why I Am A Baptist And Not A Holy Roller

"Holy Rollerism" is a term commonly used to designate several Holiness sects scattered over the United States. They hardly deserve the name of religion. They are a comedy, a farce, a burlesque of real religion. I am not a Holy Roller because:

I'

The Holy Rollers are wrong as to origin. Phelan's "Handbook of All Denominations" gives Church of God, started in 1888 in Monroe County, Tennessee. Church of God (Apostolic) started in 1897 at Danville, Kentucky. The Original Church of God started in 1888 near Birchwood, Tenn. Church of God (Headquarters at Anderson, Indiana) started about 1880 by Daniel S. Warner and others. Church of The Nazarene made up of a union of Pentecostal missions and churches. Union consummated in 1907 at Chicago.

In the "Pentecostal Witness" published at Kenova, W. Va., in the issue of June, 1932, the following question and answer appeared:

"When and by whom was the Holiness church founded?"

INTERESTING COMPARISONS

The singing of a hymn should be a great experience for us. It can be a prayer, a testimony, a praise, an invitation to others. Someone had written some interesting comparisons on the hymns we sing. See how many you can think of.

We sing "Heavenly Sunshine" and stay away from church when it is too hot.

We sing "Sweet Hour of Prayer" and content ourselves with 10 or 15 minutes a day.

We sing "Onward Christian Soldiers" and wait to be drafted into His service.

We sing "For A Thousand Tongues" and don't use the one we have.

We sing "There Will Be Showers of Blessings" but do not come to church when it is raining.

We sing "When They Ring Those Golden Bells" but never seem to hear the church bells.

We sing "Hiding in Thee" and then go and hide FROM thee.

We sing "Blest Be the Tie" and let the slightest offense sever it.

We sing "Serve the Lord With Gladness" and gripe about all we have to do.

We sing "We're Marching to Zion" but fail to march to Sunday School and Church.

We sing "I Love to Tell the Story" but never mention it all year.

We sing "Cast Thy Burden On the Lord" and worry ourselves into nervous breakdowns.

We sing "O Day of Rest and Gladness" and wear ourselves out traveling, cutting the grass or playing golf.

We sing "Throw Out the Life-line" and content ourselves with throwing out a fishing line.

—Selected

"About 1880 three clergymen, the Rev. Hardin Wallace, the Rev. James Singer, both of the Methodist Episcopal church, and Henry Ashcroft, of the Free Methodist Church, conducted a tour of the southern part of California preaching repentance and remission of sin or justification by faith of the sinner, and for believer's sanctification or heart purification, which also might be received by faith, subsequent to regeneration or justification and which could be advanced into personal holiness. Numerous bands of adherents were formed under the name of Holiness Bank, the members of which, however, retained their membership with the churches of which they were already members. There were also many new converts. By 1896 the movement had acquired property. So it was necessary to incorporate."

II

The Holy Rollers are wrong to apostasy. Cf. John 3:16; John 5:25; John 6:37; John 10:28; Paint, powder, bobbed hair, dresses, and wedding rings do send people to Hell. They preached the doctrine the Devil preached in Job 1 and 2.

III

The Holy Rollers are wrong in making salvation a matter of works. I believe salvation is apart from works (human effort). Eph. 2:8,9; II Tim. 1:8; John 28,29. Holy Rollers say that you must keep working or go to Hell.

IV

The Holy Rollers are wrong to the doctrine of sinless perfection, and second blessing which the old Adamic nature is completely eradicated. Cf. I John 1:8-10; Rom. 7:15-25.

V

The Holy Rollers are wrong to what sin is. They don't claim (Continued on page eight)

Octopus

(Continued from page four) guard for the Scriptures and complete enslavement to the teachings of men we read, "It has sent the Baptist Standard into the homes of the people. It has made plans for study courses, contributions, and participation in every phase of Baptist endeavor."

Certainly it is too bad the editor of the Baptist Standard and this Dallas pastor cannot see sufficiently to take to heart the editor's words in the August 20 issue, "May the Lord pity a spineless generation that is more concerned about membership in any thing than it is about doing the right thing and the will of God. But when the blind lead the blind they are blind to truth whether from their own pen or from those of others and both stumble helplessly into the rut of human device and incomprehensible tradition."

In Everything Give Thanks

I THES. 5:18

It's easy to thank God for blessing
In health and prosperity;
To rejoice when the sun is shining;
But what of adversity?

What of the times of recession,
Of heartaches, of pain, and of loss?
And how will it be in depression—
Can we then, like Habakkuk, rejoice?

Only he who truly believes God's Word,
Who trusts in His infinite love,
Can still look up and say "Thank you Lord,"
For God would His children thus prove.

—Mrs. Haley Hughes

"The Few"

MABEL CLEMENT

(Continued from last week)

"5. We find fault with a Campbellite administrator of baptism. He rejects the internal operation of the Holy Spirit (without which we think there is no religion), and if he has nothing but Campbellite faith he is yet in his sins. Then he lacks ordination—"

"Any Christian is authorized to baptize," interrupted the Doctor. "It cannot be shown from the Word of God that ordination is necessary to Scriptural baptism."

"Let us see," replied Mabel. "Who was first authorized to baptize?"

"The kingdom was not set up till the day of Pentecost; the first Gospel sermon was preached on that day; and on that day Christian baptism was first administered." The Doctor said this with much emphasis.

"Nothing is easier," replied Mabel, "than to confute what you say. First, the Kingdom was set up before Pentecost. In Matt. 11:12 Jesus says: 'From the days of John the Baptist until now the Kingdom of Heaven suffereth violence and the violent take it by force.' How could it suffer violence when it did not exist? In Matt. 23:13 Jesus says: 'Woe unto you, scribes and Pharisees, hypocrites, for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.' How could they shut, or enter, or go into a thing that did not exist? In Luke 16:16 Jesus says: 'The law and the prophets were until John; since that time the Kingdom of God is preached and every man presseth into it.' How could men press into a thing that did not exist?"

"God could not make it any plainer than that," said Mr. Tibbs. "A little child can take those Scriptures and beat the world in an argument."

"Second," continued Mabel, "the Gospel was preached before Pentecost. In the sixty-first chapter of Isaiah it was foretold that Jesus would preach His own Gospel. In Luke 4:18 we find the prophecy fulfilled: 'The Spirit of the Lord is upon me, because He anointed me to preach the Gospel to the poor,' etc. In verse 21 He says: 'This day is this Scripture fulfilled in your ears.' Mark (1:1) says John's preaching was the beginning of the Gospel of Jesus Christ the Son of God,' and declares that 'Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled and the Kingdom of God is at hand; repent ye and believe the Gospel.' All this is before Pentecost and is proof irresistible."

"If I was a Methodist I would shout Amen," said Mr. Tibbs. "There is no way to touch that argument without denying or wantonly garbling the Word of God."

"Now third," said Mabel, "coming back to our original question, Christian baptism was administered before Pentecost. John the Baptist baptized penitent believers. Jesus Himself baptized through His disciples. To deny that these baptisms were Christian puts the apostles and the whole 120 disciples in the church on an unscriptural baptism. I take it I have refuted the Doctor's positions."

"No doubt you think so," replied the Doctor. "But you haven't proved ordination necessary to administer baptism."

"That's what I'm going to do now," said Mabel. "The first baptizer was John the Baptist. He was sent to baptize. (John 1:33). He was sent by Christ. (Mal. 3:1). Here is where John got his authority. He was the only one authorized at that time. He baptized multitudes, but none of them were authorized to baptize. The Jews and Jesus believed that John only was authorized to baptize; so they came to John to be baptized of him. By reading John 3:22-26 and 4:1-3 it will be evident that Jesus authorized His chosen disciples to act as His agents in baptizing. Their act was regarded as His act. This shows they baptized by His authority and under His inspection. After this and just before His ascension Jesus authorized the eleven disciples to go into all the world and make and baptize disciples. Their first commission extended only to the Jews; but here is a world-wide commission. It is backed up by all the authority in Heaven and earth. Without this they would have had no authority to go into all the world and make and baptize disciples. They acted under this commission. But they could not live always, and so through them Christ gave the authority to baptize to the churches—"

"So you take it out of the hands of the ministers," interrupted the Doctor. "I deny it emphatically."

"Turn to I Cor. 11:2. Here we read: 'Now I praise you brethren that ye remember me in all things and keep the ordinances as I delivered them to you.' To whom did Paul say this? 'Unto the Church of God which is at Corinth.' Ch. 1:2. Now this flatly and emphatically contradicts the Doctor. It settles the question. No self-appointed preacher has any right to go over the country and administer the ordinances as if they belonged to him. They belong to the church, and only when the church authorizes him by ordination has he the right to baptize."

"You have proved your theory, Miss Clement," said Mr. Tibbs, "by the Word of God. Henceforth I believe it and contend for it."

The Doctor was silent, biting his lips.

"The fact is," continued Mabel, "with the open Bible in our

hand we can see nothing, except the action, to be admired in a Campbellism baptism. For these reasons I was reimmersed when I united with a Baptist church. I am sure my conscience would pain me tonight and would always give me trouble if I had not acted as I did. It was the hardest duty I ever had to perform, but God gave me the grace to do what I believed was right. Now, putting these five reasons together, it seems to me as to be as plain as noonday that Baptists would be glaringly inconsistent in receiving Campbellite baptism. At least my mind is fully convinced, and I think all not blinded by prejudice must see it as I do."

While these clear, forcible, irresistible arguments were being arrayed so vividly the auditors all seemed to feel that the Doctor's statement was blown to the wind; that this young shepherdess with her crook had triumphantly overcome this giant of Gath. Meanwhile the Doctor winced beneath the unmerciful gaze of the company and the strange ogling of the spectacle man, who seemed almost overpowered with sensations of joy at the sight of the Doctor squirming. He grasped with his bony hands the lapel of his flabby coat and wrought at it till his chest had a shield of Thibet cashmere fourfold, and then twisted himself until he was almost tied into a knot. His grimaces baffled description and made him a kind of side-show attachment to the discussion.

Brother Jones as usual, to the amusement of some and the discomfiture of others, heartily corroborated Mabel's position by striking his clinched fist on the table and uttering his trite saying:

"That's so, sure, and no doubt of it. Parson, I'll be dishonored and disofficed and disfranchised if it 'tain't so. I've never on earth heard of anything proved more clearer than this doctrine, sure."

The Doctor's face flushed at this speech, and there seemed to be a storm brewing; but the cloud disappeared without any outburst of thunder—only a few vivid flashes of lightning that looked for an instant threateningly upon the brother, who did not appear at all afraid of lightning.

"If there is such a wide difference," said Arthur, "in the views and teachings of the two denominations that Baptists cannot consistently receive our baptism, of course we cannot receive theirs and justify ourselves in so doing. We commit, if we do, a blunder that no logic can screen."

"That's so, sure, and no doubt of it," said Brother Jones. "Your conclusion is unavoidable," added Mr. Tibbs.

"It is the teaching of the scholars of the Campbellite denomination," said Mabel, "that if the baptized does not comprehend the design the baptism is of no value. They teach that one must understand that baptism is in order to remission, that the blood of Christ is applied to the soul in the act of baptism. Mr. Campbell, as quoted by Ray in Text Book on Campbellism, page 134 says: 'We flee to the sacred ordinance which brings the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is as empty as a blasted nut; the shell is there, but the kernel is wanting.' The Baptism of Baptists, therefore, is as empty as a blasted nut—perfectly null and void, in the estimate of Campbellites. There are very few Campbellites, however, that will not receive our baptisms, though it contradicts their teaching. Indeed I have never heard of but one discarding Baptist baptism, counting it invalid. The baptism of Baptists is like the gold which goes well in any market—all are glad to get it."

"This matter," said Mr. Tibbs, "like all others, is made very plain. I am opposed to ever receiving another Baptist baptism. I am convinced, however, fully, that our design in baptizing is wrong and should be abandoned. There is one other question I am anxious to hear discussed."

"What is it?" inquired Arthur.

"The communion question," he replied.

"I move we adjourn till Monday night for the investigation of this question," said Arthur.

This was agreed to, though the Doctor was silent. The fact is, the Doctor was tired of these discussions. He was so completely beaten that the spirit was gone out of the man, and he was more like a piece of statuary than a human being.

CHAPTER XVII

It was Monday night and the house was crowded as usual. Sunday had been a busy day. Doctor Stanly had preached two sermons with the old Campbellite ring so far as language went, but it was evident to all he was shorn of his power and felt he had lost his grip on his own people.

"It is time for us to be at our work," said Mr. Tibbs. "I confess that the practice of Baptists in regard to the Lord's Supper has greatly puzzled me, perhaps I should say disgusted me. In fact, I have had no patience with it."

"Why so?" inquired Mabel. "This is a land of religious liberty and all ought to be permitted to worship and serve God as they conscientiously believe the Scriptures teach."

(Continued Next Week, D. V.)

VI

Let us notice another example that God works with the Assyrian army came against the children of Israel. As watchers on the wall looked over the army of the Assyrians, they realized that the children of Israel could do nothing in comparison with that Assyrian army. The Assyrians shouted at them, trying to get them to surrender, saying, "That Isaiah, the prophet, is telling you that God is going to take care of you. Your God isn't any stronger than the gods of the countries which we have overrun. We have overran the countries about you and their gods take care of them. How do you expect your God to do anything for you?"

When Isaiah heard about it, he went into the temple and laid the matter before the Lord. He said, "It is true that we have overrun the countries about, but their gods were of wood and stone and metal. It is in your hands." What was the next morning, the children of Israel looked out and there wasn't any sign of life in the camp of the Assyrians. The tents were flying, the tents were standing, but they saw no sign of life. They sent out a spy, and he came back saying that all of them were dead. They went out and the corpses of 185,000 men who had died the night before, because an angel of God had gone to the camp of the Assyrians and had smitten them in the camp.

Now, beloved, we are serving a God that isn't going to be in every way. We are serving a God who is on His throne—a God who can have His way—a God who can work and none can hinder. He can work with a few or many.

VII

From these illustrations we see that God can work with a handful, just the same as He can work with a multitude. He can work by might, nor by power, nor by my spirit, saith the Lord.—Zech. 4:6.

For who hath despised the day of small things?—Zech. 4:10. Now, beloved, do you realize that the same God who worked in the past with a handful, a few, is the same God we are serving today? Do you realize that the same God who used just one man and his power to defeat an army, is the same God today? God can work with a little church just the same as He can work with a big church.

Now, beloved, I think that it is wonderful for a man to be pastor of a church that is consecrated to God, where they support missions to the ends of the world. Listen, God can work with a little church, with a few, just the same as He can work with a big church.

(Continued on page eight)

"MY LORD IS REAL"

BY
RUTH GILPIN

BE A MISSIONARY!

Immediately before the Lord Jesus Christ ascended from earth to Heaven, at the end of His earthly ministry, He gave His Commission to His people.

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

Christian friends, these commanding words were spoken or issued to the Lord's people, His church and followers, and this is the mission of every child of God today! Our Lord commands us to go into the world and tell every person of eternal life through salvation that is in the Lord Jesus. We find this written also in Matt. 28:19, His Great Commission:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Our Lord says, "Go ye!"

Friends, do each of us fully realize our mission that He has commanded us to fulfill? Someone might say, "Those Biblical commandments were spoken to Christians in that era and are not necessarily applicable to us today." What does the Lord say concerning this?

"Jesus Christ the same yesterday, and to-day, and for ever."
—Heb. 13:8.

Christians, the Lord Jesus never changes; He remains the same. He gave His commission to the disciples and it is the same mission that we are to strive to fulfill today. He commanded that "repentance and remission of sins should be preached in His name among all nations" (Luke 24:47).

When we speak of missionaries, many are inclined to think immediately of our dear friends across the ocean who are faithfully laboring in the Lord's service. These self-sacrificing saints are truly great missionaries and are doing a wonderful work among the unsaved natives, but there also is a great mission work here in our United States that is calling for laborers to come work on the field.

Recently, I was privileged to view the poverty-stricken and Gospel-destitute conditions that prevail in the Kentucky mountains and the great need for mission work there. I visited a small rural mining camp whose existing conditions cannot be compared with the lives laden with luxury and ease that many of us consider as necessary and oftentimes neglect to thank the Lord for. As I viewed this small camp where poverty so greatly prevailed, I noticed an even greater lack and poverty, namely, I saw no church. No church!

Oh, Christian friends, will you just make a mental picture of this type of community that I speak concerning? We see a group of perhaps ten or twelve little shacks bordering a dusty dirt road where few cars travel each day. These houses are composed of perhaps two rooms, three at the most, and a porch; unpainted rough boards outside, filthy and unsanitary conditions inside. Children playing outside in the dirt—no grass, few trees—all vegetation consists mostly of weeds where lurk many unknown dangers. Usually a family living in such quarters is composed of six to ten members. In the center of the village is a small store which is the gathering place each evening for all who may desire. There is no church; therefore, Sunday is like all other days with the exception of extra rest. Christian friends, these people are born, live, marry, and die with little thought of the Lord Jesus other than scant Bible reading occasionally within their homes. Oh, the great need that exists in such

a community for true preaching of God's Word. Not only do such conditions prevail in the Kentucky mountains, but also in West Va., Tenn., Ark., and many other states as well. Rural communities with no church and sound preaching of the Gospel! Christians, we are rich in material possessions in comparison with those dear people. And we are wealthy in that we possess salvation within our hearts! If each of us could view and realize the destitute conditions of poverty that exist, we certainly would be more liberal with the means that we possess so that our money might support missionaries that are called of the Lord to take the Gospel to these people. After having witnessed a scene such as I have, Heb. 13:5, takes on a new meaning and we read:

"Let your conversation be without covetousness; and BE CONTENT WITH SUCH THINGS AS YE HAVE."

Friends, we have spoken of the greatly needed mission work within our foreign countries and in rural mountain communities; let us not forget, though, the need of mission work in the very town or city wherein we reside. Every day we meet and see unsaved people busily going about in this rushing life, transacting business and engaging in social affairs with little or no thought as to the destiny of their souls after death. Some are even too occupied, they seem to think, to read the Gospel tracts that we give to them. This isn't discouraging, though, for we realize that the natural man receives not the things of the Holy Spirit because he is spiritually dead. (I Cor. 2:14). We each must do our Lord's bidding and then wait upon Him to perform the results. In witnessing to those whom we meet, we may be speaking to a sheep, and if so, the Lord will take our words and use them as seed sown in that one's heart. We each must keep in memory that we are to go and tell. If we are faithfully obedient in this, we have completed our work. The results are controlled by the Lord.

Christian friends, I would to God that we each might fully submit ourselves to the Lord, become humble servants, trusting Him to perform His will completely within our lives in whatever capacity that He so desires. If He wants me to be a missionary at home or abroad, I'm praying that He might lead and guide me if such is His will. I pray that He will likewise direct each reader according to His own perfect will. Dear Friends, ask the Lord to grant unto us humility that we might be more consecrated and devoted to Him in His service.

Realize the great existing need for Gospel preaching and witnessing, friends, wherever the Lord might direct and lead! We read in Matt. 9:37,38:

"The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

If we feel the call of the Lord to go into the fields as His messenger or missionary, may we willingly go depending upon the Lord to supply our needs and to protect us from all evil.

In conclusion, let us read in I John 3:16:

"Hereby perceive we the love of God, because he laid down his life for us: and WE OUGHT TO LAY DOWN OUR LIVES FOR THE BRETHREN."

Yes, friends, in view of the fact that the Lord Jesus gave Himself as the sacrifice for our sins, may we each be willing also to lay down our lives for His service if the Lord sees fit to thus take us home to Glory in such a manner. This passage may be applied as going as a missionary wherever He might lead and thus yielding our lives fully for His service. If perhaps you are undecided as to

Holy Rollers

(Continued from page six)
to sin; they claim they make mistakes instead. Note the Word of God—I John 5:17; II Chron. 7:14.

VI

The Holy Rollers are wrong in that they are boasters. They boast of sinlessness for years. Cf. Eph. 2:9. The nearer men came to God in the Bible, the more they abhorred themselves. Cf. Isa. 6:5; Rev. 1:17. In the light of the Scripture, their boasts argue their distance from Christ rather than their nearness to Him.

VII

The Holy Rollers are wrong as to the doctrine of tongues. They chatter worse than a troop of monkeys. There is no similarity between their gibberish and the tongues of Pentecost. At Pentecost real languages were spoken. Not so with Holy Rollers. Holy Roller missionaries in foreign countries have to learn the language and do not secure such a gift.

VIII

The Holy Rollers are wrong as to disorder. Cf. I Cor. 14:34. I'm glad that I am a Baptist, and in the light of II Tim. 3:5, I'll remain one.

SECURE IN CHRIST

We are secure in Jesus Christ. His offering on the cross, Has made us perfect, free from sin.

We never can be lost. We are secure in Jesus Christ, For God will persevere. He will complete His started work,

So we have naught to fear. We are secure in Jesus Christ, For we're the new creation. Our headship changed when we became

Partakers of salvation. We are secure in Jesus Christ, His righteousness within Assures us of our destiny, It cannot be touched by sin.

"The Few"

(Continued from page seven)
the mighty.

Let us apply this lesson so far as our work is concerned. I think that it is wonderful that this little church with twenty-nine members can have twenty-nine in prayer meeting last Wednesday night and thirty-three the Wednesday before. Lots of preachers would frown and draw their eyebrows low at the thought of being pastor of a small group of people. Brother, sister, listen to me, God has great things in store for this little group here, and I want you to go out of this place of worship with the realization that God can work with the few, just the same as He can with the many. Listen:

"For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto

the Lord's will concerning your future life, ask Him daily to show you and to reveal to you His will. Wait upon the Lord, submit to His leading, and follow in accord with His guidance. Tell the Gospel story at every available opportunity.

"We're saved, saved to tell others of the Man of Galilee. Saver, saved to live daily for the Christ of Calvary.

Saved, saved to invite you to His salvation free.

We're saved, saved, saved by His blood for all eternity.

us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord."

—I Cor. 1:26-31.

Why does God work with the few? Why does God work with the weak and base? Why does God work with the rejected? For one purpose—that God might be glorified in it all.

I tell you, beloved, it blesses my heart and thrills my soul when I remember that we serve the same kind of God that Jonathan served in the Bible. What a mighty God we have! What a marvelous God! He can work with the few the same as He can with the many. I come to you with this encouragement, knowing that the same God rules today that ruled in the days of Jonathan.

May God bless you!

I Should Like To Know

(Continued from page one)

These passages emphasize the responsibility of the believer to persevere. They are similar to Col. 1:21-23; I Cor. 15:2; II Pet. 1:4-10; Rev. 2:7,11. It needs to be noted that the salvation alluded to in the former passages is not salvation in the sense of justification, but salvation in the sense of glorification. Salvation in this sense is alluded to in Rom. 8:9-24; 13:11; I Pet. 1:5. Nor do any of these passages say that we are saved finally because we endure or on the basis of this fact. Moreover I John 5:4 and 3:9 teach that all the regenerated persevere. A fine illustration of the harmony between passages that emphasize perseverance and those which emphasize preservation is found in Acts 27:23-26, 31. When Paul said, "Except," etc., he was not taking back what he had said in former verses. He was just supplying the means ordained of God to bring about the thing that God has promised. So God exhorts us to persevere and this exhortation is used of God to accomplish our preservation in the manner that will glorify Him. No man whom God justifies will ever be condemned.

6. Explain Rom. 6:3 and Gal. 3:27.

Both of these passages refer to what is symbolized in baptism. That baptism does not actually put us in Christ is shown by I John 5:1. The same Greek preposition (eis) that is used with reference to baptism in these passages is used with reference to faith and is translated "in." One must decide, therefore, whether it is baptism or faith that actually puts us into Christ. The Bible from Genesis to Revelation plainly teaches the latter.

How Treat Your Church

(Continued from page one)
willing to drive 20 miles to church rather than join one with which you are not in accord.

Many people let trivial and most worldly consideration determine their church membership. They attend a church and are greeted effusively. Their hand is shaken nearly off, and they feel flattered that they have been made over, so they jump in and join that church regardless of its spirituality, its doctrine or its program. Give some people a little something to do — some little straw boss job, and it inflates their egotism until they will remain in a church even when it is rotten with worldliness. But now let us suppose that you are fortunate enough to join

A Good Live New Testament Baptist Church

How should you treat the church? What place should it hold in your life? Let us suggest some answers to these questions:

1. You should value that church above any organization or institution on earth. We read (Eph. 5:25) that "Christ also loved the church and gave himself for it." If He so valued it, then what about our regard for it? If one truly loves and values his church, he will do several things:

(1) He will attend all of its services possible. Why should church members neglect Sunday school, prayer meeting, or the Sunday evening service?

(2) He will support the church financially. The Jews turned a tenth of their income into the temple treasury. The Christian who under grace gives less for the support of the Cause of Christ than the Jews gave under law is a pretty shoddy Christian.

(3) He will seek to build up his church in spirituality, in numbers and in usefulness. That is what we are commanded to do (See Paul's words, "Seek that ye may excel to the edifying (building up) of the church.")

(4) He will seek the peace and welfare of his church. Most church quarrels arise — not over doctrinal matters, but because people want their own way, or because they get their miserable little feelings hurt. (Read Heb. 12:14,15).

(5) He should regard his pastor as God's appointed leader, and should treat him as such. If he isn't — then the church erred greatly in calling him. (Read Heb. 13:7 and 17). Many church members keep pretty well occupied working and scheming to get of their pastor. They have more regard for the Lord's leadership than if there wasn't such a thing, and they plainly don't believe in a God-called and God-sent ministry. Just as the Devil got on the inside through Judas and wrought havoc, so the Devil today gets inside churches through unspiritual members, and often succeeds in driving away the pastor whom the Lord sent. We have known persons who helped to run man after man off. One man who tried it on us failed and was dethroned, but despite our warning, he got back in power, and following our leaving that field, he dominated pastors until finally he died "and went to his own place."

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