

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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WHOLE NUMBER 1046

Jesus or Mary — Which?

Acts 4:12—Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

The Roman Catholics hold up the Virgin Mary as "the hope of all," claiming that by reason of her being the mother of Jesus, she as a mother of His humanity would have authority and special favor in Heaven over God. Romanists further claim that the hope of all is in Mary. According to the Roman Catholic version of the Scriptures there is not the slightest hint of our finding salvation in this woman. Regarding Mary as a handmaiden of the Lord, she filled her place according to the promise, the same as John the Baptist, or any other instrument of God.

"I am the root and the offspring of David." Mary is not referred to, it is Jesus, the bright and morning star, the Redeemer, the one altogether lovely, the Son

of God, not a daughter of Ann. It is Jesus, not a Jewish maid.

The Roman Catholic Bible says: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I John 2:1). Jesus is the advocate, not Mary. The Roman Catholic Bible does not indicate that any hope should be placed in any other than Jesus.

"For there is no other name under heaven given among men whereby we must be saved." (Acts 4:12).

Upon several occasions, the Virgin Mary attempted to show her parental authority, but was held in check each time. God would not allow this woman or anyone else to inject any other than Jesus in the way of salvation.

While our Lord upon these occasions spoke in the Spirit, yet it was so plain as to indicate His ability to attend to His part and mission without the aid of anyone (His mother included).

At the age of 12 years when He remained in the temple in Jerusalem, counselling and questioning the doctors and teachers, Mary came to Him, saying, "Son, why hast thou done so to us? Behold, Thy father and I have sought thee sorrowing." And Jesus answered her, "How is it that ye sought Me? Did you not know that I must be about My Father's business?"

In this connection, Cardinal Gibbons lays considerable stress on the Scriptural statement "that He was subject to them." Beyond a doubt Jesus as the son of Mary was obedient, even if they at His early age (12 years) failed to appreciate His words. (Luke 2:49-50).

At another time, after reaching His maturity, Jesus had occasion to rebuke the mother of His humanity. This occurred at the wedding in Cana of Galilee (John chapter 1). In the first verse the

To be sure, many so-called Baptists participate in unscriptural unionism, and many who wear the name "Baptists" are among the rankest unionists in the world today. Both Rice and Graham claim to be Baptists, but both are rank unionists. So when we use the term "Baptists," we have reference to those who are Baptists in faith and practice, not merely by name and church affiliation. Sound Baptists will not participate in unionism for the following reasons:

1. In unionism there is a union but no Scriptural unity.

The unionists are agreed; if they were not, they could not walk together. Can two walk together except they be agreed? No, they cannot. But what kind of unity exists among unionists? What kind of unity is there in a union revival meeting, a union ministerial council, a union church set-up? One thing is certain: there cannot be Scriptural unity; there is no unity as to the things of the Bible. Here is one group that believes in salvation by grace, another in salvation by works; here is another that holds to baptismal regeneration; still another holds to sinless perfection; etc. There is not any unity of the faith as to salvation. On other doctrines the same is true. One group believes in immersion, another in sprinkling, another in pouring; still another says either of the three will do. So there is no unity on baptism. There is no unity on the church, the Lord's supper, church government, etc., etc. When all things are taken into consideration, there is practically no unity of the faith at all.

But there is a unity in unionism: the unionists are agreed that they will not take a stand for what the Bible teaches on the certain doctrines. They are agreed to junk the Word on any doctrine that would cause a disruption of their union. Baptists want no part of such a union as this. Baptists want nothing but union that is characterized by true unity: Scriptural unity.

2. Unionists blaspheme the Word of God by branding certain of its doctrines as being "minor details," "non-essentials," and "incidentals."

It is difficult to understand how a real Christian could be so brazen as to take certain parts of the Word of God and say they are "minor" or "non-essential." But the unionists do not at all care to brand the Word of God as a "minor detail" when it speaks on certain doctrines. The unionists pick out the doctrines that will suit the unionistic crowd and hold these doctrines up as the "fundamentals," while everything else is cast aside and ignored. This is a devilish manner to treat the WORD OF ALMIGHTY GOD! There is not a single word in His Book that deserves the brand of "minor detail." There is not a single commandment that is "non-essential" to something. ANY ONE WHO SO WICKEDLY DEALS WITH THE WORD OF GOD IS A BLASPHEMER OF THE WORST SORT, REGARDLESS OF WHO HE IS.

The modernists pick around over the Bible and say that certain parts of it are not to be accepted. The unionists pick around (Continued on page 8, column 2)

A Frank Exposure of Freemasonry

This article was prepared several years ago by the Examiner for publication in booklet form. We are now publishing it in the Examiner and hope to later publish it again as a booklet.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression." — Isa. 58:7.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." — II Tim. 4:2.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." — Eph. 5:11.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." — I Jn. 1:16.

The Duty of the Preacher

It is not pleasant to the flesh to attack that which is held in high esteem by so many people, but the duty of the preacher is very plain in the light of the foregoing Scriptures. Whether it pleases him or not, if he will be faithful to his commission, he must "cry aloud" with reproof and rebuke; and show God's people their transgressions. He must preach the Word both in season and out of season. He must declare all the counsel of God.

The Need of the Hour

One of the greatest needs of this hour is for preachers who, as prophets of God, will cry aloud against the idolatrous and adulterous evils of secretism. Let every true prophet of God inform himself, and then let him raise his voice boldly. The preacher who will do this, needs to have on all the armour of God; and needs to have unshaken trust in the all-powerful One, who alone is able to supply courage, grace, and power necessary to enable us "to root out, and to pull down, and to destroy" this monster of error and iniquity. He must also be willing to "endure hardness as a good soldier of Jesus Christ." But for the preacher not to cry out against this and other forms of evil is for him to put himself in that class of unfaithful prophets whom the Holy Spirit described when He said: "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they all look to their own way every one for his gain, from his quarter" (Isa. 56:10, 11).

Why I Am Opposing Secretism

I held aloof from the task of opposing secretism as long as I could. I anticipated the immensity and the seriousness of the undertaking. I knew that it would cause me much inconvenience and that it would cost me dearly. I hesitated to wound the feelings of friends that were members of secret orders. But finally, like Jeremiah, I can say: "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). And having been convinced by a close study that, beyond the chance of a doubt, this system is perpetrated and indwelt by "the prince of the power of the air;" and having a deep impression from God, in addition to the commission expressed in the Scriptures given at the outset, I can do nothing less than take a firm stand on this matter. And this I do without fear, "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be

ashamed" (Isa. 50:7).

A Thorough Investigation Has Been Made

A favorite bit of admonition of one of my teachers a few years ago was: "Investigate before you criticize." I have observed this bit of admonition in regard to the matter under discussion. My investigation of this subject has extended over a period of many years, and it has led me through thousands of pages of books, tracts, papers, and pamphlets. I have studied the ritual of some four or five secret orders. I have read pro and con on the subject. Thus my investigation has been both extensive and intensive.

The Motive of the Paper

And now, before proceeding further, I want to say that in this paper I am inveighing, not against individuals, but against a system and an institution in the interest of individuals who have been deceived by it. It will be natural and needful for me to say some things which are applicable to individuals, yet this I do through no malice for them, but rather in order to awaken them to a realization of their sin. I disclaim every motive in discussing this subject other than a desire to see the truth advanced "for the truth's sake," and for the sake of those who are walking in error, whom I covet for the truth.

To Whom the Paper is Addressed

Also, I wish to say, I am addressing this discourse to those who are saved, and who believe in the infallible authority of the Bible. It is a waste of time to discuss this subject with a lost person, or with a person who does not believe that the Bible is the inerrant, complete, sufficient, and final authority on all matters of faith and practice.

The General Evils of Secretism

Much might be said about the evils of secretism in general. The principle of permanently organized secretism is always wholly and irretrievably wrong. Discreet silence and cautious speech are commendable. And temporarily organized secrecy may be justifiable under extraordinary conditions. But permanently organized, oath-bound secretism in a free, civilized, peaceful country is not necessary for the accomplishment of any worthy design; and it always tends toward evil. I might go on at length discoursing upon the general evils of secretism, but I am constrained to forego that in order to devote this paper to a discussion of grosser evils existing under definite forms of secretism.

Paper Confined to One Form of Secretism

And, inasmuch as it is impossible in the compass of this paper to analyze and discuss all of the multitudinous forms of secretism, it is expedient that I select the outstanding form and confine myself to it. According to the words of a respected writer among secretists, this is a sound policy. This writer says: "The analysis of one secret order is the analysis of every one." And he gives as his reason for this statement that they are "fashioned after the same idea." So while I shall discuss one form only, yet in a general way my remarks will be more or less applicable to other forms.

As the one form of secretism upon which we shall center our attention, I shall select the oldest, most pre-

tentious, and most prevalent one of all, which is Freemasonry. Freemasonry is the mother of all secret orders. In the world it enjoys the reputation of being the best and most venerable, but from the standpoint of God and His truth it is the most perverse and deceitful.

Let it be explicitly understood that the author is unalterably opposed to every form of secretism from the Knights of Columbus to the Knights of the Ku Klux Klan. Masonry is singled out only for the reason stated. A member of another secret order will be able to see that his lodge is enough like its mother to stand condemned.

I Commend Myself to Masons

And now, as I turn to point out the evils of Masonry (by which familiar name I shall from now on refer to it), I commend myself to Masons on the ground of the reverence they profess for light and truth. They profess to be in search of the truth, and to be constantly desiring "more light." And truth and "more light" are in store for them in this paper. In fact, I hope that this paper may be used of the Lord to actually bring many Masons "from darkness to light." God said, "Let there be light" and "let all the redeemed of the Lord say so." And let none rebel at light. If any do, then Jesus described them when He said: "Men loved darkness rather than light, because their deeds were evil." "Ye shall know the truth, and the truth shall make you free." Then I commend myself to Masons on another basis: the testimony of one of their renowned and illustrious, often-tried and never-denied brethren, Mr. Daniel Sickles. In his General Ahiman Rezon and Freemasons Guide, on page 53, he says: "We are convinced by a long and extensive observation that Masons need a truer and deeper insight into the nature of our esoteric work." Considerable observation and the concurrent testimony of several writers have convinced me of the same thing, and I desire to be used of the Lord in giving Masons a truer and deeper insight into the real nature of Masonry.

The first evil which I shall charge against Masonry is its false, absurd, and presumptuous claims. One of the seven things which God hates is "a lying tongue" (Prov. 6:17). That being true, God must hate Masonry "with a perfect hatred" (Ps. 139:22).

INDICTMENT NUMBER ONE

Masonry Is Deceptive in Its Claims to Antiquity

The first one of these false claims which we shall notice is the claim to antiquity. It is a very common thing to hear Masons talking of Masonry going back to Solomon's temple, or even to an earlier time. The ritual of Masonry constantly implies, and in some places explicitly states, that Masonry began with the building of Solomon's temple. Now if this were true, what would it prove? NOTHING! ABSOLUTELY NOTHING! "The hoary head is a crown of glory, if it be found in the way of righteousness," but the hoary head offers no atonement for sin; nor is it a guarantee of righteousness. Suppose Solomon were the founder of Masonry. What would that prove? Nothing more than that he was guilty of devising a cunning scheme for perpetuating the idolatry he engaged in. It would not have surprised me if Solomon had founded Masonry. That achievement would have found a congenial place along with his seven hundred wives, his three hundred concubines, and his wor-

(Continued on page 3)

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BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Examiner Editorials

By Bob L. Ross

Church Bulletin Service

Pastors and churches may be interested to know that we are beginning a church bulletin service. We have received requests in time past for such a service, but have just now undertaken it. Some pastors say that they are not pleased with the material they have been using and would like something more Scriptural and Baptistic.

We will be glad to send you sample copies of some bulletins we have printed, and if your church is interested in having such a bulletin, then we will quote prices for you. We can give you either two-page or four-page bulletins on any kind of paper you desire and at a price that will amaze you. We recommend especially the two-page bulletin with one side devoted to short Scriptural articles and messages and the other side used for announcements and the church service schedule.

If you want samples of bulletins write for them at this address: CHURCH BULLETIN SERVICE, P. O. Box 910, Ashland, Ky.

150 Copies of Waugh's Book Available

Brother Raymond aWugh has written to us saying that he has found 150 copies of his book THE MYTHICAL BOOK OF THE SOUTHERN BAPTIST SEMINARY. This book was published three or four years ago and soon sold out. But somehow a box of 150 escaped Brother Waugh's attention. Brother Waugh is offering these books on a first come, first served basis, at only \$1.00 per copy.

Brother Waugh was a SBTS student and knows more about the heresy being propagated than possibly any one else who is willing to talk. He wrote this book in order to inform Baptists as to the modernism and "neo-orthodoxy" in the school, and the book has enlightened many.

If you have not read this book, you have certainly missed out on some serious matters.

Order from: Raymond A. Waugh, 234 W. Palfrey Drive, San Antonio 10, Texas. \$1.00 per copy).

MISCELLANY

Thirteen professors fired at Louisville. The trustees of the Southern Baptist Theological Seminary at Louisville, Ky., dismissed thirteen members of its faculty June 12. This is "old news" by now, but

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we had waited before saying anything about this, thinking that perhaps there was more to the matter than reported. However, after reading the information in both secular and religious papers, it seems that the issue is only the matter of administrative policy, not a doctrinal matter. According to reports, the thirteen professors wanted more "say-so" and were dissatisfied with the president's way of handling things. The trustees decided in favor of the president and the professors were dismissed. There should be more of the professors dismissed, but not on the same grounds as these. The modernists that are so prominent on the faculty all need to be dismissed. But if that were done, who would do the teaching? We do not know of a Bible-believer on the faculty.

★
"There has developed in this age a very loose and hazy idea of what Arminianism is and what sound doctrine is. Sound doctrine is normally defined as 'What I believe,' and Arminianism as 'What they believe.' We dare say there are not five men among our people who ever read the writings of James Arminius, but have followed the other man in just lumping everything we term unsound as 'Arminianism,' without even knowing what is really meant by the term. Also on the other hand we are as quick to put the rubber stamp of 'SOUND DOCTRINE' on anything that is coated with a few such words as election, grace, sovereignty, etc." —W. J. B.

★
Brother Bradley lining up with the Hardshells. We have been told by a Hardshell preacher that Brother Lasser Bradley, Jr., is to be baptized into the Hardshell movement. We regret to hear of this departure from the faith by Brother Bradley. About a year or two ago Brother Bradley turned his back on Baptist church truth and church perpetuity and took fellowship with the group that calls itself the Sovereign Grace movement. Brother Bradley had been sound in the faith for a while, but then debunked church truth. Now he is preaching Hardshellism and is to be baptized by the Hardshells. After we had heard that he was preaching Hardshell doctrine, we tuned in to a couple of his radio programs to hear if such were the truth. It was. He was giving out the usual Hardshell arguments, trying to prove that the Gospel is only for the saved and at the same time preaching the Gospel to no one. That is the trouble with Hardshellism: the Hardshells spend their time debating and arguing about who the Gospel is for and they never preach it to anybody. I have never heard one yet preach the Gospel. When one tries to do so he gets off track by trying to convince his audience that the Gospel is only for a certain group—the saved. And such is not preaching "Christ and His crucified." We are sorry that Brother Bradley has taken this step into Hardshellism, but not surprised; anyone who turns his back upon as much truth as this preacher at one time professed to believe can be expected to do anything by way of departing from the faith. We only hope that it is the Lord's will to recover Brother Bradley from the error of his way.

SOME GOOD LETTERS

"Enclosed will be a check for \$25.00 and please use \$10.00 as a gift and \$15.00 for new subscriptions. I am sending a few names in now and then for new subscriptions! As far as I can see there is no better way to spend your money than to send TBE to those who claim to know Christ and those outside of Christ." —C. R. S., North Carolina.

"I would like to take this opportunity to tell you that since reading your paper I have learned more about Bible doctrines than I ever knew before. I like the way you explain things so everyone can understand it. I have one hundred per cent faith in you, because I know what I read in TBE is the truth." —Mrs. R. W., Wyoming, Illinois.

"We continue to rejoice in THE BAPTIST EXAMINER. I work in the post office and handle the mails each day, and I am sure that THE EXAMINER is the greatest Gospel paper in the United States. To God be the glory." —WDE, Titusville, Florida.

"I want to thank you again for the expository writings you publish in your paper. My Christian brothers also praise your paper very highly. We all have grown in knowledge and truth of God's Word, and have become meat eaters instead of bottle babies." —CVR, Kansas City, Mo.

"I am always impressed by the various articles published in your paper. I certainly agree that THE BAPTIST EXAMINER is the paper that every preacher of the Gospel, especially the young and inexperienced ones, should and must read. It has messages by men of God who stand for the truth. Your articles are very en-

lightening and practical. It gives or rather furnishes me with information on the real and true church doctrines as found in the Bible. Furthermore, it makes me feel that the Lord's return is coming closer and closer. Really, all the materials found in your paper never pass my eye and this has blessed me much.

"Congratulations for this wonderful and inspiring paper. May God give you more talents and energy in putting more of it. Here's wishing you prolonged success. Ever praying." —M. A. M., Philippines.

"I read everything in all issues of TBE. As I read, it causes me to do a lot of deep thinking. While reading the June 14 issue, here are some thoughts which were stirred up in my mind:

"The sermon, 'Why Baptists Do Not Receive Anything But Baptist Baptism,' is enough for all who understand. But carnal minds cannot grasp its meaning. Oh, the teeming millions who have and are proving their rejection of God's counsel against themselves while holding to sprinkling. Election and baptism separate the sheep from the goats. The natural man cannot discern both doctrines together.

"The S. S. Lesson for June 22 was wonderful. As I read along listening to you my mind would keep adding on to what you were saying. A few of my thoughts were: Saul was a king—a ruler and typical of all wicked rulers in offices small and great. Wicked rulers fear other nations, people and things, but don't fear God. Without God it is natural for rulers to be suspicious and fearful.

"How I would to God all officeholders would read 'Saul's Defeat and Death.' The king sank down to the very bottom of degradation, turning to a spiritualist, instead of to God, but God won't answer the prayers of wicked and lost rulers. God's message knocks an unrepenting ruler's last hope out, while witches of the world comfort him. King Saul's death at Gilboa is a sad but true story. He life and death would say to me, 'Remember King Saul' were I an officeholder, and I would go the way of God and the Bible." H. R. Y., Louisiana.

WHAT DO YOU GO FOR?

Some go to church to take a walk;

Some go to church to laugh and talk;

Some go there to meet a friend;

Some go there their time to spend;

Some go there to meet a lover;

Some go there a fault to cover;

Some go there for speculation;

Some go there for observation;

Some go there to doze and nod;

The wise go there to worship God.

—Author Unknown.

HUNGRY METHODISTS

According to an article entitled "How to Feed Hungry Methodists," in TOGETHER, a Methodist publication, the Methodists are really eating high on the hog.

The article states: "A conservative estimate of three meals per month being served in the 39,000 or so Methodist churches in the U. S. means our church women are rolling up their sleeves — and tying on their aprons — more than one million times this year."

THE ROBE OF RIGHTEOUSNESS

Weaved with thread
Washed in liquid red
—The blood the Saviour shed.

Around me spread,
I've nought to dread
To Law I'm reckoned dead.

Robe of pure white,
Covers sin black as night,
Makes one holy in God's sight.

Not weaved by one's might,
Nor by deeds right,
But by Grace of unspeakable height.

The Five Points of Calvinism

by Frank Beck

This booklet of 70 pages discusses the Bible doctrines of depravity, election, atonement, grace in conversion, and eternal security. It contains a very helpful index of subjects, as well as an index of the various Scriptures discussed.

Most people have only heard biased attacks on Calvinism — from its impassioned critics; why not order this booklet and pass it on to those who have not heard the positive side of these doctrines?

50c per copy, 5 for \$2.25

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"I Should Like To Know"

1. I firmly believe the truth about women keeping silent in the church. But what if a pastor calls on a woman to testify or pray in the church? If she does not obey her pastor, she will be disobedient to the shepherd of the flock.

The preacher who does not teach and practice what God says in His Word is not shepherding the flock rightly. If your pastor told you to steal someone's pocketbook, you wouldn't do that, would you? If he told you to kill the sister or brother sitting in front of you, you would not obey him, would you? So when he says for you to disobey God by speaking out in church, you should not obey him in that. You or someone else (preferably a man) should go to him and privately tell him that you understand the Bible to teach otherwise than he is practicing. If he does not accept the truth but continues to violate the Scripture in this regard, you perhaps should seek the will of the Lord as to whether He would have you remain in the church any longer. We are not telling you what to do, but we feel that if it were us, we would have to get in a church that was Scriptural on this matter.

2. Those were good questions for the Campbellites in your recent issue. Either way they try to answer them, they will sound the death knell to their movement so far as origin is concerned. Have any tried to answer them?

No, the Campbellites have not answered. We doubt if they will try. Over two years ago, a debating Campbellite sent us twenty-five supposedly "unanswerable" questions. Well, we answered them. Then we sent him a few questions similar to the ones we recently published. He has never raised his pen to answer them. Every once in a while, he writes us ranting about something else, but when we call his attention to the questions that he has never answered, we don't hear from him for a long, long while.

3. Will you please comment on the universal invitations related to the Gospel and their harmony with the particular atonement? In other words, please show the consistency of the two. Personally, I see the harmony, but I would like for you to explain this for the benefit of some others as well as for my own edification.

Yes, we will gladly answer this question. It is one that many would like help on, and we trust that our answer will be of benefit to them.

Our brother has referred to the "universal invitations." By this he has reference to such statements as "Whosoever will, let him take the water of life freely" (Revelation 22:17). These kind of invitations are general.

There is no inconsistency between the general or universal invitations and the particular atonement for this reason: The promises and blessings contained in the invitations are for only those who respond to them. There is no promise or blessing for the unbeliever in any invitation, but rather to whosoever believeth. There is no promise to the one who will not, but rather to whosoever will. There is no blessing but to him who comes. So actually the particular atonement is as

wide as any invitation in the Bible. There is no invitation that is wider as to promises and blessings than the particular atonement. The invitations contain promises and blessings for those who will believe; the particular atonement covers the sins of all who will believe.

But some one may say that he could not tell a sinner that there is room for him in Christ if Christ did not die for all men without exception. Such a one's problem is not the atonement, it is unbelief. For consider this: God has promised that there is room in Christ for all those who will come to Him. If we believe God's promise, we have no problem. In view of the promise of God, we can go to every sinner on earth and say to him, "Sinner, look unto Christ and you will receive the remission of sins." And every one who does look to Christ will find there is room for him.

So you see, though the general call of God goes to all men without distinction, the promises of that call are only for a limited number, namely, those who respond. Preacher brother, never, never hesitate to call sinners to Christ. Tell every one that salvation is free to all who come to Christ. Tell the harlot, the drunkard, the man behind bars, the down-and-out, the up-and-out — tell all that whosoever will, whosoever believeth, whosoever cometh will receive full and free pardon. That is the promise of God. The atonement was made for every one who responds to those invitations. No sinner need be troubled about the atonement. Rather, because it was made for all sinners who will look to Christ, sinners should be encouraged to cast all their hope on Him.

4. Can we say to a sinner, "Christ died for you?"

Nowhere in the Bible do we find an example or precept to this effect. We can say to a sinner, "Christ died to save sinners, but only those who come to Him." Not until a sinner trusts Christ can he say, "Christ died for me." We think that the foregoing answer (to question number 3) is clear enough on this same matter, so we will not say any more to this No. 4.

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WMLF—1230 ON THE DIAL

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WBEX—1490 ON THE DIAL

Chillicothe, Ohio

Sunday—8:00-8:30 A. M.

WPFB—910 ON THE DIAL

Middletown, Ohio

Sunday—7:30-8:00 A. M.

WKKS—1750 ON THE DIAL

Vanceburg, Kentucky

Sunday—8:00-8:30 A. M.

THE BIBLE

Read it through.
Pray it in.
Work it out.
Pass it on.

—W. C. SMITH.

Exposure of Freemasonry

(Continued from page one)

ship of heathen gods. I am quite sure, the only reason Solomon did not originate Masonry is that he did not think of it. If someone else had begun Masonry in Solomon's time, no doubt, he would have been one of the first to be "desirous of being brought from darkness to light and receiving a part of the rights and benefits." Masonry would have exactly suited Solomon as a cloak for his sins. And in it he would have found fellowship in heathen worship. See I Kings 11.

But Solomon Had Nothing to Do With Modern Masonry

But the truth of the matter is, there was never anything more false and absurd than the claim that Masonry goes back to the building of Solomon's temple. SOLOMON DID NOT HAVE ANYTHING MORE TO DO WITH THE FOUNDING OF MASONRY THAN JULIUS CAESAR HAD TO DO WITH THE DIGGING OF PANAMA CANAL.

Listen to some Masons of high standing who think more of fact than fancy, and who, consequently, condemn this myth in no uncertain terms.

Dr. Dalcho, one of the leading Masons of the world, and the compiler of the book of constitutions for South Carolina says: "Neither Adam, nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor Ham, nor St. John the Baptist, nor St. John the evangelist were Freemasons. HYPOTHESIS IN HISTORY IS ABSURD. There is no record either sacred or profane to induce us to believe that these holy men were Freemasons; and our tradition does not go back to those days. To assert that they were Freemasons may make the vulgar stare, but it will rather excite the contempt than the admiration of the wise."

Then, in referring to the same, Prof. T. S. Parvin, Past Grand Master and Grand Secretary of the Grand Lodge of Iowa, and Grand Orator of the Commandery of Iowa, in an oration before the latter, said, "Now, in all candor and with all proper respect to our brethren, to this audience, not overlooking my own self-respect as a Mason and a man of mature age, I must declare that all such stuff, while it may possibly be 'told to the marines,' certainly to all such heresies we may apply the injunction of David in his lament over Saul, 'tell it not in Gath, publish it not in the streets of Askelon.' Such tales will surely, soon or later, return to our hurt as they ever should."

Furthermore, George Thornburg, a Past Grand Master and a thirty-third degree Mason, says on page 7 of his History of Masonry: "The day of accepting vague traditions is rapidly passing and intelligent Masons are inquiring for themselves for historical facts, as well as for authentic traditions. In their zeal for the antiquity of the Fraternity, orators and writers have traced it back to the Garden of Eden. Less enthusiastic ones have contented themselves with stopping at the building of Solomon's Temple. The latter, by reason of the symbols and languages used, are less unreasonable, BUT THE TRUTH IS, THERE IS NO REAL HISTORICAL RELATION BETWEEN KING SOLOMON'S TEMPLE AND SPECULATIVE FREEMASONRY."

Also, from the Illinois Freemason, we read: "It is a mighty hard thing to get Masons to understand that Freemasonry had nothing to do with the building of Solomon's temple. Freemasonry cannot longer lay claim to absurd tradition which they have inherited from a superstitious past."

Finally, I will refer you to the words of the Grand Lodge Report of Illinois for 1873 (page 63): "And while it is true that the fools are not all dead, it may be safely said that he who teaches that Adam, Seth, or Solomon were Freemasons, sins against light and knowledge and ought to be excluded from the platform of instruction."

The Real Origin of Masonry

Where and when, then, did Masonry of today actually originate? The answer is, Speculative Masonry, which is the Masonry of today as distinguished from Operative Masonry of earlier times, is the product of a gradual evolution from within the operative guilds; which evolution was consummated in London in 1717. The following should give a somewhat adequate conception of how modern Masonry has come about.

First, in one way or another, certain religious and philosophical symbols and principles, which formerly had belonged to ancient secret sun-worship, were adopted by some of the operative guilds.

Second, the religious and philosophical elements seem gradually to have taken the ascendancy to such an extent that at least, as early as the middle of the seventeenth century; there seems to have been Masonic associations composed wholly of devotees of the religious and philosophical elements, with a total absence of the industrial feature.

Third, the full and final transformation of Masonry into an exclusively religious institution, however, did not take place until early in the eighteenth century. This transformation was begun when "selected gentlemen," who were not Masons by trade, being "accepted" into the operative guilds and not being permitted to take all of the degrees, "chafed under the discrimination." And they also concluded that Operative Masonry was too narrow in its teachings for men who were not actual Operatives, and they conceived the idea and undertook the work of broadening the teachings and elevating the morals of the Fraternity" (History of Masonry—Thornburg).

Fourth, the final touches were applied in 1717, at which time four lodges of London went into the organization of the first lodges of London, and at which time the ritual was revised and elaborated and the legend of the third degree (the real essence of Masonry) was adapted from the Ancient Mysteries (ancient secret sun-worship) by a Scotch Presbyterian preacher by the name of James Anderson.

INDICTMENT NUMBER TWO

Masonry's Claim That Jesus, John the Baptist, and John the Evangelist Were Masons Is Spurious, Groundless and False

In connection with this false claim to antiquity it is also falsely claimed that John the Baptist and John, the evangelist, and even that Jesus, were Masons. This claim is really too absurd and preposterous to deserve attention. It is nothing less than a wanton slander upon the names of these holy men. It is a baseless supposition, and, as has been seen already, it is refuted by those who have regard for facts.

In the first place, it has been shown that Masonry, as it is today, did not appear on the scene of history until centuries after the time in which these men lived.

And in the second place, it is rank folly to affirm that they would have been Masons, even if Masonry had existed in their day. Imagine one of the Johns saying to Jews, Buddhists, Confucianists, and Mohammedans: "I'll respect your religion as much as my own, therefore I'll not require that you believe in Jesus as I do; but we will all get together at one common altar and pray to the G. A. O. T. U.; and if each one of you will follow to the best of his ability the light which he has, and do his very best, living 'on the square' as it were, we'll all meet in the Supreme Lodge by and by."

And, most of all, can you imagine Jesus, who claimed to be the only way to the Father, agreeing to a proposition like this? But we have another conclusive proof that Jesus was not a Mason, nor a member of any other secret society. He said: "In secret have I said nothing" (John 18:20). No member of a secret order can say this.

INDICTMENT NUMBER THREE

How Many of the Presidents Have Been Masons?

Then the claim is sometimes made that all, or about all, the presidents of our country have been Masons. But the fact is, out of twenty-seven presidents from Washington to Wilson there have been only nine Masons. They are as follows: Washington, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, Roosevelt and Taft. Roosevelt and Taft evidently joined for political reasons. Of the eighteen that were not Masons, five were pronounced against secret orders.

Washington A Mason Only Technically

George Washington was a Mason, but was such an indifferent one that he can be called a Mason only technically. On September 25, 1798, just a little over a year before Washington died, he wrote to a preacher by the name of Snyder to correct an error Snyder had run concerning Washington's presiding over the English lodges in this country. In this letter Washington said in part: "The fact is, I presided over none, nor have I been in one more than once or twice within the last thirty year."

Washington never really held any office in a Masonic lodge. He was called Master of the lodge at Alexandria, Va., for the space of a year, but it is admitted by Masonic authority that he did not preside a single time during that period.

The records of King David's Lodge, Newport, R. I., show that as early as 1771 it was not agreeable to Washington to be called a Mason even in private. In response to a communication from the Legislature of Pennsylvania, Governor Ritner, among other facts, established that all the alleged letters from Washington to lodges were spurious. In speaking of Masonry, Washington said it was "for the most part child's play," and that it "might be used for the worst purposes." SUCH WERE THE MASONIC PROCLIVITIES OF GEORGE WASHINGTON, OF WHOM MASONS GREATLY BOAST.

INDICTMENT NUMBER FOUR

Masonry Is Not Based on the Bible

Another spurious claim, which is often heard, is that Masonry is based on the Bible. IF THIS WERE TRUE, IT WOULD NOT GUARANTEE DIVINE FAVOR. There are hundreds of sects over the world professing to be founded on the Bible. Is this proof that all of them are divinely sanctioned? Most certainly not. An institution or organization enjoys divine favor only so far as it teaches the truth as it is in Christ Jesus. For an institution to profess to be founded on the Bible and then teach heresy, only aggravates the guilt that attaches to the teaching of false doctrine.

But Masonry is not based on the Bible, and cannot truthfully make that claim. All that can be truthfully said, is that in Christian countries, a copy of the Bible is one of the necessary pieces of furniture; that it is used in the taking of oaths and that parts of it are read in the conferring of degrees.

Mackey, in his Manual of the Lodge, page 49, says: "The furniture of the lodge consists of a Holy Bible, square and compass." These are called "the three great lights of Masonry."

Then from A Digest of Masonic Law, by Chase, page 207, we read: "The Jews, the Chinese, the Turks, each reject either the New Testament, or the Old, or both, and yet we see no good reason why they should not be Masons. IN FACT BLUE LODGE MASONRY (the first three degrees), HAS NOTHING WHATEVER TO DO WITH THE BIBLE. IT IS NOT FOUND ON THE BIBLE; IF IT WAS IT WOULD NOT BE MASONRY; IT WOULD BE SOMETHING ELSE."

"And then from Mackey's Lexicon comes the following enlightening comment: 'The Bible is used among Masons (NOT AS AN INSPIRED REVELATION), but only as a symbol of the will of God, however it may be expressed.'"

This matter is further elucidated by the following quotation from the same author's Text Book of Masonic Jurisprudence: "It is a landmark that a 'Book of Law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly a 'Book of the Law' because it is not absolutely required that everywhere the Old and New Testament shall be used. THE 'BOOK OF THE LAW' IS THAT VOLUME WHICH BY THE RELIGION OF THE COUNTRY IS BELIEVED TO CONTAIN THE REVEALED WILL OF THE GREAT ARCHITECT OF THE UNIVERSE. Hence in all lodges in Christian coun-

tries the 'Book of the Law' is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; AND IN MOHAMMEDAN COUNTRIES AND AMONG MOHAMMEDAN MASONS, THE KORAN MIGHT BE SUBSTITUTED."

Still more light is thrown upon this interesting question by the following words quoted from J. D. Buck's Symbolism or Mystic Masonry (page 46): "Masonry is not only a universal science, but a WORLD-WIDE RELIGION, and owes allegiance to no one creed (then it does not owe allegiance to the Bible, and, therefore is not founded on the Bible), and can adopt no sectarian dogma (the Christian doctrine of salvation through the vicarious atonement of Christ, and of Christ's mediatorial work for instance), as such, without ceasing thereby to be Masonic. Drawn from the Kabalah, and taking the Jewish or Christian verbiage or symbols, it but discerns in them universal truths which it recognizes in all other religions." These quotations are plain enough that any intelligent person can understand them sufficiently to see that I have established the statement I made in the beginning of this paragraph. But I have a more serious charge to make.

Masonry Dishonors and Profanes the Bible

NOT ONLY IS IT TRUE THAT MASONRY IS NOT FOUND ON THE BIBLE, BUT MASONRY GROSSLY DISHONORS AND PROFANES THE BIBLE.

First, Masonry dishonors and profanes the Bible by making it ONLY ONE OF THE GREAT LIGHTS, when it is THE ONE AND ONLY LIGHT. Proof: Isaiah 8:20.

Second, Masonry dishonors and profanes the Bible by using only such parts of it as suits its purpose, while absolutely ignoring the remainder of it and teaching things that are as antagonistic to it as darkness is to light.

Third, Masonry dishonors and profanes the Bible by considering it AS ONLY A SYMBOL OF GOD'S WILL, and not, as it truly is, THE INFALLIBLE, COMPLETE, AND EXCLUSIVE WRITTEN REVELATION OF GOD'S WILL.

Fourth, Masonry dishonors and profanes the Bible by putting it on a level with the uninspired books of other religions.

Fifth, Masonry dishonors and profanes the Bible by grossly and maliciously misapplying portions of it. Scriptures that refer to Solomon's temple, to the second temple, and to the church are made to apply to Masonry. And Scriptures that were written of and to God's own people, are STOLEN and applied to the mixed and motley multitudes of Masonry.

Sixth, Masonry dishonors and profanes the Bible by using it in the administration of BLASPHEMOUS OATHS. This is not all I could say here, but for lack of space it must suffice.

INDICTMENT NUMBER FIVE

Would the Bible Have Been Lost If It Had Not Been for Masonry?

This Claim Is Based on a Falsehood

The fifth false claim that we shall notice is that the Bible would have been lost if it had not been for Masonry. It is not uncommon to hear of this presumptuous, but empty, boast. This claim is based, no doubt, on the lying ritual of the Royal Arch Degree. In this degree it is pretended that in digging in the ruins of Solomon's temple the vortex of an arch is found; and upon exploring this arch, among other things, it found a box supposed to be an exact likeness of the ark of the covenant, placed there by Solomon to be preserved for future ages. In this bogus ark is supposed to be a pot of manna, Aaron's rod, and the "book of the law." The supposed finding of this bogus is without the slightest foundation in Scripture, secular history, or tradition. IT IS JUST ANOTHER EMPTY MYTH INVENTED BY THE DEVIL FOR THE PURPOSE OF DECEPTION.

These false claims justify the statement of Edmond Ronayne that: "FREEMASONRY AND FALSEHOOD MIGHT WITHOUT IMPROPERITY BE USED AS SYNONYMOUS TERMS." Through these false claims Masonry would pose as, a sublime and wonderful institution and thus ensnare many into its fold.

INDICTMENT NUMBER SIX

The Oaths of Masonry Are Anti-Scriptural, Blphemous, Profane, and Anarchistic

We will take up the oaths of Masonry as a second source of evil. I have two counts to bring against the oaths.

The first count against these oaths is that they are anti-Scriptural in several different ways. Jesus said: "Swear not at all." Whatever else this may or may not forbid, it certainly forbids all rash and extrajudicial swearing. MASONIC SWEARING IS BOTH RASH AND EXTRAJUDICIAL. It is rash because the candidate is made to take an oath he is supposed never to have heard before, and is made to take it under conditions which, to say the least, are not calculated to make him properly considerate of what he is doing. It is a case of the blind leading the blind.

Masonic oaths are extrajudicial because lodges have no authority either from God or the state to administer oaths. And the state does not recognize their validity. Now the state either has divine authority for administering oaths, or it does not have. If the state does have that authority, then it is the only institution that has it. For God would not endow two institutions with authority that would inevitably lead them into conflict. God is not the author of confusion. If the state does not have that authority, then surely every thoughtful, candid person will have to admit that no institution has it. Here is a dilemma for lodges and it matters not which horn they choose. ALL EXTRAJUDICIAL SWEARING OUGHT TO BE PROHIBITED BY THE STATE.

Read These Horrid Penalties

Again these oaths are anti-scriptural because in the third degree of the Blue Lodge and in many of the higher degrees, the candidate must put his life as a forfeit. It is necessary here that I quote the penalties attached to two of the oaths of the Blue Lodge. Blindfolded, half

(Continued on page 5)

Distinctive Principles of Baptists—

Places Of Baptism In Bible Show Baptism Is Immersion

SECTION V

The places selected for the administration of baptism and the circumstances attending its administration, as referred to in the New Testament, supply an additional argument in proof of the position of Baptists.

John baptized in Jordan. That the Jordan is a suitable stream for purposes of immersion is manifest from the testimony of one of the most distinguished of modern travellers and scholars, Edward Robinson. Speaking of the Jordan, he says:

"We estimated the breadth of the stream to be from eighty to one hundred feet. The guides supposed it to be now ten or twelve feet deep. I bathed in the river without going out into the deep channel" (Biblical Researches in Palestine, Vol. 2, page 256).

Even Lightfoot, who was quite conspicuous in his opposition to immersion in the Westminster Assembly, uses the following language:

"That the baptism of John was by plunging the body seems to appear from those things which are related to him namely, that he baptized in Jordan; that he baptized in Enon, because there was much water there; and that Christ, being baptized, came up out of the water; to which that seems to be parallel (Acts 8:38), 'Philip and the eunuch went down into the water.'"

I am aware that Pedobaptists—many of them, at least—argue that John's was not Christian baptism, that he did not live under the Christian Dispensation, etc. Dissenting most earnestly from these views, I waive a consideration of them as foreign to my present purpose. It is sufficient for me to say that even if it could be shown that John's was not Christian baptism it would avail Pedobaptists nothing. John performed an act called baptism, and various circumstances, as well as the meaning of the word, indicate that that act was immersion. Pedobaptists attempt to invalidate the force of those circumstances by denying that John administered Christian baptism. But they admit that the apostles, after the resurrection of Christ, administered Christian baptism. Very well. The same term used to designate the act performed by John is used to denote the act performed by them. It must therefore be the same act. Surely, no one will say that the word "baptize" means one thing in its connection with John's ministry and a different thing in connection with the ministry of the apostles. Hence I repeat that if it could be shown that John's was not Christian baptism it would amount to nothing.

There is another Pedobaptist view which requires notice. It is that Christ was baptized to initiate Him into the priestly office. A few questions will place this matter in its proper light: Was not Christ "made a priest after the order of Melchisedec, and not after the order of Aaron"? How could He be a priest according to the law of Moses, when He was of the "tribe of Judah"? Was

not the priestly office confined to the tribe of Levi, and to the family of Aaron in that tribe? Did not the law say, "The stranger that cometh nigh shall be put to death"?

All that Pedobaptists say about the baptismal initiation of Christ into the priestly office is at war with the Scriptures. Why this attempt to show that the Saviour was made a priest by His baptism? The object seems to be to evade the moral power of His example; for no man who will lay aside his prejudices can deny that Jesus was immersed in the Jordan. But if the people can be made to believe that the baptism of Christ had reference to His priestly consecration, they will feel comparatively exempt from obligation to follow His example, as they are not baptized that they may become priests. Jesus, in His baptism as well as in other respects, has "left us an example that we should follow his steps."

Returning from this apparent digression, I may say again that the Jordan was unquestionably a suitable stream for purposes of immersion; that John baptized in it; and that Jesus, when baptized, "went up straightway out of the water." John also baptized "in Enon near to Salim" (John 3:23). Why? Let Miller answer. He says:

"Independently of immersion altogether, plentiful streams of water were absolutely necessary for the constant refreshment and sustenance of the many thousands who were encamped from day to day to witness the preaching and the baptism of this extraordinary man; together with the beasts employed for their transportation. Only figure to yourselves a large encampment of men, women, and children, etc. . . . As a poor man who lived in the wilderness, whose raiment was of the meanest kind, and whose food was such alone as the desert afforded, it is not to be supposed that he possessed appropriate vessels for administering baptism to multitudes by pouring or sprinkling. He therefore seems to have made use of the neighboring stream of water for this purpose, descending its banks and setting his feet on its margin, so as to admit of his using a handful to answer the symbolic purpose intended by the application of water in baptism." (Miller On Baptism: Four Discussions, pages 92, 93).

What to call this extract I do not know. It seems to be a mixture of assertion, supposition, and fiction. Where did Miller learn that "plentiful streams of water were absolutely necessary" for the purposes which he specifies? What he says about "a large encampment" must have been a day-dream, as also his reference to "beast" and "transportation." The evangelists say nothing of the "encampment" and make no illusion to the "beasts." Poverty is an inconvenience, but not a crime; and I therefore take no offence at the reference to the indigence of the first Baptist preacher. It may, however, be questioned whether John was not able to own "appropriate vessels" for purposes of "pouring or sprinkling." But, admitting his extreme poverty when he went to the Jordan to baptize, he then became so popular that an intimation from him that he needed "appropriate vessels" would have secured as many as the "beasts" could transport. Why did he not, then, get "vessels" and supersede the necessity of his going to the Jordan, and to "Enon near to Salim, because there was much water there"? Would not Herod also have furnished "appropriate vessels" at the time when he "did many things, and heard

John gladly"?

N. L. Rice, having been a pupil of Miller, adopted his view of the matter before us. He therefore, in his *Debate With Alexander Campbell* (page 193), uses these words:

"John, it is true, was baptizing in Enon near Salim, because there was much water there. But did he want water to baptize in, or did he want it for other purposes? As I have already stated, multitudes of the Jews who resorted to him remained together several days at a time. They must observe their daily ablutions. For these and for ordinary purposes they needed much water; but it cannot be proved that John wanted the water for the purpose of baptizing."

Theologians should, of course, be wise men, but they ought not to be "wise about that which is written." Where did Rice learn that the "multitudes" who went to John "remained together several days"? Who told him about those "daily ablutions"? By

Did not John select Enon as a suitable place for his purpose "because there was much water there"? Did he not need "much water" in baptizing? and is not this a strong argument in favor of immersion? No act performed on the body requires so "much water" as the act of immersing in water.

I write in plainness and in sorrow when I say that those who expound the passage under consideration, as Miller and Rice have done, assign a reason for John's selection of Enon as a baptismal place which the Holy Spirit has not assigned. The doing of such a thing involves fearful responsibility.

To demolish all that has ever been said about John's selecting places where there was "much water" for other than baptismal purposes, I need only state a few facts. We are told that in the early part of the Saviour's ministry "great multitudes followed him;" subsequently, He miraculously fed "four thousand," and at another time "five thousand men, besides women and children;"

A Church There Was

A church there was and it needed a preacher. So here's what it did—a ridiculous feature: Each Sunday it tried out a different man; Brought in from Beersheba or maybe from Dan; And we who observe this affair from afar, Would think they were buying a second-hand car. Much depends upon the age and the freedom from knocks: Yes, we pick up our pastors as we shop for used crocks. To us has been given the Spirit to guide; Then why run the chance that the church may divide Over John or Apollos or Cephas or Paul? The Spirit is willing: why cheapen the call?

—Selected.

what sort of logic can it be shown that the Jews "needed much water" for other purposes, but not for baptismal purposes, when baptism is the only thing requiring water mentioned in the controverted passage?

It is humiliating to know that such men as Miller and Rice have used the language that has been quoted. Let modern teachers now keep silence, and let an evangelist speak. What does he say? Here are his inspired words:

"And John also was baptizing in Enon near to Salim, because there was much water there: they came, and were baptized." (John 3:23).

Is there anything here about "encampments," "beasts," "daily ablution," etc.? Did not the people go to John to be baptized?—not to encamp, not to provide water for their "beasts," not to "observe their daily ablution."

and on another occasion, "there were gathered together an innumerable multitude of people, insomuch that they trod one upon another." But there was nothing said about water. It is not said that Jesus, "seeing the multitudes," went where there was "much water," that the people might be refreshed, but "he went up into a mountain."

Was He less considerate than was John of the comfort of the crowds that attended Him? We cannot believe it. Still, there is nothing said about "much water" in connection with the multitudes that gathered around Him. But we are told of "much water" in the account given of John's baptism in Enon. He "was baptizing in Enon near to Salim, because there was much water there." It is vain, and worse than vain, to deny that "much water" was required in baptism. This

The Annihilation of The Wicked Is A False Doctrine

By ROY MASON
Buffalo Avenue
Baptist Church
Tampa, Florida



The doctrine of annihilation of complete extermination, is widely taught in this day. This teaching involves the blotting out of the finally impenitent and unbelieving, along with Satan the author of evil.

Why do people believe in annihilation? Largely because they want to believe it. "The wish is father to the thought." People manage to bolster up a plausible doctrine, to the effect that the incorrigibly wicked shall be annihilated, by the use of Scriptures which were designed to apply to the body alone. Such as, "The dead know not anything." The wicked shall be ashes under their feet," and other passages that relate to the body. We often speak loosely of dead people as "asleep" and as unknowing. We sing, "Asleep in Jesus . . . from which none ever wakes to weep." The real meaning of that song relates wholly to the physical body. The doctrine of annihilation is completely untenable in the light of a full study of the Scriptures. Note just a few Scriptures that disprove such a theory:

1—THE REPENTANT THIEF. (Luke 23:43) Jesus promised to take him where he was going that day—to Paradise. Not his body assuredly, for it hung dead on the cross. It was the spirit part of the man—his real self. That disproves the idea that the dead pass into dreamless sleep.

2—THE CASE OF MOSES AND ELIJAH. Both appeared alive and awake on the Mount of Transfiguration. They knew the past, they

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could not have been the case if baptism had not been immersion. Of the many acts popularly called baptism, there is only one—the act of immersion—that requires "much water;" and it is certain that this is the act performed by John the Baptist.

Sunday School Lesson — Outline and Notes by John R. Gilpin

LESSON FOR SUNDAY, JULY 20, 1958

The Book Of II Samuel

DAVID'S GREAT SIN

MEMORY VERSE: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do I not fill heaven and earth? saith the Lord."—Jer. 23:23, 24.

I. Precursors To David's Sin.

1. For a long time David had been enjoying unbroken prosperity. It is true that the religion of most of us is sufficient for adversity, but few have sufficient religion for days of prosperity. Such was true with David.
2. Idleness, likewise, brought about his sin, for we find that when Joab led Israel to battle that David tarried still at Jerusalem (V. 1). An old adage says, "An idle brain is the Devil's best workshop."
3. David's harem of many wives and concubines had been a good means of preparation for his sin. Through his many wives and mistresses, his character had been weakened and thus his moral caliber was ready for this sin.

II. Bathsheba's Part In The Sin, II Sam. 11:2.

The starting point in David's sin was when he saw Bathsheba unclothed as he walked upon the roof of his house. If she had had clothes on and had been properly dressed, David doubtless would have never sinned. Undress and immodest dress have a good part to play in the sinful condition of our country today.

When summoned to David's house, we find that Bathsheba was willing to enter in sin with David and ready to act as his paramour.

III. David's Attempt To Cover Sin, II Sam. 11:5-26.

When David sent for Uriah, Bathsheba's husband, it was David's intention to make him an unknown "cuckold." The choice of dishes and the wine was for the same purpose. When this failed David sent a letter by Uriah demanding that Joab have him slain (V. 15). When Uriah is slain then David ascribed his death to the chances of war (V. 25). Such lying is unsurpassed in all criminal history.

IV. The Omniscience of God, II Sam. 11:27.

Although David might attempt to cover his sin and possibly succeed fairly well in the eyes of men, yet he had completely failed in God's sight; for God had seen him sin. May we remember that God sees us daily. Cf. Gen. 16:13; Ps. 139:7-10; Jer. 23:24; Amos 9:3.

No man who covers his own sin shall prosper. Cf. Prov. 28:13. May we uncover and confess our iniquities and get ready to meet God at the judgment.

V. Conscience At Work.

We are not to believe that David was without compunction of conscience for the whole year before the Lord rebuked him openly. Psalm 6 and 38 show us that his conscience was working while his crime was supposed to be a secret. It doubtless became known through the king's house, by his servant, by Joab his captain, and of course his enemies eventually heard it. We may rest assured that his faithful servant, "conscience," gave him much difficulty to keep a straight face during the year.

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Exposure of Freemasonry

(Continued from page three)

dressed, and in a kneeling posture before the altar upon which rests the Bible, square and compass, the candidate takes the oaths and agrees to penalties. The Entered Apprentice says, "Binding myself under no less penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots and buried in the sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I in the least knowingly, or wittingly, violate or transgress this my Entered Apprentice obligation. So help me God and keep me steadfast."

The Master Mason says: "Binding myself under no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and this scattered by the four winds of heaven, that no more remembrance may be had among men or Masons of so vile a wretch as I should be, should I in the least, knowingly or wittingly violate or transgress this my Master Mason obligation, so help me God and keep me steadfast."

These quotations are made verbatim et literatim from "King Solomon and His Followers," No. 3. This is a cypher ritual, published by Allen Publishing Company of New York, and was purchased by the author from Ezra A. Cook, Publisher, Inc., of Chicago. It can be bought by any who desire it. The reader needs to be informed that there are minor verbal differences in the ritual and oaths of Masonry in different states, and even in lodges of the same state. So let no one be disturbed if told that any quotations made in this paper are not exactly right. All the quotations are given as used in some states, and are in substantial accord with the usage of all Masonic lodges.

NO CHRISTIAN HAS A RIGHT TO PUT UP HIS LIFE AS A PLEDGE. We read in the Scripture: "Ye are not your own." I might as well steal money and put it up as a pledge as to pledge my life, which does not belong to me.

Oaths Are Profane and Blasphemous, Even If Not Enforced

But I am reminded that these penalties are just a matter of ancient form, and are never enforced. We will look into this matter a little later on, so for the present we will let it suffice to consider the words of R. A. Torrey: "Either these frightful oaths are meant to be taken seriously or literally, or else they are not. If they are taken earnestly and seriously and literally, words can scarcely describe my horror that any Christian man should take such an oath upon himself. If they are not taken seriously and literally, and in a large proportion of cases they are not, then THEY ARE PROFANE and BLASPHEMOUS IN THE EXTREME." This presents another nice dilemma. Selah!

Oaths Require Keeping of Unknown Secrets and Concealment of Crime

Furthermore, the Entered Apprentice must swear as follows: "I will always hail, forever conceal and never reveal, any of the secret arts, parts or points of the hidden (?) mysteries of Masonry which may have been heretofore or shall be at this time, OR AT ANY FUTURE PERIOD committed to me as such."

And the Master Mason's oath says: "I furthermore promise and swear that I will keep the secrets of a brother Master Mason when committed to me as such, murder and treason excepted and these left to my own choice."

Now the point I wish to make here is that in these oaths a man promises and swears that he will keep secrets which he may not be able to keep conscientiously, inasmuch as he does not know, at the time he takes the oaths, what he is going to be called upon to conceal. For that reason such swearing was prohibited even under the Old Testament dispensation. Lev. 5:4, 5—"If a soul swear, pronouncing with his lips TO DO EVIL OR TO DO GOOD, whatever it shall be that a man shall pronounce with an oath, AND IT BE HID FROM HIM; when he knoweth it, then he shall be guilty in one of these (guilty of a sin of the kind under discussion in this chapter). And it shall be, when he shall be guilty in one of these, that HE SHALL CONFESS THAT HE HATH SINNED IN THAT THING." Even if he has promised to do good, when a man finds that he has taken an oath without knowing all that was required in the fulfillment of that oath, he is to acknowledge that he has sinned. EVERY CHRISTIAN LODGE MAN SHOULD DO THIS.

Oaths Are Morally Invalid

In a moment we shall pass to the second count which I wish to bring against these oaths. But before we do that, I want to show fully that these oaths are morally invalid. Of course it is well known that they are legally invalid, but I want to show that they are also morally invalid. It has been shown already that these oaths are anti-Scriptural, rash and extrajudicial. I have shown that it is impossible that a Masonic lodge have authority from God to administer oaths. Any sound reasoning, therefore, must lead to the conclusion that lodge oaths are not binding on the Christian, who, after making them, comes to realize their true nature.

If more proof of the invalidity of these oaths to the Christian is desired, it can be easily produced. In each of the three degrees of the Blue Lodge, before the candidate takes the oath, the Master pledges to the candidate that there is nothing in the oath which can conflict with his duty to God, his country, his neighbor, or himself. Therefore, if the candidate at any time finds that his oath binds him to do anything that is contrary to his duty to God, his country, his neighbor, or himself, THE OATH AT THAT MOMENT BECOMES INVALID. If he comes to see that he was hoodwinked into taking an oath that is hateful in the sight of God, as he should see if he is an intelligent Christian, then the oath has conflicted with his duty to God; therefore he is privileged to, AND SHOULD PROMPTLY DISAVOW THE OATH. FROM EVERY STANDPOINT MASONIC OATHS ARE INVALID TO THE INTELLIGENT CHRISTIAN.

These Oaths Are Anarchistic

Coming now to the second count that I bring against these oaths, I wish to say that THEY ARE ANARCHISTIC. By this, I mean that they are at variance with good government and that they are opposed to law and order. And since the Bible teaches that civil government is ordained of God, this brings them again into conflict with the Bible. The concealment of crime is anarchistic and lawless. YET MASONS HAVE REFUSED TO TESTIFY IN COURT ON THE GROUND THAT TO DO SO WOULD BE IN VIOLATION OF THEIR OATH. And, moreover, a Royal Arch Mason must swear to "assist a companion Royal Arch Mason, when engaged in any difficulty," and to "espouse his cause so far as to extricate him from the same, WHETHER HE BE RIGHT OR WRONG."

Do you understand now why Masons can do nearly anything under the sun and get out of it with only a minimum punishment, or none at all? If some one wants to find out why our laws are not better enforced, let him follow the above scent and it will probably lead him to where he can find at least a good portion of the proverbial "something rotten in the state of Denmark."

But there is yet more to come. The penalties attached to these oaths foster murder. AND MURDER IS ANARCHISTIC. I have already shown that in the three degrees of the Blue Lodge, the candidate must put up his life as a forfeit. THEN IN SOME OF THE HIGHER DEGREES MURDER AND REVENGE, UPON THOSE WHO BREAK THEIR OATHS, ARE INCULCATED, as in the 30th degree of Scotch Rite Masonry—Knight of Kadosh—where the candidate is made to declare: "I swear to take revenge on the traitors of Masonry."

The Blood of Martyrs Testifies

We are again called to notice the claim that these penalties are a mere matter of ancient custom, and are never enforced. BUT THE BLOOD OF MORE THAN A DOZEN MARTYRS BRANDS THIS A FALSEHOOD.

If these penalties are a mere matter of ancient custom, then why the murder of Samuel Pritchard, of London, in 1730; that of Noah Smith of Manchester, Vermont, in 1798; that of Ariel Murdock of Rensselaer, N. Y., in 1803; that of William Michner of Jenkinstown, Pa., in 1809; that of Loring Simons of Albany, N. Y., in 1809; that of William Miller of Belfast, Ireland, in 1813; that of an unknown man in Bristol, Pa., in 1820; that of Oliver Gavit of Ohio, in 1824; that of William Morgan at Fort Niagara, N. Y., in 1826; that of Job Hunt of Boston, in 1827; that of Artemus Kennedy, in 1830; that of David Brounlee, Little York, Ill., in 1840; that of the carpenter by the name of Forgie in Canada, in 1854; and that of a stranger by the name of Brock, in Howard City, Mich., in 1881. All of these were murdered for breaking their Masonic oaths.

How many more have been murdered and the evidence covered up, we have no way of knowing. So far as I know, we have no case like the above on record since 1881. Perhaps Masonry had to put a stop to this in order to save its life. Whatever may be the cause of their being no modern cases of Masonic murder on record, it is true that the blood-curdling oaths are still imposed in nearly every city, town and village in our land. Whether these oaths are enforced or not today, they are potentially murderous. And Jesus taught that potential murder is as evil as actual murder. (Matt. 5:22).

The Murder of Captain William Morgan

Today, the best known of the above martyrs is Captain William Morgan of Batavia, N. Y. Morgan was abducted from his home and drowned in Niagara River, near old Fort Niagara, in 1826. He was drowned in order to suppress the publication of a book he was writing, in which he was exposing Masonry. The evidence is conclusive and irresistible that the drowning of Morgan was the result of Masonic vengeance. It is also beyond the pale of reasonable doubt that his body was found at the mouth of Oak Orchard Creek, in Lake Ontario. I have read the story of this tragedy from the pens of several men of high integrity, who were in a position to know the circumstances. I have before me, as I write, a history of the affair, which was compiled by two committees on investigation. These committees were composed of citizens and appointed by the citizenship. One committee consisted of ten. The other consisted of thirty-eight.

A Clumsy Ruse Easily Explained

The finding of the body of Morgan was too much for those implicated in this crime. The bloody affair had come to light in spite of all that had been done to conceal it. Something had to be done. So a contention was contrived that the body which had been found was not that of Morgan; but that it was the body of a man by the name of Timothy Monroe, who had been drowned in Niagara River a short time before the finding of the body. The identification of the body as that of Morgan was undeniable, with the exception of the clothing, which neither the wife nor any of the acquaintances of Morgan had ever seen before. THEN WHEN THE SUPPOSED WIDOW OF MONROE CAME TO IDENTIFY THE BODY HER DESCRIPTION WENT WILD IN REGARD TO EVERYTHING BUT THE CLOTHING, WHICH SHE DESCRIBED IN MINUTE AND STRIKING DETAIL. No explanation of this is needed. It is plain for all to understand it.

Yes, the blood of Captain William Morgan and that of many others is on the hands of Masonry, and it will remain there until it is avenged at the judgment of the great white throne.

Morgan Murdered by General and Widespread Conspiracy

And the murder of Morgan was not by a few imprudent Masons as some would have us believe. The records show a general and widespread conspiracy. The real perpetrators of the murder were never apprehended. Around their "foibles" was cast "the broad mantle of Masonic charity," and beneath this the eyes of the law were unable to pierce. But several that aided and abetted in the crime were brought to justice. And in sentencing them, Judge Throop said in part: "YOUR OFFENSE WAS NOT THE RESULT OF PASSION SUD-

SEEING HIM WHO IS INVISIBLE

With my eyes upon the Savior
I can walk the sea of life
With its waves and billows 'round me,
With its tempests, storms and strife.

Should I look upon another,
Look at self or turn my gaze
On life's problems and temptations,
I would sink beneath the waves.

Savior, let me walk beside Thee,
Let me feel my hand in Thine;
Let me know the joy of walking
In Thy strength and not in mine.

—JOHN SIDEBOTHAM.

DENLY EXCITED, NOR WAS IT THE DEED OF ONE INDIVIDUAL. IT WAS PRECONCERTED, DELIBERATED UPON, AND CARRIED INTO EFFECT BY SECRET COUNCILS AND CONCLAVES OF MANY ACTORS."

Then Samuel D. Green, Mayor of Batavia at the time Morgan was abducted, and also a member of the same lodge with Morgan, had this to say: "The lodge and chapter in this and other places acted in concert and under the direction of the Grand Lodge of this state, AND SAID GRAND LODGE DID CAST VOTES who should come out and dispatch Morgan and Miller (Miller was to print the book) if necessary to prevent the development of Masonic secrets. MY AUTHORITY IS FROM THE BEST SOURCES AND IS UNQUESTIONABLE. When the acts of the lodge and the chapter were known, they refused to act as bodies on the deed, but frequently met in knots of eight or ten to contrive mischief."

Truly did Honorable William L. Strong say: "The garments of Masonry are stained with blood."

The Criminal Possibilities of These Oaths

I mention this matter, not because it is pleasant to deal with, but in order to show the criminal possibilities of the oaths we are now discussing. When these blood-thirsty oaths are laid aside, we may be able to forget the murder of Morgan and that of others. BUT UNTIL THEN THEY WILL NOT DOWN.

Some Striking Comments

Permit me now to give you some striking comments upon these oaths and the anarchistic spirit of Masonry as fostered by them.

John Quincy Adams, the sixth President of these United States, said: "I am prepared to complete the demonstration before God and men, that the Masonic oath, obligation, and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity or of the land."

Millard Fillmore, the thirteenth President of our country, said: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government it cannot control."

Daniel Webster, in speaking of Masonry, said: "Among the obligations which are found to be imposed upon its members there are such as are entirely incompatible with the duty of good citizens."

Benjamin Disraeli, once Prime Minister of England, said: "Secret societies are hurrying the civil governments of the world to the brink of a precipice over which law and order will ultimately fall and perish together." (For the above testimonies see "Opinions on Secret Societies," by William Dallmann, National Christian Association, Chicago, Ill.).

Again John Quincy Adams said: "Look at the government of New York, struggling in vain for five long years to bring the perpetrators of that murder (murder of Morgan) to punishment. See the judges, sheriffs, witnesses, jurors, entangled in a net of Masonry, and justice prostrated in her own temple by her invisible hand. . . . Go to the records of the court; you will find witnesses refusing to testify upon the express grounds of Masonic obligations, avowing that they considered these obligations paramount to the law of the land."

Finally, R. A. Torrey says: "To my own personal knowledge, Masonry has been used to protect criminals and other evil-doers from the just consequences of their wrong doing. In one city where I lived, the proprietor of the vilest and most notorious place in the city could not be touched by the law because he was a Knight Templar. Every other place of the sort was run out of the city but this. I have known of similar things elsewhere that have come under my personal observation."

Some Official Utterances

Now as pertinent to the matter in hand, I shall give you some official Masonic utterances. An official of the Grand Lodge of Missouri, in his report of 1867, said: "We know no government save our own. To every government, save that of Masonry, and to each and all alike, we are foreigners."

And from the Report on Correspondence to the Grand Lodge of New Hampshire for 1876 we read: "The municipal law of the land is, as such, of no binding force in the government of the Masonic institution."

Then Robert Morris, in Webb's Monitor, on page 240, in speaking of the Masonic covenant, says that it is the covenant (or oath) that makes the Mason, and then adds: "No laws of the land can affect it."

INDICTMENT NUMBER SEVEN

Masonry Is a Religious Institution and a Rival to the Church Which Jesus Built

To become a Mason one must believe in the existence of a supreme being, and must profess a trust in that supreme being. Then Masonry undertakes to teach its devotees concerning their relation to that supreme being both in time and in eternity.

Furthermore, Masonry has its "Worshipful Master," its "High Priest," its set forms of prayer, its moral and religious symbols and teachings, its beliefs in immor-

(Continued on page six)

Exposure of Freemasonry

(Continued from page five)

talities and reward in the world to come, its Scripture readings, and its altar. **WHAT ELSE IS NEEDED TO BE ADDED IN ORDER TO MAKE MASONRY A RELIGIOUS INSTITUTION?**

But let us go on further, and note the testimony of leading Masonic writers. Robert Morris says, in Webb's Monitor (page 231): "A meeting of a Masonic Lodge is a religious ceremony."

In his Manual of the Lodge, page 46, A. G. Mackey says: "As Masons we are taught never to begin any great or important undertaking without first invoking the blessing and protection of deity, **AND THIS IS BECAUSE MASONRY IS A RELIGIOUS INSTITUTION.**"

One page 57 he says again: "Speculative Masonry, now known as Freemasonry, is, therefore, the scientific application and the religious consecration of the rules and principles, the technical language, and the implements and materials of operative Masons to the worship of God as the Grand Architect of the Universe, and to the purification of the heart, **AND THE INCULCATION OF THE DOGMAS OF A RELIGIOUS PHILOSOPHY.**"

From Sickles General Ahiman Rezon (page 57) we read: "Our rites embrace all possible circumstances of man—moral, spiritual, and social—and have a meaning as high as the heavens, broad as the universe, and profound as eternity."

Then in Traditions of Freemasonry, on page 15, A. T. C. Pierson says of Masonry: "Without any reference to forms and modest of faith, it furnishes a series of indirect evidences, which **SILENTLY** operate to **ESTABLISH GREAT AND GENERAL PRINCIPLES OF RELIGION.**"

It will suffice to call your attention in the last place to the words of J. D. Buck, as already quoted, and as found on page 46 of his Symbolism or Mystic Masonry: "Masonry is not only a universal science, but a **WORLD-WIDE RELIGION.**"

Certainly it is a rival to the church which Jesus built. As George Hunt has said: "It must be apparent to every lodge member who has a conscience divinely enlightened by the Word of God and the Spirit of God, that the lodge is none other than a spiritual counterfeit of the Church of Christ. It is the devil's church, in which he has a Bible, a deity, a prayer, a form of godliness, a path in which he claims to lead people into eternal blessedness; and withal destroys every means God has set forth to attain these blessed results—God's Bible, His Son, His Holy Spirit, which are His instrumentalities to bring man into a right relation to Himself. The lodge repudiates God's Son, and His Holy Spirit, and uses the Bible only to give it the kiss of Judas—not to study and obey it. May God open your eyes to see that secretism is an unmixing evil, a deception and a snare, and the enemy of your soul."

INDICTMENT NUMBER EIGHT

Masonry Is Anti-Christian in That It Rejects Jesus Christ Both As Messiah and Saviour

Blue Lodge Masonry is supposed to be substantially the same the world over. I have twice quoted from J. D. Buck to the effect that Masonry is "a world-wide religion." And I have also quoted from Buck to the effect that it teaches only "universal truths, which it recognizes in all other religions."

And now listen to Robert Morris in Webb's Monitor of Freemasonry, page 280: "So broad is the religion of Masonry, and so **CAREFULLY ARE ALL SECTARIAN TENETS EXCLUDED FROM THE SYSTEM**, that the Christian (?), the Jew, and the Mohammedan, in all of their numberless sects and divisions, may, and do harmoniously combine in the moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshipper of Deity under every form."

Then from Mackey's Manual of the Lodge, page 215, comes the following: "Though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to **OBLIGE THEM TO THAT RELIGION IN WHICH ALL MEN AGREE.**"

Now it is plain that "that religion in which all men agree," and that which is acceptable to the Jew, Buddhist, Mohammedan, Parsee, Confucian, "and the worshipper of Deity under every form," is essentially and necessarily anti-Christian.

INDICTMENT NUMBER NINE

Masonry Is Anti-Christian in That the Name of Jesus Christ Is Excluded

THE NAME OF CHRIST DOES NOT APPEAR IN THE FORMS OF PRAYER FOR USE IN THE MORE THAN FORTY DEGREES OF MASONRY WHICH I HAVE EXAMINED.

In Sickles' General Ahiman Rezon and Freemasons Guide, in addition to the prayers used in the conferring of degrees, there are a number of prayers for use on special occasions, such as funerals, installations, dedications, laying of corner stones, etc., and the name of Christ does not appear in any of them. **BUT WHAT IS WORSE, IF POSSIBLE, IS THE EXPUNGING OF CHRIST'S NAME FROM THE SCRIPTURES.** This is done in the Mark Masters' Degree, which is the first degree in the York Rite above the Blue Lodge, where I Peter 2:5 is used with reference to Christ omitted. It is also done in the Royal Arch, or seventh degree of the York Rite and four degrees of Chapter Masonry, where II Thess. 3:6-16 is used; and the name of Christ is twice omitted.

As against this Jesus said: "No man cometh unto the Father, but by me."—John 16:32.

Also: "Whosoever therefore, shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."—Mark 8:38.

And again: "He that honoureth not the Son, honoureth not the Father that sent him."—John 5:23.

Not only is the name of Christ thus excluded from

the ritual, but it has been declared time and time again to be un-masonic to use the name of Christ even in extemporaneous prayer.

The author has on file the testimony of many Masons who withdrew from Masonry for this reason.

INDICTMENT NUMBER TEN

Masonry Is Anti-Christian in That It Teaches the Universal Fatherhood of God

This is nearly too well known to need any proof, but lest it should be doubted by some, I pause to vindicate it.

On page 41 of his History of Masonry, George Thornburg, says: "The Fatherhood of God and the brotherhood of man, the underlying principles of Freemasonry, are as old as the human race."

In Masonic Facts for Masons on page 48, W. H. Russell says: "The symbolisms of Masonry are used in its peculiar mode of instruction, inculcating the duties we owe to God and man; and these ethics are founded on the two great ideas of the Universal Fatherhood of God and the Brotherhood of Man."

The Masonic Advocate of August, 1873, said: "The theology of Masonry was established long before the advent of Christ on the earth, and is based solely upon the Fatherhood of God and the brotherhood of man."

In Haywood's Great Teachings of Freemasonry, on page 120, we read: "ALL MEN, whatever be their faith or fortune from Plato down to the African dwarf, **HAVE THIS RELATION WITH GOD.** What God is to any one, He is to every other one; and all that God can be to or do for any man, He is to and does for all men equally and everlastingly. This eternal and universal Fatherhood in Him does not come into existence when we begin to believe it; it is already a fact before we believe it, and remains a fact whether we believe it or not."

All who will take time to study Masonry, or any other of the outstanding lodges, will see what these men have said is the Masonic position.

Now let us see how this compares with the teachings of Christ and the Scriptures. To some Pharisees, who claimed God as their Father, Christ said: "Ye are of your father the devil."—John 8:44.

Also note the following passages from the Word of God: "As many as received him, to them gave he power to **BECOME SONS OF GOD.**"—John 1:12.

"Ye are all children of God **BY FAITH IN CHRIST JESUS.**"—Galatians 3:26.

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—I John 3:10.

INDICTMENT NUMBER ELEVEN

Masonry Is an Anti-Christian Religion in That It Teaches Salvation by Works and Character

In regard to the lambskin or white apron which the Entered Apprentice receives, the Master of the lodge says: "You are presented with a lambskin, or white leather apron, because the lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the lambskin or white leather apron as the badge of a Mason, is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the celestial Lodge above, where the Supreme Architect of the Universe presides."

Then in explanation of the covering of the lodge the following is said: "The covering of a Lodge is the clouded canopy, or the starry decked heaven, where all good Masons hope at last, to arrive by the aid of a ladder called Jacob's Ladder, having three principal rounds denominated faith, hope, and charity, teaching faith in God, hope in immortality, and charity to all mankind."

This does not mean what the Scriptures mean by faith in God. In the Scriptures faith in God is faith in God through Christ, but Masonry is a universal religion. "The religion in which all men agree," and, therefore, must scorn such a sectarian tenet as the doctrine of the mediatorial work of Christ. Faith in God in Masonic parlance means no more than a belief in the existence of a supreme being, and in his mercy bestowed apart from Christ and according to personal merit.

Also from the ritual of the same degree we read: "By the rough ashler, we are reminded of our rude and imperfect state by nature; by the perfect ashler, of that state of **PERFECTION** at which we hope to arrive by a virtuous education, our own endeavors and the blessing of God."

Then from the ritual of the third degree comes the following: "And now, my brethren, let us see to it, and so regulate our lives by the plum-line of Justice, ever squaring our actions by the rule of Virtue that when the Grand Warden of Heaven shall call for us, you may be found ready."

From the degree of Royal Master which is the eighth degree of the York Rite we read: "The Supreme Master of the universe before whom we bow in adoration, and whose all-seeing Eye has marked our labors in this lodge below, promises to spread before us in the stupendous Lodge above all the joys and glories of his eternal Sabbath. After the strong hand of death has leveled all in the humiliation of the grave, the Almighty hand of the Supreme Master shall prevail and exalt **EVERY BROTHER** to the glorious companionship of the undissolving Lodge above."

I need not continue these quotations from the ritual. These are sufficient to show that Masonry teaches Satan's gospel of salvation by works and character. If I had space I should like to quote from the burial ceremony and show how this false teaching is brought there, and how this ceremony teaches that unbelievers will be saved.

But I must give you the words of Mr. E. A. Coil, a lodge man and a Unitarian. In The Relation of The Liberal Churches and the Fraternal Orders he says on page 10: "The more I learn of the fundamental principles of the great fraternities, the more interested do I become in the fact that many people who denounce the churches called liberal (such churches as those of Unitarians and Universalists) **ENTHUSIASTICALLY ENDORSE, AS FRATERNITY MEN, THE VERY PRINCIPLES**

FOR WHICH THOSE CHURCHES STAND. I have often thought, in recent years, that I should like to organize a Sunday School class, and use as a textbook the monitors of our leading fraternal orders, and show the members of those organizations **THE LOGIC OF THE PRINCIPLES TO WHICH THEY IN THEIR LODGES, ARE PLEDGED.** Nearly all of those monitors have, as their very heart, the fatherhood of God, the brotherhood of man, immortality, and **SALVATION BY CHARACTER,** principles very familiar to **EVERY UNITARIAN SUNDAY SCHOOL SCHOLAR** who has been properly taught the fundamentals of our faith."

Let us contrast the words of Jesus, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."—John 3:5.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—John 3:14, 15.

"I am the way, the truth, and the life: no man cometh unto the Father but by me."—John 14:6.

Let us note also the words of Paul: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast."—Eph. 2:8, 9.

Do the foregoing quotations from the ritual of Masonry and the Scriptures here given, teach the same thing? If so, then darkness is equal to light. And now lest it might be claimed that I have misinterpreted the meaning of the words quoted from the ritual, I will let a Grand Lodge interpret them for us.

In the proceedings of the Minnesota Grand Lodge, January, 1895, on page 66, we read: "He who approaches our altar in good faith, and by the light which we bring him, receives our teaching into a heart already prepared, and lives a life in conformity with the principles which he here imbibes, has come into an invaluable possession and need have no fear when the word shall come calling him into the hereafter, but will be received as a living stone fit for that temple not made with hands."

INDICTMENT NUMBER TWELVE

Masonry Is an Anti-Christian Religion in That It Is Patterned After and Founded upon the Heathen Practices of Ancient Sun-worshippers

On page 27 of his introduction to Symbolism or Mystic Masonry, J. D. Buck says: "Freemasonry is modeled on the plan of the ancient mysteries with their glyphs and allegories, and this is no mere coincidence: the parallels are too closely drawn."

In Pierson's Traditions of Freemasonry, on page 13, we read: "The identity of the Masonic institution with the Ancient Mysteries is obvious from the striking coincidence found to exist between them."

And in the same volume, on page 240, we read: "We readily recognize in Hiram Abiff (whom the Masonic candidate for the third degree is made to represent) one of the Grand Masters of Freemasons; the Osiris of the Egyptians (Osirus, and the others which follow, were sun god), the Mithras of the Persians, the Bacchus of the Greeks, the Dionysias of the fraternity of the artificers, and the Attys of the Phrygians whose passion, death and resurrection were celebrated by those peoples respectively."

Then Sickles says on page 196 of his General Rezon: "Osirus and the Tyrian Architect (Hiram Abiff) are one and the same."

Lastly, in speaking of the legend of Hiram Abiff, which is enacted in the third degree of Masonry, Mackey says on page 112 of his Ritualist: "The idea of the legend was undoubtedly borrowed from the Ancient Mysteries." And in his Lexicon, Mackey speaks of the Ancient Mysteries as "truly Masonic Institutions."

A study of the matter will show that the entire ceremony of Blue Lodge Masonry is an imitation of the rites performed in ancient idolatrous sun-worship.

Now we shall ask, what attitude, does the Bible take toward sun-worship?

(1) The first testimony I shall give is from Job. "If I beheld the sun when it shined, or moon walking in brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge; for I should have denied the God that is above."—Job. 31:26-28.

God said of Job: "There is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil."—Job 1:8.

And to this holy man of God, any reference paid to the sun, or any rite engaged in, in honor of the sun, was a denial of God. **SUCH IS EVERY MASONIC RITE AND CEREMONY FROM THE TIME THE CANDIDATE FOR THE ENTERED APPRENTICE DEGREE SOUNDS THE ALARM AT THE OUTER DOOR UNTIL HE IS RAISED TO THE SUBLIME DEGREE OF A MASTER MASON, EVERY RITE AND CEREMONY HE GOES THROUGH IS IN HONOR OF THE SUN; AND IS, THEREFORE, A DENIAL OF "THE GOD THAT IS ABOVE."**

(2) In the second place I will call your attention to the fact (of which every casual Bible reader is aware) that the Old Testament severely condemns the worship of Baal; and Baal was a **SUN-GOD.** The New Students Reference Work says of Baal: "He was the god of the sun, as ruling and giving life to nature."

Any other standard authority will substantiate this. This, therefore, makes Baal and Osirus the same. And severe judgments were sent upon the children of Israel for engaging in the rites of Baal worship. **IS GOD ANY BETTER PLEASED WITH BAAL WORSHIP TODAY THAN HE WAS SOME THREE THOUSAND YEARS AGO? All Masonic worship is Baal worship.**

The point within a circle which is so significant as a Masonic symbol was borrowed from this heathen sun-worship; and was an immoral glyphic, whose meaning should not be hard to define. Mackey, in his Lexicon on page 353, says that the worship to which this symbol belonged "was adopted by the idolatrous Israelites, who took it from the Moabites in the Wilderness of Sin, under the name of Baal-Peor."

Reference to the twenty-fifth chapter of Numbers will show that God killed twenty-four thousand Israel-

(Continued on page seven)

'How's Your Crop?'

A common greeting of one farmer to another is "How's your crop?"

By this he raises the question of the condition, growth, and prospects of harvest of the various plantings and sowings in the fields according to God's well-known laws of seedtime and harvest. Everything must be planted in harmony with these laws of God, and everything produces "after its kind."

"Be not deceived God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6: 7, 8).

How's your crop, Christian friend?

What have you planted? Where have you planted? How have you planted? God declares that, as God's children, we reap according to what we plant and how we plant. If we plant that which is of, and according to, the directions of the flesh, even though it may be a highly - respected religious fleshliness, we are sure to reap that which perishes. But, if we plant under the directions of the Holy Spirit, we are sure to reap life everlasting in those who are reached by the ministry we support.

By noting verse 6, "Let him that is taught in the word communicate unto (share with) him that teacheth in all good things," we see that it is not the matter of salvation from sin that is under discussion, but that of sharing in the teaching and preaching of the Word of God.

Child of God, how are you investing your Lord's money? You are a steward of God and must give a full account one day. Are you one of those who have been lulled to sleep by the sweet assurances of highly paid "leaders" that certain programs, movements, etc., are "of the Lord," and you unquestionably pour your investments into the well organized man-made religious programs, and into the well-greased religious machinery?

Do you know where and how your Lord's money is being

spent? Do you know whether or not those you are helping to support are faithful to the Lord and to His Word? Are you taking the advice and guidance of the Holy Spirit, or of men, in this important matter?

In emphasizing the eternal importance of the doctrine of Christ (the teachings of God's Word concerning the Christ as Saviour and Lord), the Holy Spirit says through John, "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 10, 11).

It is a terribly serious matter to be guilty of endorsing and supporting that which is untrue to our Lord Jesus Christ. We are certain to reap what we sow. If we support the faithful ministry of His Word, we shall reap rich spiritual rewards. But, if we, even ignorantly, endorse and support that which is of the flesh, and not of the Lord, we must take the consequences of an awful harvest.

How's your crop, Christian friend?

Are you using as much wisdom in this spiritual and eternal matter as the farmer uses in his crops of corn, cotton, wheat, potatoes, etc.? No farmer would be so foolish as to disregard God's plain laws of the field. Why will we be less wise?

In this day of apostate Christianity, with so many worldly-wise, man-made religious programs, and with so many highly paid "high - pressure" salesmen selling what they label as "the Lord's work," we need to make sure, as sure as humanly possible, just what, where and how our investments of the Lord's money are being used.

Let us investigate every preacher and every activity before we invest the Lord's money. If he, or it, is true to the Lord and to His Word, then invest as much as possible. If the Lord Jesus Christ is not exalted and His Word not faithfully taught then let us be good stewards, and beware!

"Moreover it is required in stewards, that a man be found

THE COOPERATIVE PROGRAM OF S. B. C. IS LIKE DOCTRINES OF ROME—SUPPOSEDLY GOD-INSPIRED

Writing in the Baptist Standard, the state paper of Southern Baptists in Texas, John V. Terry states:

"The new feeling of interdependence among Southern Baptists has resulted in what we call the Cooperative Program. We do not feel that it is a man-inspired program! It is God-inspired!" (Our emphasis).

The Cooperative Program has been in existence since 1925. It was first advocated by H. Boyce Taylor, Sr., in the association with which the church at Murray was affiliated. Later, Boyce Taylor repudiated the thing.

Now that the Program has become the "golden calf" of Convention Baptists, we are everywhere hearing that it is God-inspired. But there is not a shred of Scripture for it. Any part of the Program that happens to be in harmony with the Bible is purely coincidental; you cannot find the Program itself in God's Book.

So if it is God-inspired, it must have been inspired exactly as Roman Catholic doctrines were inspired. One usually wastes time talking to an "informed" Roman Catholic, trying to show him something from the Bible. Why? Because he believes that all the tommy-rot taught by Romish priests has been "inspired" down the years and is just as much of God as anything recorded in the Bible.

This is the path in which Southern Baptists are now traveling. Ask them for Scripture to justify their convention and program, they look down at you as if you were an ignoramus. So far as they are concerned, that Program is "inspired" of God regardless of what the Bible says. That is exactly the attitude of the Roman Catholic, too. It is nothing to the Romanist that his doctrines are opposed to the Bible, and it

faithful." (I Corinthians 4:2)

—From a tract by A. M. Overton.

DID YOU PLANT A GARDEN THIS SPRING?



It is well for us to remember that there is a reaping in the spiritual world the same as in our garden, and thus we should be exceedingly careful as to the kind of seed we sow, knowing that a harvest is sure to come.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126:5, 6.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecc. 11:6.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7, 8.

is nothing to the Southern Baptist "cooperative" that his Program is in competition with the program of God as laid down in the Bible. You see, both Roman Catholicism and the Cooperative have been "inspired," the Bible notwithstanding.

They go a step further every day.

SEND TBE TO OTHERS

Exposure of Freemasonry

(Continued from page six)

ites for this. Yet Masonry today dares to exalt the same symbol and inculcate the same worship.

(3.) It is quite certain that it was with reference to one form of the Ancient Mysteries (the Elusinian, celebrated near Athens) that Paul spoke when he said: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame to speak of those things that are done of them in secret."—Eph. 5:11, 12.

And also when he said: "Be 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? or what agreement hath the temple of God with idols?"—II Cor. 14:16.

(4) Finally, we will refer to Ezekiel 8:1-8. In the fourteenth verse it will be seen that the idol of Tammuz is mentioned. In Mackey's Lexicon of Freemasonry page 19, we read: "The idol of Tammuz, mentioned in the eighth chapter of Ezekiel, was considered by Jerome, and after him by Parkhurst, as identical with Adonis."

John Gill and Matthew Henry testify to the same opinion. Then on the same page of Mackey's Lexicon, and on pages 3 and 4 of Symbolism of Freemasonry, we are told that Adonis was the same as Osirus. THEREFORE, TAMMUZ AND OSIRUS, WHOM HIRAM ABEFF REPRESENTS, ARE ONE AND THE SAME. AND IN THE EIGHTH CHAPTER OF EZEKIEL WE HAVE A PICTURE OF THE ANCIENT WORSHIP AFTER WHICH MASONRY IS PATTERNED AND UPON WHICH IT IS FOUNDED. The scene in the fourteenth verse, of women weeping for Tammuz is commemorated in every well-ordered Masonic lodge by a glyphic consisting in part of a virgin weeping over a broken column. The virgin represents Isis, the wife of Osirus. The broken column represents the untimely death of Osirus.

Osirus was the personification of the heating and life-giving power of the sun. Therefore, when winter came and the sun was seemingly deprived of much of its heating and life-giving power, Osirus was thought to be dead. But with the return of the warm and invigorating rays of the sun, he was thought to revive again. This is what is represented in the so-called Tyrian legend in the third degree of Masonry. Just as the sun

is seemingly gradually deprived of much of its heating and impregnating power through the three fall months, so Hiram is slain by the successive attacks of the three ruffians—Jueblo, Jubela, and Jubelum. And just as the sun seemingly regains its lost power through the three spring months, so Hiram is raised after three attempts. Moreover, just as the sun fully regains its seemingly lost power and summer is ushered in again when the Zodiacal sign is in Leo or Lion, and as Osirus was thought, there to regain his life through the help of the Lion, so Hiram is at last successfully raised by the strong grip of a Master Mason, or the Lion's paw.

Now fancy Christians, and even ministers, going through such heathenism. No wonder many churches are living at a poor dying rate and no wonder the cause of missions is suffering. Read Ezekiel 8:17, 18 for an explanation of it.

This was the drama that the women in this fourteenth verse were enacting. This is more realistically represented in the third degree of Masonry, when all the brethren catch hands and march in single file around the candidate, who, representing Hiram Abiff (alias Osirus), is supposed to be dead, having been slain by Jubelum. As the brethren file around, they sing a doleful ditty. It is a funeral march; a mourning scene. And is comes from the same thing as the drama represented in Ezekiel 8:14.

Furthermore, the scene in the sixteenth verse is represented in each degree of the Blue Lodge when the candidate is conducted to the west and taught how to approach the east in a very august and impressive way. In the east sits the Worshipful Master, who represents the sun.

Every person who takes part in a Masonic ceremony, especially in the Blue Lodge, is committing just such an offense against God as were the people mentioned in the eighth chapter of Ezekiel.

And now listen what God has to say about it: "Hast thou seen this O son of Man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence: and also, they put their branch to their nose. Therefore will I also deal in fury: mine eyes shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them."

The branch mentioned above is the prototype of the Masonic evergreen and derives its significance from the fact that in the legend of the ancient mysteries of Egypt the body of the slain Osirus was found "at the foot of a tamarind tree." If you ever witness another Masonic funeral, be sure to note its heathenism as displayed in

the dropping of the sprig of evergreen in the grave. What an abomination this must be in the sight of a holy and jealous God! Yet even some preachers who are opposed to lodges will encourage this heathenism (the whole ceremony is heathenism from beginning to end) by taking part in the funeral service. The practice of such preachers must be a double abomination in the sight of God. Selah!

IN CONCLUSION

MASONRY IS SATAN'S RELIGION. IF THERE IS AN ANTI-CHRIST IN THE WORLD TODAY, MASONRY IS ONE. IT RIVALS ROMAN CATHOLICISM AS AN OPPONENT OF TRUE CHRISTIANITY. IT IS ONE OF THE DEVIL'S MASTERPIECES. OUR CLOSING APPEAL: "COME OUT OF HER MY PEOPLE."—REV. 18:4. MAY GOD GRANT YOU SHALL DO SO!

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Jesus or Mary?

(Continued from page one)
Douay version recites "the mother of Jesus was there" (not the mother of God). And when the wine failed His mother said to Him, "They have no wine." Jesus answered and said, "Woman, what is that to me and to thee?" If Jesus had permitted His mother to exercise authority over Him upon this occasion, and passively treated the representations made by His mother, there would have been a loophole for Satan to drag his victims through. There would have been some excuse for "Mary worship" and the claim of the Roman Catholics "that Mary is the hope of all." But not so. While Jesus no doubt answered her with consideration, yet He gave her to understand that she should not bother her head about His business (i. e., miracles) redeeming souls, etc. (John 2:11).

At another time Jesus was preaching to the multitude (Luke 8) and His mother and others tried to reach Him, and because of the crowd could not get through. Word was brought to Him that "Thy mother and Thy brethren stand without, desiring to see Thee." Jesus answered and said, "My mother and My brethren" are these which hear the Word of God (not the pope) and do it. Had his mother the influence and authority over Him as is claimed by the Roman Catholics, Jesus would not have answered as He did, but would have honored the request of His mother who stood without anxious to see Him. Here again God has given us a Scriptural evidence that Mary had nothing to do in the office of the Son of God—and that He by this statement respectfully classed her and His brothers along with other converts. To Him they were all the same. As the Son of God and Saviour His relation to Mary was identical with any other that would hear His Word, and do it.

Upon another occasion a certain woman said unto Him, "Blessed is the womb that bare Thee, and the paps which Thou hast sucked." This was another trick of the Devil to trap unstable souls into worshipping a woman, i. e., "Mary worship." Here again the answer of Jesus settled the question regarding the superiority of Mary. This woman belonged to Mrs. Eddy's class, and Jesus gave her a plain answer, "Yea, rather blessed are they that hear the Word of God and keep it."

Mary filled her office as the handmaiden of the Lord to convey the Bread of Life to a ruined, sin-cursed world. She was simply the chosen vessel that conveyed the Bread of Life. We can't eat the vessel, it is the Bread we need—it is not Mary, the Jewish maiden, but Jesus the Son of God.

There is not one line of Scripture indicating or even hinting that we should appeal to this

woman or any other than Christ Himself, who is our advocate with the Father (1 John 2:1). If Mary is to plead our cause, then God made a mistake when He said, "There is one Mediator between God and men, the man Christ Jesus." (Timothy 2:5). This Scripture is plainly without ambiguity. It is the man Christ Jesus, not Mary. The Roman Catholic says, "Yes, but Mary was the mother of Jesus." We answer, "But that was all."

There is no Bible evidence of any one calling upon Mary in the apostles' day for help or looking to her as a mediatrix. The thief upon the cross called upon the Lord directly, Paul in his conversion was dealt with directly by Jesus. Stephen did not mention Mary's name when they mobbed him, but cried unto the Lord to receive his spirit.

To direct souls to Mary is blasphemy, robbing God of glory, and passing a counterfeit salvation upon the people. Jesus hears prayer. He bids to come to Him. Read Matthew 11:28 to 30. Don't waste your time with Mary or rags or relics.—News & Truths.

Unionists

(Continued from page one)
over the Bible and say that certain doctrines are "minor details," "non-essentials," etc. BOTH MODERNISTS AND UNIONISTS ARE SERVING THE DEVIL WHEN THEY JUNK THE WORD OF GOD IN THIS MANNER. Baptists want no part of such wickedness as this.

3. Unionists profess to believe the Bible to be a final authority in faith and practice, yet they deny the Bible by their works.

To profess to believe the Bible to be an authority in faith and practice, yet in works fail to listen to and heed this authority, is to deny it. This is exactly what all unionists do when they debunk all of the Word except five or six so-called "fundamentals."

Paul gives us a great statement as to the authority and usefulness of the Bible (See II Timothy 3:16). Every word of the Book is profitable. Every word is authoritative. God gave us nothing that is not to be obeyed. Nothing in minor or non-essential. But the unionists do not want a great deal of it. They want to boast loudly about the verbal inspiration and authority of the Bible, and they defend that doctrine against all comers; but what is the difference in denying the verbal inspiration and authority of the Bible in word (as modernists do) and denying the Bible by debunking certain of its doctrines? There is little difference. If the modernists would just come on over and profess to accept the Bible, then there would be little difference between them and the "fundamental" unionists. Both the modernists and the unionists are living in disobedience to the Word, thus they deny it.

4. Unionists love the fellowship of fellow-heretics and scoff and scorn those who stand up for the Word.

Baptists, because they refuse to compromise the truth and refuse to unionize with the heretics in the world, are often branded as "denominational idolaters." They are said to be "narrow, bigoted sectarians." Well, these blasphemous epithets have not moved sound Baptists from the o'Word. They still will not unionize with heretics and recognize them as being sound in the faith. While unionists love the fellowship of those who advocate all brands of doctrine, Baptists stick with the Word which says: "MARK them . . . and AVOID them." (Rom. 16:17).

5. Unionists disobey the commission of the Lord.

Our Lord said to teach "all things." (Matthew 28:20). Unionists say that we should only teach the "fundamentals." To whom should we listen? Baptists listen only to their Lord. The fact that unionists do not listen to the Lord proves that they are not obedient subjects unto Him.

Paul was not a unionist. He said that he taught all the counsel of God (Acts 20:27). When he held a service and people were saved, he did not hesitate to baptize them. He was not a man such as Moody, one who never took a position on such a "minor detail" as baptism. Let those who look to Moody and Sunday and Rice as examples go on and regard our Lord's commission lightly. But all Baptists that are sound in the faith will continue to look unto Christ as their Lord and Example. He said to teach "ALL THINGS." The crowds that followed after Moody or any other man do not justify disobedience, nor do they prove that God is in unionism. God is not the author of confusion; and unionism is nothing but

To talk with God,
No breath is lost—
Talk on!
To walk with God,
No strength is lost—
Walk on!
To wait on God,
No time is lost—
Wait on!

confusion so far as the Word of God is concerned. Better stick to the Word, not to the coattail of a union-evangelist.

6. Unionists are unjust.

The Lord Jesus Himself said as much. In Luke 19:10, the Master said:

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

No unionist can escape this censure. All unionists minimize the "least" things of the Word. They say that there are some "minor details" and "non-essentials" in the Word. The Master said that such people are unjust. They are hucksters of the Word. They are not faithful to the Master. They boast about standing true to Christ and the Bible; but all that such amounts to is just a boast. Jesus said that they are unjust, if they are not faithful in the least things.

7. Unionists lightly esteem the church, the "pillar and ground of the truth."

We have never known of a unionist who was sound as to the church. They all believe the invisible church heresy. As to the "local" church, they do not care which one you join. "Join the church of your choice," or "join some sound, fundamental church," is their instruction. They mean by this that any church that professes to believe the "fundamentals" is a sound church. It doesn't matter to them about what church one joins, just so long as the person is in a "fundamental" outfit. Unionists claim to be great lovers of lost souls, but when they get them to make a "decision for Christ," they somehow do not care about what people are taught

Living Sermons

There isn't a word a preacher can say,
No matter how lovely or true,
Nor is there a prayer that his eager lips pray
That can preach such a sermon as you.

You vowed to serve Christ, and men know that you did—
They're watching the things that you do;
There isn't an action of yours that is hid,
Men are watching and studying you.

You say you're "no preacher"; yes but you preach
A wonderful sermon each day.
The acts of your life are the things that you teach—
It isn't the things that you say.

Christians, remember you bear His Dear Name;
Your lives are for others to view;
You are living examples—men praise you or blame,
And measure all Christians by you.

—FLORENCE BELLE ANDERSON.

or how they are baptised. All of this is to lightly esteem the New Testament church of our Lord.

Baptists can therefore have nothing to do with unionism.

These reasons are just a few reasons why no sound Baptist will go into a union meeting or union movement of any kind. We could go on and on. Any Baptist who would stoop to unionize in such should drop the name Baptist and adopt something else.

Annihilation

(Continued from page four)
knew the present, and they knew something of the future as can be learned from the gospel account.

But what about the finally impenitent and unbelieving? Granted that they are not asleep—will they, following a future judgment just be blotted out? And particularly will the devil be blotted out? No.

1—FOR THE DEVIL TO BE BLOTTED OUT, WOULD DESTROY ALL JUSTICE. It would not be justice for a court to assess the same penalty for every crime. Suppose murderers and robbers should be given the same penalty as petty thieves, would that not be injustice. Satan is guilty of the murder of millions of people. If he merely suffered annihilation he would get no more punishment than the moral man who merely neglects God's way of salvation. The Bible teaches DEGREES OF PUNISHMENT (Matt. 10:15) Jesus said that it would be more tolerable for Sodom in the judgment than for those who had rejected his personal ministry. This is a term of comparison, and plainly means that those of Sodom will receive LESS punishment than those who rejected his personal ministry. Such would be impossible if annihilation should take place.

2—THE DEVIL WHEN FINALLY CONSIGNED TO HELL, FINDS TWO OF HIS CHOICE SERVANTS ALREADY THERE. (Rev. 20:10) The Beast and False Prophet were cast into hell a thousand years before this (Rev. 19:20). They still "ARE," which denies annihilation. If they endure a thousand years of incarceration, they shall endure endless confinement to the same place.

3—THE PLAIN STATEMENT THAT THE DEVIL "SHALL BE

TORMENTED DAY AND NIGHT FOR EVER AND EVER" (Rev. 20:10) completely refutes the theory of his annihilation. If he is to be punished forever, then certainly he must live forever to endure the punishment.

It is often argued that "Gehenna" was nothing more than the Valley of Hinnom, adjacent to Jerusalem and used by the city as a dumping ground for refuse. The truth is The Valley Of Hinnom was used by Jesus as a mere illustration of hell. It was so used because the oldest inhabitant never remembered a time when the fire was not burning and when the smoke did not arise from the place, and when the destroying worm was not at work. Thus that repellant place became an illustration of the awful Lake of Fire.

Another argument of seeming plausibility is based on the statement of Rev. 20:14, "And death and hell were cast into the Lake of Fire." This is the argument of crass ignorance. The right translation, as any Bible student will agree, is "hades" in this instance

How long will obedient believers by their silence and indifference, when the Christ Himself is assailed and the Scriptures that divinely reveal Him, are torn to shreds, refuse to confess His name? If we are not ashamed of Him, if we count not more the unjust criticism of the worldly than our loyalty to Him, we shall arouse ourselves from our lethargy, and, standing foursquare to every wind of doubt, proclaim the precious gospel as alone the power of God unto salvation.

—not hell. Hades means the abode of departed spirits and when they all have been judged, there will be no inhabitants left in hades, hence it is spoken of as done away with.

"But it seems to ME," says the arguer, "that it is unreasonable to think that God will allow a place in the universe where sinful creatures continue to exist." Ah, there's the trouble, men resort to "I think," and "It seems to me." But God says in answer, "My ways are not your ways, saith the Lord, and my thoughts are not your thoughts." (Isa. 55:8).

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