

"My Grace Is Sufficient"

G. H. Spurgeon

The other evening I was riding home after a heavy day's work; I felt wearied and sore depressed when swiftly, and suddenly as a lightning flash, that text came to me, "My grace is sufficient for thee." I reached home and looked it up in the original, and at last it came to me in this way, "My grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish. My stream is sufficient for thee." Or, it seemed as though a little mouse in the granaries of Egypt, after the seven years of plenty, feared it might die of famine, and Joseph said, "Gheer up, little mouse. My granaries are sufficient for thee." Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, "I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere," but the earth might say, "Breathe away, O man, and fill thy lungs ever. My atmosphere is sufficient for thee." Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.

The Baptist Examiner

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

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THE UNIVERSAL WIFE

By BEN M. BOGARD

Does the Bible teach that a man's wife is UNIVERSAL AND INVISIBLE? Well, let's see. Eph. 5:23 says: "The husband is the head of the wife." It says it just as certain as certain can be. Does it really mean that such a wife is UNIVERSAL AND INVISIBLE? You say it does not. But wait and see what you have done if you decide that such plain language does not mean what it says. It says very plainly, "THE HUSBAND IS THE HEAD OF THE WIFE." Is there such a thing in reality as a GREAT BIG UNIVERSAL WIFE who includes all the little wives? You say NO. Then what do you mean by quoting the rest of the verse to mean a GREAT BIG UNIVERSAL CHURCH, when it says that "CHRIST IS THE HEAD OF

THE CHURCH?" Mark you it says "the husband is the head of the WIFE, even as Christ is the head of THE CHURCH." The word EVEN means in the SAME WAY, so let us put the meaning of the words instead of the words used, which is a good rule for interpretation, and see how it reads: "The husband is the head of the UNIVERSAL INVISIBLE WIFE in the same way as Christ is the head of the UNIVERSAL INVISIBLE CHURCH." There you are! Remember the word CHURCH always means CONGREGATION, never anything else. A congregation is necessarily LOCAL. It would not be a congregation if it were not LOCAL. So let us read it as it means: "The husband is the head of the (LOCAL) wife, even as Christ is the head of the (local) congregation. A CONGREGATION is

just as LOCAL as the wife is. You cannot conceive of a UNIVERSAL LOCAL WIFE, then why try to make out a UNIVERSAL LOCAL CONGREGATION?

The Family is the Foundation of Civilization

The family is the foundation of civilization. Does that mean that there is a UNIVERSAL INVISIBLE FAMILY? You say NO. Then when it says, 1st Tim. 3:15, "The church is the pillar and the ground of the truth," why do you get the idea that THE CHURCH means a UNIVERSAL INVISIBLE CHURCH? As well try to think of "THE FAMILY" as a great UNIVERSAL INVISIBLE FAMILY.

When we say the jury is a safe guard to the citizen's welfare, do (Continued on Page Four)

HERE'S A QUESTION AS TO XMAS, EASTER, AND THE LORD'S DAY

ARTHUR I. BROWN

I want to tell you about an experience I had in Chicago. In the Chicago Tribune I saw advertised a meeting of the Chicago Atheist Forum. I thought I would like to go down and see what kind of meeting an atheist forum was. It was announced that the meeting was to be addressed by a Miss Bennett, who was to speak on "Religion in Soviet Russia."

When I got there about eight I had to pay twenty-five cents to get in. I certainly begrudged that quarter, but it was the only way I could get in, so I paid it and found two or three hundred people there. The speaker of the evening certainly said everything she could against our faith and said it in language which was most blasphemous.

When she finished, the meeting was thrown open; it was a forum, and those who took part tried to equal the main speaker. I was seated down the aisle, five

or six rows from the front. At ten, or about that time, after listening to all this terrible denunciation of God and all the elements of our faith, I was certainly "getting warm under the collar." One thing that struck me was the fact that nobody seemed to get tired of the meeting; not one person left at ten o'clock. But the chairman of the meeting thought it was about time to close so he got up to speak; and he thought he might put the climax on the whole meeting. I don't remember much of what he said, but he dealt largely with Christians, of whom he did not think a great deal.

I remember that one statement was this: "These Christians are a bunch of yellow-livered cowards. When they're together in their own meetings they have a great time. They sing and pray and shout 'Hallelujah' and 'Amen,' but when you meet them alone they have nothing to say for themselves."

Well, you know, after that, just as he was about to close, there wasn't a thing for this poor Christian to do but to get up. I rose and came to the front. He looked me over as I said, "May I say a word?" I know he didn't like my looks.

He said, "Well, make it snappy."

I said, "All right, I'll make it snappy." And I spoke to them very briefly but I said, "I've been listening to you for almost two hours, to the main speaker and to those who have taken part. You've said many things about Christians, to some of which I do not take exception, but one thing you have stressed (Continued on page four)

Mused Uncle Mose

Hit funny to watch parson shakin' han's at de doah. He don't know whut he sayin' and de peoples don't know who he sayin' 'em to.

The First Baptist Pulpit

"SOME CHARACTERISTICS OF JESUS AS A PREACHER"

The following is one of the greatest messages the editor ever read. It was written by Elder T. P. Simmons, who is author of "A Systematic Study of Bible Doctrine." This is the book which we are now printing and which will be ready to put into the mails within the next thirty days. (D.V.). After reading this unusually forceful and inspiring message I know you will want to place your order for a copy of this book.

Jesus was the greatest preacher of all time. He is God's perfect pattern for preachers. The gospels are the greatest books ever written on how to preach. There is great need today that preachers make a fresh

study of Jesus as a preacher. But not only do preachers need to study him; churches need this study also. Churches need to be acquainted with God's standard of preaching so that they will endorse and support a faithful ministry. Let us note the following characteristics of Jesus as a preacher:

I. HE DID NOT HAVE THE INORDINATE DESIRE FOR NUMBERS THAT SOME MODERN PREACHERS HAVE.

On many occasions great multitudes followed Jesus. But he was not thereby flattered into petting and pampering the multitudes so as to win them as his disciples. Rather it was his custom in the presence of the mul-

titudes to lay down the severest test of discipleship and to utter the most scathing denunciations of sin. Some signal instances in point here are to be found in John 6:22-71; Mark 8:34-38; Luke 12:1-53; Luke 14:25-35. Christ sought after quality rather than quantity. He continually magnified the sterner side of discipleship and thus sloughed off the fickle multitudes. What a comparatively few of the great multitudes ever became actual disciples? A Billy Sunday would have had all of Palestine "hitting the saw-dust trail." And many a Baptist preacher would have had multiplied thousands of professions to

(Continued on page two)

A DYING CHURCH ILLUSTRATED BY ANTI-MISSIONISM

An artist was once asked to paint a picture of a dying church.

Instead of putting on the canvas a small, feeble, poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen a richly carved pulpit, a magnificent organ, beautiful stained-glass windows, ornate frescoings and perfect seating facilities.

Just within the entrance and guarded on either side by a "pillar" of the church in spotless apparel was a contribution plate of goodly workmanship for the offerings of fashionable worshippers.

And right above the plate, suspended from a nail in the wall, there hung a small box bearing the inscription, "Collection for Foreign Missions," and over the slot through which the contributions should have gone he painted a huge cobweb. — Ridge Revilo

Are the unsaved rewarded in torment? If so, who grants the rewards?

No. The lost will live on in hell in their filth and sin eternally; they will not be rewarded in hell for anything good they did in life on earth, for they have done nothing good in God's sight. Rev. 22:11; Rom. 3:12.

PENALTY OVERLOOKED

A boy in a certain city stole money from his employer's drawer, and was sent to prison for his crime. When he opened that drawer so easily and looked down on the pile of banknotes there, if only he could have seen written on top of them, in letters of fire, "Ten years in State Prison!" would he have slammed that drawer shut again? He knew the penalty, no doubt, but he overlooked it. Are you forgetting, when you give way to some sin, that the wages of sin is death?—Selected.

A GOOD REPLY

A skeptic in London recently said, in speaking of the Bible, it was quite impossible in these days to believe in any book whose authority was unknown. A Christian asked him if the compiler of the multiplication table was known. "No," he answered. "Then, of course, you do not believe in it?" "Oh, yes, believe in it because it works well." "So does the Bible," was the rejoinder, and the skeptic had no answer to make.

—Messenger

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SOME CHARACTERISTICS OF JESUS AS A PREACHER

(Continued from page one)
report. Judged by modern standards, Jesus was a colossal failure as an evangelist!

Baptist churches today are overwhelmed by the unregenerate principally because we, unlike Christ, have had an inordinate desire for numbers. It is right to have a passion for the lost. Jesus had it to an infinite degree. But it is a sad mistake to allow our zeal to make us try to take the place of the Holy Spirit in saving souls. For the most part this inordinate desire for numbers has worn the cloak of a sincere and commendable, but misguided evangelistic zeal. Nevertheless it has been tragical in its results. It has brought Baptist churches to where most of them have about as little regard for a preacher that will declare the whole counsel of God as the Pharisees had for Christ. It has practically obliterated the line of demarkation between the church and the world.

B. H. Hillard once said:

"The blighting curse has been, and still is, that Baptists have gone in a mad race for numbers until there are thousands swept into our churches with no more religion than a heathen Hottentot. This is no pessimistic 'whine,' but a tragic fact. Tell me that a saved man can have absolutely no concern for the cause of Christ! Tell me that a saved man will spend his entire earnings on himself and his and absolutely forget the cause of the Lord? Tell me that a saved man will desecrate the holy Sabbath day without the slightest restraint? Tell me that a saved man will habitually indulge in every form of worldly and sinful amusement—especially when his church stands against it! Tell me that a saved man will close his heart to the appeal of sin-cursed and dying humanity, in the face of the plain scriptural command—the last words of our Lord! I don't believe a word of it. Jesus said: 'By their fruits ye shall know them.' That is enough. It tells a sad story. It will condemn men in hell unless the grace of God intervenes."

Estimates of the lost in our churches today range from fifty to seventy-five per cent. Of course, no one knows the exact per cent. But surely he is blind who cannot see that it must be represented, so far as man can tell, by quite a large figure.

Whence came this uncircumcised thron? Did God add them to our churches? Nay, not so. God adds to the church only such as are saved. Then whence came they? We may trace their presence to at least two underlying causes:

1. Forgetfulness that results belong to God.

"I planted, Apollos watered;

but God gave the increase" (1 Cor. 3:6). It is not ours to be primarily concerned about results. Rather we should have all concern about being obedient servants of God and leave results wholly with him. Especially do we need to be warned in this connection in this day when the commercial world is stressing results as never before. Efficiency of production is the great end sought today in the commercial world. This is the spirit of the age in which we live, and that spirit is as catching as smallpox. And a devout, open-minded study of the word is the only vaccine that will render us immune to it.

2. Abuse of the protracted meeting and outside evangelism.

These things are all right within themselves. It is their abuse that is to be avoided. The preaching of the word is always in place, and when a church feels led to have a special period of preaching either to the saved or lost or both, it surely has scriptural warrant and precedent for doing so. And if a church and pastor feel led to call in an outside man to do the preaching, then they have scriptural precedent in the going of Barnabas to Tarsus in search of Paul to bring him back to Antioch to preach there in a protracted meeting. The evil has come in the abuse of these scriptural things. The wise solution of the problem lies not in their abolition, but in ridding them of their evils. We have come to feel that we must have results during a protracted meeting. Commonly, if results in professions of faith do not begin to manifest themselves early in the meeting, then one expedient after another is used—"hot air," high pressure, radical emotionalism, long-winded invitations, with many clap-trap propositions, and much begging. If the meeting goes on to a close and there are no "professions," everybody usually feels that the meeting has been a failure. In such a case the evangelist is not likely to get much money out of the meeting. And if he has many such meetings, it is very likely to put a check in his evangelistic career. In these ways we have come unconsciously to adopt false and unscriptural methods of evangelism. Oh when will we learn that it is ours to preach the word publicly, privately, in season and out of season, and then leave results with God! This leads us naturally to the next characteristic of Jesus that we desire to notice, in connection with which we will notice other things that bring the lost into our churches.

II. HE DEPENDED WHOLLY UPON THE WORD OF GOD TO ACCOMPLISH RESULTS.

Jesus used but one method in evangelism! That one method was the preaching of the word. There are many things that Christ did not depend on in his preaching to the lost. Let us note some of them:

1. He did not depend upon personal magnetism or mass psychology.

He had personal magnetism. And, no doubt, many were attracted to him by it. But they soon got their "cup" full. And the fact that so many were thus attracted to him explains why he did most of his severest preaching to the multitudes. He knew human nature, and he knew when the multitudes attended upon his ministry it was time to do some sifting. Therefore it was his custom to lay down his severest tests of discipleship in the presence of the multitudes. On one occasion Jesus said to a crowd of Jews: "Except ye eat the flesh of the Son of man, and drink his blood,

In religion, as in every other profession, practicing is the great thing. We practice law, p.

ye have no life in you" (John 6:53). He could not have uttered a more offensive thing to the Jews. Why, the very idea of them becoming cannibals, especially in view of their strict regulations concerning clean and unclean meats and the divine prohibition against partaking of blood! Of course Christ was speaking figuratively and spiritually (vs. 47), but they understood him to be speaking literally on this occasion, as the fifty-second verse will show. And Christ took no special pains to explain his meaning to them. Thus he turned away from him those who had been attracted to him by his mere personal influence.

On another occasion when a multitude was following him, Jesus said to them: "Whosoever will come after me, let him deny himself, and take up his cross and follow me" (Mark 8:34). Thus he again applied the acid test. Again, on another similar occasion, he turned to the multitude and said: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple" (Luke 14:26). Then he exhorted them to sit down and count the cost.

The preacher should strive to live so that his life will not discount his words. And God may manifest the reality and veracity of his word in the life of the preacher. But mere personal magnetism or influence has never had the least to do with making one true disciple of Christ. It has made many false ones, but not one true one. The truth upon which discipleship rests is of divine revelation (Matt. 16:17). The attraction is not to be in the preacher, but in the Christ he presents. John 12:32.

The following condemnation of a certain kind of mass psychology appeared in "Faith and Life," edited by Roy Mason, Tampa, Fla., (issue, of May, 1934):

"In actual practice many a Baptist revival and evangelistic campaign would prove a com-

plete 'flop' were it not that groups of children are psychologized into the church. Often when you learn that quite a large number of 'converts' have been made during a certain revival, when you make further inquiry you find that most of them are children and came from the Sunday School. Here is about what happened: On the second Sunday of the meeting, the Sunday school classes assembled for just a few moments, then all went into the auditorium where the preacher addressed the children (often 'sob stuff' is resorted to) and appealed to them to make a profession. With the appeal of the preacher, the influence of teachers urging them on, and the influence of mass child psychology, the poor children stand little chance. What happens? Some child starts the procession and the others follow and what a great service (?) (?). Baptist churches have been, and are being further filled with unsaved people through this sort of thing."

And again, from the same article, we read:

"It is highly dangerous to deal with a great group of children in such a way as to get them to move en masse. Any man who knows anything about child psychology can succeed in stampeding a bunch of children."

"The writer of these lines would not, for anything, let a visiting preacher or evangelist herd together his Sunday school children and take advantage of them in the way just suggested. When children are led to make a profession en masse it is generally true that most of them know nothing of the saving faith in Jesus Christ. One child leads; another follows. Why do we say these things? Because we have been baptizing people for years who were saved long after just such a childhood mistake. Just recently two persons have confessed in private conversation that they were taken into 'the church in childhood in just such manner as indicated above. And for every one who learns of their mistake and is later

really saved, there are doubtless many who never learn the mistake and who go to hell.

"It is nothing less than a crime to deal with children in revival meetings. 'Junior choirs,' and 'afternoon school hours' are, as a rule, nothing in the world but schemes and devices to get children into churches. Sometimes those sorting to such are doubtless sincere in thinking that they are doing the right thing, when truth is they are helping 'slaughter the children' spiritually."

2. He did not depend upon mere human tact and diplomacy.

Human tact and diplomacy would never have led Jesus to the temple to drive out the money changers, nor would have been thus led to denounce the Pharisees as he did. Human tact and diplomacy would have led him to avoid a break with the religious leaders of his day. If he had been a diplomat he would have reasoned that he could accomplish more by staying on the inside of the religious society of his day and reforming it instead of violently breaking with it. This is the reason of some today with regard to corrupt churches and associations. But they are dead wrong. God has not commissioned us to go out and reform corrupt institutions. When a church or institution takes its stand against truth and righteousness, the God's command to every believer is "Come out from among them, and be ye separate" (1 Cor. 6:16).

It is true that on some occasions Christ's conduct and approach may be conceived of as being tactful and diplomatic, even from a human standpoint. But the fact that it was not tactful and diplomatic, but was according to the Father's will. It should be the same with us. We should ever ask ourselves, God wants said and done, not what is tactful and diplomatic. If the will of God is our criterion, we may on some occasions act tactfully and diplomatically but on other occasions we will act oppositely.

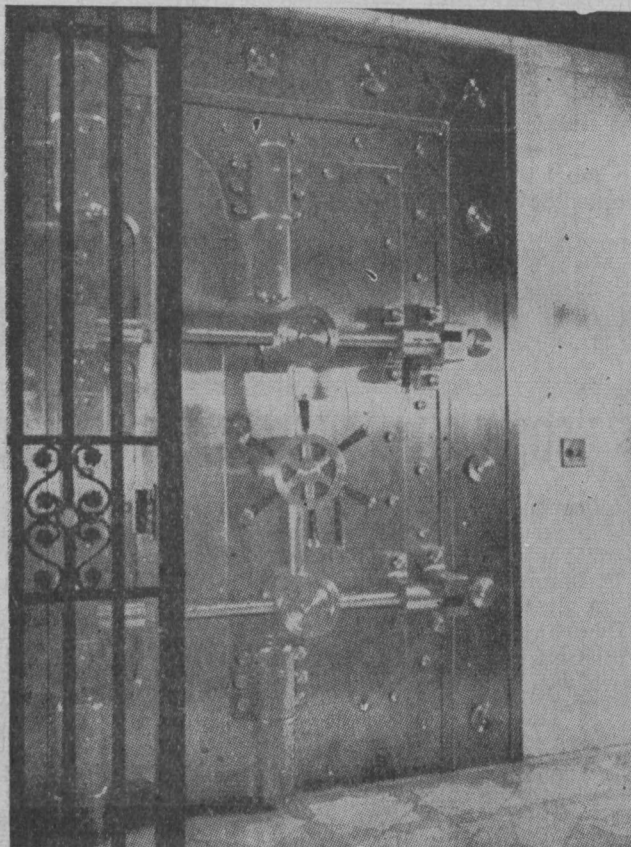
3. He did not depend upon high pressure and intense emotionalism.

He sought no hasty decisions. Instead he exhorted the people to sit down and count the cost before deciding to become disciples. See Luke 14:26-28. How many evangelists do this today? Instead most of them seek in every conceivable way to over-persuade. High pressure evangelism can be indicated not only on scriptural grounds, but also on psychological grounds. Charles S. Gardner, in his book on "Psychology and Preaching," has some valuable remarks on this connection. He says:

"It is noticeable that those who rely upon suggestion as a method of influencing others insist upon immediate action while those who instinctively resist this kind of influence insist upon postponement of action and it is a healthy instinct to desire to postpone action, to be, and often is, the result of moral inertia, or of a habit that has enfeebled the will, or a positive inclination in the wrong direction. This is so often the case that one hesitates to say anything to encourage the deferral of action in response to an appeal. But it is nevertheless true that, if the response is not of thoughtful impulse, a nervous reaction under the power of suggestion, its value is naught. (This is true of most professions of faith.)"

(Continued on page three)

Security . . .



"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." — Rom. 8:28,29.

and ministers must practice what they preach Christians must practice their religion.

JESUS AS A PREACHER

(Continued from page two)

re—mere nervous reactions to the power of suggestion.—Author). The only antidote to an enfeebled will is to stimulate to voluntary action, the rational control of conduct. And an immediate motor reaction induced merely by suggestion only adds to the enfeeblement of the will. One is often thus precipitated into action which is subsequently deplored and can only with difficulty be reconsidered; committed to a position from which he would gladly recede but cannot without self-stultification; and so goes on through life embarrassed and morally compromised by the consciousness of standing in false relations. This exactly describes the situation of thousands who today are enrolled as members of Christian churches; and while it enables the church to make a brave show as to numerical strength, it is one of the chief causes of the comparative lack of power of organized Christianity. I make bold to say that the disastrous results of this pseudo psychological method are more general and more immediate in the realm of religion than anywhere else.

Nearly all evangelism today embodies this false method. Is any wonder our churches are in the condition they are in? And if this method can be inflated on psychological grounds, much more can it be inflated on scriptural grounds.

4. He did not depend upon salesmanship methods.

One of the falsest notions that have got hold of the mind of any one is that the preacher is to employ the methods of popular salesmanship. Popular salesmanship is based on the suggestion method which has been discussed already. Picture a salesman saying to a prospect: "Sit down and count the cost of the thing I am trying to sell you." In substance this is what Christ said to the multitude. Most salesmen would starve to death if they used this method.

Salesmanship methods in the ministry are responsible almost together for the lost being in our churches. Joshua Gravett once said: "The Lord deliver us from artful men." Salesmen-preachers are the artful men from which we need deliverance.

5. He did not tamper with the Holy Spirit and try to help the Holy Spirit out.

Neither did any other New Testament preacher. They all preached the word and left men and women face to face with it. Had many a present-day preacher been in Christ's place when Nicodemus came to him, he would have said: "Let's get down here and settle this matter on our knees." And then he would have artfully wrested from Nicodemus by the "corkscrew method." Why didn't Christ do this? We ask again, why didn't he do it? And we wait for some use of this method to answer. Many a present-day preacher would have used the same method with the woman at the well of Jacob. And in preaching to the multitudes many a present-day preacher would have concluded with something like this: "Now all you people who want to be saved come forward and pray." But Christ and the apostles never used that method. Again we ask why. Were Christ and the apostles model preachers? Or did they leave out some very essential things?

The mourners' bench is not only unscriptural, it is anti-scriptural. It is as anti-scriptural as the Roman Catholic

The Sufficient Christ

Christ for sickness, Christ for health,
Christ for poverty, Christ for wealth,
Christ for joy, Christ for sorrow,
Christ today, and Christ tomorrow.
Christ my life, and Christ my light,
Christ for morning, noon and night;
Christ when all around gives way,
Christ my everlasting stay;
Christ my rest, and Christ my food,
Christ above my highest good;
Christ my well-beloved, my Friend;
Christ my pleasure without end.
Christ my Saviour, Christ my Lord,
Christ my portion, Christ my God.
Christ my Shepherd, I His sheep,
Christ Himself my soul doth keep.
Christ my Leader, Christ my peace,
Christ hath brought my soul's release.

Christ my righteousness divine,
Christ for me, for He is mine.
Christ my wisdom, Christ my meat,
Christ restores my wandering feet.
Christ my Advocate and Priest,
Christ who ne'er forgets the least.
Christ my Teacher, Christ my Guide,
Christ my Rock, in Christ I hide.
Christ my ever-living Bread,
Christ His precious blood hath shed;
Christ the ever-conquering Lord,
Christ the everlasting Word.
Christ my Master, Christ my Head.
Christ who for my sins hath bled--
Christ my glory, Christ my crown,
Christ the Plant of great renown.
Christ my Comforter on high,
Christ my Hope draws ever nigh.

--Northwestern Pilot

confessional. A Baptist preacher, in inviting sinners to come to him and others to be prayed for, is as blameworthy as the priest that sits at the confessional.

The mourners' bench is the best place in the world for working up fleshly emotion and deceiving sinners into making a profession of faith without being saved. It is wholly of the devil.

Moreover the custom of inviting sinners forward for prayer misplaces prayer. Acceptable prayer must be accompanied by faith, for "how shall they call on him in whom they have not believed" (Rom. 10:14). If the sinner can reach God other than through Christ, then the mediatorship of Christ is not a necessary thing, but only arbitrary. Christ said: "I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14:6). This being true, we know that every man who has ever reached God has done so through Christ. And to reach God through Christ means to reach him through faith in Christ. A sinner may go through the form of calling on God, but his prayer will never reach God until he puts his faith in Christ. Therefore the prime need of the sinner is not to be told to pray. He will do that without being told when his conviction has reached the proper point. What he needs is to be told how he can find acceptance with God.

Simon Magus was exhorted to pray, but not to come to a mourners' bench; nor was he exhorted to pray as a sinner. It is plain that while Peter believed Simon to be lost, yet he recognized a bare possibility that he might be saved and addressed these words to him on the basis of that possibility. Otherwise the expression, "if perhaps the thought of thine heart may be forgiven thee," is meaningless. Certainly God will forgive the sinner when he repents and believes on Christ, as a result of the regenerating work of the Holy Spirit, but if a sinner seeks to repent in the manner that a saved person repents, which is apart from the immediate experience of regeneration, he will not find the ability to do so nor will he find forgiveness with God, no matter how much he prays. So Peter proposed to Simon a test, by which he could detect his true standing before God.

A correct interpretation of this passage leaves not a single case where a New Testament

preacher told a sinner to pray as such.

The publican prayed (Luke 18:13, 14), but it was not at a mourners' bench. His prayer was answered, but not without faith; else he was saved without faith.

Cornelius prayed and was heard (Acts 10:31); but not without faith. Cornelius had the same faith that all Old Testament saints had. This is evidenced by at least two facts: (1) His giving of alms received divine approval (Acts 10:4, 31). In commenting on v. 31, H. B. Hackett well says: "He is assured now of the approval of his acts; the acts were approved when he performed them" (An American Commentary on the New Testament). But "the sacrifice of the wicked is an abomination to the Lord" (Prov. 15:8). And "they that are in the flesh cannot please God" (Rom. 8:8). (2) Peter's words (Acts 10:34, 35) distinctly imply that Cornelius was a worker of righteousness and was, as such, accepted of God. The almsgiving and other acts of Cornelius were either dead works from which he needed to repent, or they were works of faith. They were certainly not the former, for God does not accept dead works.

But it has been said that Cornelius had not heard the gospel until Peter went down to him. Such a statement is due to an oversight. In Acts 10:37 Peter states that Cornelius knew "the word which God sent unto the children of Israel, preaching peace by Jesus Christ."

And even though he had not heard of Jesus of Nazareth, he still would have had the gospel of the Old Testament, the same gospel that all other Old Testament saints had. The faith that he had was that which looked forward to the promised Messiah.

Peter needed to go down to Caesarea to assure Cornelius that Jesus of Nazareth was the promised Messiah. For, having come into the new dispensation, he needed to know this and to believe it, (for, while he had heard of Jesus, he yet was not assured that he was the Messiah, and as yet did not believe in him as such) in order to be saved in the full sense of the term. Cornelius was already saved in the sense that all Old Testament saints that came into the new dispensation were already saved. But Cornelius, like all other Old Testament saints

that came into the new dispensation, needed to know Jesus of Nazareth as the Messiah and to believe on him as such. Their Old Testament faith was not sufficient after they had come into the new dispensation, especially after they had heard of Jesus, as was the case with Cornelius. This belief in the God-man, Jesus of Nazareth, as the Messiah was necessary to their salvation in the temporal and ultimate sense of that term.*For the temporal sense of salvation see Phil. 2:12; I Tim. 4:16. For the ultimate sense see Rom. 13:11; I Pet. 1:5. This explains Acts 11:14.

Cornelius needed to be saved from errors that existed in his mind because of a faith which, from a New Testament standpoint, was immature. He needed to be made perfect "as pertaining to the conscience" (Heb. 9:9). This could not be accomplished by Old Testament faith, which looked through types and shadows. For this there was required a faith that fully beheld the incarnate Son of God as the promised Messiah. In this sense and through this mature New Testament faith the heart of Cornelius was cleansed after he heard the gospel from Peter. This explains Acts 15:9. With this faith there was also repentance from much that immature faith had not revealed. This explains Acts 11:18.

After Cornelius exercised this mature New Testament faith, he received the Holy Spirit as others who were already saved had received him on the day of Pentecost. This marked the pouring out of the Spirit on the Gentiles, but in no wise indicates that Cornelius was just a lost sinner until Peter went down and preached to him. No saint during the Old Testament dispensation received the baptisms of the Spirit, nor even the continuous abiding presence of the Holy Spirit. Full New Testament faith was a prerequisite to both of these, and they are not the same.

If it be said that Cornelius was an idolator, because he fell down to worship Peter; then it may be said also that the Apostle John was still an idolator while he was receiving revelations on the Isle of Patmos (Rev. 19:10; 22:8, 9).

6. He was not a sensationalist. He never sought to make a sensation of his work of healing nor of his other miraculous acts. He charged the ones that were

healed that they tell no man of it. He never advertised himself, nor did he encourage others to advertise him.

And we have a death-blow to sensationalism in his story of the rich man and Lazarus. The rich man reasoned that his brothers would repent if Lazarus would go back and preach to them. But Jesus solemnly reminded him that his brothers had Moses and the prophets, and that, if they would not hear them, they would not repent even though one should rise from the dead. Think of what crowds Lazarus could have had to hear him! His renown would have spread like wild-fire. People would have run over each other in an effort to hear him. Everywhere it would have been shouted: "There is a preacher holding a meeting in town that died and rose again. He is telling what he experienced while dead and in Abraham's bosom. He has seen hell and those in it." The largest meeting places would not have held the people who would have thronged to hear. But Jesus said that none would have repented at his preaching that would reject the calm message of Moses and the prophets! What a death-blow to sensationalism!

III. HE DID NOT TRY TO PREACH SO AS TO PLEASE THE PEOPLE.

And he didn't please all of them. He didn't even please a majority of them. Neither will any other preacher that is faithful in his calling. Christ reproved and rebuked. So will every other preacher that fulfills the charge that has been given him. See II Tim. 4:2. Not only did Christ rebuke, but sometimes he rebuked sharply. The preacher of today is commanded to do the same when need arises. See Titus 1:13. Christ had the hatred of the world—even the religious world. He said all his disciples would have it too. See John 15:18-20. Jesus said he came to send strife and division. See Matt. 10:34-36 and Luke 12:50-53. These will accompany the ministry today of those preachers who withhold none of the counsel of God. The popular cry is for the preacher who can unite churches. But God has not called preachers to hold the saved and lost together in churches. Only a compromising ministry will unite the vast majority of churches today in their present condition. They are sadly in need of division to the breaking point between the saved and lost in them. They need the old leaven purged out of them. I Cor. 5:7.

The vast majority of Baptist churches today do not want a faithful ministry. They want a soft-peddler, a pussy-footer, a compromiser, a diplomat, a smooth-tongued spouter who knows how to eschew the most objectionable things and season and sugar coat the rest so that they will be palatable to the perverted and worldly taste. The cry from the modern pew is the same as of old—"Prophecy not unto us right things, speak deceits" (Isa. 30:10). But God's command is: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression" (Isa. 58:1).

Some years ago The British Weekly brought an indictment against the clergy of the Church of England, in which it said that their sermons never "sting and

"JESUS AS A PREACHER"

(Continued from page three) stab" and that they deal with "blurred uncertainties, foggie ambiguities and clumsy evasions." This is more or less true of much preaching in Baptist pulpits. This is the kind of preaching, and the only kind, that will keep things in harmony and the machinery well oiled in the vast majority of Baptist churches today. Christ's preaching was not of that kind. It evoked much and bitter opposition and drove the sword of the spirit into the hearts of sinful men. It caused a stir of division.

IV. HIS SPIRIT ADJUSTED ITSELF TO THE ATTITUDE AND NEEDS OF HIS HEARERS.

With the adulterous woman he was very gentle, but with the Pharisees he was sharp. This is God's method (Psa. 18: 25, 26).

The preacher, in general spirit, needs to be gentle (II Tim. 2:24, 25). But, on the other hand, there is a place for sharp public rebuke (Titus 1:13;

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I Tim. 5:20). If gentleness will bring people to the truth, then use gentleness. If it requires severity to turn men from all sin and error, then use that. Follow the Spirit, and he will show what is needed.

V. HE SPOKE WITH POSITIVENESS.

He didn't deal with "blurred uncertainties, foggie ambiguities and clumsy evasions." He spoke with authority. The preacher today may speak with authority because he has an authoritative book to speak from. Positive preaching is not popular today, but it is scriptural. The preacher who has no convictions that are strong enough to cause him to speak with positiveness needs to acquaint himself with the book. To be certain, no man can rightfully speak with the finality and positiveness of Christ, but a man of the Book will be able to speak with a large degree of positiveness.

THE UNIVERSAL WIFE

(Continued from page one) we mean a great UNIVERSAL JURY? Certainly not. Such language is easily understood when we consider that when we say THE WIFE or the FAMILY, or THE JURY or THE CHURCH we use the language in the INSTITUTIONAL SENSE, viz., the church as an institution, the jury as an institution.

The Eagle Is King Of Birds. Do we mean some great big eagle, a GREAT UNIVERSAL INVISIBLE EAGLE which includes all the little eagles? Certainly not, but the eagle as a species. When we say the lion is the king of beasts, do we mean a great big UNIVERSAL LION

which includes all the little lions? Certainly not, but we mean the lion as a species. So when we speak of THE CHURCH we mean the CHURCH AS AN INSTITUTION. Why do we easily understand such language when we speak of the FAMILY, and the WIFE, and the JURY, and the EAGLE, and the LION, and then go wild WHEN WE SPEAK OF THE CHURCH in the same way?

THE UNIVERSAL INVISIBLE WIFE IS JUST AS SCRIPTURAL AS THE UNIVERSAL INVISIBLE CHURCH.

A church is always local and the Bible never uses the word in any other sense than a LOCAL CONGREGATION. The general Universal church idea is essentially a ROMAN CATHOLIC IDEA copied by many who think they are opposed to Catholicism.

We should be sure to always use Bible words in a Bible sense and not copy after Roman Catholics in anything.

THE MOUTH OF HELL

(Continued from Page One) here—it isn't about Christians, because Christians are not perfect; they do not pretend to be perfect—you have said much about the Lord Jesus Christ. And I want to tell you He's my Lord, tonight; He's my Saviour and my Friend and by God; and I want to take my stand beside Him."

Well, you know, I looked into the mouth of hell that night. I saw demons possessed. They looked at me as if they'd like to tear me limb from limb. I knew I'd never get another chance so I gave them John 3:16—"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." I gave a little personal testimony and started on my way back to the seat.

Well, almost before I had finished speaking, this woman was on her feet. Her lip was quivering; her face was pale; and as I walked down she said, "We've been listening to something about some nice Christ from this man. Who knows whether He ever lived?" And then she fairly screamed it—"If He ever did live, I hate Him and all His works!"

And that crowd of people cheered that woman's blasphemy!

Well, I left and had a rather surprising experience as I got outside. A man came up to me and said, "What's your name?"

"It's B-r-o-w-n," I said, "and there's no e on the end of my name."

"Well," he said, "it doesn't matter, does it?" I didn't know what his attitude was going to be.

"Well," he said, "no, but I'd just like to know it. I've never heard anything like that. I've been coming to this forum for some months. I'm not a member, but I was fascinated by some of the things I heard. But I'm cured tonight. Have you got any time?"

I said, "Why do you ask that?"

"Well," he said, "I'd like to get acquainted with that Christ of yours."

He was a barber. He found Christ that night. That's one time the devil overstepped himself.

Another time I was holding meetings in the Baptist church in an Indiana college town and the pastor received an invitation for me to speak at the college—a so-called Christian institution. The pastor said, "We're fortunate to get in there, for this col-

lege is going modernistic."

I was glad to have this opportunity of addressing the chapel hour. The day before I was to speak, the president phoned me and said, "Dr. Brown, our program for tomorrow morning when you're to speak is very full, I am sorry to say, and I can give you only twelve minutes." I had become used to this abbreviated time as given to an old-fashioned Bible believer under similar circumstances, so I said, "Well, that's all right, Doctor. I think I can say plenty in twelve minutes." I said too much, I'm afraid, for I could see that my remarks were not going over very well; at least my audience didn't like them. There was a group of professors down at my right. I, however, delivered my message. That afternoon I was waited upon by a deputation of students who came to me and said, "Dr. Brown, judging by your remarks this morning, you're a very dogmatic individual."

I said, "Boys, you got it right the first time. I'd be ashamed of myself if I were not dogmatic."

"Well," they said, "if you're that dogmatic you ought to be willing to submit yourself to a questionnaire." I didn't know what was coming. You know, a questionnaire is the most uncomfortable operation that you can have performed upon you, that is, to stand and let them fire questions at you from any angle. Any fool can ask a question that the wisest man cannot answer. I don't pretend to be a walking encyclopedia on anything, but it wouldn't do to let these boys know.

So I said, "All right, bring on your questionnaire," and it was arranged for the following Friday. I want to tell you that between Tuesday and Friday I was certainly in a very uncertain state of mind. I didn't know anything that they were going to ask. I knew that they were going to try to trap me. No preparation was possible, of course, because the area was too wide. I couldn't begin to cover the field. So on Friday afternoon my wife and I knelt in the hotel room and prayed. I'll never forget the strange sensation that came over me as I said, "Lord, I'm going out to speak for You this afternoon. I don't know anything; but I know this, that this brain is Yours, these vocal chords are Yours, my lips, my tongue, everything I've got is Yours, Lord. Will You answer those questions this afternoon?"

He answered that prayer in a wonderful way. When I got over to the building in which the meeting was to be held, the place was full; and there was an air of not very suppressed excitement. They had come to see the fight.

Well, here was a chance. I didn't know what had happened between Tuesday and Friday but the Lord did. One of the professors, a professor of zoology, had called several of the students together more than once to prime them on questions to ask me. The purport of these questions was to insult me personally and to get me angry.

I found out later that he said, "Now, we'll get this man mad; and he'll become excited. That will bring discredit on the whole meeting." This is a very subtle and effective way of spoiling a meeting. Now, I didn't know anything about that; but the Lord did. The questionnaire was to last forty-five minutes and you may be sure it wasn't going to last any longer if I could help it. I put my watch out. I started to speak and asked for the first question. Almost before I could

get it out, a young man on my left, surrounded by a group of professors, stood. I said, "All right, what's your question?"

"Well," he said, "Dr. Brown, we've been making some inquiries about you; and our information is to the effect that you had apparently no practice in the city of Vancouver, British Columbia; that you were virtually compelled to leave that city; and now you're out trying to get beans from gullible people who are foolish enough to pay you for your services."

Wasn't that a good one to begin with? I didn't know what to say. I was going to say something which wasn't very nice, when I seemed to hear a Voice, "Don't say it!" You know, the hardest thing sometimes is to keep one's mouth closed. I managed to keep it closed. Then I opened it and worked up a smile. As I look back upon it, it must have been a very sickly smile! I said, "Son, you've got it wrong. If I wanted to get beans I wouldn't have been here; I'd be back in Vancouver, where we raise the finest beans in the world." Well, I got rid of that all right; but they kept coming—senseless questions, personal questions, and I answered them all as well as I could. Presently I said to myself, "They're trying to get you mad, that's all." I could see a look of surprise come over their faces when they'd put one of these questions and I smiled at them very graciously now, because it was just a test between two parties. The questions came. Forty-four minutes had passed—one minute to go.

"Now," I said, "I've answered the last question. We have just one minute and I'm going to ask the last question." I had seen this professor of zoology down there, and I had seen him reach over and whisper to a student. I had seen the student rise with this professor's questions. I had come to the conclusion that this professor was an atheist; so I said, "Professor — (naming him), I'm going to ask you a question."

He sat up very surprised. I said, "This is the question—Do you believe in God?" He hesitated a moment and then started to make a little speech, an equivocal speech, beating about the bush. "Oh," I said, "now you do not need to make a speech. We've only got thirty seconds to go. What I want from you is

LOVE

If suddenly upon the street
My gracious Saviour I should meet,
And He should say, "As I love thee,
What love hast thou to offer Me?"
Then what could this poor heart of mine
Dare offer to that heart divine?

His eye would pierce my outward show;
His thought my inmost thought would know;
And if I said, "I love Thee, Lord,"
He would not heed my spoken word,
Because my daily life would tell
If verily I loved Him well.

If on the day or in a place
Wherein He met me face to face
My life could show some kindness done,
Some purpose formed, some work begun
For His dear sake, then it were meet
Love's gift to lay at Jesus' feet.

--Charles Francis Richardson

one word—either you do believe in God or you do not—yes or no—which is it?"

I saw the blood mount up to that man's neck and face. I heard him say, "No, I do not believe in God." And that student body in Christian college cheered man's denial of God. Now, you imagine anything worse than that? Here was a Christian college with an atheist professor and the students were cheering his denial of God. Well, I was sick at heart. I just gave a testimony very briefly about what God meant to me and then I came up to me and put his hand on my shoulder and said, "Dr. Brown, you look like that, Dr. Brown. Why, this is the greatest thing we ever had." I said, "I can't understand it. I can't understand it! I must have done an awful mess of those questions." "Oh," he said, "where in the world did you get those answers? Never saw anything like it in my life."

Well, I still couldn't understand it; but I understood the next day. You would have been thrilled, as I was, at the stream of students that came to my hotel room. The first deputation included the young man who had asked the first question about the beans. He came a friend, came shamefacedly and said, "Dr. Brown, I'm the young man who asked the first question yesterday." I said, "I recognize you now." He said, "I've come to apologize. It was not my question; I had been given that question, and I don't know how you stood it; not to us know that. Why, one of the professors said he wouldn't be taken \$1,000 and stood what stood yesterday. I want to apologize. And another Dr. Brown, I thought I was an evolutionist yesterday; but I know what I am today."

I said, "Son, if you're an evolutionist, you never do know what you are—man, monkey, missing link." Then I said, "Come in if you want to talk."

And he came in. I don't think it was more than fifteen or twenty minutes before those young men knelt and accepted Jesus Christ. Do you know thirteen young men found Christ as a direct result of that questionnaire? Again the devil overstepped himself.