

IF THERE IS NO DEVIL, THEN WHO IS TRANSACTING HIS BUSINESS FOR HIM?

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

The Baptist Examiner

The Paper With a National Circulation

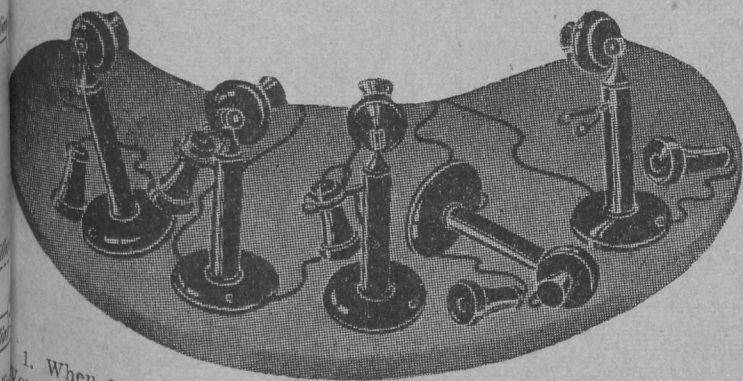
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

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

RUSSELL, KENTUCKY, SATURDAY, SEPT. 7, 1946

VOLUME 15, NO. 32

Everybody Is Asking



1. When was the Saint James version of the Bible translated? 1611.
2. Do you use and recommend the Scofield Bible?
I use it and recommend it provisionally. I think it is one of the best as to Bible helps that can be found, yet it is one of the most dangerous as to Bible helps ever used. Everything that Scofield says about the church and her ordinances is perverted, twisted, and distorted so that the original meaning is completely lost. The Scofield Bible is the most dangerous and most heretical Bible published from the standpoint of the universal church. In view of the

fact that it contains in the main wonderful helps right on the page where the hard place occurs—in view of this it is a marvelous help. I thus recommend it to mature Bible students, but always provisionally.

3. What Christian college did you attend?

Cumberland College, Williamsburg, Ky.; Georgetown College, Georgetown, Ky.; and the Southern Baptist Theological Seminary, Louisville, Ky. Besides these, I am a full-fledged graduate of the school of "Hard Knocks".

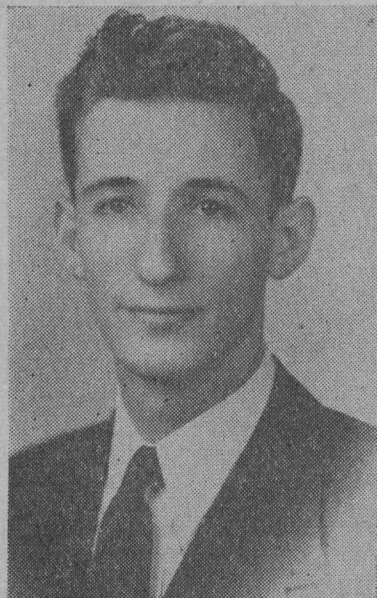
4. Is there any version of the Bible where the word "Easter" (Continued on page four)

Sanctification As Taught In The N. T.

By Arthur L. Walker, Pastor
Broadway Baptist Church
Richmond, Ky.

Many people forget the dispensational aspects of God's Word. The doctrine of Sanctification, as many other doctrines of Scripture, has a threefold aspect. It is past, present, and future. But before considering these aspects, let us make some general observations on the word "sanctification" and its meaning.

It is found 106 times in the Old Testament and 31 times in



ELD. ARTHUR L. WALKER

the New Testament. Literally, it means "to set apart" or "to separate."

The sanctifying work of Christ is seen in His death, His resurrection, and His coming again. Truly, it is the Lord that sanctifieth. In Exodus 31:13, Jehovah commanded Moses, "Speak thou also unto the children of Israel,

(Continued on page two)

Mused Uncle Mose

"Lot o' peoples think Sunday mawnin' is de time to ketch up on dey-sleep. You jes' wait: some mawnin' de Lawd gonna blow de hawn on dat bunch, an' brudder, you gonna see de covah a-flyin'."

-- The First Baptist Pulpit --

"When A Dead Man Came To Life."

"Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; Because that by reason of him many of the Jews went away, and believed on Jesus." — John 12:9-11.

Our text consecutively follows the story of Lazarus' death and his miraculous resurrection back to life. If you will read the chapters which precede our text, you will find that Lazarus, Mary, and Martha lived in the city of Bethany and that in their home Jesus was a most welcome guest. How-

ever, sickness and ultimately death came to this home in that Lazarus died.

Four days after his death Jesus stood by his sealed tomb and commanded that the stone be rolled away from its entrance. Then with a loud voice he called "Lazarus, come forth," and bound hand and foot with the grave clothes Lazarus emerged from the tomb. Jesus' command in his behalf was "Loose him, and let him go."

The next time we see Lazarus is when Jesus came to Bethany as a special guest at a supper prepared in His honor. Lazarus feasted and fellowshiped with Jesus at this supper. While the enemies of our Lord desired to put Lazarus to death, the common peo-

ple saw him alive and believed on Jesus because of him.

IT IS A FACT THAT LAZARUS WAS DEAD. Many Modernists and heretical Bible teachers try to make it appear that Lazarus had swooned, or that he had fainted, or that he had passed into a deep coma. Many of these heretics thus try to make it appear that Lazarus was not actually dead but that the sisters thought he was and in their confusion buried him alive.

This is not only a preposterous but an untenable explanation of one of the plainest miracles of all the Bible. Such is an evident denial of the plain teaching of the Bible and of the words of Jesus (Continued on page three)

The Living Stone

On Christ salvation rests secure;
The Rock of Ages must endure;
Nor can that faith be overthrown
Which rests upon the "Living Stone."

No other hope shall intervene:

To Him we look, on Him we lean:
Other foundations we disown,
And build on Christ, the "Living Stone."

In Him, it is ordained to raise
A temple to Jehovah's praise,
Composed of all the saints, who own
No Saviour but the "Living Stone."

View the vast building, see it rise;
The work how great! the plan how wise!
Oh wondrous fabric! power unknown!
That rears it on the "Living Stone"!

But most adore His precious name;
His glory and His grace proclaim:
For us, condemned, despised, undone
He gave Himself, the "Living Stone."

Can Unsaved People Pray And Can They Enjoy The Privilege Of Prayer?

ROY MASON
Tampa, Florida

We are going to deal with something that certainly goes against human sentiment, and that some may feel inclined to disagree with. Many people have notions which they are exceedingly unwilling to relinquish. However, the question is not what one may think, but what the Bible says.

Can Unsaved People Really Pray?

The answer is NO!
They may go through the motion. They may say words, but they can't truly pray. Prayer is the privilege of the believer — not of the unbeliever.

Why Can't A Sinner Pray?

1. Because he is separated from God by the gulf of sin. (The fol-

lowing passage though spoken to Israel, applies, Isaiah 59:2.)

2. Because he is a rebel against God—yet presumes to ask the God against whom he is at warfare to bless him. Think of what that means. If he asks for health it merely means that he may be stronger to serve the devil.

3. Because he is a child of the Devil and has no claim on God. Lined up with the devil, he has the effrontery to ask God to help him out of the consequences of his devil-dominated activities.

4. Because he has no mediator (go between) through whom to reach God. He is like the fellow who tries to talk over long distance, while ignoring the telephone exchange. Let us note the instructions given concerning prayer:

John 14:6 . . . "no man cometh —but by Me."

John 14:13 . . . "in MY NAME"

Hebrews 10:19-22.
Hebrews 4:14-16.
(Continued on page four)

BIBLE AND ELECTION

To all genuine New Testament Baptists the Bible is the court of last appeal, the supreme standard by which all human conduct, creeds, and opinions must be tried. On the doctrine of election the Scriptures are plain enough to make any open-minded person see plainly and conclusively that God's choice of his people was made in them. Note the following passages:

"There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given him of my father." (John 6:4, 65.)

(Continued on page four)

Information Regarding The Amazon Valley Baptist Faith Mission Peru Work

BY R. P. HALLUM
Missionary To Peru

This takes in all the territory of Peru drained by the tributaries of the Amazon river east of the Andes mountains. Much of this territory is sparsely settled but contains several hundred thousand souls. It is a vast area with undeveloped material resources—a region of rivers and towns, but there are several small towns. Spanish is the national language, but there are many tribes of Indians that speak their own dialects. However, many of the Indians speak Spanish.

The Beginning of the Work

Several years before the A.V.B. entered this field, Bro. Nelson, who was then an independent missionary in Brazil, made a trip up to Iquitos, staying a few days and distributing a few Bibles while there. One of the members of the Baptist Church in Iquitos received one of those Bibles. According to statements

FOR GOD'S WORKMEN

Mr. Cunningham, a missionary of the Christian and Missionary Alliance, who was serving in South China, told of a native who once came to him and said, "Why don't you preach something else? You have been preaching this Jesus for three days."

"What do you eat for breakfast?" the missionary asked.
"Rice," was the reply.
"For dinner?"
"Rice."
"For supper?"
"Why, rice?"
"What did you eat yesterday?"
"What have you been eating for three days?" the missionary inquired.
"Rice," replied the astonished man.
"Why do you eat rice daily? Why don't you eat something (Continued on page four)

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CONCERNING THE WORK OF MISSIONARY HALLUM

(Continued from page one)

Other Missionaries

A few weeks before Mr. Carter left Iquitos, two other missionaries arrived, who had been sent from Paraguay by the South American Inland Mission (which is inter-denominational). They said they came to work among the Indian tribes, but as soon as Mr. Carter left they took charge of the group of followers, none of whom had been baptized. Later some other missionaries of the same Mission came, and they commenced quarreling among themselves, each one desiring to have the preeminence or to be boss. The result of all this was that about the time we arrived on the field (1935) there were three groups of believers in Iquitos, each being led by a different missionary, but all claiming to be of the same faith. There are now four groups besides the Baptist.

There are groups of these evangelists at several other points on the rivers. There are also quite a few Adventists in the region.

We have endeavored from the beginning to carry out the great commission of our Lord as given in Matt. 28:18 and other passages. In doing this we have consistently kept separate from others, with the result that the Baptists are depreciated and opposed by Protestants as well as by the Catholics.

God's Blessings Received

In spite of opposers and our weaknesses, faults and blunders, the Lord has graciously blessed the work in many ways. We look forward to the future with hope and faith. The fruit of our labor does not show up as we would like it to show up. In numbers it looks small. We have been instrumental in gathering together only one Church and it is still small. While we have baptized a considerable number of people, we have lost quite a few by deaths and exclusions. If we had accepted alien immersion, preached open communion, permitted the women to speak publicly and pray as others do, I feel sure that we could have had a much larger congregation, but we teach them what the New Testament tells us not to do, as well as what to do.

The Peruvians learn very slowly and have been very slow to accept the truth, though it is true that few persons will refuse any religious literature offered them and in but few instances will they



Elder and Mrs. R. P. Hallum, number of years. There is no more noble family of Christian workers who have labored in Peru for a than the Hallums.

refuse admittance in their houses to the missionary.

One of the hopeful aspects of our work is the great number of persons that receive tracts, gospels, Testaments and Bibles although it is contrary to the instructions of the R. C. priests. One of the remarkable things is the faithfulness of the few believers under the circumstances that prevail. I believe that under such circumstances in our land, most congregations would quit.

Another thing is worthy of notice. Peru is one of several countries in South America in which the Foreign Mission Board of the Southern Baptist Convention has not attempted to start a work. Whether it is because it is a more difficult field than some others, I do not know.

Methods Practiced in the Work

We try to practice New Testament methods; first, by public preaching; second, by going from house to house, endeavoring to reach everyone with the Gospel. We have reached out on the rivers carrying the glad tidings to the agriculturist, especially on the Nanay and Momon Rivers. This phase of the work has partially been done. There are thousands who as yet have not heard the Gospel. The only way of reaching these people is by launch or canoe, in many instances finding it necessary to leave the boat and walking through jungles until one comes to the people.

There are many Indian villages along these rivers, usually back from the river some distance. Many of them know some Spanish. This is one phase of our work and is most interesting and enjoyable.

The Indians have been brought up in ignorance and superstition, nevertheless, on the average he is less dishonorable and more industrious than the average native Peruvian. I feel that the Lord is leading us to give a greater part of our time to the Indian.

Joy in the Work

To me it is a true and profound joy to take the Gospel to people who have never heard it nor had the privilege of hearing it. This is a great and needy field for true orthodox Baptists. I do not understand why the Lord has not called some consecrated men and women who are true New Testament Baptists. I have prayed much for such missionaries but for only such as are orthodox. In this matter, I fervently desire the prayers of all of God's people. Of course, we know that God understands about it. There are many places where Baptist Churches are needed.

Customs of Peruvians

It is my intention to tell something about the customs of the people in a later article, but for the present I believe that the fact that this great region together with the rest of Peru, Colombia,

Venezuela, Ecuador, Bolivia and the Guianas have very little orthodox (New Testament) Baptist work in them, ought to be sufficient to stir the hearts of all true Baptists and cause them to pray and act about it.

SANCTIFICATION AS TAUGHT IN THE NEW TESTAMENT

(Continued from page one) saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am Jehovah that doth sanctify you." The Hebrew word used here is JEHOVAH-MEKADISHKEM, which means "the Lord that doth sanctify." Christ Jesus is the believer's Jehovah-mekadishkem.

And now for the three aspects of Sanctification:

(1) Sanctification by the blood.

This aspect of Bible sanctification is instantaneous and positional, made possible by the sacrificial, substitutionary death of Christ on Calvary. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). The position of the believer becomes holy before God from the very moment he accepts the shed blood of Jesus Christ as a covering for his sin. In other words, justification is the first step or act of sanctification. When a soul trusts in the shed blood, he is justified from his sin, and he thus becomes a child of God (I John 3:1-3; 4:17), sanctified by the blood of Christ. This sanctification is eternal (Heb. 10:10, "once for all"), and includes all believers (Acts 20:32; I Cor. 1:2; 6:11).

(2) Sanctification by the Holy Spirit Through the Word.

In praying, once Jesus said (John 17:17-19), "Sanctify them (all believers) through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." And Paul said (Eph. 5:25, 26), "Husbands, love your wives even as Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word." This aspect of sanctification is experimental and internal. In experience, the believer is being sanctified daily from the dominion of sin by the work of the Holy Spirit, through the Word of God. But this experience can come only to those who yield to God and the Holy Spirit. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1) See also Rom. 6:22. To the believer who is willing to

yield to God and follow the Christ, sanctification by the Spirit through the Word is a progressive and continual experience. Listen to Paul in II Cor. 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

(3) Sanctification by the Coming of Christ.

We will be fully sanctified at second coming of Christ, only then and not before. This aspect of sanctification is ultimate and complete, and we can have the assurance, with John, that "when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). And we read in I Thess. 5:23, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Let us "look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20, 21).

The various Holiness sects (Nazarenes, Wesleyan Methodists, Church of God groups, Pilgrim Holiness, Foursquare Gospel, and many others) teach "entire sanctification" in this life. Each group, of course, has its own special twist of interpretation of the Wesleyan doctrine. In general, all these teach thus that after a soul's conversion, a separate and distinct experience called "sanctification" may be had after which the person no longer commits sin and hence is perfect

"even as Christ is perfect."

Now my Bible teaches that shall not get rid of our bodies and corruptible natures til Christ is revealed and we caught up to be with Him (I Cor. 15:51-52; I Cor. 15:42-58). "sinless" perfectionists fail to recognize the three aspects of sanctification, and thus misinterpreted the Scripture dealing with the subject. The aspect is past, made of effect him that accepts the shed blood; the second aspect is present, the cleansing power of the Holy Spirit to them who will yield to God; the third aspect is future, when we shall be wholly sanctified at the coming of our blessed Lord.

Baptists have nothing to add from the Bible teaching of doctrine of sanctification.

THE RIGHT PRAYER

A man who was a true Christian grew interested in missions.

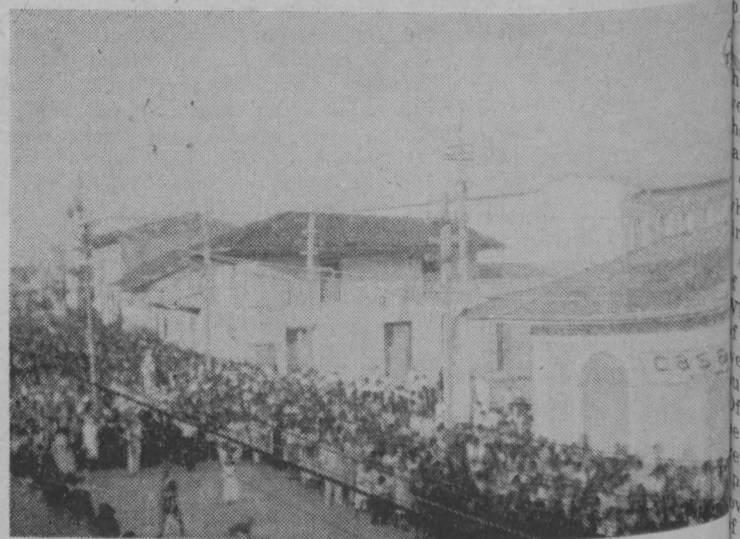
At first he began to pray, "Lord, save the heathen," and prayed earnestly.

Later he changed this plea, "Lord, send missionaries to the heathen," and prayed earnestly than before.

Still later he prayed, "Lord, send, send me," and prayed with all the fervor of his heart. In the truest humility, he added, "Lord, I am in earnest; send me, but if You can't send me, send somebody."

Not feeling yet assured, he prayed again, "Lord, send where Thou wilt; but help me to pay my share of the expenses," and found that he had at last made the right prayer.—Earnest Worker.

Catholics Marching Into Hell

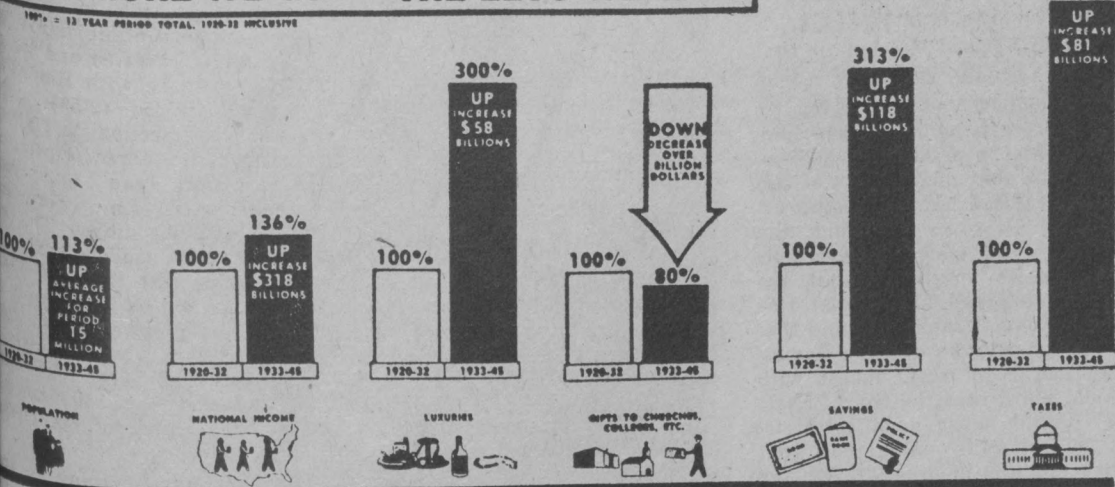


Good Friday Procession In Iquitos, Peru.

Leading the procession is an empty Cross; then comes an image of Mary, dressed in mourning and surrounded by flowers. The women consider it a great privilege to be allowed to carry it. Last comes the image of Christ in a glass coffin. Thousands of people dressed in mourning take part.



THE MORE WE GOT — THE LESS WE GAVE



Gifts to church and related benevolences decreased more than a billion dollars in the recent thirteen year period from 1933-45 as compared with the previous thirteen year period 1920-32.

This 19% decrease is in striking contrast with the increased population, greater increase in church membership, almost doubled national income, multiplied expenditures for luxuries and unprecedented savings in excess of all living expenses, taxes and luxuries.

WHEN A DEAD MAN CAME TO LIFE AND WENT TO CHURCH

(Continued from page one)

himself, since Jesus said to the disciples, "Lazarus is dead." — John 11:14.

It is a fact that Lazarus was dead. He had come to the end of life's journey. His pulse no longer beat within his body; his breath no longer came and went; he had literally and physically died.

Since Lazarus had died, he therefore perfectly illustrates the spiritual condition of all those outside of Jesus. Every man who is outside of Jesus is spiritually dead. In other words, an unsaved person is as dead spiritually as Lazarus was dead physically. Paul declared this to be true when he wrote to the Church of Ephesus. He had been there to preach to them, had led many of them to Christ, and had organized the church. Later, he wrote them a letter in which he referred to their spiritual status before they were saved whereby he declared that they were then dead. He said:

"And you hath he quickened, who were dead in trespasses and sins." — Eph. 2:1.

Often we come into the house of God for a funeral service. When a casket is placed in front of this pulpit stand and opened, we can see within it the corpse out of which all life has gone. Of course we know that it would be impossible for that corpse to get out of the casket unassisted, and that corpse could get out of the casket, leave the shroud and grave clothes therein, walk out of this building unaided and be assisted just as easy as a lost man might save himself apart from the power of God. In other words, no corpse is one bit more dead physically than the sinner spiritually.

Yes, Lazarus was dead, and as dead man he surely stands as a good illustration of the spiritual deadness of every man outside of Jesus Christ.

II
LAZARUS WAS BROUGHT TO LIFE BY A POWER OUTSIDE OF HIMSELF. He did not raise himself from death to life, nor did he have any part in doing so. In bringing him to life it was by and through a power completely outside of Lazarus.

All this would tell us that if a sinner is saved it must be by some power entirely outside himself. Works, good deeds, meritorious efforts, fine resolutions, attempts at keeping the law, and fires of being good can never

bring the sinner to life, as all these originate within himself. In His discourse on the bread of life Jesus revealed that salvation comes to pass through a power definitely outside the individual. Listen:

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." — John 6:63.

God sometimes gives his preachers their sermons in strange and mysterious ways. Once he took Ezekiel out into a graveyard and there gave him a stirring revelation by way of a vision of a valley filled with dead, dry bones. As the prophet looked, these bones came together each in its proper place and presently flesh grew upon these skeletons and eventually life came into them. Ezekiel declared that these bones primarily represented the whole house of Israel. However, they likewise illustrate everyone who is dead in sins. It is obvious that these bones came together, flesh grew upon them, and they lived by a power outside themselves. In like measure each dead sinner is brought to life by the power of the Holy Spirit who works entirely independently of the flesh.

In Jesus' lifetime three dead ones were brought to life by Him. There was Jarius' daughter, who as a little girl of 12 years of age had just died. Then there was the son of a widow in the city of Nain who had died and was being carried forth to his burial. Then there was Lazarus who had been dead for four days — dead long enough that decomposition had already begun in his flesh. All of these were brought to life by a power outside themselves. This would indicate that the Lord Jesus can save all classes of sinners. Each of these were dead but were in different stages of death. Whereas Lazarus had been dead long enough that there was an odor about his tomb, the little daughter of Jarius had just died. There are all classes of sinners. Some are so rotten, immoral, and ungodly that they smell to high Heaven. Yet regardless of this, all are dead and if they ever are to be alive it must be by a power outside themselves — namely, through the power of a Triune God.

III
LAZARUS, AFTER HIS RESURRECTION, LED PEOPLE TO BELIEVE ON JESUS.

"Because that by reason of him many of the Jews went away, and believed on Jesus." — John 12:11.

Folk believed on Jesus and were saved because of Lazarus. It was not because of what he

said since he was neither a preacher nor a teacher. In fact, there is not a record in the Word of God that he ever conducted a public service.

However, a tremendous change had come over Lazarus. Both an inward and an outward change had been wrought in him by Jesus. His sisters were actually horror-struck when Jesus said, "Take ye away the stone." Martha was so upset because of this statement of Jesus' that we read:

"Jesus said, Take ye away the stone, Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days." — John 11:39.

However, now his flesh was as the flesh of a child. As a result of this change he caused many to believe on Jesus.

There ought always to be a real and definite change on the part of God's own. In fact, if a man is saved, there is just as much change in him both inwardly and outwardly as there was in Lazarus when he was raised from the grave. Listen:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." — Col. 3:1, 2.

A preacher told me that he was seated on a street car when a lady got on who carried with her some rich delicate perfume. When she left the car, the faint delicate aroma of that perfume permeated the car for several blocks. Surely this ought to be true of every Christian. We ought to leave a savour of Christ behind us just as the people who believed on Jesus because of the change they had seen in Lazarus. We as God's children should show forth the change that has been wrought in us through Him and thereby we should be the means of leading others to believe upon Him.

It is rather interesting to notice that not only was there an inward and an outward change in Lazarus—even his situation was entirely changed. He had been in the grave, yet now he came forth. The grave, as you well know, is the proper place for a dead one, but not for a live one. Lazarus would never have attracted crowds if he had remained in the grave.

So it is with each of the redeemed. The man who is saved, instead of being among the dead in Christ, should rather be in the company of Jesus. Just as Lazarus got out of the tomb and thereby caused men to believe upon Jesus, so may we who have

been made alive associate with Him from day to day.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." — Roman 12:1, 2.

It is rather interesting that Lazarus was with Jesus by his own choice. When Jesus set him free, He did not tell him where to go or what to do. He merely set him free, but by Lazarus' own choice you find him in company with Jesus. Since he journeyed with Jesus and fellowshiped with Him, he was the means of causing many to believe upon the Son of God. Would to God that every Christian might have the same experience. May the world be able to see in us the same kind of change that took place in Lazarus and thus seeing that we have been with Jesus may they believe upon Him and be saved.

IV
THE CHIEF PRIESTS DESIRED TO PUT LAZARUS TO DEATH, BUT FAILED. We are not told of his death and therefore we are to presume that he probably lived to a ripe old age. Although it was the definite desire of the high priests to thus destroy him, they failed to do so.

All this would tell us that the life which comes from God will never find hospitality in the world.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." — John 15:19.

We have a good illustration of this truth in the experience of Ishmael and Isaac. Ishmael was the child of the flesh and represents the world, whereas Isaac was the child of promise and represents the saved. As Ishmael persecuted Isaac, so each Christian can expect to be persecuted by the world. Listen:

"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." — Gal. 4:29.

V
THOUGH THE CHIEF PRIESTS DESIRED LAZARUS' DEATH, THEY FAILED IN THEIR ATTEMPT TO DESTROY HIM. How glad I am that they failed, for if they had succeeded the Arminians would have had the greatest proof text of apostasy that might be found. Every Arminian preacher, contending for "falling from grace" would have said: "Lazarus is dead; he was made alive; and the chief priests killed him; therefore, this can be the experience of everyone." How glad I am that when Jesus raised Lazarus he preserved him from the wrath of the high priest. They were not able to kill Lazarus and the Ar-

minians today have no Scriptural proof to show that one may be lost after having been saved.

Lazarus continued to live in spite of the threats of the high priest, which would tell us that the life which we receive from Jesus can never be ended. This would tell us that life continues triumphant. Every Scripture in the Bible echoes and re-echoes with this truth of the eternal security of the believer.

"Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Romans 8:38, 39.

VI
IT IS MOST INTERESTING TO NOTICE HOW LAZARUS WAS MADE ALIVE. Of course, it is evident that this came about by believing the words of Jesus. He just took Jesus at His Word. Suppose we visit him to ask, "Lazarus, how did you who were dead become alive again?" To this there could be but one answer. Of necessity, he must say, "I do not know; all I know is that I was fast locked in the sleep of death; I could not hear Mary; I could not hear Martha; I could not hear anybody else; but for some reason I heard a voice calling, which said, 'Lazarus, come forth.' For some reason that voice penetrated my deaf ears; my heart began to beat and my pulse to bound — and thus I was alive again."

Thus, you see that though Lazarus cannot tell how the miracle was wrought, he knew that he was made alive by listening to the voice of Jesus and thus heeding his words when he spake.

As Lazarus was made alive by hearing the words of Jesus, so are sinners made alive today by the hearing of His blessed Word.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." — I Peter 1:23.

"So then faith cometh by hearing, and hearing by the Word of God." — Romans 10:17.

In view of this, may God in His grace enable you to hear the voice of Jesus and thus take Him at His word to be saved thereby. May you hear now His voice speaking "wonderful words of life", and thus through His Word conveyed by the Holy Spirit may you live in Him eternally. May God bless you!

A Tall Enough Preacher

A steward came to the presiding elder and asked for a preacher. "How big a man do you want?" asked the elder. "I do not care so much about his size," said the steward, "but I want him to be tall enough to reach heaven when he is on his knees."

—Baptist Bulletin Service

UNSAVED PEOPLE AND THE PRIVILEGE OF PRAYER

(Continued from page one)

How Then Can A Sinner Get Saved?

A sinner isn't saved through prayer, but by "grace THROUGH FAITH." Many erroneously think that one is saved by saying "Lord, I'm sorry, please forgive me." That leaves Christ out, and leaves sin unatoned for, and makes unnecessary the death on Calvary.

But what about the Publican's prayer, "God be merciful to me a sinner?"

The best answer is that HE NEVER SAID IT! The King James version is a poor translation. He said, "God be propitiated unto me the sinner." That "propitiated" carried with it the idea of blood sacrifice.

But Don't Lots of Sinners Pray?

Yes, when they mash their finger, or get in a tight place, they go through a form of prayer. Often when lost people get concerned spiritually they pray—or say words—but that is merely the groping of a lost soul in the dark. For if instead of praying, they would immediately receive the Saviour and the atonement provided, they would be saved on the spot.

Prayer is the privilege of the Christian. When we receive the Saviour, then we HAVE ACCESS TO GOD. That's why we pray "in Jesus Name," or, "for Jesus' sake." That means, "Because of the merit that Jesus has—because of what he has done." To try to get something apart from Jesus, is like issuing a cold check. We have no merits—no resources—no wealth at the Bank of Heaven. But when we come in JESUS NAME we are like one who comes to a bank with the name of a millionaire signed to the check. We get something—not because of personal wealth, but because of the wealth of the man in whose name the check is presented.

But what about the word of those who although sinners, say that God hears and grants their prayers?

In answer — Whose word will you take—theirs or God's? Jesus says that NO MAN cometh to the Father but by Him. That certainly applies to prayer as well as anything else. To pray, one must have a Saviour in whose name to

Louisa, Ky.

Dear Brother Gilpin:

"Inclosed find check for \$2.00. We appreciate so much the Baptist Examiner and are so glad that we can share though in a small way."

Mrs. E. W. Lambert

HELPS FOR GOD'S WORKMEN

(Continued From Page One)

else?"

"Because it keeps me alive."

"That is just the reason that we preach Jesus, because He is life to us, and we could not live without Him," explained the missionary.

—The Christian Herald

THE SCRIPTURES AND ELECTION

(Continued from page one)

"Ye believe not, because ye are not of my sheep, as I said unto you." (John 10:26).

"As many as were ordained to eternal life believed." (Acts 13:48).

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Romans 8:7, 8).

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; he cannot know them because they are spiritually discerned." (I Cor. 2:14).

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Eph. 1:4,5)

"For he saith to Moses, I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9:15,16).

come. So long as they reject Christ, they have no such Saviour.

I SHOULD LIKE TO KNOW . . .

(Continued from Page One)

is not found in Acts 12:4?

In the Revised Version, or that which is usually called the American Standard Version, we read:

"And when he had taken him, he put him in prison, and delivered to him four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people." Everyone who knows anything about the Greek language knows that this is the correct translation and that if the translators of King James' day had been more honest with God's Word that the word "Easter" would never have crept in. It is generally understood that they did this in order to support the heresy of Easter which is observed by the church of England.

5. Is it right to use crackers in taking the Lord's Supper?

It would be better not to take the Lord's Supper than to use crackers. Everyone who is half-way honest with the Word of God knows that unleavened bread and fermented grape juice, or wine, are the only proper emblems for the Lord's Supper.

6. Is the Moody Bible Institute a good place to go for Christian teaching?

This school is undenominational and while it is mainly sound on the doctrines of grace and the second coming, it is rankly heretical on the church and her ordinances. If you want to ruin a good young prospect for the Baptist ministry, just send him to one of these undenominational schools and when he comes out he will be a full-fledged unionist, will teach the universal church, and will practice alien immersion and open communion.

7. Does the Moody Church go in for Easter with all of its trappings?

I am not sure just how far they may go, yet I know that Easter is given rather a prominent place. In one of the Chicago papers on April 13, 1946, the Moody Church carried a paid advertisement announcing special services for Palm Sunday (April 14th) of this year.

8. Should a Baptist man who does not tithe be permitted to partake of the Lord's Supper?

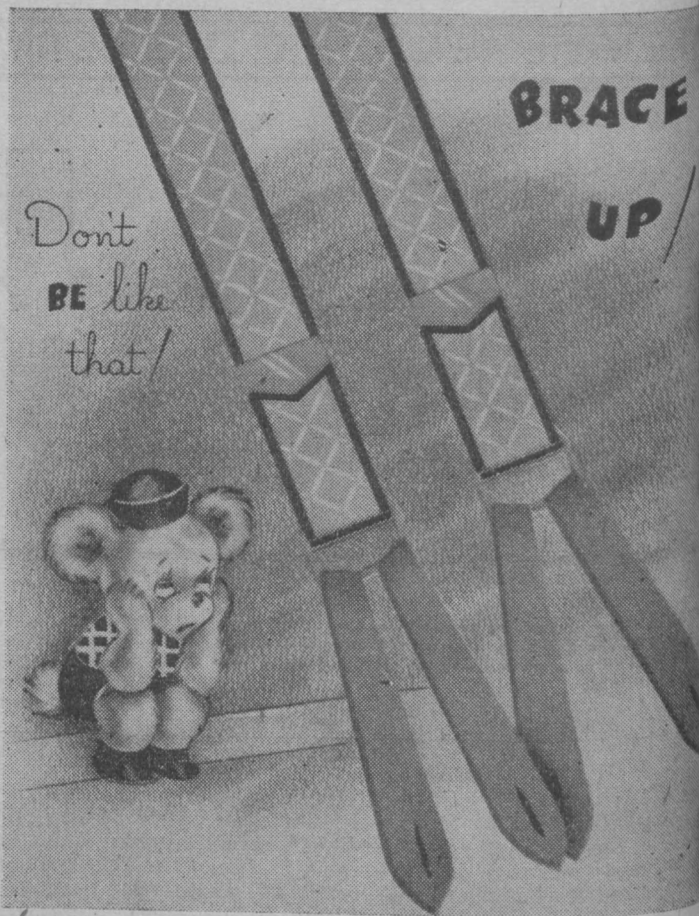
Any individual who admits that he does not tithe and who refuses to do so is covetous. God's Word tells us in emphatic tones that no covetous person is to be permitted at the table of the Lord. Cf. I Cor. 5:11.

9. Isn't it a fact that the observance of the Lord's Supper in most of our churches is a sacrilege?

Exactly so. I doubt seriously if there is one church in a thousand that is in a proper spiritual and Scriptural condition to partake of the Lord's Supper. Our churches in the main are filled with those whom God says are not to eat the Lord's Supper. Read I Cor. 5:11. Yet in view of the fact that our churches are thus filled and though nothing is done to discipline and remove these offenders from the church, still the average church goes on from time to time at stated intervals having that which is called the Lord's Supper. Surely this is blasphemous unto God.

10. Can a Christian avert chastisement when he sins?

Yes, if we judge ourselves and thereby confess our sins, God does not have to judge us, yet if we wait in our sin for God to judge, then must He likewise chasten us. I Cor. 11:31, 32 indicate that if we judge ourselves we will not be chastened. In other words, self-judgment avoids God's chastisement. Yet if we neglect it, the Lord judges, and the re-



"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—I Thes. 5:18.

sub is chastisement.

11. Is it right for churches to have suppers and entertainments in the House of God?

I Cor. 11:32 positively forbids eating in the house of the Lord. Yet in spite of this verse, the average church spends much more time in its kitchen than in its prayer room.

12. Sometime ago you printed an article by Arthur Pink, who is not a Premillennialist. Would you permit him to preach from your pulpit?

No, nor any other Post-millennialist, if I knew it. I believe in the pre-millennial return of our Lord and preach it. I certainly would not invite any man to preach that which is contrary to the message I preach regularly from our pulpit. Read Eph. 5:11.

13. Did Spurgeon ever preach on Matthew 16:18? Did he ever preach against alien immersion? Of the many thousands of sermons which Spurgeon preached which I have in my library, I do not find even one on these themes. It is my conviction that church truth was believed in and preached but slightly by Mr. Spurgeon. The same is true concerning our Lord's return. Very few times did Mr. Spurgeon deal with this theme. He certainly put but little emphasis upon it.

14. B. H. Carroll was a Post-millennialist, yet he stood fearlessly against open communion. Which is the worse?

Frankly, I think both are an abomination to a thrice-holy God. Any post-millennialist or any person who believes in open communion ought to have his heart, head and eyes examined, since God's Word is abundantly plain concerning these themes.

AN APPRECIATED LETTER

Stanley, Wisconsin

Dear Bro. Gilpin:

I have just received and read the latest "Examiner" (at least the sermon) which was on spiritualism. In it you make the remark that demons have no power over a Christian.

In this connection I wish to tell a story that was told to me as a true story, by an evangelist's wife, several years ago.

It seems that out in California,

where they came from, there a young woman who became concerned over the question of what comes after this life; and a seeker she began attending spiritualist seances. However, she still seeking satisfaction, and that spirit she attended a Gospel meeting, heard the Gospel, got saved. Being very ignorant of all things Scriptural, she yet did not know there was a wide gulf between Christianity and spiritualism, so the next time there was a seance, she attended as usual.

In this seance, everyone held of hands, to form a circle. After this the spirits were expected to manifest themselves. This new convert took her place in the circle as usual, but spiritualistic manifestations occurred. After waiting some time the medium said, "Someone is breaking the circle." The young Christian took no hint from this so they remained holding hands awhile longer, and still no manifestations. Again the medium spoke: "I said someone is breaking the circle. There must be a Christian in this circle. He will have to get out or we cannot do anything."

Well, that young lady got her eyes opened then and there, never attended such a meeting again.

Yours in Christ,
Florence Cummins

FAITH

(John 11:40)

By Mabel Brown Denison

God says, "Believe and thou shalt see."

The world says, "Seeing is believing."

But, oh, how oft this world is wrong.

Its vision blurred, its hope deceiving.

We take the Word of God as our sight;

His promises to you and me

Are sure: "Believe and thou shalt see."

"BEAUTIFUL BUT—"

By Roy Judson Wilkins

No, not "dumb" in this case! Rather, "beautiful but empty" must be applied to the following:

An elite membership without an evangelistic ministry.
Anthems without adoration.
Creeds without conversions.
Cushioned pews without Christ's Presence.
Hundreds of listeners without holiness of life.
Popular ministers without a prayerful message.
Programs abundant without prayer altars.
Religions without regeneration.
Rituals without reality.
Socialite church-goers without sacrificial generosity.
Stained windows without soul winning.
Sweet organs without Scriptural order.
Towering steeples without true sanctification.
Theology without "Kneeology."

To condense it into a few words: Beautiful but empty churches because Christ has been excluded.

—The Wesleyan Messenger