

"These Are Most Trying Days. Remember Us In Prayer."

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

The Baptist Examiner

The Paper With A National Circulation

"Go ye into all the world and preach the Gospel."

"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).

WHOLE NO. 242.

RUSSELL, KENTUCKY, SATURDAY, OCTOBER 3 1942

VOL. 11, NO. 33

Deadly, Deceptive, Devilish Delusions.

OWNING THE CHURCH, BEING BAPTIZED AND PARTAKING OF THE LORD'S SUPPER WILL SAVE."

It is true that a New Testament Church is the greatest in-
fluence in all of the world, and since Scriptural baptism, and a sacred
observance of the Lord's Supper is more to be desired than anything
yet joining the church, being baptized and observing the Lord's
Supper will no more bring about the salvation of the soul than the put-
ting of a wheelbarrow in a garage will make an automobile out of it.
Every Christian should be baptized into the fellowship of a mission-
ary Baptist church, and should be faithful in the observance of the
Lord's Supper. Jesus commands it, and as head of the church has a
right to expect that we will carry out His desires. (Study these Scrip-
tures: Mt. 28:19; Mt. 5:15; Rev. 1:20; and Cor. 11:24,25.)

None of these, nor all of them together will bring about one's
salvation. Pray tell me, how can one be saved by simply uniting with
the church? Common sense would teach us that such is preposterous, and
the church is the one institution into which the Lord would add
members. (Acts 2:47) and is a soul-saving and Christian developing
institution, but it is not a reform school, neither a saviour of souls.

Being baptized and taking the Lord's Supper are two very
important ordinances and should be observed by every Baptist, but neither
are essential to salvation. They picture something essential to salvation
which they do not procure this gracious experience.

Every sinner has a bad heart (Jer. 17:9) and needs an inward clean-
ing, but baptism won't do. Baptism is not the putting away of the
flesh (I Pet. 3:2) but the picturing of what the blood and
the Spirit have already done. (I Jn. 1:7).

What you need, if you are a sinner, is to come to Christ. You
need the church and her sacred ordinances. You need Christ and
His saving power. Trust Him and read His Word and He will show
you the place in the church and its ordinances in your life. — Roy
Greenup, Ky.

The Church Jesus Built And Promised To Perpetuate

Jesse B. Thomas, in his great
book, "The Church and the King-
dom," has with many other
great teachers of the Bible History,
"forever settled the matter that
the Church emphasized in the New
Testament is not a universal invis-
ible, nor the universal visible,
Church, but a local, visible body,
which knows no founder save
Jesus Christ." T. T. Martin, S.
E. Tull, B. H. Carroll.

Dr. Roy Mason, Th. D., in his
famous book, "The Church That
Jesus Built," with introduction by
J. W. Jent, Th. D. LL. D., Presi-
dent of the Southwest Baptist Col-
lege, clearly shows the fact that
the genuine Baptist Church knows
no human founder, by: 1. The line
of historical elimination; 2. The
line of comparison of doctrines;
3. The line of historical state-
ments by reliable historians.

Leading Baptist, Bible instruc-
tors, have shown that only two
doctrines are essential to a New
Testament Church, and that these
are the way of salvation, believ-
ing on Christ as a complete re-
deemer from all iniquity, and bap-
tism by immersion.

Jesus Christ said that the real
Lord's Supper would be celebrated
on the earth, "Till He Come." Sin-
ce everyone admits that the Lord's
(Continued on page four)

OUR DEFENSE PROGRAM



My soul, wait thou only upon God; for my expectation is from Him.
He only is my rock and my salvation: He is my defense; I shall not be
moved. In God is my salvation and my glory: the rock of my strength,
and my refuge, is in God. Trust in Him at all times; ye people, pour
out your heart before Him. God is a refuge for us (Psalms 62: 5-8).

Study of You And Your Pastor

It has often been said that a
pastor's failure comes about from
lack of proper conception of the
people on his part. However, it
is essentially as important to his
success for the people to have the
proper understanding of his min-
istry, for many times the pastor's
failure is a result of unintentional
misunderstanding, thoughtlessness,
or indifference to the people of
his ministry.

Perhaps the chief intruder is
the thoughtless caller. Sometimes
a very person who would grum-
ble and say that the pastor was
not doing his duty and he ought
to call in the homes more and
preach better sermons, is
(Continued on page four)

Missionary Romance

The English Missionary Society
telling a story that sounds like
romance. Several years ago a
man presented for missionary service
because of health conditions.
He was sent into business
and went into business
with the sacred resolve
to go to "fill his place" on the
foreign field. Regularly, year af-
ter year, he has sent in his remit-
tances accordingly. Every year the
amount has been larger, until the
total just reached 3,500 pounds.
At normal rates of exchange
that is more than \$17,000 in our money.
It is comes about that the man
for physical reasons could not
(Continued on page two)

Why I Am A Baptist And Not A Holy Roller

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

I
The Holy Rollers are wrong as
to origin. Phelan's "Handbook of
All Denominations" gives Church
of God started in 1838 in Monroe
County, Tennessee. Church of God
(Apostolic) started in 1897 at Dan-
ville, Ky. The Original Church of
God started in 1888 near Birch-
wood, Tenn. Church of God (He-
adquarters at Anderson, Ind.) started
about 1830 by Daniel S. War-
ner and others. Church of The
Nazarene made up of a union of
Pentecostal missions and churches.
Union consummated in 1907 at Chi-

cago.
In the "Pentecostal Witness" pub-
lished at Kenova, West Virginia,
in the issue of June, 1932, the fol-
lowing question and answer ap-
peared:

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

"About 1880 three clergymen, the
Rev. Hardin Wallace, the Rev.
James Singer both of the Metho-
dist Episcopal church, and Henry
Ashcroft, of the Free Methodist
Church, conducted a tour of the
southern part of California, preach-
ing repentance and remission of
sin or justification by faith of the
sinner, and for believers sanctifi-
cation or heart purity, which also
might be received by faith, subse-
quent to regeneration or justifi-
cation and which could be ad-
vanced into personal holiness. Nu-
merous bands of adherents were

formed under the name of Holin-
ess Band, the members of which,
however, retained their member-
ship with the churches of which
they were already members. There
were also many new converts. By
1896 the movement had acquired
property. So it was necessary to
incorporate."

None of the above churches date
back farther than 1886. Hence,
theirs are false churches — rivals
of the Church of Jesus. Set up
1800 years too late to be genuine.

II
The Holy Rollers are wrong as
to apostasy. Cf. John 3:16; John
5:25; John 6:37; John 10:28,29.
Paint, powder, bobbed hair, short
dresses, and wedding rings do not
send people to Hell. They are
preaching the doctrine of the Devil
(Continued on page four)

How Jesus Stills Life's Tempests

"And there arose a great storm
of wind, and the waves beat into
the ship, so that it was now full.
And he was in the hinder part of
the ship, asleep on a pillow: and
they awake him, and say unto him,
Master, carest thou not that we
perish? And he arose, and rebuked
the wind, and sayeth unto the sea,
Peace, be still. And the wind ceas-
ed and there was a great calm."
Mark 4:37-39.

There is a great lesson in this
simple incident taken from the
life story of Jesus. It had been a
hard day, and Jesus was tired.
When they started across the sea
of Galilee in the evening, Jesus
retired to the end of the ship and
(Continued on page two)

A Safe Place

Years ago, Theodore L. Cuyler,
who was the outstanding pastor
of the Lafayette Avenue Church of
Brooklyn, N. Y., gave publicity to
a story concerning Robert Lenox,
who was one of the brothers who
left a vast fortune to good pur-
poses. It was a time of financial
disorder, such as we now have,
and Dr. Cuyler met Mr. Lenox,
who was hurrying. Those were
slower days, and the minister stop-
ped his friend and asked, "Why
the haste?" Mr. Lenox said he had
found that he had lost a large
part of his fortune, and he was
hurrying to put the rest in some
cause of the Lord's where it would
be safe. Not many would pursue
(Continued on page two)

The First Baptist Pulpit

"The New Birth"

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
The same came to Jesus by night, and said unto Him, Rabbi, we know that thou art a teacher come
from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again, he can-
not see the kingdom of God.

Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into
his mother's womb, and be born?

Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the Spirit he can-
not enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.' (John 3:1-7).

(Continued on page three)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance 50
(Domestic and Foreign)

Send Remittances to Russell, Ky.

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

Paid circulation in about forty states and four foreign countries.

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

A PREACHER'S VACATION

The old Man went to meetin'
For the day was bright and fair,
Tho' his step was slow and totterin'
And 'twas hard to travel there.
But he hungered for the gospel
So he trudged the weary way,
On the road so hot and dusty
Neath the sun's hot burning ray.

By and by he reached the building
To his soul a holy place;
Then he paused and wiped the
sweat drops
From off his wrinkled face.
But he looked around bewildered
For the old bell did not toll.
And the doors were shut and bolted
And he did not see a soul.

So he leaned upon his pilgrim staff
And he said, "What does it
mean?"
And he looked this and that way
Til it seemed to him a dream.
He had walked the dusty highway
And he breathed a heavy sigh
"Just to go once more to meeting"
E'er the summons came to die.

Soon he saw a little notice
Tacked upon the meetin' door.
So he limped along to read it
And he read it o'er and o'er.
Then he wiped his dusty glasses
And he read it o'er again.
Til his lips began to tremble
And his eyes were full of pain.

As the old man read the notice
How it made his spirit burn
"Pastor absent — on vacation —
Church is closed til his return."
Then he staggered slowly back-
ward
And sat him down to think,
For his soul was stirred within him
Till he thought his heart would
sink.

So he moved along and wandered
To himself and soliloquized —
"I have lived til almost eighty
And was never more surprised.
I have read the oddest notice
Stuck upon the Meeting door;
"Pastor absent — on vacation —"
Never heard the like before.

"Why, when I first joined the
meeting
Very many years ago
Preachers traveled on the Circuit
In the heat and thro' the snow.
If they got clean clothes and
victuals
'Twas but little cash they got.
They said nothing 'bout vacation
And were happy in their lot.

"Would the farmer leave his cattle
Or the shepherd leave his sheep?
Who would give them care or
shelter,
Or provide them food to eat?
So it strikes me very sing'lar
When a man of holy hands
Thinks he needs to have vacation
And forsake his tender lambs.

"Did St. Paul get such a notion
Did a Wesley or a Knox
Did they in the heat of summer

Turn from their own needy
flocks?
Did they shut up their meeting
Just to go and lounge about?
Why, surely if this they did,
Satan would raise up a shout!

"Do the taverns close their doors
Just to take a needed rest?
Why 'twould be the height of
folly
For their trade would be distress-
ed.

Did you ever know it to happen
Or hear anybody tell
Satan absent on vacation —
And closed down the doors of
Hell?"

"And shall preachers of the gospel
Pack their trunks and go away
Leaving saints and dying sinners
Valued less than selling beer?
Or do preachers tire more quickly
Than the rest of mortals here?"

"Why it is I cannot answer,
But my feelings they are stirred
Here I've dragged my tottering
footsteps
To hear the Gospel word.
But the Preacher is a restin'
And the meeting house is closed.
I confess its very trying —
Hard to keep myself composed."

"Tell me, when I tread the valley
And go up the shinin' heights,
Will I hear no angels singing—
Will I see no gleamin' light?
Will the golden harps be silent,
Will I meet no welcome there?
Why the thought is most distressin'
'Twould be more than I could
bear."

"Tell me, when I reach the city,
Over on the other shore
Will I find a little notice
Tacked upon the golden door?
Telling me 'mid dreadful silence
Written words that cut and burn
Jesus absent — on vacation —
Heaven closed 'till His return!

—Author Unknown

How Jesus Stills Life's
Tempests

(Continued from page one)
went to sleep. A little later, in
the darkness of the night perhaps,
a storm arose. The disciples did
their utmost to pilot the ship safely
through the storm, but finally
had to call the Master lest they
all perish.

There are three great truths this
passage calls to mind: First, the
Nature of Jesus, Second, the Need
of man, Third, the Necessity of
coming to Jesus.

I. THE NATURE OF JESUS

There is no other passage in the
Bible that demonstrates more dynam-
ically the dual personality of
Jesus. He was the son of man. He
was the son of God. He was the
God-man. He was bone of our
bone, flesh of our flesh, yet he was
very God of very God. As the son
of man we see Him tired, weary,
worn, — sleeping in the back of
the ship. As the Son of God we
see Him arise and stand facing the
storm, it's Maker and Master, be-
yond question. We cannot explain
how He could be at one and the
same time a Lion and a Lamb; how
the Lamb licked the hand of its
slayer, how the Lion will crush be-
neath His feet the empires of earth
— yet we know it is so. Jesus
became a man to suffer, but there
was never a moment when He was
not Master of every situation.

II. THE NEED OF MAN

The disciples could sail the ship
without difficulty on a calm sea,
but when the storm arose they re-
alized their need of Jesus. Perhaps
at first it was just a little cloud
on the distant horizon, but it grew
and blackened and spread until
they were surrounded with it. The
waves lashed around them, the
ship was driven before the wind,
the salt spray blowing in their
faces was blinding — stifling. The
ship was filled with water and
ready to sink. It was then that

they realized their need of Jesus.

My friends, there is never an
hour that you do not need Jesus.
How sad it is that many do not
realize that they need him until
they are in the midst of the storms
of life. Even then many go on
hoping for the best until all hope
is gone. Some will not come to
Him even then and their ship of
life goes down beneath the treach-
erous waves of death and we see
them no more.

Perhaps you are in the midst
of a storm just now. Sickness,
death, heartache, distress — they
are all about us. If you are in the
storm today, turn to Jesus and let
Him pilot your ship. You need
Jesus as you sail life's troubled
main.

III. THE NECESSITY OF
COMING TO JESUS

Jesus was in the ship all the
while, but that did not solve their
problem. Despite their futile ef-
forts the storm raged on and the
ship tossed recklessly upon the
restless waves. It was completely
beyond their control. They must
needs come to Jesus. Hear His in-
vitation, "Come unto me, all ye
that labour and are heavy laden,
and I will give you rest." (Matt.
11:28). In the desperate moment
when all hope was gone they quit
trying and came to Jesus. Oh, if
only that had come sooner: The
ship would not have been filled
with water and they would not
have been worn out from battling
with the storm. Oh, that you my
troubled friend would come to
Jesus before you are worn out by
the storms of life.

At length they ran to Jesus and
awoke Him and cried, "Master,
carest thou not that we perish?"
Ah, He did care. He arose. The
human side of His nature gave
place to the Divine. God gave ears
to the storm and a will to the sea
so that when He spoke they obeyed
Him. The winds retreated and the
sea ceased from raging. There was
a great calm.

There is no storm in life that
Jesus cannot still if you will but
come to Him. So, sorrowing friend
I bid you come to Him now, and
let Him bring peace to your
troubled heart.

Through dark and way may
sometimes be,
I will not fear dear Lord with thee
For in the light and in the storm,
Thou wilt keep me safe from harm
And bless me all along life's way,
If I but walk with thee each day.

— L. W. Arnold

A Safe Place

(Continued from page one)
that course, but we believe it the
safest course to follow. That was
trust in matters in which we are
apt to trust least. We cannot get
away from the idea, long held,
that it is safer to trust God than
any bank. — Copied.

A Missionary Romance

(Continued from page one)
go to the foreign field, and who
therefore might well have consid-
ered himself exempt from the mis-
sionary obligation, is paying the
cost of supporting 20 missionaries
on the field, that is, by his money
he is multiplying himself tenfold.
This is surely such a going "into
all the world" as must gratify the
Lord. Possibly there is a hint in
the story for some one who may
read it. — The Watchman-Exam-
iner.

Had America spent as much on
the evangelism of the Orient as we
have spent on chewing gum, cigar-
ettes, or movies—this present crisis
might have been averted. — Dan
Gilbert.

The Bible is the Word of life.
I beg that you will read it and
find this out for yourselves. Read,

ELD. E. A. SPENCER



The beloved Gospel Evangelist T. of Grace as few men in these
T. Martin (of whom T. T. Eaton know it. I never heard a man
said, "Evangelist T. T. Martin sent the plan of salvation so
plows the deepest Gospel furrow ly and from so many different
of any man I know") used to say,

"the usual Evangelist, Pastor and religious worker does not touch the Gospel, top, side, edge or bot-
tom." Added emphasis may be given this astonishing truth to-
day when compromise, worldly federation and intolerance of Bible principle is on the promised in-
crease. 2 Tim. 4. Evangelist E. A. Spencer, formerly a member of the Blue Mountain Evangelistic Force and associate of T. T. Martin, and his consecrated musician, J. Fred Graves, are engaged in a genuine presentation of the Gospel which has never failed to bless individ-
uals and churches with whom they have completed a work of evange-
lism. Pastors agree that, as Pas-
ter W. E. Hunter once said, "Eva-
ngelist Spencer knows the Gospel Ky.

"AND SO I TRAVEL ON"

My Plans were made, I thought my path all bright and clear,
My heart with songs o'erflowed, the world seemed
full of cheer
My Lord I wished to serve, to take Him for my guide,
To keep so close that I could feel Him by my side;
And so I traveled on.

But suddenly, in skies so clear and full of light,
The clouds fell thick and fast, the days seemed
changed to night;
Instead of paths so clear and full of things so sweet,
Rough things and thorns and stones seemed all about my feet,
I scarce could travel on.

I bowed my head and wondered why this change should come,
And murmured, 'Lord, is this because of aught that I have done?
Has not the past been full enough of pain and care?
Why should my path again be changed to dark from fair?
But still I traveled on.

I listened, quiet and still; there came a voice,
This path is mine, not thine, I made the choice;
Dear child, this service will be best for thee and me.
If thou wilt simply trust and leave the end to me.
And so we travel on.

not little snatches here and there, but long passages that will be the road to the heart of it. — Presi-
dent Wilson.

Make your own will as nothing before God and He will make the wills of other men as nothing be-
fore you.

There are no disappointments to those whose wills are buried in the will of God.

If God has called you, don't spend time looking over your

shoulder to see who is following you.

We believe in a thing when we are prepared to act as if it is true.

Care not whether men say you are a great thinker. See to it that they know you as a great believer. — The Bible is certainly the preparation that you can give to a soldier going into battle to gain his ideal and faith. — M. de Foch.

The New Birth

(Continued from page one)

Human nature is too bad to be improved. It is too dilapidated to be repaired. In my imagination, I can see before me an old bell which has a bad crack in it from top to bottom. It can be restored by two methods. The first is to surround it with bands and to encase it with hoops. When you have done so though, you will always be able to discern the crack in the bell in the crack of the sound. The other way is to melt the bell and remold it. Human nature is a bell suspended high in the temple of creation to ring forth the praises of the Creator. That bell became cracked in the fall of man in the Garden of Eden. Is there any way that it can be restored? Yes, there is. First of all, man's way, which includes culture, refinement, and education. In the second place, there is God's way which is to melt the heart and remold the life. This God does by the power of the Gospel. He refashions us and makes us new creatures in Christ. By and by, we are able to send forth His praise in a nobler, sweeter strain than ever before.

This, beloved, introduces us to the character of Nicodemus. He was trying the first method—Moses' method—to refashion him. Jesus literally said that Nicodemus' method was no good, when Jesus emphatically declared, "Ye must be born again."

I This text brings to us the necessity of the new birth. "Jesus answered and said unto him, Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Marvel not that I say unto thee, ye must be born again." (Jn. 3:3,7). These verses leave no room for doubt. There is no place for skepticism or agnosticism in regard to the necessity of the new birth. God's word is emphatic.

The necessity of the new birth is out of the fact of sin. It would be unnecessary apart from sin. In the Bible, man is described as a sinner, unbeliever, a transgressor of the law, lost, and the unrighteous man. Hear the Word of God: "For the imagination of his heart is evil from his youth." (Gen. 8:21). "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek for God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Ps. 14:2,3). "Behold, I have shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5). "All we like sheep have gone astray; we have turned every one in his own way." (Isa. 53:6). "No, in no wise: for we have proved both Jew and Gentile that they are all under sin; as it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they together become unprofitable: there is none that doeth good, no, not one. For all have sinned, and are short of the glory of God." (Rom. 3:9-12,23). "But the Scripture hath concluded all under sin." (Gal. 3:22).

Passing by a second-hand cloth store recently, I noticed a slightly soiled, greatly reduced in price. As I looked at it, I thought how characteristic it was of man. Each of Adam's descendants have been soiled by sin, and the result is that we are reduced in value.

Thus, in view of the fact of sin, we are each of us sinners, and the new birth is a positive neces-

sity. "Marvel not that I said unto thee, Ye must be born again." (Jn. 3:7). You may travel much and see the Redwood trees of the west, but you will never see the Tree of Life unless you are born again, you may see the beautiful streams and rivers of this world, but unless you experience the new birth, you will never see the River of the Water of Life that flows out of the throne of God; you may visit beautiful countries and wonderful cities, but you will never see Bueh Land nor the city which hath foundations whose Builder and Maker is God, apart from the new birth; you may hear the songs of Zion that we sing here in our church, but you will never be able to sing the song of Moses and the Lamb; you may look upon beautiful mansions and homes in this life, but you will never see the house of many mansions, which Christ has gone to prepare for His redeemed; you may be invited to many marriage feasts, but you will never participate in the marriage supper of the lamb, unless you are born again.

I insist beloved, that the new birth is a positive necessity. Whitefield, the great English preacher, preached 300 times from this text, "Ye must be born again." A friend asked him why he used this so often. His only reply was, "Ye must be born again."

II It has always been quite interesting to me in studying the new birth to see what the new birth is not.

1. This leads me to say that reformation is not the new birth. Reformation is not regeneration. Many seem to think that they can reform and go to Heaven. Sam Jones, the much publicized Evangelist of a few decades ago, used to preach "Quit your meanness." He stated that this was the plan of salvation, and that this constituted the new birth. That beloved, is just as sensible a plan of inheriting eternal life at it would be to white-wash a pump which drew water from a tubercular well. It takes far more than a coat of paint and white-wash on the outside to kill the germs of tuberculosis in a well. It takes far more than reformation to produce a change of nature and to effect the new birth.

A sculptor may take a piece of marble and carve it into the figure of Madona; still it is lifeless. A wood carver may carve in wood a scene of feasting, but it is insensible. If the main spring of a watch is broken, the watch maker may clean all the watch except that one part and the watch will remain useless. A leper may cover his spots of leprosy with beautiful clothing, but he is still a leper. A sinner may reform on the outside, but he is still a sinner on the inside.

Over in the land of kings, earls, and dukes, a man decides that he is tired of being a "nobody" and that he is going to henceforth be a man of royalty—a man with a title. He begins to call himself "Count So and So." He dresses like a count. Yet this man, beloved, is not a count. He is merely a fraud. To be a count or a duke, or to wear a title of nobility, one must be born such. The man who merely quits his meanness and reforms the outward part of his life is only a pious fraud. He has to be born again to be a child of God. No amount of reformation on the outside can produce regeneration on the inside. The new birth thus is not a reformation on man's part.

2. Again I would remind you that a loud profession is not regeneration. It is true that I, like any other preacher, enjoy seeing tears and folk broken up under the power of the Gospel. However, that does not spell salvation.

There is an old adage which declares that "Empty barrels make the most noise." This is most always true in life, and it is pos-

tively always true in the realm of religion. The individual who makes the loudest profession ordinarily has the least possession of the Saviour. Look at Judas Iscariot. He made a loud profession. Especially was this true relative to the sale of the ointment. "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." (Jn. 12:4-6). Here was a loud profession for you but it was only the profession of one who did not possess the Saviour. Jesus had already said concerning him, "Have not I chosen you twelve, and one of you is a devil?" (Jn. 6:70).

When the lost come up to the judgment, even they will have a loud profession. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?" (Mt. 7:22). Many will profess to have prophesied in Jesus' name; this means that they have been preachers. Many will profess to have cast out devils; this means that they have been personal workers. Many will profess to have done many wonderful works in His name; this means that they have been zealous and sincere for the religious cause which they had espoused. However, in spite of their profession, Jesus must say on that day of judgment, "I never knew you: depart from me, ye that work iniquity." (Mt. 7:23). This shows the danger of profession without faith. Many profess the Saviour who do not possess the Saviour. Many have a church profession but lack a Lamb's possession. I remind you again, beloved, that a loud profession is anything else but regeneration.

3. Furthermore, let me say that morality is not regeneration. Nicodemus was a good moral man. He is spoken of three times in the Scripture, and there is never an indication that he was anything else except the highest type of moral character. His morality is apparent in the high complimentary manner in which he addressed Jesus when they first met. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." (Jn. 3:1,2). He had climbed to the top-most rung of the social and moral ladder. He was a good man—a ruler of the Jews, a teacher of the Jewish law; or, in other words, he was a moral, yet unsaved preacher. In spite of his high morality, Jesus said, "Marvel not that I said unto thee, Ye must be born again." (Jn. 3:7).

Another high-type moral man came to Jesus in the person of the rich young ruler. He was so moral that he professed to have observed the commandments from his youth. Very few there are among us who could truthfully make the same profession today. In spite of this apparent great amount of morality, Jesus said, "One thing thou lackest." (Mk. 10:25). His morality, great as it was, wasn't great enough. Yet there are multiplied thousands today who believe that because they are moral, that they are on the road to heaven, and already saved. Beloved, if the rich young ruler, moral as he was, were not moral enough to meet the demands of God, then surely not one of us could ever claim to be saved because of our morality.

In the Book of Acts, we are told of another good moral man, his name was Cornelius. Listen to his spiritual pedigree: "There

was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." (Acts 10:1,2). In spite of this morality on his part, God told him to "Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 11:13, 14). Here was one whose morality far exceeds the morality of the greater proportion of earth's population. This would not suffice; he must hear the plan of salvation and receive the message of God if he would be saved. Thus beloved, looking at Nicodemus, the rich young ruler, and the experience of Cornelius, I would most emphatically declare that morality is not regeneration. One may be exceedingly moral, and may have lived up to the Ten Commandments well nigh perfectly, yet Jesus would still say, "Ye must be born again."

4. Again beloved, we would tell you that good works is not regeneration. Salvation comes as a gift of God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (Jn. 3:16). "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23).

Salvation does not come through the good works, nor the good deeds that we may do. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit." (Titus 2:5). "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5). "For by grace are ye saved through faith and that not of yourself: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8,9). Men come up to the judgment bar of God unsaved, who loudly profess their good works. To these, Jesus declares that their future abode is to be one of damnation. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Mt. 7:22,23).

I imagine that there may be some one listening to this broadcast who would object when I say that good works has nothing to do with one's salvation. That one may ask, "Why then should I live rightly and do good works if it has nothing to do with my salvation?" Listen: Salvation is the act of one moment; good works have to do with our rewards after we are saved. For illustration: We will imagine that a steamship company offers a free passage from New York to Liverpool. Two days out at sea, a laborer is needed. You volunteer your services, and when you get to the other side, the captain hands you a check for your work. You remind him that he has given you the ride, and that you are glad to be of service to him. To all this he must say, "I gave you the ride, I will pay you for your services." This beloved, is God's method of dealing with us. He offers salvation to us as a gift; He then pays us for everything we do after that we are saved. "And every man shall receive his own reward according to his own labor." (I Cr. 3:8). This beloved, is the place of good works. Salvation is a gift; then in view of everything we do which pleases God from the moment we are saved, God rewards us therefor.

I am sure that there are many listening to this message who perhaps with surprise, will ask, "But

are we not saved partly by works and partly by grace?" May we appeal to the Word of God for our final decision. "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." (Rom. 11:6). You see, beloved, God says it is all of grace, or all of works. Let us thus get his conclusion. "Even so then at this present time also there is a remnant according to the election of grace." (Rom. 11:5). Some perhaps would sing,

"Jesus paid a part
And I a part you know,
Sin had left a crimson stain
We washed it white as snow."

But not so with me. I am compelled, when I think of my own sinfulness, and remember my blessed Saviour—I am compelled to sing,

"Jesus paid it all
All to Him I owe,
Sin had left a crimson stain
He washed it white as snow."

For one who is a sinner such as I am, I could not sing,

"Amazing works,"

but rather I sing,

"Amazing grace how sweet the sound
That saved a wretch like me
I once was lost, but now am found
Was blind but now I see."

5. I would remind you also beloved, that religion is not regeneration. Many multitudes of professors evidently believed that joining the church, subscribing to some creed or ritual, and being baptized, assure ones of salvation. Not at all beloved. The church is the home of the saved and is not the Saviour. The baptistry is for those who had been saved, and not in order to save anyone. I wish to emphatically declare that joining a church and receiving baptism will never make a child of God of any man. Hell is going to be "chucked full" of people who thought that church membership and baptism was all that was necessary.

In order that I might show you that religious efforts, including church membership and baptism have no part in the plan of salvation, I would point you to the thief which was crucified on the cross the same day of Jesus' crucifixion. Here was one who was never baptized, and who never partook of the Lord's Supper, and was never a member of any church. Yet Jesus said to him, "Today shalt thou be with me in paradise." (Lk. 23:43). You see beloved, he was saved by the grace of the Lord Jesus without any religious performances on his part. Even if he had possessed these, it would not have helped out in the least his salvation.

A good while ago, a friend of mine attended so-called religious services in a church not far removed. He saw the preacher stand a man on one side of the baptistry and declare, "Here you see a sinner." This preacher then baptized him. When he led him out of the baptistry on the other side, he said, "Here you see a sinner." Then he asked the congregation, "Do you want to see his saviour?" Immediately he pointed to the water of the baptistry and said, "There is his saviour." To me this is more foul-mouthed blasphemous assertion than for one to use the name of God in vain. I do not put an ordinance between the sinner and God. I only hold up to him the cross of the Lord Jesus Christ. I remind you again, beloved, that religious efforts including church membership, and baptism is not regeneration.

III

If it has been interesting to you this evening to study what regeneration is not, perhaps it will be interesting to you now briefly to see what regeneration is. If reformation is not regeneration, and a loud profession is not regeneration, and morality is not regeneration, and good works is not regeneration, and religious efforts is not regeneration, then you possibly are ready to ask, "What is regeneration?"

Regeneration is a complete change. The individual who has experienced it, is completely changed. He has new thoughts, new hopes, new joys, new possibilities, and new experiences. The things he once loved, he comes to hate, and the things he once hated he comes to love. For one to have such an experience, everything appears differently thereafter, for that one has become a new man in Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17).

It isn't only a complete change, but it is a mysterious change. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell where it cometh and whither it goeth: so is every one that is born of the Spirit." (Jn. 3:8). I cannot explain it, but I know that it is a fact. It is just like many things in life, for much of life is so mysterious that we cannot explain it, yet we know it is true just the same. As I often say, I cannot explain why sheep, geese, cows and hogs eat grass out of the same pasture, and that on the back of the sheep it produces wool, on the back of the geese it produces feathers, on the back of the cows it produces hair, and on the back of the hog it produces bristles; yet I know it is a fact. I cannot explain the creation of the universe; I cannot explain how the universe moves in harmony, and how it is that the planets never strike together; I cannot explain the process of procreation of life, but I know it is true. So it is with regeneration. Salvation is a mysterious change. To explain it is impossible, yet we know it is a fact if we have experienced it.

"He answered and said, Whether he be a sinner or no, I know not! One thing I know, that, whereas I was blind, now I see." (Jn. 9:25). Each who has passed through this marvelous experience can say,

"I once was lost, but now am found,
Was blind, but now I see."

Further, regeneration is a Divine change. Only God can work regeneration. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jn. 1:12, 13). With a tallow candle, I can bore a hole through an oak board easier than I can be saved apart from Divine power. I can lift myself with my own boot straps, or can overturn a house single handed, much easier than I can be saved apart from the power of God. I have seen infidels harlots, drunkards, thieves, liars, and city bums scoff and jeer at religion, defy the power of Christ, rebel against God, make sport of the gospel; and yet under its preaching, I have seen these repent, believe, and be saved on the spot. Yet beloved, they were never saved until a flood of Divine power from a Divine God came over them. Thus you see, I declare that regeneration is a Divine change which is produced only by God Himself.

A fisherman one day took his boy on a voyage to a neighboring island. As the waves became boisterous, the lad stayed in the cabin of the boat. A sudden squall

threw the father and his assistant from the boat. They climbed aboard a small boat they were towing. The vessel with the lad inside the cabin began to slowly sink. The father smashed the glass in the window to save the boy, but he was too large to get through the hole. In his frenzy his father tried to tear away the planks, but all to no avail. The lad continued to cry, "Daddy, save me, help me." Tears streamed down the face of both father and son. At last, as the boat sank, the father said, "God, help the lad, I can't." Down went the vessel with the lad. Immortal soul, may I say to you, "You are sinking." Mother can not help you; father can not help you; brother cannot help you; only God can help you; only God can change your soul."

After the battle of Pittsburg Landing, during the Civil War, a man in the hospital at Murfreesboro, asked for Mr. Moody. When Moody walked in where he was, the man said, "I want some one to help me die." Moody replied, "I can not help you, but Jesus can." He prayed with the man, and then read to him this great third chapter of John's Gospel which we have been studying tonight. As he read to him about Nicodemus who was anxious concerning his soul the man stopped him and had him reread verses 14 to 16. Three times he had him reread it. Then with the light of Heaven breaking over his face, he said, that's enough, don't read any more. Soon he went out in one of God's chariots to meet his Saviour.

Beloved, my prayer in your behalf tonight, is that you might now receive the Lord Jesus Christ as your personal Saviour, realizing that only God can work such a Divine change within one's life. May you yield yourself to Him now.

Why I Am A Baptist And Not A Holy Roller

preached in Job 1 and 2.

III

The Holy Rollers are wrong in making salvation a matter of works. I believe salvation is apart from works (human effort). Cf. Eph. 2:8,9; 2 Tim. 1:8; John 6:28, 29. Holy Rollers say that one must keep working or go to Hell.

IV

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

V

The Holy Rollers are wrong as to what sin is. They don't claim to sin; they claim they make mistakes instead. Note the Word of God — 1 John 5:17; 2 Chron. 7:14.

VI

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

VII

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

VIII

The Holy Rollers are wrong as to disorder. Cf. 1 Cor. 14:34. Note our text. 2 Tim. 3:5. I'm glad that I am a Baptist.

Noah's belief led him into the ark, and the ark, not his belief, saved him. Christ is the ark in which we find our salvation.

The Church Jesus Built and Promised To Perpetuate

Supper is a New Testament ordinance, and the Saviour said that the Lord's Supper would be on the earth, till He come, then there has been a New Testament Church on the earth since the night our Lord instituted the Lord's Supper, and will be till He comes. That this has been true, nine of the greatest men and historians have testified:

Alexander Campbell (Disciple): "From the apostolic age to the present time the sentiments of Baptists and their practice of Baptism have had a continued chain of advocates and public monuments of their existence in every country can be produced."

John Clark Ridpath (Methodist): "In the year one hundred all Christians were Baptists."

Zwingli: "The institution of Ana Baptists is no novelty, but for thirteen hundred years has caused great trouble to the Church."

Cardinal Hosius (Catholic), president Council of Trent: "Were it not for the fact that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater numbers than all the Reformers."

Sir Isaac Newton: "The Baptists are the only body of Christians which have not symbolized with the Church of Rome."

Mosheim (Lutheran): "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of the modern Dutch Baptists."

Edinburgh Encyclopedia: "It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described under the appellation of Ana Baptists. Indeed, this seems to have been their leading principle from the time of Tertullian to the present time." Tertullian was born just fifty years after the death of John the Apostle.

Prof. Wm. Cecil Duncan, professor of Latin and Greek, University of Louisiana: "Baptists do not, as do most Protestant Denominations, date their origin from the Reformation of 1520. By means of that great religious movement, indeed, they were brought forth from comparative obscurity into prominent notice and thru it a new and powerful impulse was given to their principles and practices in all of those countries which have renounced allegiance to the Pope of Rome. They did not, however, originate with the Reformation, for long before Luther lived, yea, long before the Roman Catholic Church herself was known, Baptist and Baptist Churches existed and flourished in Europe, in Asia and in Africa."

The King of Holland, in 1819, appointed J. J. Dermout, Chaplain to the King, and Professor Ypeij, Professor of Theology, in the University of Groningen, to write a history of the Dutch Reformed Church. In the authentic volume which they prepared and published at Breda, they devoted one chapter to the Baptists in which they say: "We have now seen that the Baptists who were formerly called Ana Baptists (some of these Ana Baptists Churches were not real New Testament Churches because they did not hold the essential doctrines to a New Testament Church. T. T. Martin). And in later times Mennonites (some of these Mennonite Churches, for the same reason, were not New Testament Churches. T. T. M.), were the original Waldenses (likewise some of the Waldensian Churches were not real New Testament Churches. T. T. M.), and who long, in the history of the church, received the honor of that origin. On this

account, the Baptists may be considered as the only Christian Community which has stood since the Apostles, and as a Christian society has preserved pure the doctrines of the Gospel thru all the ages. The perfectly correct internal and external economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the Sixteenth Century was in the highest degree necessary and at the same times goes to defute the erroneous notion of the Catholics that their communion is the most ancient."

The following testimony was taken from the great work, "Crossing the Centuries," by Wm. C. King, having as associate counselors, editors, collaborators and contributors, such men as Cardinal Gibbons, Bishop John H. Vincent, Theodore Roosevelt, Woodrow Wilson, David Starr Jordan, former president Leland Stanford University; P. S. Henson; Patrick J. Healy, Catholic University of America; Lyman Abbott, editor The Outlook; Benj. Andrews, chancellor University of Nebraska; Benj. D. Hahn, authority on archaeology, philology and theology; Albert B. Hart, Ph. D., LL. D., Litt. D., head department history, Harvard University; Geo. B. Adams, M. A., Ph. D., Litt. D., the University of Yale; E. B. Hurlbert, M. A. the University of Chicago; W. H. P. Faunce, president of Brown University, and others: "Of the Baptist it may be said that they are not reformers. (Italics, E. A. S.) These people, comprising bodies of Christian believers, known under different names, in different countries, are entirely distinct and independent of the Roman and Greek Churches, have an unbroken continuity of existence from Apostolic days down thru the centuries." (Italics, E. A. Spencer). Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands, yet they swerved not from their New Testament faith, doctrine and adherence."

In closing this brief on Baptist Perpetuity I am adding a few additional statements of historians from the many that may be obtained from the libraries in American Cities.

Dr. John T. Christians' New Baptist History (Bapt. S. S. Board, 1922) presents irrefutable proof of the continuity of Baptists "I have no question in my mind that there has been a historical succession of Baptists from the days of Christ to the present time."

Dr. J. B. Moody (My Church): "Church perpetuity is scriptural, reasonable, credible, historical and conclusive."

Dr. J. W. Porter, noted Bible Expositor and Editor, stated: "If Baptists have not perpetuity then Christ's prophecy and promise have failed. This is unthinkable."

Dr. J. L. Smith (Baptist Law of Continuity): "We have submitted the testimony of more than forty of the world's best historians (Italics, E. A. S.), not one of them Baptist, who expressly and clearly point out the movement of these Baptist people through the long centuries back to the Apostolic days."

Dr. Geo. W. McDaniel (Churches of the New Testament. S. S. Board): "There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin." Selah! Eld. E. A. Spencer, Monticello, Ky.

A Helpful Study of You and Your Pastor

(Continued from page one)

the person that takes the pastor's time by insisting on a long "over-time" conversation.

The pastor has many responsibilities. He is expected to have a hand in many affairs. He prepare many messages. This for time to study, meditate, and pray. He must preach on Sunday, teach the Bible, lead prayer meeting, attend meetings of the deacon board, trustee board and worker's conference. He must edit the monthly paper. Then there are the sick to be visited. The lost and unchurched must be reached. Special meetings in and out of his pastorate should be attended. Pastor's conferences and executive board meetings demand his time and interest. Other things besides his own domestic affairs often for him. To meet all these requirements, certainly demands help from his people. The following suggestions are set down for your consideration.

1. Feel free to call on your pastor, but use discretion as to length of your call and the purpose of your call. Because he has a few hours when you do nothing else to do, do not let the pastor have the same amount of time to waste. As a general rule be specific in your purpose. Do not take up valuable time.

2. If you are a lost man and are obliged to call on the pastor, talk about the subject of salvation, do so for as long as needed for complete satisfaction. Nothing does his soul more good than to lead a man or woman to Christ.

3. If you have misunderstood your pastor, always prayerfully call to him. He will try to understand you and your problem and make every Christ-like effort to help you. This is much wiser than helps to protect our fellow men more than any other course.

4. If you expect to propose something of major importance to church, always talk it over with the pastor first. This is best for several reasons. The pastor is leader. He is the Shepherd of flock. He is also moderator of business session. Therefore, helps in a clearer understanding of a matter. It makes it easier to arrive at a sane and wise conclusion.

5. Always have a good word, only for the pastor himself, for one another when speaking to strangers and outsiders. No man is so mean but what he has something good about him. A story told down in Kentucky about a man who always tried to say something good about everybody who died. One day a hearse went to the country store (a country store hangout) with the body of one of the worst men in all that section of the country. The men in the store were discussing his wickedness. One mentioned his profligacy, the other told of his immoral conduct, while still another pointed out his indulgence in corrupt practices. They were all unmerciful in their criticism of him. Then it was time for the man who always said the good in people to give his verdict. Everyone was wondering what he was going to say about this unusually wicked man. As he was squirting tobacco juice through his teeth to the old ash bucket, used for a cuspidor, about ten feet away, he said, "Well, he was a good whittler anyway!"

Brethren, if we say the best things about each other when we die, it will help us on our way. Yes, there are many considerations you should show your pastor. It is to your own advantage to do. His ministry will be a great blessing to you personally. Too, the church as a whole, which he oversees will benefit greatly.

— The Baptist

We have no right to sing the Cross of Christ I Glory, less we are willing to add: whom the world is crucified me and I unto the world."