

The Baptist Examiner

Missionary C. W. Bronson Writes of Work In Korea

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

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Slander -- A Dangerous Weapon

OSWALD J. SMITH
Toronto, Canada

Christian worker can take sword of slander and es- consequences. "All they the sword shall perish the sword." So spoke Jesus who has repeatedly borne way to the truthfulness of

who have slandered others either been ruined by slan- themselves or judged by God death. And it makes no what- ever, be it borne and, whether the slander is or false—the result is the judgment is God's prerog- not man's. His word is not mine anointed, and prophets no harm." The

statements made may be absolute- ly true, but since no mere man is capable of judging, God's ser- vants are accountable to Him and to Him alone. And woe be- tide the man who dares to set himself up as a judge and pub- licly slanders his fellow work- ers! God will not let it pass.

I could tell of more than one guilty of the sin of slander who has been judged by death, and in some cases, sudden death. "For they that take the sword shall perish with the sword." Drastic measures may be used. "Who art thou that judgest another man's servant? to his own Master he standeth or falleth. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand

before Christ. Let us not there- fore judge one another any more."

Oh, that we might make that our life resolution. In the face of the words of our Lord how can we do otherwise? For the things of which we accuse others, in all probability, we ourselves are guilty and more so though we know it not. Only recently a Christian worker publicly ac- cused one of God's servants, and everyone who has ever worked with him knows that he himself is guilty of the very same thing. What he accuses in others, he excuses in himself.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and (Continued on page 7, column 4)

Dear Brethren,

I don't have a lot to report at this time so I won't attempt to write a long letter. There is not a lot in the way of news but I will try to briefly write of the condition of things here.

Probably a good many of you have wondered about the gov- ernmental situation here and how it has affected us. Actually, although things are quite upset here, it has not particularly af- fected us. There is no danger to us and there is no need of alarm concerning the civil unrest.

I am happy to say that the Lord has blessed us in the mis- sion at Inchon. The attendance is not large, but a sufficient num- ber of persons come to encour- age us. Today (being Sunday) we had a pretty good number. The thing that pleased me most was their attentiveness. We have had quite a lot of distractions in times past but today there were none. God gave me the peo- ple's complete attention and blessed me in the message.

I am starting to teach some basic doctrines and plan to go on teaching them as they are able to receive it. I am letting Bro. Sohn take care of Wednesday evening services as it is good

practice for him. Too, because of the curfew, it hasn't been possi- ble to get back to Seoul in time. With this martial law, curfew had been at an early hour but



Eld. C. W. Bronson

I believe they have changed it now. I am helping a young preacher Bro. Kim, now as I am able. He is very zealous and a blessing to me. He has expressed a desire to learn "conservative (Continued on page 8, column 3)

Remove Not The Ancient Landmarks!

Annual sermon delivered at the annual meeting of the American Baptist Associ- ation by Chester E. Tulga, June 23, 1964)

Remove not the ancient land- marks, which thy fathers have loved. Prov. 28:28.

dictionary defines "land- mark" as something familiar or used as a guide. Or it may be an important fact or a happening which stands above others. It may also be a stone or other object marks the boundary of a land. It is in this latter that it is used in the Pro- testant. It was common in years by to fix the boundaries by certain landmarks, and it is important that these land- marks should not be moved.

However, it is in the second- ary message. It is our cer- tain that in Christianity cer- tain landmarks exist for our use, and that we may find the way. These landmarks are not however noble these elders of the church. These landmarks are not our prejudices supported by the Scriptures. Landmarks can only be the doctrines of Christianity set forth in the Word of God and the fundamental prin- ciples of the Christian faith clear- ly in the Scriptures. The opinions of our elders must not be permitted to make void the Word of God. The Word of God is our final authority, not the opinions of the elders nor the traditions of long dead saints.

I. A LANDMARK IS NOT VALUABLE BECAUSE IT IS MERELY OLD FASHIONED.

A land mark is not a true land- mark simply because it is old- fashioned. Neither is anything valuable simply because it is new. Many old fashioned things are worthless, and many new things are empty thimbles which time will eventually discard. There are those who sanctify old things and there are those who are powerfully attracted to new things of little value.

We have all abandoned old fashioned customs which have neither Scripture nor logic to sus- tain them. This is as it should be. The Word of God has two foes: Those who deny its truth and those who substitute the tradi- tions of the elders for the Word of God.

Those who cherish ancient landmarks fall easily into this error. They are often more loyal to their traditions than to the Word of God. They often sub- stitute their interpretations for the Word of God. We witness that everywhere in the religious world — one Bible and thousands of conflicting interpretations. We insist stoutly upon the inspira- tion of the Scriptures and con-

stantly violate the authority of the Scriptures. Deny the inspira- tion of the Scriptures in your pulpit and you will lose it. Try to enforce the authority of the Scriptures from that same pulpit and you may lose it just the same. The traditions of the elders may be false landmarks, because they are not sustained by the Scriptures. We must not forsake customs because they are old fashioned, but we must not sanc- tify them when they have no support in the Word of God. Landmarks are not valuable be- cause they are old fashioned but because they are a part of the Word of God.

Some landmarks are essential to the right definition of the Christian faith. When they are denied, or when they disappear, historic Christianity also disap- pears. Some landmarks are es- sential to the Baptist witness and when they disappear that witness disappears. We must not forsake the landmarks which constitute the backbone of the Christian faith, and we must not forsake the landmarks which define the Baptist faith, which we believe to be the faith of the New Testament. When the Bap- tist faith is no longer the faith

of the New Testament, it ceases to have either validity or spir- itual power.

II. SOME BASIC LAND- MARKS OF THE CHRISTIAN FAITH WHICH MUST NOT BE MOVED.

1. A basic landmark of the people called Baptists is not the inspiration of the Scriptures but the inspiration and AUTHOR- ITY of the Scriptures. Belief in the inspiration of the Scripture is not enough, but that men bow to the authority of the Scriptures. This means you and me, for all men stand under the judgment of the Word of God.

In doctrine, there are only two authorities available to us: The Bible which is profitable for doc- trine, or the changing shades of human opinion. The unchanging Word of God is our only author- ity, and we reject the constantly changing theories of men for what they are — carnal wisdom. The first landmark of our Bap- tist faith is the inspiration and the authority of Holy Writ.

2. A basic landmark of the peo- ple called Baptists is the absolute deity of Jesus Christ. This in- volves His virgin birth for some- how He came into the world without the taint of sin, marking

Him off from every other man born of woman. Baptists have no reason for existence without the divine Christ, the very Son of God. The crucial question involv- ing Jesus is whether He was God or man. If He is man, he died for His own sins. If He was man He did not rise from the grave. If He was man He is not com- ing back again. If He was man, the Baptist witness through the centuries has been based upon a myth.

If Christ is God He could die for our sins. If Christ is God He could arise victorious from the grave. If Christ is God He is re- turning to judge the world. If He is only man, to pray to Him is idolatry. If He is God, then our prayers through Him reach our heavenly Father. A basic landmark of New Testament Baptists is the absolute deity of Jesus Christ as set forth in the Scriptures.

3. A basic landmark of New (Continued on page 2, column 3)

THE FOLLY OF OPEN COMMUNION

By the late W. D. Nowlin

Open communion admits as scriptural the substitutes for bap- tism. Open communion forces us to an admission that infant bap- tism is valid. Hundreds of those whom we would invite to the Lord's Table, if we practiced open communion, could not tell on their own recollection if they were ever sprinkled much less baptized. If Baptists are to be- come open communionists they must admit the validity of in- fant baptism.

Again, open communion admits the validity of sprinkling and pouring as baptism. It's easy logic to note that if others admit sprinkling and pouring as bap- tism and if they admit these to the Lord's Table, and if they too insist that baptism is essential to participation in the Lord's Sup- per, surely for us to commune with them is to admit the validity of sprinkling and pouring for baptism.

Again, open communion admits baptismal regeneration. There are those who immerse all their (Continued on page 8, column 4)

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A Sermon by Pastor John R. Gilpin

"SHORT CUTS IN RELIGION"

"For I am the Lord, I change not." — Mal. 3:6.

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

I would like to remind you as I begin my message that we are living in a changing world. It is a world of fluctuation and con- stant change. Words, for example, change their meaning. We used to say if a man gave you a square deal, it was a good deal; it was an honest deal; it was the kind you wanted. If a fellow had a square meal, that meant that it was something besides cereal for breakfast. The fact of the mat- ter is, when you talked about a square meal, it meant food to last you for a little while — something solid for your ribs. If

you said that a man stood four- square, that meant that he was four-square for the right and four-square against wrong. That meant that he was standing in a way whereby he was 100 per cent against wrong and 100 per cent in favor of right. If you were to say that a man was square with the world, you meant that he was out of debt, and whenever a fellow could say that he was square with the world, he could further- more say that he could look every man squarely in the eye; he was out of debt, and he owed no man anything.

What a contrast today! That word "square" surely has under- gone many changes. Do you know what we mean today when we re- fer to a fellow to say that he is a

"square"? Well, that just means he is an old fogey, an old timer, and that his ideas of morality and everything else may have been all right back in the horse and buggy days, but he surely hasn't kept up with the change in pace of the 20th century. I say, beloved, words change their meaning. I use this word "square" as a good example to show you how that even words change in their meaning.

I have been particularly im- pressed of recent date to notice how that education is in a con- stant state of change, and how there is quite a turmoil and fluc- tuation in the realm of education. I was impressed just recently in reading THIS WEEK magazine (Continued on page 3, column 4)

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JOHN R. GILPIN Editor

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How God Controls The World With Divine Power

C. D. COLE
Mortons Gap, Ky.

There are four distinct views of the happenings of this world, four theories of how things come to pass in the world. There is the view that things come to pass by a fixed law called the law of nature. Those who hold this view are rationalists, and refuse to believe anything that cannot be explained on natural grounds. Their so-called faith is the result of looking through a microscope or examining a test tube. Consistent with their view they deny the miraculous. Then there is the view that things happen by a sort of chance. According to this theory there is nothing certain; one thing is as likely to happen as another. This school of thought denies the decrees of God. Bro. Charles Hodge was once asked by a woman if he believed "What is to be will be?" He replied, "I most certainly do; do you wish to take the alternative that 'What is to be won't be?'" There is the third position that everything comes to pass by a cold, impersonal force called fate. This is the view of heathen who are ignorant of a personal and intelligent being whom we call God. And finally, there is the Christian view that things come to pass by the providence of God.

DEFINITION

Divine providence may be defined as God's government of His creation. The government of God in the affairs of the world is a subject of deep importance to the Christian for by proper views of providence the believer will learn to look for and will be able to see God's hand and heart in all his experiences. He will not talk like the uncircumcised Philistines, who said, "It was a chance that happened unto us" (I Kings 6:9); but with Job will be able to say, "The Lord gave, and the Lord taketh away." (Job 1:21).

God is not idle. The Saviour said, "My Father worketh hitherto and I work." God is the one person always on the job. He is not like the football squad that must take time out to rest and plan the next play. He is not like the tired farmer who must eat and sleep to recuperate strength for another day's work. He is not like the prize fighter who must go to his corner between rounds to be worked over and patched up. God knows nothing of weariness and emergencies.

There are no crises with Him. He is never at His wit's end; He always knows what to do, how to do it, and when to do it. He is the one and only person qual-

ified to govern His creation.

If God is not in control of this world, who is? If God is not running the affairs of the world, who is? We judge by sight — by appearances—we might think the devil is running things. From another view it appears that the politicians and racketeers are in command. There is no doubt but that Hitler hoped to control the world, and make all countries contribute to the glory of a self styled superior race. And there certainly is a lot of competition as to who will administer the affairs of the world. Now it is conceded that all these wicked agencies have their place and do their work, but over and above all, God is on the throne, working all things after the counsel of His own will and making even the wrath of man to praise Him.

There is no doubt a lot of people who think that God is doing a bad job in governing this world. Men might propose a lot of changes. Some may feel that the present situation calls for a new deal. And some might suggest that God kill the devil. Perhaps many are praying for God to put men like Khrushchev and all war lords out of the way and replace them with peace loving men. If God is the Almighty and in control He could easily do any one or all of these things. And his little children may pray for peace and plenty with the assurance that He is able to do exceeding abundantly above all that we ask or think.

A LOOK AT THE WORLD

It will help us to take a look at the kind of world God is running. It has a devil in it, and the devil is more popular with the citizens of this world than the true God is. He is called the god of this age, and the prince of this world. In the dawn of human history the first Adam as our natural and federal head, representing his posterity in the covenant of works, deliberately and knowingly rebelled against the will of God and became the devil's ally. The Lord Jesus Christ said to the religious hypocrites of His day, that they were of their father the devil and were doing his bidding.

It must be remembered that the devil operates through divine sufferance. He is only tolerated and not endorsed by God. And his activities are circumscribed and ordained for Divine ends. He is tethered to the stake of God's eternal purpose. He had to get permission from God before he could afflict Job and sift Peter.

The world God is running is filled with depraved men and women. Every man, apart from the in-wrought grace of God, is an enemy of God. None but the born again people are lovers of God. Paul says that the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. Lis-

ten to the lips of incarnate truth; "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are things which defile a man." (Matt. 15:19-20).

The world God is running is a world overrun by false angels or demon spirits. Paul says that the things the heathen sacrifice they sacrifice to demons and not to God. And in Eph. 6:11, he exhorts us to put on the whole armour of God: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenlies."

Now we should be able to understand that God is not running this world as He would run it if there were nobody in it but good people—people in love with Him and delighting to please Him. Our penitentiaries are not run like our Children's Homes. Earth is not run like Heaven although God is running both places.

PROVIDENCE IS MINUTE

God's hand is not only in the great events, but in the smallest matters as well. The God who sent the ravens to feed Elijah, and who sent the sea gull to light on Captain Eddie Rickenbacker's head is the same God who governs the fall of the sparrow and the crushing of the ant. God's hand is not only in our blessings; that same hand sends our afflictions. "I form the light, and create darkness; I make peace, and create evil (afflictions): I the Lord do all these things." (Isa. 45:7). To his wife who wanted him to curse God and die, Job said: "What? shall we receive good at the hand of God, and shall we not receive evil (affliction)?" Job 2:10. In 2 Sam. 12:15 we read that "The Lord struck the child that Uriah's wife bare unto David and it was very sick."

PROVIDENCE IS MYSTERIOUS

God tells us that we cannot understand His dealings with us. The Psalmist says that His judgments are a great deep. And Paul says that His judgments are unsearchable and His ways past finding out. There is no use trying to understand His dealings. It is enough for the child to know that his Heavenly Father is loving and almighty and all wise; too wise to err and too good to afflict without a reason.

"God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea And rides upon the storm."

"Ye fearful saints, fresh courage take;

The clouds ye so much dread Are big with mercy, and shall break

With blessing on your head.

"Judge not the Lord by feeble sense,

But trust Him for His grace; Behind a frowning providence He hides a smiling face."

(Wm. Cowper, 1779)



Landmarks

(Continued from page 1)

Testament Baptists is the central theme of the New Testament; the atoning death of Jesus Christ the Son of God for sinful men. God is holy. Man is sinful. The justice and holiness of God can not be sacrificed in order to save man. The Bible in a unique revelation tells the story of how God's own son died in man's place on the cross so that God can forgive sinners and still be holy and just. The Bible never compromises this truth and says flatly that without the shedding of sacrificial blood is no remission of sin, that Christ in due time died for the ungodly. Christ was the Lamb of God that taketh away the sin of the world. Depart from this landmark of the atoning death of Christ and there is no (Continued on page 3, column 1)

"I Should Like to Know"

1. Is it right for Baptist women to go into the Federated Women's Club composed of women of the various denominations?

No. Plain violation of 2 Cor. 6:14-18.

2. Is it right for a Baptist church to go into a union meeting with Methodists, Presbyterians and Campbellites with a Methodist to do the preaching?

No. Campbellites preach salvation by works. Methodists preach salvation partly by grace and partly by works. Presbyterians preach inherited grace—children born in covenant relation with God, if either parent is a believer. All of them are daughters or granddaughters of the mother of harlots. All of them deny the Lordship of the Lord Jesus. Baptists yoked up with unbelievers. What does the Lord Jesus think of His Bride-to-be running around with adulterous worldings, cohabiting with other men and acknowledging them as their heads, thereby denying the Headship of Christ?

3. Is it possible for a person under the power of the Holy Spirit to do or preach things contrary to the Scriptures?

No. Saved men, who preach contrary to the Bible, work in the flesh or under the power of Satan. Compare Peter in Matt. 16:21-23. All women preachers do what they do ignorantly or in the energy of the flesh. I Cor. 14:32-37, Rev. 2:20-27.

4. Has any one any time in the history of the universe ever had a second chance to be saved?

No descendant of Adam has after he died.

5. Is it right for a member of a Baptist church to commune with the Methodists or Campbellites?

No. The Bible plainly forbids the members of a Baptist church communing anywhere except in the Baptist church, to which they belong. Acts 2:42, I Cor. 10:17, 11:18-22 (R.V.).

6. Explain Heb. 10:26.

This is a sin which saved people may commit. A wilful sin is contrasted in the Bible with sins of weakness and sins of ignorance. Wilful sin is sin described in Luke 12:47-48.

Wilful sin is knowing your duty and refusing to do it or knowing a thing is forbidden in the Bible and yet deliberately going on in disobedience. Here are some examples. Moses—Num. 20:10-13; David—I Chronicles 21:8-17; Uzziah—2 Chron. 26:20-21; Ananias and Sapphira—Acts 5:5-11; Church at Corinth—I Cor. 11:22-32; Woman prophetess—Rev. 2:24.

7. What does the Bible say about mistreating the old?

2 Ki. 2:23-25; Lev. v:3, Ex. 20:

12, 21:17; Lev. 19:32, 20:17.

8. Is it your candid that not only in Texas, Kentucky and other states what is common the denominational machinery but surely supply independency of the church?

Yes, and the executive committee is the head of the church and the only way is to cut its head off.

9. In the Holy Spirit, the preacher in his field of labor; also his to preach on, when etc.; and should the seek such guidance and he can follow that guidance?

Yes. God chose the Moses, Jonah, Paul and balance. He chose them 12 and the 70 and all the of God-called preachers, elected their fields and gave them the very message today. God's command

Send TBE A Friend

preachers that He sends to preach the preaching, the Word He sends, if the balance of their life have to go to jail for

10. Is there any Scripture 1 and 2 Timothy, giving an a right to be a deacon?

No. There are some people I can not be dogmatic I can be on that question. Bible plainly says should be the husband of one woman. Since a woman can be the husband of one woman, should a man be a deacon—neither a she-deacon.

11. Is there any Scripture women preaching?

No. There is not only no Scripture authorizing a woman to preach, but every preacher in the Bible was a man. The 12 and 70, all pastored missionaries, who preached the Gospel. I Cor. 14:32-37, 1 Tim. 2:8-15 and Rev. 2:20-23 forbid women preachers speaking in the church more than that Paul's Cor. 14:32-37 that the who gets up in a church is ignorant.

12. What is the Scripture to take, if a brother has with all three steps in 15-17?

The church should exclude him without any effort to win or reclaim

THE BIG REASON FOR . . .

BAPTIST WEAKNESSES

The big reason why Southern Baptists are falling down on the denominational program today is because they are not on the right track. When Baptists are Biblical they are invincible. When they get away from the Bible like Samson they are as weak as other men. Samson lost power when he got away from the Bible. The Bible way is God's way. God's way is always successful and prosperous. Baptists always fail as they depart from the Bible. The chief departure of Southern Baptists from the Bible is that they have substituted Enlistment and Education for Evangelism and Indocctrination. Our Commission commands us to disciple or evangelize and then baptize and teach, which means indocctrinate the evangelized. Right the secret of our failure is the secret of our failure. The mission magnifies money, the mission magnifies teaching, the mission magnifies teaching the Christ and all His commands. We have departed from our orders and every order from the Bible orders by their Lord speak to Baptists. Evangelism and doctrine are the language of the Bible. The only remedy is to first enlistment men and women and hospitals out of the church. Get back to the Bible. Obey our Divine orders. Baptists will prosper all the time.

When God puts a tear in your eye it is because He wants to put a rainbow in your heart!

Landmarks

continued from page 2)
in this world or the
from this landmark
strike a fatal blow at
faith.

landmark of New
Baptists is the bodily
of Jesus Christ. This
that Paul could say,
Christ be not risen, then
teaching vain, and your
vain." (I Cor. 15:14).

not rise from the dead,
do not know whether
able claims are true

Christ did not rise
dead, you do not know
God accepted His sac-
the cross or not. If
not conquer death,
will you. Depart from
mark and the essential
the Christian faith lose
ity. "If Christ be not
our faith is vain; ye are
sins." (I Cor. 15:17).

landmark is the per-
return of the Lord
His coming will be
the Lord Himself." It
visible, for every eye
Him. He will not come
as He did the first
will come in all His
will not come as an
behaviour but as a just
judge the earth. He will
to die a victim to
ale, but to set up His
on the earth.

ing is necessary. Is hu-
traveling toward a
Divine direction, or
drifting along? What
outcome of this sin-
in which we live? Is
deliverance from this
of affairs? Will God
even and set His house

The Scriptures say He
His Son returns to
sign of the Anti-Christ
claim Himself King of
Lord of lords. Aban-
old landmark and you
self adrift on the sea
with neither chart nor
Remove not the ancient
which our fathers

THE BAPTIST LAND- MARK: ESSENTIAL TO A BAPTIST WITNESS.

New Testament is our
authority in both faith and
We are not in the line
from Luther and Calvin
who accepted the Bible
authority in faith, but
of the Anabaptists
as well as faith. We do
with Luther and Calvin
can be baptized
personal faith, but with
Baptists who held that
for believers only. We

"Faithless" Priest Remits Sins of "Faithful" Priest

Casey Show," carried
ABC network (April 21),
accurate picture, no
of what has happened or
happen in the Catholic

Big Crosby production,
assumed that the show
properly approved by Ro-
catholic censors before it
presented.

who had lost his faith
of ill-health, and be-
own work had been

was visited by another
who had previously suf-
coronary thrombosis. The

priest was trying to
the faith of his former
when he suffered another

When he realized that
priest to die, the "faith-
pleaded with the

one to grant him the
of all of his sins. The

priest, feeling un-
to do so, at first demur-
the "faithful" priest kept
arguing that it made

presence how many sins he
committed, how unworthy
be, even though he

do not hold with Calvin that
the church had the right to
change the mode of baptism, but
with Anabaptists who believed
in baptizing after the New Testa-
ment pattern. We do not hold
with the Reformers that the
church can be a department of
the state, but with the Anabap-
tists that the church must be
absolutely independent of the
state. The first Baptist landmark
is the authority of the New Testa-
ment in both faith and prac-
tice. Baptist churches are not
Old Testament churches but New
Testament churches.

2. The Great Commission de- fines our primary task.

"Go ye therefore, and teach
all nations, baptizing them in the
name of the Father, and of the
Son, and of the Holy Ghost:
teaching them to observe all
things whatsoever I have com-
manded you; and lo, I am with
you always, even unto the end of
the world. Amen." (Matt. 28:19-
20).

There are certain basic facts
involved in this commission. The
Commission was given to the
New Testament churches. It was
not given to false churches who
would only warp and twist the
instructions. False churches can-
not be trusted to carry out the
great Commission as given by
Jesus. No church or individual
should support an organization
that cannot be trusted to be true
to the Word of God. The com-
mission was not given to indi-
viduals or societies but to the
churches. The individuals who
carry out the Commission are not
only to be supported by churches
but work under the authority of
New Testament churches to
whom the Commission was given.

The Commission is to preach
the gospel to the whole world.
The New Testament does not
teach foreign missions but mis-
sions. Too many people bleed for
the foreign lands who have no
interest in giving the gospel to
the people in the next country
at home. This is not Bible mis-
sions.

The message is the gospel as
set forth in the New Testament.
Not education alone but the
gospel. Not the notions of men
but the gospel. Not human phi-
losophy but the gospel.

The command to baptize is
definite. It is trinitarian, the
Father, the Son and the Holy
Ghost. No modernism here. Those
who deny the Deity of Jesus can-
not scripturally baptize. In the
Great Commission evangelism
and baptism are together, not
separate. They belong to the New
Testament faith and order — re-
pentance, faith, regeneration,
baptism, church membership, and
the Lord's Supper — in that

"Faithless" Priest Remits Sins of "Faithful" Priest

might at that very moment be
guilty of "mortal sin," he still
had the power to remit the sins
of others.

At last, the "unfaithful" priest
waved his hand over the dying
"faithful" priest and muttered
something in Latin, and the dy-
ing man then passed away
happy, feeling that this "an-
other Christ," regardless of how
sinful he was, could remit any
sins that barred his way to the
eternal paradise of God.

This is the teaching of the
Roman Catholic Church. To say
that it is foreign to anything
found in the Word of God, is to
put it mildly. In Old Testament
times the priests first had to of-
fer for their own sins before they
could make atonement for the
sins of others. The Lord Jesus
Christ, who is our one and only
mediator, could atone for our
sins only by virtue of the fact
that he himself was sinless. To
suppose that one who is guilty
of "mortal sin" can remit the
sins of others is unscriptural, un-
reasonable, and even repugnant.

—Voice of Freedom

REST



order. Baptism is to be followed
by teaching — not the essentials,
not the important truths of God's
Word, not what the churches be-
lieve or do not believe, not what
the churches practice or do not
practice — but we are to teach
all that Jesus commanded even
the whole counsel of God. Men
today are dividing Christian truth
into essentials and non-essen-
tials, they do not find this in
the Great Commission. We are
to teach all the things which
Jesus commanded.

The promise of the Divine
presence is to those who carry
out this Commission, not to those
who refuse, not to those who
revise it, not to those who ab-
breviate it, not to those who pick
and choose among its truths, but
all of it. A church which is not
a missionary church is not a Bap-
tist church. A church that refuses
or neglects this Great Commis-
sion is not a New Testament Bap-
tist church.

3. Another basic landmark is
New Testament baptism, not bap-
tism but New Testament baptism.
The command is not to baptize
according to the mode which is
the most convenient or the most
expedient, but in the manner of
the baptism of Jesus and after
the symbolism of Romans 6, a
picture of our identification with
Christ in His death, burial and
resurrection. Baptists who sup-
port a program which leaves out
scriptural baptism are not New
Testament Baptists.

What are the elements of New
Testament baptism? There must
be a qualified subject — a be-
liever. Not a sinner, for baptism
does not regenerate. Not an in-
fant for infants cannot exercise
saving faith. Only a believer, who
has trusted in the atoning death
of Christ for the forgiveness of
his sins is a proper subject.

There must be a proper author-
ity. The command to baptize was
given to New Testament church-
es not to self-appointed individ-
uals, and not to free lances who
baptize on their own counter-
feit authority. New Testament
baptism is by the authority of
New Testament churches.

4. Another basic landmark is
the doctrine of soul liberty. There

is a trail of blood through the
centuries by the people who
would not surrender this great
principle. There was a pilgrim
church in every age that insisted
upon this truth. It is a record
of suffering, privation and often
death, to defend and preserve
soul liberty. Here is the real root
of religious individualism. We
have a carnal individualism in-
tent upon building its own em-
pire in the religious world. It is
often selfish and egotistic. Soul
liberty is not liberty to do as
one pleases, but liberty to do
(Continued on page 8, column 5)

"Short Cuts"

(Continued from page 1)
how they had made a survey of
history books and had come up
with some startling results grow-
ing out of that survey. History
was always my "long suit" in
high school and in college. I loved
to study it, and I was very much
impressed when I read the re-
sults of that survey on history as
reported by THIS WEEK maga-
zine.

When I was a boy there was
scarcely a history book that was
ever published but what had

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

Nathan Hale's saying, "I regret
that I have but one life to give
for my country." That was a
common statement in most all
history books. THIS WEEK mag-
azine said of all history books
that were published before 1920
that they could find, there were
11 of them who gave Nathan
Hale credit for saying this, and
that of all the modern history
textbooks, there was only one
that quoted him today.

I guess every boy knows that
Patrick Henry stood in Richmond
Virginia, in the historical Epis-
copalian Church and said, "Give
me liberty or give me death." I
have stood there, in the same
building, in the same spot, where
Patrick Henry made that famous
speech. Of all the old history

books published prior to 1920,
they found that 12 out of 14 of
them quoted Patrick Henry, but
only two out of 45 modern his-
tory books quote him as saying,
"Give me liberty or give me
death."

However, the fellow who really
hit the jackpot was John Paul
Jones, who is recognized and re-
membered for having said, "I
have not yet begun to fight."
There isn't a single new history
textbook that quotes John Paul
Jones, yet 9 of the old books pub-
lished prior to 1920 quoted him.

Now I cite this as an incident
that I picked up casually from
THIS WEEK magazine as I was
reading it. It just shows us the
trend that we have even in
schools today, and the changes
that have been made.

We are living, I say, in a day
of change and fluctuation. Every-
thing today is geared to speed,
and everything is styled and tail-
ored after the idea of taking a
short cut.

When an individual starts out
on the highway, he usually stud-
ies a road map to see what short
cuts he can take in his driving.
Not only is that true on the high-
way, but we are living in a day
when everything else is auto-
mated for short cuts. That means
that it is all done mechanically,
everything is done to cut out
man-power, so we can have short
cuts as to time. I saw a picture of
a farm sometime ago where that
one man by having his farm auto-
mated, can feed all of his live-
stock in the same amount of time
that it took 17 men previously to
do it. Of course it was a big farm,
and a large operation, but one
man by punching buttons in a
building, takes care of feeding
all the livestock that it took 17
men to feed heretofore.

I have been reading in the last
few years a great deal about the
Longshoremans, and about the
strikes that they have had. All
the strikes on the part of the
Longshoremans have come as a
result of the ship owners having
(Continued on page 4, column 1)

THE BAPTIST EXAMINER

JULY 11, 1964

PAGE THREE

Time To Take Inventory

HOW DOES IT LOOK TO YOU ON BLACK AND WHITE?

MY LIFE INVENTORY SHEET

JANUARY 1, 1964 to JULY 1, 1964

Print your name here _____

ASSETS, STOCK AND SURPLUSES—JAN. 1, 1964

Sufficient Grace
Thousands of Guaranteed Promises
Riches of Christ
Person and Power of the Holy Spirit
Perfect Strength
1,189 Chapters of Truth
Unlimited Joy

BUSINESS WITH GOD SINCE JAN. 1, 1964

No of definite requests in prayer - - - - -
" definite answers to prayer - - - - -
" average time spent in prayer per day - - - - -
" victories won in life - - - - -
" hours of enjoyment with Bible - - - - -
" estimated chapters read - - - - -
" verses memorized - - - - -
" testimonies for Christ - - - - -
" souls won for Christ - - - - -
" individuals helped, comforted - - - - -
" encouraged in Christ's Name - - - - -
" sufferings for Christ's sake - - - - -
" Christian graces enjoyed:
Love - - - - -
Joy - - - - -
Peace - - - - -
Longsuffering - - - - -

BEFORE GOD

Check The Results

I am satisfied ☐
I am not satisfied ☐

Signed _____

Your Own Signature _____

"Short Cuts"

(Continued from page 3)
put in machinery so that no longer are the Longshoremen needed to work tediously long hours in the unloading of a ship, for with automation they can unload a ship in some three or four hours — a ship which used to take the Longshoremen perhaps a week to accomplish. This is just one of the short cuts that is being taken today so far as work is concerned.

Then I think, beloved, of some of these giant computers. Of course I have never seen one, and I don't expect to ever own one, but I have seen pictures of them on television, how those giant computers can solve complex mathematical problems in a few seconds' time that it would have taken individuals weeks to solve.

I say we are surely living in a day of short cuts, for people are taking short cuts in every direction. This last week I wrote down some of the things by way of advertising which indicate short cuts. "Learn to play the piano in ten easy lessons"; "Pick up French or German in three long-play records"; "Lose 5 pounds in one week without effort"; "Make money in your spare time — success guaranteed"; "Buy now, pay later — no money down." Even cars are featured today in the majority of the nationally-known magazines on the basis of only \$59. a month, or some equivalent price, and not one word is said about the total price of the car. It just shows you the short cuts that we have today.

We have gotten to the place that you can find any little four-year-old boy who wears pants like his daddy, he wears a jacket like his daddy, he wears a shirt like his daddy, a tie like his daddy, and a felt-hat like his daddy. There is no need to take time to go through the tedious period of childhood to bring children up to adulthood. Even little girls in the sixth and seventh grades today wear nylon hose and lipstick — maybe younger than that. What

am I saying, beloved? We have fast gotten to the place that we are taking short cuts. In every field of life, it is a short cut that we take.

Coming back to education, whereas we used to talk about having two semesters of education, now education is advocating a trimester schedule whereby colleges offer a Bachelor's Degree in three years' time rather than in four years' time under the semester system. We are surely living in a changing day. We are surely living in a day when all kinds of changes and fluctuations are prevalent, and when we have short cuts in everything that we do.

I

MANY SHORT CUTS IN RELIGION

Now, beloved, that which is true so far as life is concerned, is just as true in the religious realm. We have come to the place that we have a lot of short cuts in the realm of religion. I would like to name a few of these short cuts that we have in religion.

First of all, the Bible is no longer needed as our authority. Now that is a religious short cut.

Suppose I turn to the Word of God and show you specifically that the Bible says that it is the final basis of authority. Listen:

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I CANNOT GO BEYOND the word of the Lord my God, to do less or more." — Num. 22:18.

When Balaam made that statement, he literally said, "The Word of God is final, and the Word of God is our authority; if I were offered a house filled with silver and gold, I can't go beyond what God says within His Word.

Notice again:
"What thing soever I command you, observe to do it: thou SHALT NOT ADD thereto, NOR DIMINISH from it." — Deut. 12:32.

The Word of God is our final basis of authority. The Word of God is to be accepted as the sole authority for the child of God. You are not to add to it, nor take away from it, but you are to do whatsoever God commands us within His Word.

Listen again:

"Every word of God is PURE: he is a shield unto them that put their trust in him. ADD THOU NOT unto his words, lest he reprove thee, and thou be found a liar." — Prov. 30:5, 6.

This refers to the Bible as the Word of God. The text says that the Bible is pure — that is, that there are no mistakes, no errors, and no contradictions within it. It is pure, and it is perfect in every particular.

Then Solomon says that we are not to add to it, and we are not to take from it, for if we do, God will reprove us, and we will be found a liar as a result of adding to the Word of God.

Beloved, you can't read verses like this without realizing that the Word of God is our sole basis of authority, and that it is final in every particular.

Notice another Scripture:
"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." — Isa. 8:20.

This is referring to the preacher and it says that you are to test the preacher on the basis of what he preaches. If it is according to the Word of God, well and good; if it isn't according to the Word of God, then there is no light in the preacher.

Beloved, this is a remarkable statement. You don't judge the preacher by the size of his crowd, nor by the offering that comes into the church treasury; you don't judge him by his scintillating personality; you don't judge him by the personal magnetism that he may possess; you are not to judge the preacher by the results that he has; rather, you are to judge him on this basis: — does his message fully correspond with the Word of God?

God's Book is final, and God's Word is our sole authority. We are not to leave off the Word of God, but we are to remember it always as the final authority for our lives.

The Apostle John, speaking for the Lord, would remind us of this same truth, for he says:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man SHALL ADD unto these things, God shall add unto him the plagues that are written in this book: And if any man SHALL TAKE AWAY from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." — Rev. 22:18, 19.

I will not take time to give you a detailed description or analysis of this, but I will just say this in passing: it is a dangerous thing to add to, and it is a dangerous thing to take away from the Word of God. God's Word is final, and we are not to add to it, and we are not to take from it, but we are to take the Word of God exactly as it stands, and we are to accept the Book exactly at face value.

While the Word of God lays claim to the fact that it is our authority, we have come to the place now in religion where the Bible is no longer considered the authority. This is just one of the many short cuts that we have in religion today.

You may say, "What difference does it make if it is in the Bible?" I remember a fellow who said to me sometime ago, "Well, I wouldn't believe it if you showed it to me in the Bible."

I remember I was talking with a Methodist preacher several years ago on the subject of baptism, and he said, "The only place that you can find any grounds for immersion is in the Bible." Of course, beloved, that was all I was asking for. I wasn't asking for anything else except the Word of God, but he seemed to think that because there were numerous logical reasons for sprinkling, certainly we ought to forget about the Word of God and not consider the Bible as our authority.

I remember years ago I was preaching one day on the subject of the security of the believer. I don't know of any truth that

ought to thrill the heart of the child of God more than to know that he is secure in Christ. What a blessing it is to know that when He saves us, He saves us for time and for eternity, and no individual can ever be lost after he has been saved, by sins that he may commit thereafter. After I had finished my message one heretical preacher said, "What difference does it make if you read 99 verses out of the Bible, I don't believe it." He wasn't willing to take the Word of God as his authority.

A few days later I was called upon to preach in a little church just out of Huntington, on the Ohio side of the river, at a Sunday School Convention. When we came to the services I learned that the pastor of the church in that particular instance didn't believe in security, and he was teaching this Baptist church that an individual could be lost after having been saved. It came about in a very unusual way. I was sitting at the table at noontime eating in a very nice, outstanding home in the community. The lady sitting to my left, the hostess, was a very gracious and affable lady. She turned to me and said, "Brother Gilpin, do you believe in the security of the saved?" and I said, "Most assuredly I do." I said, "If an individual is out here in the Ohio River drowning, and I swam out to him, and put my hand on him, and pulled him in just a little distance toward shore, and then turned him loose and let him go down, they would never pin a Carnegie medal on me for having saved that man's life. Instead, I have just prolonged his agony in the water." I said, "The very word 'Saviour' indicates security." She said, "I used to believe that too, before our pastor came, but he has taught us better." I said, "Sister, are you a member of this church where we are hav-

ing this Sunday School Convention?" and she acknowledged that she was. I said, "Your pastor taught you differently than I believe security?" She said, "We don't believe security more like you do." When I told her that after I preached on Security, and a great number of Scriptures I preached until I preached pastor out of the church, I ed his wife out of the church, I preached his wife's sister to the church, because all the them got up and went out the aisle while I was preaching. After the services were over, the pastor said to me, "I don't know how many Scriptures you still believe that a man is lost after he is saved."

I tell you, beloved, that one of the short cuts that we have in religion. Men are not willing to take the Word of God as their authority. That is just a short cut — in that instance are not willing to accept God says within His Book the final authority.

I come back to this, I don't care what history says, nor do I care what you produce from the realm of philosophy, mythology; I don't care what tradition has to say, nor do I care what church has ruled as being right or wrong down through the centuries. To me, there is just one authority, and that is the Word of God. There is just one basis of authority is concerned, and that is God's Book. Whenever I hear an individual say, "I don't make any difference what I believe in the Bible; we are in the 20th Century," you can't say that that individual is advancing a short cut in religion, leaving out the Bible as his authority.

Another short cut in religion. (Continued on page 5, col.

A QUESTION: IS THE BIBLE A . . .

CATHOLIC BOOK

The Supreme Council of the Knights of Columbus has run this propaganda ad a number of times in various periodicals in this country. In it we read, in part:

Yes, the Bible is truly a Catholic book. They were members of the Catholic Church who under God's inspiration wrote the New Testament in its entirety. It was the Catholic Church which treasured it and gave it to the world in its original and unaltered form. It is the infallible authority of the Catholic Church that always has been the only sure guarantee of its inspiration. There are obscure and difficult passages in the Bible, some of which may seem confusing. But with the complete revealed truth of God, delivered to her from the beginning, the Catholic Church has faithfully unfolded the meaning of the written Word of God to past generations of mankind—and does so today.

Please note some of the misleading, and even false statements, here asserted:

1. The Bible is not "truly a Catholic book." It was written long before there was any Catholic Church—not to speak of the Roman Catholic Church.

2. It was not written by "members of the Catholic Church." It was written a long time before the Catholic Church existed.

3. The Catholic Church did not give us our Bible. The Catholic Church did everything possible to keep the Bible from the people. We have it independent of any Catholic source whatever.

4. The Catholic Church does not regard the Bible as "the infallible authority of the Catholic Church." Instead, the Catholic Church asserts that our final source of authority in religion is "the living voice of the living church."

5. The "complete revealed truth of God" was not "delivered to her (i.e., the Catholic Church) from the beginning." The Catholic Church did not exist from the "beginning."

6. "The Catholic Church" has not "faithfully unfolded the meaning of the written Word of God to past generations of mankind" and does not "do so today."

All of these are bare assertions without one single shred of evi-

dence.

Roman Catholics would us believe the only way to determine the true meaning of the Scriptures is by the tradition made by "the Roman Catholic Church"—i.e., either the Pope, or an Ecumenical Council, with the approval of the masses of the Catholic Church. This is what Roman Catholics mean by "the Church." They mean by "the Church" the masses of the Catholic Church, not make up "the Church" of "members" of "the Church" (Catholic) Church" is the will of the Pope and the Bishops to determine its policies!

When any dogma of "the Roman Catholic Church" is defined, it is after it has been orally taught among the members of the Church for a number of years (sometimes centuries) by many "leading Catholic theologians." When it has gained sufficient acceptance, then the Pope declares it as a dogma which Catholics must believe. In 1870, the canons of the First Vatican Council were laid down, with the approval of the pope. That any new doctrine approved by a majority of the members of the Council before it could be claimed as a dogma, or canon law of the Catholic Church was not determined by the Word of God, but by a vote. All thinking people know that truth cannot be determined in any such way. There was a time when nobody believed the earth was round, and it was involved upon its axis, and it was in its orbit. But the fact was one believed in such a change the truth, or the case. If every Roman Catholic on the face of the earth should accept each other's dogma the papacy has a truth that still would not change. Truth is truth, of who believes it or not. — Voice of

There Are Some Resolutions That Have Really Counted

DANIEL. "Daniel purposed in his heart that he would not defile himself with the portion of king's meat, nor with the which he drank." (Dan. 1; 8:13-14). Daniel resolved to keep himself holy in the midst of a licentious court and under the temptations. If you make earnest resolve not to touch wine or whiskey today, you will be following in Daniel's steps.

ADRAH, MESHACH, AB-
DAGO, "But if not, be it unto thee, O king, that we not serve thy gods nor worship the golden image which thou settest up." (Dan. 3:18). They were cast into the fiery furnace but walked with them and defiled them from harm. We should like them, resolve to put first and worship Him only, bowing down to money, nor opinion of men. Young people really need to vow that they not be led by popular opinion to do that which is wrong.

COB. "And Jacob vowed a saying, if God will be with me and will keep me in this way I go, and will give me bread and raiment to put on, and I come to my Father's house in peace; then shall the Lord be my God; And this stone, which I have set up for a pillar, shall be God's house, and of thee thou give me I will surely give thee the tenth unto thee." (Gen. 28:20-22). Jacob vowed to recognize the house of God and to make a holy resolve regular and faithful in the service at the house of God to surely give God the tithe that God gives you?

SHUA. "As for me and my house, we will serve the Lord." (Gen. 24:15). This vow would be the family altar, Christ-teaching in the home and one's family to live for Father's, we need to make resolution today!

ANNAH. Concerning her Samuel, given in answer to prayer, she vowed, "For this child I have vowed, and the Lord has given me my petition which I have vowed: Therefore also I will give him to the Lord; as he liveth he shall be lent to the Lord." (I Sam. 1:27, 28). Mother and father of a child should prayerfully dedicate your child to God. Does God want your boy to be a preacher? Does God want your girl to be a soul winner?

SAUL. "Intreat me not to leave thee: for whither thou go, I will go; and where thou lodge, I will lodge; thy people

shall be my people, and thy God my God; Where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me." (Ruth 1:16, 17). If every Christian girl would vow like Ruth to select only the Christian company, Godly men and women, boys and girls, and go with them, then there would be fewer girls ruined by the dance and beer parties and roadside parking evil companions. Promise God now to get in the church with God's people and cleave unto those that love the Lord today.

DAVID. "I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word." (Ps. 119:15, 16). "I will keep thy precepts with my whole heart." (Ps. 119:6). Multitudes should resolve to meditate in the precepts of the Bible, delight in God's law and not forget His Word. Why not promise God now to read His Book daily and meditate thereon? You can read the whole Bible through in a year, reading three chapters each week day and five on Sunday.

David also made other vows. (1) Prayer. "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (Ps. 116:2). "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek" (Ps. 27:8). Daily secret prayer. Don't you want to start it and make a vow to God about it like David to seek God's face for His power and blessing? David even vowed to pray three times daily — morning, evening and night (Ps. 55:16, 17).

(2) Public testimony. "And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy: I will sing praises unto the Lord" (Ps. 27:6). "I will pay my vows unto the Lord now in the presence of all his people, and I will sing praises unto thee among the nations" (Ps. 108:3). David many times vowed that he would sing praises or publicly give his testimony to the goodness of God. Then it is proper for Christians to resolve to give public testimony of praise and confess Christ before men and to sing His praises also.

THE PRODIGAL SON. "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee" (Luke 15:18). This is the resolve for every lost sinner who reads this to make. The Father received the prodigal son with open arms, and fell upon his neck and kissed him, and killed for him the fatted calf, and clothed

him in new garments. What a happy reception the sinner receives who returns to God for mercy. If you are not a Christian I would make that my first resolution to come to Christ with all my heart. I would resolve that "Just as I am, I come." You may be sure that He will never turn you down, for "Him that cometh to me, I will in no wise cast out," the Saviour said.

"Short Cuts"

(Continued from page 4)
salvation by church membership. You know as well as I that it is a common thing today for preachers to teach salvation by church membership. Repentance, faith, and the new birth are entirely too slow. Get folk to join the church is the attitude of the average evangelist. It takes too long to teach repentance, too long to teach faith, and too long to teach the new birth. It takes too long to get people to exercise faith, it takes too long to get them to repent, and it takes too long to get them born again. I tell you, beloved, we surely have moved forward a great distance in the last hundred years of modern evangelism. In this period, modern, nationally-known evangelists have emphasized salvation by church membership, to the extent that the Lord Jesus Christ is given a very, very small place in the realm of salvation.

They have even gotten to the place they say it is too much trouble for people to get up, and come down to the front, to make a profession; therefore, they pass out slips of paper for folk to sign their names thereon. They have them to sign decision blanks and pass them back to the ushers. Why? Short cuts in religion. It is easier to get people to do that than it is to get them to repent of their sins, and believe that Jesus Christ died for their sins, and thus come to a saving, heartfelt experience in Christ Jesus.

A friend of mine was telling me that he was on his way down south sometime ago, to some town in South Carolina. He said that when he got within about 50 miles of the city where he was going, that he began to see signs along the road about a revival that was being held by the President of the Southern Baptist Seminary at Louisville. He said he thought if such an individual were holding a revival meeting in the very town where he planned to spend the night, then he would go to the revival meeting, and hear this man preach. He said as he got closer to the town that the signs became more and more numerous, all along that highway, telling about the revival meeting, the name of the preacher, and where the services were to be held. He said he went to the services that night and the preacher, the President of the

Southern Baptist Seminary at Louisville, Ky., said publicly, "There is a large crowd here tonight, and it is rather hard for you to get out of the seats where you are, into the aisles, to come down to the front and make a profession; therefore the ushers will just pass some cards down the aisles, and if you want to decide for Christ, you sign your name and hand it back to the usher."

Now, beloved, talk about a short cut in religion, you surely have it in the decision card. Where is the old-fashioned idea that a man is to repent of his sins? What has become of it? What has become of the idea that a man is to exercise a God-given faith in Jesus Christ as his Saviour? I tell you the thing that is wrong is that we just have a short cut in the realm of religion.

Another short cut in religion is baptism. Can you imagine a Baptist church being willing to accept sprinkling as valid baptism? The first time that I heard about it, I said, "It can't be so." There was a church out in California—a supposed-to-be Baptist church—affiliated with the Northern Baptist Convention, which announced they would accept sprinkling as valid baptism—that anybody who had sprinkling wouldn't have to be re-baptized to join their church. I said when I read it in the paper "It can't be true." I had so much Baptist loyalty I said that couldn't happen in any Baptist church any place, so I sat down and wrote the pastor a courteous letter, and I told him that I would like to know something about his position on baptism—that I was very much concerned about it. Back immediately came a most courteous letter from him telling me how he had come to the conclusion a long time previously that it was foolish for Baptists to keep a lot of people out of our churches who might unite with us, just because we quibble over how they were baptized and that the church there, at his suggestion, had decided to accept sprinkling as valid baptism.

Well, I thought I had seen and heard everything then in the realm of baptism, but a few years later John Jr. spent a part of a summer up in Maine. On his way, he stopped at Worcester, Massachusetts, and went to a church that was strictly modern. He sent a bulletin to me, of that church which announced their Sunday services, and on the back of that bulletin they said in substance: "We have no creed; we do not demand that you believe anything whatsoever. You can come into our church regardless of what you believe, and you will be accepted on the basis of pouring, immersion, or sprinkling. Or if you don't have any baptism at all, we will still accept you as a valid member of our church."

Talk about short cuts, that church has really taken a short cut. I thought the one out in California that said they would take sprinkling instead of immersion was short enough, but this one in Massachusetts said, "We don't even ask you to have any baptism at all; just come on in."

Beloved, it is too bad that the Lord Jesus Christ, and John the Baptist, didn't know about that. You remember how Jesus came 60 miles to John to be baptized. Imagine a man walking 60 miles over a dusty road in the hot Judean sands — imagine a man going that distance to be immersed at the hands of a Baptist preacher. It was too bad that somebody didn't get hold of Jesus and John the Baptist and set them straight on this matter of baptism. It is too bad that men in the 1st Century didn't know about these modern short cuts of the 20th Century, for if they had, they could have saved Jesus all that walk. They could have saved John the Baptist from getting his clothes wet. They could have saved much, so far as religion was concerned, if they had known about these short cuts in the 1st Century.

It was too bad, also, that they

didn't get hold of Philip before he and the eunuch went down into the water and the eunuch was immersed. We know that he was immersed because the Word of God says:

"And he commanded the chariot to stand still: and THEY WENT DOWN both into the water, both Philip and the eunuch: and he baptized him. And when they were COME UP out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." —Acts 8:38, 39.

Beloved, you can't read this without knowing that the eunuch was definitely immersed. How sad it is that somebody didn't get hold of Philip before he went through all that agony, and introduce him to the short cuts of modern religion of this 20th Century. I tell you, beloved, whenever a church substitutes sprinkling for immersion, or substitutes no baptism for immersion, that church is just following one of the short cuts of religion.

We have short cuts every day. We are taking short cuts so far as eating is concerned. Today women don't have to spend several hours getting an evening meal. All they have to do is to set out a TV dinner, warm it up in a few minutes, and serve it to their husband.

We have come a long way so far as life is concerned. We have gotten to the place that we have short cuts in everything in every field. Beloved, do you realize that you can go to the store and buy a bottle of pills, and three times a day you can swallow a pill, and you don't even have to stop, to digest it. You have a full meal in that pill. I tell you, those are short cuts, but to me they will never take the place of dragging my knife across a piece of well fried steak. It will never take the place of a good old chicken leg. It will certainly never take the place of the kind of food that I have been used to all of my life. I am not interested in short cuts; I am not interested in them in the natural world, and I am certainly not interested in them so far as the spiritual world is concerned.

Another short cut is that of the Ecumenical Council. In fact, it is the shortest of them all. They are making an attempt to put everything under one head. They say that there is no need of having church rivalry now. They don't believe in having any sort of a bickering among the denominations as to what they believe. They believe in everything being united under one head. Therefore the Ecumenical Council is an attempt to put Catholicism, Protestantism, and Baptists all under one head so that there won't be any need for any further rivalry.

Beloved, that is a religious short cut, but it is too short for me, for God's Word says:

Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID them." —Rom. 16:17.

When I read this, I don't need the short cut of the Ecumenical Council. I don't need their suggestion. I am perfectly willing to do exactly what Paul says: "Mark the man who is an heretic, and then avoid him."

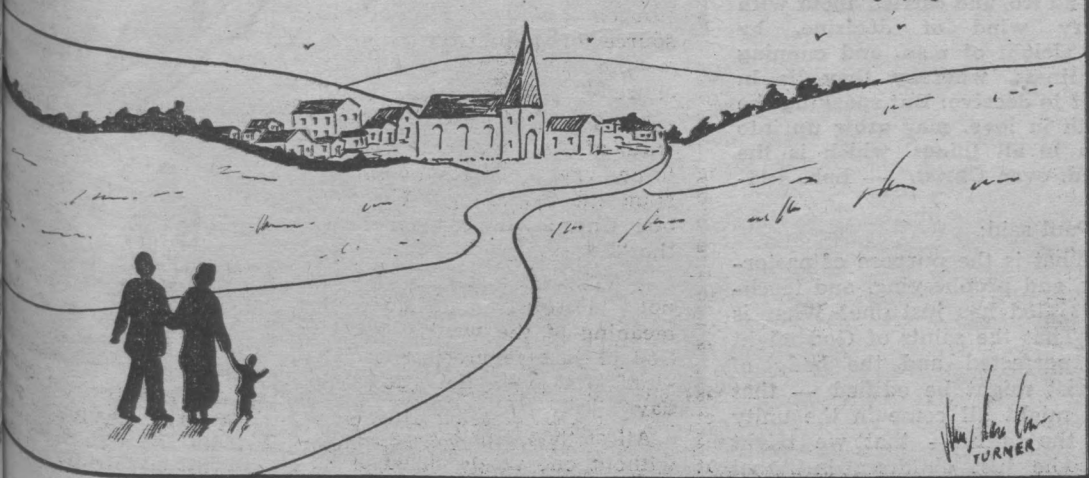
II

NO SHORT CUT FOR JESUS

There was no short cut for Jesus Christ when He was here in the days of His flesh. The Devil offered Him one. Satan came to Jesus and suggested a short cut, for when he took Jesus upon the high mountain and (Continued on page 6, column 2)

And this Stone, which I have set for a Pillar shall be God's House: and all that thou shalt give me I will surely give a tenth unto thee.

Gen. 28:22



The Catholic Church and Their Plea For Tolerance

Catholics and folk with no conviction are making a mighty plea for tolerance all over this land today. That is the plea always of the ignorant and lawless. Truth and virtue never make that plea. It is the woman of questionable morals who pleads for tolerance. The honest man does not plead for tolerance; he pleads for honesty. It is the crook who pleads for tolerance not the friend of law and order. It is the law-breaker, who pleads for tolerance, not the friends of law-enforcement. It was demons who plead with Christ for tolerance and asked the Master not to cast them out before their time. It is the modernist and unionist who plead for tolerance in doctrine and morals. In the present day, it is the enemies of righteousness and virtue, and the lawless liquorites, who are pleading for tolerance. But it is not my purpose in this article to talk politics. Profoundly we do believe in the separation of church and state. That is one reason why we are Baptists. "Render to Caesar the things that are Caesar's and to God the things that are God's." Here are some ways in which the Catholics want to unite church and state and let the Catholic Church control the state.

1. The Catholic Church opposes all public schools and says that the Catholic Church ought to control the public schools and that all citizens ought to be taxed to support Catholic schools.

2. The Catholic Church teaches that marriage is a sacrament. That means that marriage ought to be under the control of the Catholic Church and that nobody has been married unless married by a priest. That means that all who have not been married by a priest are living in adultery and their children are bastards. Tolerance in a case like that means that you ought to let a dirty, lecherous priest call your wife a wench and a huzzy and your children bastards.

3. The Catholic Church not only wants all schools to be brought under the control of the Catholic Church and all marriages under control of the priests; but the Catholic Church would control all burying places. That means that in Catholic countries you cannot bury your dead without paying the priest for the privilege of burying your dead. But it means more than that. It means that in many Catholic countries controlled by Catholics you cannot bury your child at all, if you are not a Catholic unless it has been baptized by a priest. Many Catholics go further and say your child cannot go to heaven unless it has been baptized by a priest. That is Catholicism.

4. The union of church and state not only means that the Catholic Church would control your schools and your marriages and your burying places and keep all unbaptized babies out of heaven (for they say the priest can do that); but the union of church and state means that the common people would have no Bibles in their homes. Modernism keeps the Bible out of the public schools; Catholicism goes a step further and would keep all Bibles out of the homes of the common people. In every country where they can, they destroy Bibles and the priest often collects and burns Bibles in big bonfires.

5. The union of church and state not only means homes without Bibles, priest-ridden Catholic schools instead of public schools, no marriage except by a priest, no burials except when priests are paid for it, no babies in heaven unless baptized by a priest; but in every country where Catholics are in control because of the union of church and state, priests are the political bosses of cities, counties, states and nation. That

is what you will have in this country in time, if Catholics get in power.

6. Not only does the union of church and state mean all this; but it means more. Go look at the statue of liberty in New York harbor. It is a woman holding forth a light to the world. The statue of liberty of Brazil is a woman with a drawn sword. That tells the difference between North and South America. The founders of North America came here seeking liberty of conscience and the right to worship God as they pleased. The uplifted light was a fitting symbol of an open Bible and the light this country has given to the world. In South America the founders of that country went there seeking gold. Greed for gold and the power that is necessary to get gold are symbolized by the drawn sword. Union of church and state until very recently, with all the woes and evils attendant thereupon, have been the history of South America. Internecine wars have been the history of South America. Catholics have been in control in South America until the last 50 years or less, when they have been throwing off the yoke. In this country of ours an open Bible and separation of church and state and civil and religious liberty have made us what we are. A closed Bible, union of church and state, ignorance and interminable wars have been the fruits of Catholicism.

This is briefly, Catholicism. Pray for the nations thus controlled today.

"Short Cuts"

(Continued from page 5)

showed Him all the kingdoms of the world, and the glory of them, we read:

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." — Mt. 4:8-10.

Beloved, Jesus was offered a short cut, for the Devil said "Why do you persist in going to Gethsemane? Why do you persist in all the labor through which you are passing? Why do you persist in staying here in this world and doing the things that you are doing? Why do you persist in ultimately coming to Calvary? Why do you persist when I can give you an easier route? All you have to do is to fall down and worship me and I will give you the kingdoms of this world, and the glory thereof. That is what you want, and I can give it to you."

Somebody may say, "Was that what Jesus wanted?" Yes, it is, beloved. The Lord Jesus Christ wants to be God. He is God, He is going to always be God, and He is going to have the loyalty, and the devotion, and the adoration, and the worship of every angel in Heaven, and every human being on earth, every beast in the world, and every fish in the depths of the ocean—He is going to be sovereign over them all.

The Devil said, "I will give you that. Here is a short cut. You don't have to go to Calvary. You don't have to go to Gethsemane. You can by-pass all this if you will just fall down and worship me."

I suspect, beloved, that the time came when Jesus was tempted more sorely than then. When Judas failed him, you can't tell me that it wasn't a temptation to Jesus to say, "Where is Satan with his original proposition?" His trusting disciples had failed Him. You can't tell me that it wasn't a temptation for Jesus to say, "Somebody find Satan

and see if that proposition is still offered." When Simon Peter turned his back on Jesus, and cursed and denied Him, don't tell me that it wasn't a temptation to accept the short cut that was offered to him by Satan. In prophecy, Jesus makes this statement:

"I have trodden the winepress ALONE; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." — Isa. 63. 3.

It didn't make any difference if Judas left Him, it didn't make any difference if Simon Peter cursed Him, it didn't make any difference if all the disciples turned their back and fled away in cowardice, the Lord Jesus went on to Calvary, for He said, "I have trodden the winepress alone." There was no short cut to victory, but all the way in the light of God's plan, God's purpose was fulfilled. As a result thereof, He came to Calvary and there died for our sins, and there poured out His blood for our redemption and our justification.

When the Apostle Paul took up the well-worn pen of time, he wrote:

"For when we were yet without strength, in due time CHRIST DIED for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, CHRIST DIED for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God BY THE DEATH of his Son, much more, being reconciled, we shall be saved by his life." — Rom. 5:6-10.

Beloved, there was no short cut for Christ, but all the way to Calvary He bore our sins and He died on the cross and paid the sin-debt of every one of His elect. He could have had the world without Gethsemane. He could have had the praise and the adoration of every man within this world, and all the glory that came with the world, without going to Calvary. He could have taken Satan's short cut; instead, He drank the last dregs of the cup of woe and died on the Cross of Calvary and paid our sin-debt in full. There was no short cut for Jesus so far as His work was concerned.

III

NO SHORT CUTS TO CHRISTIAN MATURITY

You just don't take short cuts to Christian maturity. It takes a little time; it takes some seasoning; it takes some ageing. You don't come to Christian maturity over night. I say, beloved, there is no short cut to Christian maturity.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." — Eph. 4:11-15.

Paul said:

What is the purpose of pastoring, and prophesying, and teaching? God has just one? What is it? That the saints of God might be perfected and the body of Christ might be edified — that we might all come in the unity of the faith — that we might not be just children, but that

I Give Thee Humble Thanks

For all the gifts that Thou dost send,
For every kind and loyal friend,
For prompt supply of all my need,
For all that's good in word or deed,
For gift of health along life's way,
For strength to work from day to day,
I give Thee humble thanks.

For ready hands to help and cheer,
For list'ning ears Thy voice to hear,
For yielded tongue Thy love to talk,
For willing feet Thy paths to walk,
For open eyes Thy word to read,
For loving heart Thy will to heed,
I give Thee humble thanks.

For Christ who came from heaven above,
For the cross and His redeeming love,
For His mighty power to seek and save,
For His glorious triumph o'er the grave,
For the lovely mansions in the sky,
For His blessed coming bye and bye,
I give Thee humble thanks.

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" Heb. 13:15

THE WRONG OF . . .

CHURCH FESTIVALS

By D. M. Panton, B. A.

The spiritual peril that lies in church festivals, apart even from their semi-pagan origin, seems totally unknown to New Testament Churches. It is true that many dear children of God find fresh devotion and worship in a dated reminder of Bethlehem and the Empty Tomb. As a writer, who knows the facts, has recently put it:—"Let us make use of it as an opportunity to exalt the Saviour of men. The old pagan ceremonies, with which the festival was originally connected have disappeared and been quite forgotten." The Apostle counsels a gracious tolerance:—"One man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind" (Rom. 14:5).

NO DIVINE DATES

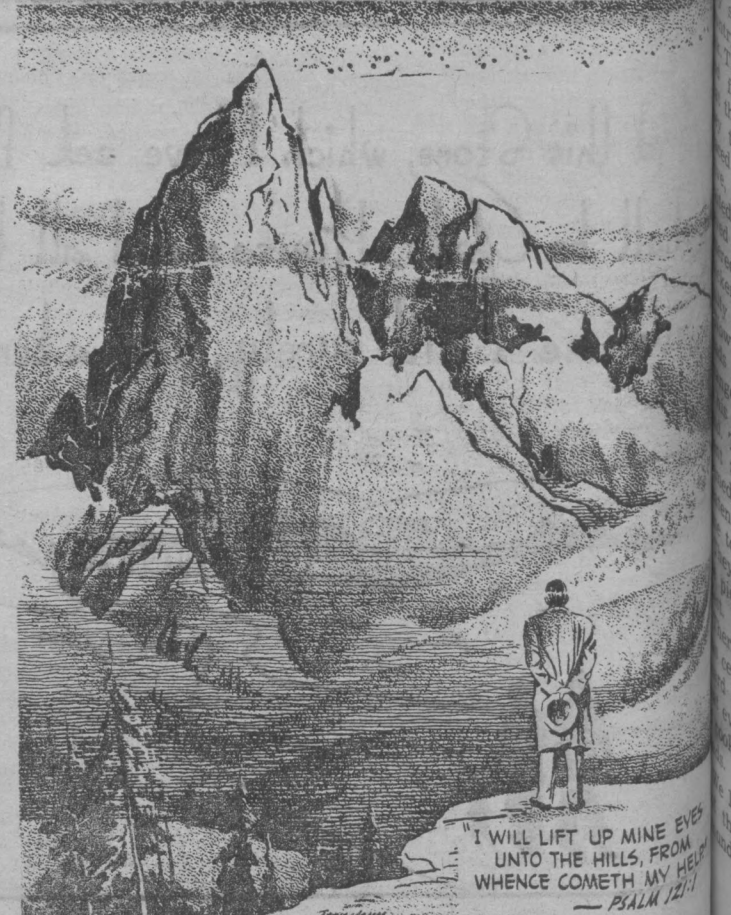
But the problem itself is not solved so easily for the ruling of our own conduct. For we are at once confronted with the fact that the Most High, who gave Israel 'holy days' imposed by law, and carefully dated, has not given a single such festival to the church, and they therefore have to be invented. On church festivals the New Testament is

a blast. God's earthly people, chosen in the flesh, had 'places' and 'holy seasons': "places" are (in place) spiritual people chosen out of the world, are (in place) signers on earth, and (in place) watchers for removal at any moment. It logically follows that all condemnation for non-observance is forbidden:—"Let no man judge you in respect of feast-day or a new moon or sabbath day" (Col. 2:16).

NO KNOWN DATES

But a fact still more hopelessly decisive faces us. Not a date is known of the events which the festivals are supposed to commemorate. In the words of W. R. Inge:—"There is no reason to suppose that our Lord was born on December 25th of the winter season at all. There is no evidence for a Feast of Nativity before the fourth century; and there has been no dispute as to whether December 25th or January 6th was the correct day." Had God given such dates as our Lord's birth and resurrection to be commemorated He would have revealed them to those dates: as a matter of fact they are totally unknown much so that the Church festivals the New Testament is (Continued on page 7, column 1)

HIS STRENGTH STILL AVAILABLE



"I WILL LIFT UP MINE EYES UNTO THE HILLS, FROM WHENCE COMETH MY HELP" — PSALM 121:1

A hearse is a poor vehicle in which to go to church. Better to go while you are alive, it will do you more good.

Church Festivals

(Continued from page 6)
and West observe Easter in different months, March and April, and our Lord's birth has been fixed in nearly every month of the year.

THE EARLY CHURCH

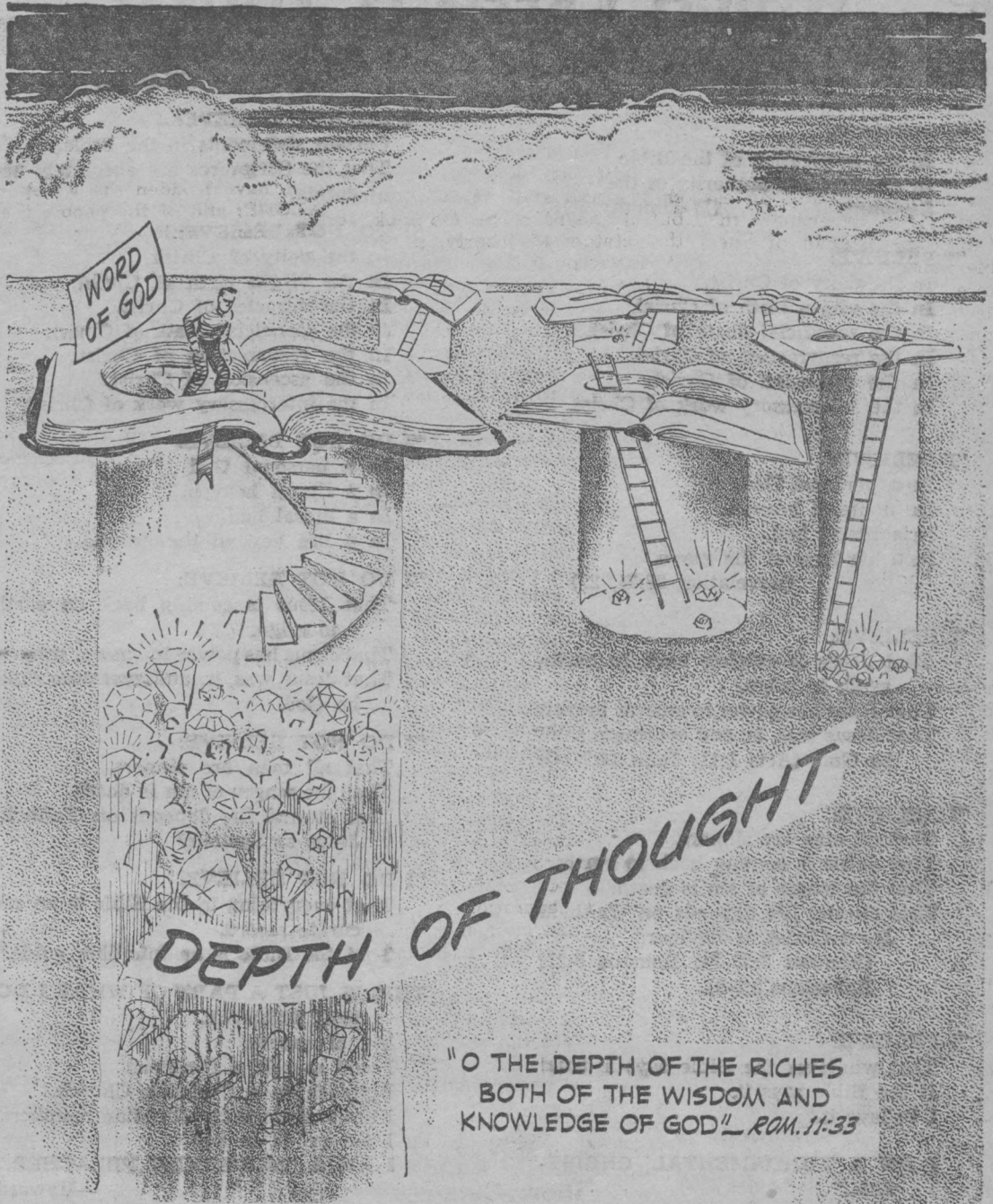
It is less decisive the fact that the church festivals were unknown to the Early Church. Tertullian remonstrated with the Christians:—"But if we have no fellowship in heathen festivals with pagans, how much more sinful is it for brethren to be together therein! Do we whom sabbaths belong not to the new moons, nor the days, celebrate the feast of the winter Solstice? For us shall the sun flow in; New Year's single; sports and banquets to their own religion, which for itself no solemnity of Christians! No Lord's Day, Pentecost, even if they had them, would they have shared with us. For they would be afraid lest they should be thought Christians; we are not afraid lest we should seem to be heathen." Chrysostom, after quotations from the pagan writers, remarks:—"On this day, December twenty-fifth, the birthday of Christ was lately celebrated by Rome, in order that the heathen were busy with their profane ceremonies Christians might perform their holy rites undisturbed." So the church festivals had been introduced, and manifestly unconsciously, protests against them, festivals which echo the heathen days—as, e. g., the Lord's Preparation, the Pentecost. I have to answer that, to the perfect Christian—who is

ever in his thoughts, words, and deeds, serving Christ—all his days are the Lord's; he is always keeping the Preparation Day; and he is always living in the season of Pentecost. But the majority of believers are not of this advanced class, but require some sensible memorial to prevent spiritual things from passing altogether from their minds."

EASTER

But the most deadly objection to the festivals now dominant in the Church still remains. It is at once a startling revelation that our word 'Easter' is simply Astarte, the Queen of Heaven, pronounced by the people of Nineveh exactly as in this country—Ish-tar. The accompaniments of Easter make its pagan origin unchallengeable. Good Friday's hot cross buns and Easter's dyed eggs were prominent in the Chaldean rites, the bun, having an identical name—Boun being used in the worship of Astarte 1,500 years before Christ. This is the Babylonian myth:—"An egg of wondrous size is said to have fallen from heaven into the river Euphrates. The fishes rolled it to the bank, where the doves, having settled upon it and hatched it, out came Venus, who afterwards was called Syrian goddess, or Astarte. Hence the egg came to be one of the symbols of Venus, and in Cyprus, one of the chosen seats of the worship of Venus, an egg of great size was represented." The Romish church adopted this mystic egg of Astarte, and consecrated it as a symbol of the resurrection. Pope Paul V even appointed the form of prayer to be used with it:—"Bless, O Lord, we beseech Thee, this, Thy creature of eggs, that it may become a wholesome sustenance unto Thy servants, eating it in remembrance of our Lord Jesus Christ." So 'turning to the East' in Episcopal Churches comes from the worship of

SHAFT OF PRICELESS WISDOM



"O THE DEPTH OF THE RICHES BOTH OF THE WISDOM AND KNOWLEDGE OF GOD!" ROM. 11:33

the sun-goddess.

LENT

Unanswerably conclusive is the pagan origin of Lent. Cassianus writing in the fifth century, says: "The observance of the forty days of Lent had no existence as long as the perfection of the primitive church remained inviolate." The forty days are not Jewish, but were directly borrowed from the worshippers of the Babylonian goddess. Such a Lent of forty days is still held in the spring of the year. It is also observed by the Yezidis, or pagan devil worshippers of Kurdistan, who have inherited it from their early masters, the Babylonians. Humboldt, in his Mexican Researches, says the pagan Mexicans observe this festival. Wilkinson says the Egyptians kept a Lent of forty days in commemoration of Osiris, their great mediatorial god. Among pagans this festival is the indispensable preliminary to the great annual festival in commemoration of the death and resurrection of Tammuz, which was celebrated by alternate weeping and rejoicing. When Israel kept this God called it an abomination unto Him (Ezek. 8:9-14).

CHRISTMAS

So of Christmas. Says Professor G. L. Robinson:—"The first known reference to December 25 as the date of the birth of our Lord, occurs, so Weigall tells us in a Latin work dating from about 354 A. D.; but as yet no festival celebration was associated with it, only the date being recorded. However, shortly after Emperor Honorius (395-423) speaks of the date as being kept in Rome 'as a new festival.'" So the very name of Christmas—Yule day—proves its pagan and Babylonian origin, 'yule' being the Chaldean name for 'infant' or 'little child.' The 25th of December begins to lengthen the duration of the sun's light. Hence throughout the whole heathen world, the 25th of December was regarded as the birthday of the sun-god, and a high festival which was celebrated at Rome by the "Great Games" of the circus.

Equally the Christmas Tree is pagan: in Egypt it was the palm tree, in Rome it was the fir; the palm tree denoting the pagan Messiah as Baal-Tamar, and the fir tree referring to him as Baal-Berith. "It is admitted," says Alexander Hislop (Two Babylons, p. 132), "by the most learned and candid writer of all parties that within the Christian Church no such festival as Christmas was ever heard of till the third century, and that not till the fourth century was far advanced did it gain much observance." At midnight on December 25 the constellation of Virgo identified in Babylonia with the (Mother Goddess) rises, and the new sun (Horus) comes into being.

THE DANGER

So, finally, we reach the climax in the fear in the heart of Paul. "Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means, I have bestowed labour upon you in vain" (Gal. 4:10). The historical climax is in the Church of Rome: holy seasons, holy places, holy 'saints,' holy relics, holy images—all a sensuous holiness which is purely imaginary. For decades all sections of the Church have been submerging under a returning tide of festivals, saints' days, and holy days: and such festivals reveal so alarming a heart-drift that the Apostle trembles for his laborious toil.

Slander

(Continued from page one)

with what measure ye mete, it shall be measured to you again. And why beholdest the mote that is in thy brother's eye, but considerest not the beam, that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Remember this, my friend; he who slanders is working with the devil. Satan is a slanderer. He is constantly accusing us before God. Revelation 12:10 describes him as "the accuser of our brethren." That is his biggest job and his most destructive work. Oh, my brother, are you doing the devil's work? Are you letting him use you as one of his slanderers? God help you! What carn-

(Continued on page 8, column 1)

"Short Cuts"

(Continued from page 6)

we might grow up so that we won't be tossed about with every wind of doctrine—but grow up and mature in Christ Jesus.

Beloved, there is no short cut to Christian maturity. Believe me when I say that you have to take the Word of God and study it, and find what God says and live in the light of it. In doing so, you'll find that there are no short cuts to Christian maturity.

CONCLUSION

May I say in closing that it has been a joy to me to talk to you about the short cuts of religion. I have tried to tell you that we are living in a day when everything is changing and fluctuating—when short cuts are to be had on every side. In the natural world we find them, and certainly we find them in the spiritual world. Beloved, if there were no short cut for the Lord Jesus Christ, you and I need not attempt to find a short cut today. What we need to do is to continue to stand right by the Book, just as we have through the past.

Might it please God to give us grace and strength, spiritually and physically, to continue to stand for the Word of God until Jesus comes, or until He calls us home.

May God bless you!

THE BAPTIST EXAMINER

JULY 11, 1964

PAGE SEVEN

BE HONEST, ARE YOU GIVEN TO

SUPERSTITION

the early days in New England they believed in witchcraft. It is strange that they have accused poor, innocent women of bewitching children. The ways they had of whether women were witches or not was to throw them into the river. If they sank, they were innocent; but if they were guilty, many were burned at the stake before superstition was stopped. Many people are worried when a black cat crosses their path or think it bad luck when they walk under a ladder. It would be unfortunate to walk under a ladder, if the ladder fell on you. And how foolish people are about the number thirteen! If Friday happens to fall on the thirteenth, they are afraid to leave home or to transact business for fear something terrible will happen to them. Many hotels do not even have rooms numbered thirteen, because no one wants to occupy them, and in some tall buildings there is no thirteenth floor for the same reason. Not long ago, one of the largest railroads did away with all thirteens on their trains and stations to quiet the fears of superstitious people. Did you ever stop to think that the United States of America began with thirteen states, and that our flag has thirteen stripes? I'm surprised that some crank hasn't suggested that we change the flag for that reason. What foolish nonsense all of this is. We can understand that people might think that way before Jesus came. But when He came, He banished all superstition. Christian people should not be superstitious. The Bible says that we should not resort to witchcraft. People who read their Bibles, and follow Jesus will not believe such foolishness. Superstition is of the devil. Nothing happens by luck or chance to the Christian. God guides and directs his own. — The Presbyterian.

WHICH CREED IS YOURS?

"THE CHRISTIAN CREED" (I BELIEVE)

"I BELIEVE:

In the inspiration of the Bible
In the absolute authority of the
Scripture (II Timothy 3:16):

"I BELIEVE:

In the deity of Christ.
In the virgin birth of Christ.
In the sacrificial death of Christ.
In the resurrection of Christ.
In the ascension of Christ.
In the intercessory work of Christ.

"I BELIEVE:

In a personal God.
In a literal heaven.
In a literal hell.
In a life beyond the grave.
(Revelation 20:21, 22)

"I BELIEVE:

That Jesus is coming back to earth
again to reign.
That Jesus has power to answer prayer.
That Jesus was, is, and evermore shall
be God. (Acts 1:11; John 14:7-14).

"I BELIEVE:

That all men are sinners.
That Jesus is coming back to earth
That the wages of sin is death.
That eternal life depends on 'Faith in
Jesus Christ as Saviour.'
(Romans 3:23-24; Romans 6:23;
Ephesians 2:8-9).

"I BELIEVE:

That whatever the Bible says is true!
If the Bible says it.
I believe it.

**I AM A 'FUNDAMENTAL' CHRIST-
IAN."**

"THE MODERNIST CREED" (I DO NOT BELIEVE)

"I DO NOT BELIEVE:

Certain statements in the Bible.
That the Scriptures are absolutely ac-
curate.

"I DO NOT BELIEVE:

In the deity of Christ.
In the virgin birth of Christ.
In the miracles of Christ.
In the sacrificial death of Christ.
In the resurrection of Christ.
In the ascension of Christ.
In the intercessory work of Christ.

"I DO NOT BELIEVE:

In a personal God
In a literal heaven.
In a literal hell.
In a life beyond the grave.

"I DO NOT BELIEVE:

That Jesus is coming back on earth
to reign.
That Jesus has power to answer prayer.
That Jesus was, is, and evermore shall
be God.

"I DO NOT BELIEVE:

That all men are sinners.
That the wages of sin is death.
That eternal life depends on 'Faith in
Jesus as Saviour.'

"I DO NOT BELIEVE:

That everything in the Bible is an ac-
curate record.
That the Bible is an infallible guide."

THIS IS JUST A PART OF WHAT I DO NOT BELIEVE.

Yet of course,
I call myself a Christian.
I preach in a Christian Church.
I am supported by Christian members.
I am proud to say
I AM A "MODERNIST PREACHER."
—Upward

Slander

(Continued from page 7)
ality! Oh, what a tragedy! God's
child, but the devil's agent. God's
servants working for the devil.
A slanderer, an accuser in the
pay of the enemy. What a dis-
graceful state of affairs! Once
more I warn you: "All they that
take the sword shall perish with
the sword."

"I would rather play with the
forked lightning," says Bro. A.
B. Simpson, "or take in my hands
living wires with their fiery cur-
rents, than speak a reckless word
against any servant of Christ, or
idly repeat the slanderous darts
which thousands of Christians
are hurling on others, to the hurt
of their own souls and bodies.

"You may wonder, perhaps,
why your sickness is not healed,
your spirit filled with joy of the
Holy Ghost, or your life blessed
and prosperous. It may be that
some dart which you have flung
with angry voice, or in an idle
hour of thoughtless gossip, is
pursuing you on its way, as it de-
scribes the circle which always
brings back to the source from
which it came every shaft of bit-
terness, and every idle and evil
word.

"Let us remember that when
we persecute or hurt the children
of God, we are but persecuting
Him and hurting ourselves far
more."

"The tongue," quotes another,
"is an unruly member that no
man can tame. It is set on fire of
hell—it is an unruly evil, full
of deadly poison." Truer words
were never written. The whole
course of human history and in-
dividual experience has proved
this true. One of the greatest
evils that afflict Christian circles
today is that of gossiping and
tale bearing. You find it every-
where you go. It is rife in the
business world, in office and fac-
tory; its evil influence has per-
meated every strata of society,

from the palace to the slum, and
it rears its ugly head in the
Church, as many Christians have
known from painful experience.
The tongue of the gossip has
destroyed empires and has cast
down many mighty men. Ruined
lives, blighted homes, broken
hearts, and sundered friendships
have been caused by the tale
bearer and the chatter of idle
tongues. Coleridge sings in a sad
but truthful refrain:

"Alas, they have been friends in
youth,
But whispering tongues can poi-
son truth."

Yes, the Apostles knew where
he spoke, when he characterized
the idle tongue that retails gossip
and second hand stories as being
set on fire of hell. My brethren,
these things should not be. Were
it possible to see the terrible
effects on some lives of the re-
peating of a piece of gossip, most
Christian people, we believe
would rather cut out their ton-
gues than give utterance to "de-
traction's idle tale."

Too late we sometimes learn
harm has been wrought by giving
too ready an ear to rumor and
too ready a tongue to pass it on,
"Behold, how great a matter a
little fire kindleth," the Apostle
also wrote. Regarding the ton-
gue, Jean Blewett in her own
expressive way writes:

"The man who with the breath
lent him by heaven
Speaks words that soil the
whiteness of a life
Is but a murderer, for death
is given
As surely by the tongue as
by the knife."

Nothing is more needed in this
world today than the manifesta-
tion of the Spirit of Christ, that
will scorn to speak evil of an-
other when no good purpose can
possibly be accomplished. The
flower of Christian character will
never bloom in an atmosphere
of slander and detraction.

Brethren, where are we head-
ing? What is to be the outcome
of it all? Fifty years from now
our work will all be done, for

many of us much sooner. The
future life will then be ours.
What will it mean, I wonder as
we stand together at the Judg-
ment Seat of Christ? How
ashamed some of us will be.
Will we not be sorry we did not
leave the judging of one another
to the appointed day? For many
whom we condemned on earth
will be lauded at the "Bema"
and many whom we approved on
earth will be condemned then.
God help us to live, think, act and
speak in the light of eternity!

Then, instead of getting our
eyes on man and judging him,
watching for either his virtues or
his faults, we will keep our eyes
fixed on the Christ who indwells
him, and see no man, save Jesus
only.

These are days of great uncer-
tainty and suffering. Christians
are faced with grave problems.
Christians are being persecuted.
In such times, what folly for us
to divide our forces and weaken
the Gospel message by circulat-
ing gossip and slander. Is it not
better to pour our souls out to
God in prayer for each other.

When one suffers, all feel the
effect. Therefore, let us be kind
and sympathetic to every child of
God with whom we have rela-
tionship.

Bronson's Letter

(Continued from page one)
doctrine." I hope to see him de-
velop into a fine Baptist preacher.

The Bible class here at home
is encouraging too. We had a
good number, so many that we
hardly had seats enough for
everyone. The study was a bless-
ing to us and I believe others
are being blessed. I keep praying
to see some saved. Pray with us
concerning this. I long to win
souls to Christ.

I could have lots of opportuni-
ties to do mission work here but
God has taught me to proceed
carefully. So many things prom-
ise much but amount to nothing.
You would have to be here to
understand this.

Even so, pray with us that we

might have greater opportuni-
ties of accomplishing real good
and serving Christ in a greater
way.

I have been much blessed late-
ly in my language study. I am
beginning to "catch on" in some
measure and am getting "the
hang" of the language. I feel
that I will be able to converse
pretty freely in six more months.
But that is only a guess.

We have been here almost eight
months now and I have learned
a great deal of the language.
However, I had studied at home
some years before coming here.
As for preaching in the Korean
language, it will be at least two
or three years before I can do
this.

We are all well and God is
keeping us and blessing us. I
have found His grace sufficient
for every trial. I feel sure that a
lot of His blessings are through
the prayers of you back there
who "tarry by the stuff." Con-
tinue to pray for us. Also, write
to us. We don't have a great deal
of mail. Letters mean MUCH to
us. I don't always succeed in an-
swering every letter, but I try,
and will continue to try to an-
swer every letter. May the Lord's
blessings rest upon all of you.

Sincerely yours in Christ,
C. W. Bronson

Open Communion

(Continued from page one)
members, but their baptism is in
order to salvation. Baptists do not
believe this at all. Consequently
their immersion is not our bap-
tism. The fight on baptismal re-
generation has been an age-long
contention of Baptists. To invite
those thus immersed is to admit
the validity of their baptism. Are
Baptists ready to commit this
folly? We answer, No.

The demand for open commun-
ion grows out of a false sense of
fraternity. This memorial supper
is not a love feast to show our
love for one another, but to
"show the Lord's death till he
comes" again. Open communion
is not essential as a means of
grace; it is not essential to fel-
lowship among the people of
God. All churches have the Lord's
Supper in their services. Many
of those who are loud in their
demands for open communion do
not attend the Lord's Supper in
their own churches.

There is not an example of
inter-communion in the New
Testament churches, for then they
were all of one faith and prac-
tice. There is no line of argu-
ment that can prove that open
communion is in any sort of
sense essential. There is not a
spiritual blessing that open com-
munion promotes; it meets no

legitimate demands; it sug-
gests no destitution; it meets no
requirements of the Scriptures.
It violates many of them. Com-
munion is unscriptural, in-
consistent, illogical; promotes
confusion and disturbs Christ-
ian fellowship.

Only those have the right
to come to the Lord's table in
conditions of church fellow-
ship. It would not only be un-
scriptural, but inconsistent and il-
logical to invite people to the
table in His church who have
not met all the conditions of
church fellowship and who
could not receive into church
fellowship as they stand. But
one, "We could not receive you
into fellowship because they
have not been baptized." Then
right—scriptural or moral?—
we to symbolize a fellow-
ship (saying we are "one body
and one Christ") which does not
exist. Is not this symbolizing a
fellowship in the name of "char-
ity"?

Open communion for Baptists
is suicidal, for it means an
endorsement of all the bap-
tistic heresies of the age, and the
render of practically every
Baptist fundamental.—Miss. Bapt.

Landmarks

(Continued from page 7)
as God pleases. It is not
to have one's own way but
liberty to do God's will.

Soul liberty took various
forms. One was that the individual
the church must not be re-
gulated by the state in reli-
gious life. We must be free to
God instead of man.

Soul liberty included
from an authoritative ecclesi-
asticism. Soul liberty did not
knowledge the authority of
Pope. It did not acknowledge
authority of ecclesiastical
lords, whether they were
or little dictators in the
or the pew. Soul liberty in-
cluded that men are free to go
to God through Christ, and
through human priests.
Each believer is a priest.
Priestcraft is destroyed.
Liberty included the indepen-
dence of the local church, so that
church might be free to obey
Scriptures and follow the
leadership of the Holy Spirit.

All through the centuries
Testament churches have
served these landmarks
handed down the New Testa-
ment faith to the oncoming
generations. These landmarks
ways distinguished the
churches from the false
and continue to separate
our own day. The message
of churches of today is a simple
"Remove not the ancient
marks which our fathers
set."

WHEN ALL ELSE FAILS

