

There Are Reasons  
Why Baptists Have  
Close Communion

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An Associated Press report on a recent meeting of the Southern Baptist Convention at Houston, Texas, stated that ninety percent of Southern Baptists abandoned close communion in an informal vote. I am sure that this represents a gross exaggeration. However, it is true that throughout history there is an age-long drift away from the truth, and Baptists have not been immune to it. This is a good time, therefore, to reconsider the Baptist position on the Lord's Supper.

#### THE QUESTION NEGATIVELY CONSIDERED

It is not because of selfishness that Baptists practice close communion. The ministry of the membership of Baptists in their churches represent a cross-section of the people in general. It is not because they are constitutionally more selfish than other people. Surely in every consistent way Baptists have shown themselves as self-sacrificing as any other people. Baptists were a selfish people, but they would not have contended for religious liberty for all. There have been times and places in history when Baptists have suppressed other groups, but they have never done

It is not because they do not believe that other people have saved that Baptists practice close communion. Baptists do not teach that only Baptists are saved. They believe that every man, no matter where he may live, who experiences genuine repentance from sin and faith in the Lord Jesus Christ is saved now and forever.

It is not because they are opposed to Christian unity that Baptists practice close communion. Baptists believe that the highest degree of Christian unity attainable is a very desirable thing, but they do not believe that a compromise of the truth promotes Christian unity. They observe the fundamental difference between union and unity. Close communion does not promote disunity among Christians; it only manifests that disunity. Take away the disunity and there will be no need for anything as close communion. A serious disease will be cured. Open communion is

#### NAVY HAS ANCHORS FOR 100 YEARS

United States Navy Secretary Frank B. Rowan said purchases during World War II provided the United States with enough ammunition not just for fifty years but for a century.

Only one anchor has been provided for believers, but that anchor is sufficient, not only for one or one hundred years, but for all eternity. It is the most remarkable anchor imaginable. Instead of going down, it goes up! Consider the following passage in which it is mentioned: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold" (Continued on page four)

There are some wonderful parking places on the road to hell.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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## THE OBSERVANCE OF DAYS

By ROY MASON  
Tampa, Florida

away his labors among them. (Read Galat. 4:9-11)  
The Catholic Church, which



ROY MASON

came into being as a result of Baptist apostasy of the early centuries, is a "day" observing

organization. You have no idea, unless you look into it, how many special days they have. It is doubtful if there is any day in the whole year that is not given over to some "saint." Then, lest they leave out some saint, they have "all saint's day" and that puts them all in!

It has been the policy of the Catholic Church to adapt itself to the environment in which it has been placed in different lands. So, in dealing with the barbarians of northern Europe, they compromised with them and took over their Easter observance. They worshipped EOSTRE the goddess of Spring, so they were allowed to retain their Spring celebration, with a Christian flavor added to it. Catholicism is a mixture of Old and New Testament teachings and practices, blended with heathenism. (Continued on page four)

a sham. Various religious groups can meet together and sing, "We are not divided; all one body we," until they are black in the face; but that will not make it true.

#### THE QUESTION POSITIVELY CONSIDERED

1. Baptists practice close communion because they believe that the Lord's Supper was set by our Lord in his body, a local New Testament church; and they believe that the New Testament reveals a clear and authoritative pattern for that body. The Lord's Supper is not merely a Christian ordinance; it is a church ordinance. We have no instance of its observance in the New Testament by any group other than in church capacity. When Jesus instituted the supper He invited none except the Apostles. They were His church at the time. See I Cor. 12:28. In discussing the Lord's Supper, Paul said: "For first of all, when ye come together in

the church. . . ." (I Cor. 11:18). "Church" here means not a building, but an assembly. Now this local church at Corinth was the "body of Christ" (I Cor. 11:27). Baptists will not admit that just any group of people denying that the salvation of the soul is wholly through the grace of God, or practicing a false baptism, or using a man-made system of government can qualify as a New Testament church, the body of Christ. For them to admit this would be to invite into

#### AN ANNOUNCEMENT

By T. P. Simmons

I am not in the pastorate at the present time, and am available as a supply, for my lectures on "The Trail of Blood", for evangelistic meetings, and for Bible conferences wherever it may please the Lord and the brethren to use me. My present address is 2924½ Winchester Avenue, Ashland, Kentucky.

their midst the wholesale confusion that prevails throughout Protestantism. (And mark it well that Baptists are not Protestants.)

2. Baptists practice close communion because they do not believe that the unbaptized have scriptural right to partake of the Lord's supper; and they cannot admit that a man has been baptized if (1) he has been merely sprinkled, (2) or was immersed in order to be saved and, therefore, before he was saved, or (3) was immersed at the hands of a group that can lay no valid claim to being the body of Christ.

In the New Testament we have not a single instance of unbaptized persons partaking of the Lord's Supper. In Acts 2:41, 42 the order is: (1) Faith—"they that gladly received his word." (2) Baptism—"were baptized." (3) Church membership—"were added unto them." (4) Soundness in the faith—"continued steadfastly in the apostles' doctrine." (5) The Lord's Supper—"Continued on page four)

## The First Baptist Pulpit

### "Why The World Hates True Preachers"

"Marvel not, my brethren, if the world hate you."—I John 3:13.

I don't believe that there is anybody of any experience in the service of the Lord, but what has come to realize that the world actually hates true preachers of the Lord Jesus Christ.

This morning I want to show you from the study of the Word of God that any man who stands for the Word of God can expect to be hated, and whenever you find any preacher today,

I care not where he is, or who he is, who is loved by everybody, you can be certain of one thing: that man is a compromising mollycoddle, who isn't standing for the Word of God.

We have a remarkable Scripture in II Chronicles 18. Jehoshaphat and Ahab were visiting. They had a big dinner together, and after the dinner was over, Jehoshaphat was filled with good things that had been provided him through the generosity of Ahab. Suddenly, Ahab sprung a question. "Say, I have a

little battle to fight up here at Ramoth-gilead. How about you going along with me?" Immediately, without thinking, without praying, without considering—at once Jehoshaphat said, "I am as thou art, and my people as thy people; and we will be with thee in the war." Then after he had done so, on second thought he said, "I wonder if we hadn't better pray about this matter." Beloved, it is a whole lot better to pray about a thing before you decide what you are going to do, but Jehoshaphat (Continued on page two)

## A Report On Fund For The Printing Of Simmons' Book

The last report on this fund appeared in these columns in the issue of February 21. Since that time a total of one hundred ninety dollars (\$190) has been contributed.

For the benefit of new readers it needs to be said that this fund is for the publication of "A Systematic Study of Bible Doctrine" in Portuguese in Brazil. The amount of six hundred dollars is needed to get the publication underway. From there on out it will take care of itself. This publication is being sponsored by Missionary Harold Morris at Campinas (near Rio de Janeiro) Brazil. Neither Brother Morris nor Brother Simmons will receive any financial profit from this undertaking. Funds realized from the sale of the book above the cost of publication will be used for another edition or other sound literature. Brother Morris is sound, humble, courageous, self-sacrificing, dependable, and uncompromising. He needs this book to help him indoctrinate the people. It is said that there is no book similar to this one in the Portuguese language. When this book is published in Brazil it will bear fruit for many generations in establishing many Baptists in the truth and against the heresies of alien immersion, open communion, postmillennialism, modernism, Arminianism, and feminism. These heresies are now rampant in Brazil among Baptists in many quarters. Only here and there are voices being raised against them.

If you wish to have part in this matter, send your contributions to T. P. Simmons, 2924½ Winchester Avenue, Ashland, Ky. All contributions will be reported in these columns (D. V.). When the fund is sent to Brother Morris steps will be taken to obtain the highest rate of exchange.

Now for a detailed report on contributions to May 14:

Amount given in previous report	\$ 87.00
Anonymous from Ky. . .	100.00
Zack Savage (Fla.) . . . .	35.00
Bible Conference at Evansville, Ind. . . . .	25.00
Tri-State Baptist Bible Fellowship . . . . .	10.00
J. E. Wood (Ky.) . . . . .	10.00
Mrs. Martha Fisher (Ky.) . .	5.00
Mrs. Glenn McCoy (Ky.) . .	5.00
Total . . . . .	\$277.00

(Continued on page four)

## WHAT ONE MOTHER FAILED TO DO

A young girl lay upon her bed with what proved to be a fatal illness. She was the only child, the idol of her parents, her every whim had been granted.

The doctor was called and after examining his young patient, whispered into the mother's ear. The message was heard by the sick girl.

Calling her mother, she said: "Mother, you have taught me to dance, to dress well to comport myself in the world; but one thing you failed to teach me and that is how to die!"

What a fatal omission! A mother fails in fulfilling her responsibility toward her child when she does not tell her (or him) the wonderful story of God's love to mankind.



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### "Why The World Hates True Preachers"

(Continued from page one)

had already committed himself and said he would go. Now he says, "We had better pray." So he said unto Ahab, "How about calling in your preachers and let them inquire of the Lord, and see whether or not this venture in war will be profitable for us?" Ahab called in his preachers. We often refer to Ahab as one of the most wicked men that ever lived, yet actually, beloved, he was one of the most religious men that ever lived. It wasn't any trouble for him to find preachers. He had four hundred whose salaries he paid. So he called in his four hundred preachers and said, "I want to ask you a question. You seek the wisdom of the Lord and His direction and find out whether or not we will prosper when we go out to battle at Ramoth-gilead." Immediately, everyone of those four hundred preachers said, "It is the thing to do. Go right out to battle." One of them was very vociferous in his method of telling Ahab that it was proper for him to go to battle, in that this one made a pair of horns out of iron, and put them on his head, and he ran to the right and to the left, putting on a demonstration before Ahab and Jehoshaphat, and he said, "You are going to push those Syrians into the sea with horns like these." Somehow the thing didn't sound right to Brother Jehoshaphat.

You know, beloved, a man who is saved can detect hypocrisy and falsehood. Jehoshaphat knew that the message that those four hundred preachers of Ahab were giving didn't have exactly a ring of genuineness about it that he desired. So Jehoshaphat said to Ahab, "Don't you have any other preacher besides these?" "Oh, yes," he said, "I have one, but I hate him. He doesn't preach like I like for him to preach, but I will send for him." So they sent a man after Micaiah, who was God's man, and the servant who sought Micaiah said to him, "When you come, try to be nice. You never did preach like Ahab wanted you to preach, but now do try to be on your good behaviour. All the rest of the preachers have given Ahab advice to go out to battle. Now, won't you do the same thing?" When Micaiah came into the presence of Ahab and Jehoshaphat and they made known to him their desires that he immediately tell them what to do relative to the battle, Micaiah said, "Yes, go ye up." The Word of God doesn't say that Micaiah smiled, or that he snickered, or that he spoke with any tone of sarcasm in his voice, but we are led to believe that it was thus that Micaiah spoke, and Jehoshaphat and Ahab knew that he was just making a fool

out of them. Ahab turned to Jehoshaphat and said, "Didn't I tell you that he wouldn't preach like I wanted him to preach?" Then he said to Micaiah, "What did the Lord really tell you?" Micaiah said, "If you want to know, I will tell you what I saw in my vision. I saw all Israel scattered upon a mountain top without a leader, meaning you are going to get killed in this battle. I saw the people scattered and I saw the battle adverse, and I'll tell you what else I saw. I saw a spirit going forth from the Lord, to tell all your preachers to lie to you, as to what you were to do concerning this battle. Everything your preachers have told you is a lie because the Lord has put a lying spirit in their lips and they have lied to you relative to this battle and the outcome thereof." The fellow then, wearing the horns on his head, walked up and slapped Brother Micaiah on the face and said, "Tell me, which way did the spirit of the Lord go when it left me to come to you?" Ahab rose up and said, "Put him away. Put him in solitary confinement and feed him the bread of affliction and the water of affliction until I return." Micaiah took one parting shot. He said, "If you do return, then we will know the Lord hath not spoken to me."

If you care to read further, you will find that Ahab didn't return — that he was slain in battle and his people were scattered as sheep upon a mountain without a shepherd, and that Micaiah's prophecy was proven true.

Now, beloved, I have taken time to read this story and also to re-tell it to you for one purpose — that you might see how this man Micaiah who told the truth, and preached the truth, and who loved God more than he loved the praise of man — that you might see how this man was hated all because of what he preached. Ahab said:

"I hate him; for he never prophesied good unto me." — II Chron. 18:7.

Beloved, what was true of Ahab relative to Micaiah has been true all down through the ages. Men hate preachers who don't preach what they like to hear. It was true in the Bible. The Lord Jesus gave us every reason to know that such would come to pass, for He said:

"And ye shall be HATED of all men for my name's sake." — Mt. 10:22.

"If the world HATE you, ye know that it hated me before it hated you. 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 15:18, 19.

That wasn't only true in the New Testament but it was true in the experience of David, for David said:

"Consider mine enemies; for they are many; and they hate me with cruel hatred." — Ps. 25:19.

Beloved, if you will come back to the New Testament, you will find the same truth in the life of the Apostle Paul. He was a hated man.

"And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy." — Acts 23:12-13.

Now, beloved, in the light of these verses of Scripture, as well as this Scripture story in the Old Testament as to how Ahab hated Micaiah, — in the light of these verses of Scripture you can not help but realize that

## Are All The Children In?

I think oftentimes as the night draws nigh  
Of an old house on the hill,  
Of a yard all wide and blossom-starred  
Where the children played at will.  
And when the night at last came down,  
Hushing the merry din,  
Mother would look around and ask,  
"Are all the children in?"

'Tis many and many a year since then,  
And the old house on the hill  
No longer echoes to childish feet,  
And the yard is still, so still.  
But I see it all, as the shadows creep,  
And though many the years have been  
Since then, I can hear my mother ask,  
"Are all the children in?"

I wonder if when the shadows fall  
On the last short, earthly day,  
When we say good-bye to the world outside,  
All tired with our childish play,  
When we step out into that Other Land  
Where Mother so long has been,  
Will we hear her ask, just as of old,  
"Are all the children in?"

Selected

God's preachers who dare to stand for the truth, are marked men so far as this world is concerned, and they can expect that their message is going to be hated by the world. Beloved, it is hated.

This morning I would like to show you doctrines that the world hates for which we stand:

I

### WE ARE HATED FOR THE DOCTRINE OF DEPRAVITY.

Now, I didn't invent it. I did not bring it into existence, and it is a certain fact that I didn't write any part of this Bible; but, beloved, this Bible preaches the doctrine of total depravity on the part of man from beginning to end. Listen:

"Because sentence against an evil work is not executed speedily, therefore the HEART of the sons of men is FULLY SET in them to do EVIL." — Eccl. 8:11.

This would tell us that every unsaved man's heart is fully set to do evil. Don't tell me that an unsaved man has a good heart. The thing that is wrong with him is his heart. God says that his heart is fully set to do evil.

Listen again:

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within FULL of dead men's bones, and of all uncleanness. Even so ye also appear righteous unto men, but within ye are FULL of hypocrisy and iniquity." — Mt. 23:27-28.

That man who has never trusted Jesus Christ as his Saviour, who has never come to know the saving grace of God within his life, outwardly his life looks beautiful. He may be a good man so far as humanitarian projects are concerned. It may be that he is benevolent and charitable so far as the depressed and the down-trodden are concerned. Outwardly he may appear beautiful, but God says inwardly he is full of hypocrisy and iniquity.

Listen again:

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." — Rom. 7:18.

Beloved, who was speaking? Not an unsaved man, but a man who had been a Baptist preach-

er for twenty-five years — the Apostle Paul. Even after he had been a preacher for twenty-five years, he still admitted that there was nothing good so far as his flesh was concerned.

Then, beloved, the unsaved man doesn't even have a new nature. All he has is his old fleshly nature. In the light of these verses of Scripture, you ought to be able to see that there is nothing good spiritually in the flesh of any human being.

Let me read you once again:

"Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." — Isa. 1:4-6.

This is what the prophet Isaiah said concerning total depravity. Now, sinner friend, this isn't very complimentary to you, but that is God's Word. I would not be your friend this morning, if I failed to tell you what God says concerning you. In the sight of God you are a depraved, vicious, corrupt individual, with nothing good about you in any wise at all, and the world hates true preachers who tell the unsaved what their condition actually is.

I remember the first time I preached on total depravity from this pulpit as though it were yesterday. I read from Psalm 51:5 where David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." I read from Psalm 58:3 where David said that so far as the unsaved are concerned they are estranged from the womb. I spent an evening right after I became pastor of this church trying to preach one night on this blessed truth that men are totally depraved and that they can't help themselves. Do you know what the result was? The next day I went to make a call, less than twenty-four hours from the time I preached the sermon, and a woman of another denominational persuasion said, "Bro-

ther Gilpin, I just don't care to have you come to my house. I didn't hear what you said last evening, but a man who told me what you said that you said there were babies in Hell not a span long. I loved, I didn't say one word about a baby's salvation or a baby's damnation. What I said was that men were totally depraved. I say it this morning I go back and quote from Psalm 58:3, where David said:

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."

Take up that little babe have in your home, and what a precious little "angel" it is. Well, beloved, you come a whole lot nearer the truth if you would say a little Devil. There's an awful lot more of the Devil in a lot more of the Devil in a than there is an angel. If you don't believe that that little is a depraved being, you spoil him for about three days more. Do you know what he will act just about the same? He will act just about the same. Do you know what he will act? He will act just about like his mother acts some times.

I go back to the first time I preached on depravity. I said that sermon that men could turn to God in their own strength. I say it to you this morning, that unless the Spirit of God quickens your soul, you will go to Hell. Unless the Holy Spirit reaches down and touches your heart, beloved, will never be saved. Back in my first sermon on depravity I made such an assertion and I quoted from John 1:12. Listen:

"No man can come to me, except the Father which hath me draw him."

I repeat it to you this morning, no man can come to God unless the Holy Spirit works in his heart. After I preached that first sermon on depravity an old gentleman who was sent that night, who was with a cane, met me the day down the street and said his cane in my face, for day to say that men couldn't come to the Lord whenever they wanted to.

Ah, listen to me this morning, beloved, the world hates the preacher who dares to preach the truth of God's Word on the doctrine of total depravity. I can be certain of one thing, the fellow who is loved by everybody, and who is in ministry and of whom it is said that he hasn't a single enemy — you can be certain one thing, he has never preached the doctrine of total depravity. The world hates to believe that they are depraved.

II

### WE ARE HATED FOR THE DOCTRINE OF ELECTION.

Here is a man who believes in a God of absolute sovereignty — a God who is sovereign to the extent that He marks your pathway before you are born.

I believe you are here this morning since God foreordained that you would be here for the foundation of the world. You are not here this morning, beloved, because you got up and decided that you were going to church. We have some friends from South Portsmouth with us this morning, who have known for a long time. The wife said to me a month ago that they hadn't been to worship with us for a while and decided that they would come to church today. No, Sister, you are not here because you decided you had to come. (Continued on page three)



## Why The World Hates True Preachers

(Continued from page two)

men here for a good while and you wanted to worship with us day. You are here because that before the foundation of the world a sovereign God, who is enough to make a world and bring it out in space, and put inhabitants upon it, foreordained that you would be here in this service this morning.

Brother McSwain, who is coming with us from Florida, is here because he decided a few days ago that it would be expedient for him to worship with us since he was going to be away from his own church. No, no, beloved, he is here this morning because that same sovereign God foreordained that he would be here.

Beloved, that God of sovereignty has elected, chosen, and predetermined men unto salvation. Listen as I read it to you from God's Word:

**"I am sought of them that ask not for me; I AM FOUND OF THEM THAT SOUGHT ME NOT." — Isa. 65:1.**

What does this mean? I will illustrate it with the Apostle Paul. Was Paul seeking the Lord the day that he was saved? Well, beloved, there wasn't any indication at all that Saul was seeking the Lord. He was seeking to kill every Christian that he could when all of a sudden God wrote him from his horse. He was found of the Lord when he wasn't seeking Him.

Ah, listen to me, beloved, God chose men before the foundation of the world. Listen:

**"According as he hath chosen in him BEFORE the foundation of the world." — Eph. 1:4.**

Can you realize and grasp the meaning of this verse of Scripture? God chose us when? Before the foundation of the world.

This old ground that we walk on is known to be about six thousand years of age, just like the grass that grows out of it, and the rocks that underlie it.

Do you realize, beloved, that you as a child of God, spiritually speaking, are older than this earth on which you walk? God's Word tells us that He chose us before the foundation of the world.

Spiritually speaking, I am older than creation because God chose me before the foundation of the world.

Men don't like to hear that. The world at large doesn't like to hear a message like that. Men like to think that they are free, that they can do as they please.

I remember the first time that I mentioned the doctrine of election, years ago, from this pulpit. I remember that a man, very vehemently and most viciously, said to me, "That is Hardshellism."

The first time I ever preached from the doctrine of election when I was a boy preacher (I didn't preach very much about it, because I didn't know too much about it), I made mention of it, because I could see it here in God's Word. After the service was over one of the deacons of the church came around and said, "Well, Brother Gelpin turned Hardshell this morning." No, I didn't, beloved, I just preached God's Word.

There isn't any doctrine in all the Word of God which evokes the hatred of man more than the doctrine of election. Do you know why? It devaluates man.

It pushes man down in the dust and makes him realize what his condition actually is. It just strips the glory from man. Man likes to think of himself as something, and somebody. Man likes to think that he can clean himself up, and lift himself up, and elevate himself. Man likes to think that he can save himself by what he does—by his own goodness, his own morality

and his own deeds. Man likes to think that by something he does, he can bring forth the praise of God in his life. Beloved, it is not so. God chose you before the foundation of the world. Every man who is saved, or who will ever be saved, will get to Heaven because before the foundation of the world God chose him in Christ Jesus. The world does not like it, but, beloved, it is the truth.

### III

**WE ARE HATED FOR THE DOCTRINE OF SALVATION BY GRACE.**

This is very closely kin to what I have just said. The world doesn't like the thought of being saved entirely by what God did for us at Calvary. Every man naturally is an Arminian at heart. Every man naturally likes to think that there is something that he can do to work out his own salvation. Beloved, you are not saved by the persuasive efforts of the preacher, nor by the singing of a choir or a soloist. You are not saved by any kind of an appeal that might be made on the part of a preacher, but rather, beloved, salvation comes because of the work of the Holy Spirit of God. It is all, I say, of grace. Listen:

**"It is the Spirit that quickeneth; the flesh profiteth nothing." — John 6:63.**

Sometimes we like to think that if we could just get Brother So-and-so to hold a meeting for us we would have a great revival meeting, and a lot of folk would be saved. He has a way with people, and if we could just get him to help us in the meeting, we would have a great sweeping revival, that would sweep a lot of people into the kingdom of God, and they would be saved. Listen, beloved, it is the Spirit that quickeneth, and God can speak through the most ignorant, illiterate, uneducated individual to your soul, if the Holy Spirit is working, as He can through the most polished, refined, cultured, educated minister in the world. Let me give you an illustration of that.

When Charles H. Spurgeon was a young man in his teens, the Holy Spirit had begun to work within his heart and he wanted to be saved. Every time he heard of a great preacher he wanted to hear that preacher, hoping that he would be saved, thinking that this is the man that is going to be used in my salvation. One Sunday he started out to hear one of the great preachers, but a storm came up and he wasn't able to go to the church where he intended to worship that morning. Instead, he turned aside into a little chapel. The storm was so great that the pastor of that chapel didn't even get to the services that morning himself, and an ignorant, illiterate layman, who didn't know but very, very little of the Bible, got up to speak in the absence of the pastor.

Charles H. Spurgeon slipped into the balcony to listen to the services, he being the only person to sit in the balcony. That poor fellow didn't know much about preaching. Within five minutes after he had read a passage of Scripture he had exhausted the Scripture. In another five minutes he had exhausted himself. In about twenty-five minutes he had exhausted his audience. But in the course of his preaching he looked up into the balcony and he saw Charles H. Spurgeon there, and he said, "Young man, you look miserable," and he quoted his text, which said, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Spurgeon did that very thing, and he was saved.

Beloved, here was a young man who had been seeking to be saved for months, and had gone every place that he could to hear every great preacher that he could, but not one of them had ever helped him. Yet when he came to this chapel, here was an ignorant, illiterate country layman who didn't even know enough Bible to conduct services properly, yet God used that man to save Spurgeon. He was the mouthpiece, and the Holy Spirit carried that text of Scripture to the heart of Spurgeon, and he was saved.

Salvation doesn't come as the result of the preacher. Salvation doesn't come as the result of any persuasive effort on the part of man, but, beloved, salvation comes by the work of the Holy Spirit. We are saved entirely by the grace of God.

Let's read in the Bible concerning the experience of the two people who owed a big debt. Listen:

**"And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged." — Luke 7:42-43.**

We have in this Scripture, I think, one of the greatest illustrations of salvation to be found in all the Bible. Notice: **"NOTHING TO PAY."** Sinner friend, Heaven's echo to your soul today is "nothing to pay." Salvation doesn't come by something that you do, or something that the church does, or something that the preacher does. Salvation comes by "nothing to pay" — free gratis. If you don't see this truth, then you don't even understand John 3:16, which says:

**"For God so loved the world that he gave his only begotten**

## COMPARATIVE POWERS



Son, that whosoever believeth in him should not perish, but have everlasting life.

Beloved, if you don't see that salvation is a gift, all of grace, then you don't understand what Paul said when he speaks in I Corinthians about "his unspeakable gift." Beloved, the world doesn't like this message. People of the world like to think that they can do something themselves. People like to think that they can work out their own salvation. A man said to me sometime ago: "Too cheap; too cheap. That manner of salvation is too cheap."

One night several years ago I preached from this pulpit and I made the statement that when the Lord saves a person, he takes that person's sins and puts them on Jesus, and he takes Jesus' righteousness, and puts it on that individual. Beloved, the sins of the man who is saved today are laid on Jesus Christ, for Jesus Christ suffered for those sins at the Cross. That man who is saved has the righteousness of Jesus Christ put on him, so he is clothed in the righteousness of Jesus Christ. When I made that statement in preaching months and months ago, that every individual who is saved is clothed in the righteousness of Jesus, after the service was over, as one of the men went out the door, he said, "None of that for me. I don't like to think of going to Heaven in another man's coat." Beloved, that is exactly what he will have to do if he ever goes to Heaven. He will go there clothed in another man's coat — clothed in the righteousness of the Lord Jesus Christ. The world just doesn't like such preaching.

Beloved, when God saves a man, He doesn't do a half way job. When He saves him, He saves him forever. He doesn't save him for a little while and turn him loose, and say, "Now, boy, it is up to you." If He saves you, He saves you forever.

One fellow used this illustration: He said that salvation is like riding a bicycle. You get on a bicycle and somebody gives you a shove, and you will coast along for a while. Directly, you will have to start pedaling. If you don't start pedaling, it will fall over to the right, or to the left — one way or the other. He said that salvation was just like that. The Lord gives you a shove and then you have to start working if you are going to hold out. I'll never forget that service. The people nodded their heads as if to say that that was such a helpful illustration to them. I said to them, "Now tell me the chapter and verse where it says that a man is going to Heaven on a bicycle." They looked at me like they thought I was crazy.

Beloved, God doesn't give you a shove that lasts a little while, but when the Lord Jesus Christ saves you, He makes you anew. The Word of God says, "Wilt thou be made whole?" He just doesn't patch you up and give you a shove and start you off and say it is up to you to work your way to Heaven. Beloved, when He does the job, He saves you entirely, and He will keep you saved. Listen:

**"And I give unto them eternal life; and they shall never perish,"** (Continued on page four)

### IV

**WE ARE HATED FOR THE DOCTRINE OF THE SECURITY**



## "Why The World Hates True Preachers"

(Continued from page three)  
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.

Beloved, there aren't enough Devils inside nor outside of Hell, Russell included, to take a saved person out of the hands of God when once God saves that man.

Listen again:  
"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. 8:38-39.

Oh, how many times I have had somebody object to this glorious doctrine of the security of the saved. How many times have I heard somebody say, "If I believed that, I would just take my fill of sin. If I believed that, I would just go out and do anything that I wanted to do." Beloved, the world hates it, but God's people love it.

The old song says:  
"I've found a Friend, oh, such a Friend!  
He loved me ere I knew Him;  
He drew me with the cords of love,  
And thus He bound me to Him.  
And 'round my heart still closely twine  
Those ties which naught can sever,  
For I am His, and He is mine,  
Forever and forever."

Then, beloved, there is that other song which is just as dear and just as precious:

"The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to its foes;  
That soul, though all hell should endeavor to shake,  
I'll never, no, never, no, never forsake!"

Beloved, the world just does not like to hear it.

A man stopped me just a few days ago and said, "You know, I would come to your church

rather regularly if it wasn't for that doctrine of security." I suppose he thought I ought to quit preaching it, so he would come to church. How he hated the idea of God saving a man and keeping him saved!

The man who is saved thanks God for the fact that his salvation doesn't depend upon himself. The man who is saved thanks God for the fact that he doesn't have to keep himself.

The man who is saved thanks God that God saves him and God keeps him. If the Lord did not keep him, there wouldn't be a one of us who would ever be saved.

### CONCLUSION

I go back to the Scripture in the Old Testament and I hear old Ahab as he turned to Jehoshaphat and said: "But I hate him." Well that is the way most of the unsaved feel toward God's man who faithfully preaches God's Word.

In the New Testament, they hated Jesus for His preaching. One day he fed 5000 men, not counting women and children. Following the dinner, He preached to them. He preached on election, depravity, justification by faith, and security. The result was that His audience vanished—that is, all but His twelve apostles.

To the one who knows Him not as Saviour, I have one more Scripture for you. Prov. 1:22.

"How long, ye simple ones, will ye love simplicity? and the scornors delight in their scornings, and fools hate knowledge?"

May God open your eyes, ears, and heart to see, hear, and believe the truth. Don't hate the Word of God, nor the preacher who preaches it to you.

May God bless you!

### Navy Has Anchors

(Continued from page one)

upon the hope set before us."

Hence believers can sing:

"We have an anchor that

keeps the soul

Steadfast and sure while the

billows roll;

Fastened to the Rock which

cannot move,

Grounded firm and deep in

the Saviour's love."

### A Report

(Continued from page one)

If it should be found that any contribution has been omitted or listed incorrectly, please write T. P. Simmons at the address above.

## Observance Of Days

(Continued from page one)  
tenish things and traditions. What a conglomeration!

Baptists have in recent years been busy taking on the traditions of Catholicism. Most Baptist churches have completely swallowed "Holy Week" with its Easter climax. They are nibbling at "Lent" and some have it half-swallowed. The Baptist Denomination has certainly gone all out for "Holy Week" and Easter.

Yet these are entirely unscriptural, and "Good Friday" is anti-scriptural, for it denies the Bible's teaching that Jesus would be in the grave three days AND three nights. The Bible says, "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) "Holy Week" and Easter can't stand the test of this, for the Scriptures know nothing of either.

### NEW TESTAMENT WEAK ON "DAYS"

The New Testament Scriptures don't give us any special "days" to observe. The Lord's Day was the day on which Jesus showed himself risen from the dead, and he met repeatedly with his disciples on this day.

## "Maria Monk"

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Following his ascension his followers continued to meet on this day. Early writers like Polycarp for instance, record that Christians continued the first day of the week as their worship day. But even the Lord's Day is observed more as a result of EXAMPLE than of command. And no elaborate restrictions are placed about it. It is a day to gladly observe as a free act of Christian consecration — not a "blue day" or a day to mechanically observe.

MOTHER'S DAY and FATHER'S DAY and all such are without Bible warrant. People steal the Lord's Day and give it to mother or father or some body else. Personally, we never let anything in to usurp the Lord's place. The first day of the week remains for us the Lord's Day — the reminder that the Lord is risen, and we allow nothing to obscure that fact. We never rename it for anybody. "Days" are a great danger. We go back to our original statement: "The less vital Christianity a people come to have, the more they dote on days."

### Close Communion

(Continued from page one)  
"breaking of bread." This is very manifestly the divine order. Nor is it usual for the leaders among the other large denominations to advocate inviting the unbaptized to the Lord's table. Many quotations to substantiate this could be given if we had the necessary space.

3. Baptists practice close communion because the Bible teaches that a divided group cannot observe the Lord's Supper. In I Cor. 11:18-20 Paul tells us very plainly that "it is not possible to eat the Lord's Supper" when heresies — divisions — are present. See Revised Version. Thus we learn that the Lord's Supper never has been observed by open communion. Men may nibble bread and sip wine in a group where heresies are present, but they cannot eat the Lord's Supper in such a group. God will not recognize such. For the reason why this is true see I Cor. 10:17.

4. Baptists practice close communion because open communion would make a farce out of church discipline. Baptists believe that if a man persists in teaching a false doctrine, the church is scripturally obligated to exclude him. Rom. 16:17; II Thess. 3:6; I Tim. 6:3-5. Now if a Baptist church excludes a man for teaching false doctrine, open

communion will permit that to come back and partake of Lord's supper and thus destroy the unity of the group taking and render the observance void in the sight of God. The very purpose of church discipline is to protect the unity and purity of the church.

5. Baptists practice close communion because open communion is a distinct form of liberalism and a tacit endorsement of the idea that one church is just as good as another. If we can forget our differences around the Lord's table, there is no reason why we shouldn't forget them altogether and thus we should be found admitting that soundness of doctrine is not important and that one church is just as good as another. Baptists are going to admit that a church that follows the Bible is not better than that does not.

6. Baptists practice close communion as a standing protest against false doctrine. Other groups recognize it as such. It is why they put up such a howl about it. They want us to expose their heresies. They want us to admit that they have as much ground for their teaching as we have for ours, and that all our differences are not important. If they could get to admit these things then they would have a better chance to get our members.

7. Baptists practice close communion because the arguments given for open communion are silly and childish. As does J. G. Bow say: "They say 'It is the Lord's table.' Exactly so. Then he has the sole right to set forth the object of its observance, to fix the qualifications of its participants. As they say: 'We shall all commune together in heaven.' Well, the object of the Lord's Supper is not our communing together here, but communing with Christ; not in remembrance of each other, but Jesus said remembrance of me."

"Then again, it is more silly thus to speak. There be no such ordinance in heaven. This is to be observed till comes again, not after he comes. I submit, are not these things perversion of the ordinance? not this eating with these roneous, unscriptural views, discerning the Lord's body? Baptists believe it. We believe it is to be sacredly kept 'in remembrance' of him, 'to show the Lord's death till he come again.' If you keep it with any other view, or with no recognition of this divine aim, you do not discern the Lord's body."

# THE CHRISTIAN AND THE SABBATH — AND THE LORD'S DAY

By T. A. Hall, Milford, Del.

Everyone should know in this enlightened day of Open Bibles, that God in the beginning set apart a day of rest, which was the seventh day of the week, and called it the Sabbath, and said, "Thou shalt keep it Holy." He did not say "Unless you have a filling station, or some milk to deliver or some hay to get in before it might rain or any of the thousand other things people have to do in these 20th century times." Neither did He say, "If it doesn't just always suit to keep the seventh day, then keep Tuesday or Thursday." No, He didn't say any of those things. But see what He really did say in Exodus 20:10. "But the seventh day is the Sabbath of the Lord, thy God, in it thou shalt not do any work." Remember He is speaking of the seventh day, not the first day that Christian people are keeping everywhere today and properly so in commemoration of our blessed Lord's resurrection, Who declared He Himself was Lord of the Sabbath (Mark 2:28).

Follow on in the passage in Exodus 20. "Thou shalt not do any work, thou, nor

thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger within thy gate." That's the law of God concerning the keeping of the Sabbath. It's complete and it's final, and to break it (if you are under the law) means to break the whole law. James 2:10. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all, for He that said, 'Do not commit adultery,' and also, 'Do not kill': Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

Now hear the words of Jesus in Matthew 5:18, "For verily I say unto you, 'till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled,'" which does not in any sense mean that God's people to whom the law was given should forever continue to be kept under the yoke of the law to do it, for Jesus is the end of the law for righteousness to every one that believeth. Hear Paul in Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with

the yoke of bondage." The Sabbath law is just as much a part of the yoke of bondage as any other part of the law, from which our Lord in giving His life, set Christian people free. "If the Son therefore made you free, ye shall be free indeed," John 8:36.

Now please notice with me some thoughts along this line that Paul gives expression to. First in Col. 2:16, 17, "Let no man therefore judge you in meat or in drink or in respect of an holy day, or of the new moon or of the Sabbath days, which are a shadow of things to come, but the body is of Christ." Again Rom. 14:5. "One man esteemeth one day above another; another esteemeth every day alike; let every man be persuaded in his own mind."

Now in closing, just a word to those who contend for Sabbath observance. As said before, there must be a distinction made between the only Sabbath mentioned in the Bible, which is the seventh day of the week; and the Lord's day, which is the first day of the week, for the first day of the week is not called the Sabbath anywhere in God's word. But

Christians keep it, and always have in commemoration of the Risen Christ. Those who would contend for the keeping of the Sabbath, might do well to give themselves a little test in order to see if they or anyone else really does keep it, by reading first: Ex. 16:29: "Abide every man in his place, let no man go out of his place on the seventh day." See again Ex. 35:2, 3: "Six days shall work be done, but on the seventh day there shall be to you an holy day, (Ex. 16:29), a Sabbath of rest to the Lord, whosoever doeth work therein shall be put to death: Ye shall kindle no fire throughout your habitations upon the Sabbath Day." Yes, they kept it just like that, but they kept it under the yoke of bondage that our Lord died to free us from. So let's keep on keeping His day in His own blessed way. They kept the Sabbath according to the letter only, Paul says in II Cor. 3:6, "The letter killeth, but the spirit giveth life." John 5:29, when he was on Patmos (Rev. 1:10) he was in the Spirit on the Lord's Day. It's our privilege too. Let us be in the Spirit on the Lord's Day.