

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

"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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WHOLE NUMBER 756

SOME OF SATAN'S SHREWD DEVICES

by Mason, Tampa, Florida

At a time of war an army main-
tains an intelligence depart-
ment, and it is the business
of that department to find out
the enemy works—what
plans are, and what to ex-
pect from him. Failure to de-
termine the devices and strategy of
the enemy may result in dis-
astrous defeat.

Likewise, we Christians need
to become acquainted with the
schemes and devices of the
devil, or else he will slip up
on us before we are aware.
Paul says in II Cor. 2:11, "lest
we get an advantage of us,

for we are not ignorant of his
devices." Not every one today
can say what Paul said, for of-
ten people are ignorant of his
devices. That we may be on
our guard, let us note some of
the ways that Satan is work-
ing today:

1. HE IS WORKING FROM THE TOP IN HIGH RE- LIGIOUS CIRCLES.

Most of the denominations of
America are affiliated with the
National Council of Churches
—formerly the Federal Council.
The leadership of this evil
organization is modernistic (in-
fidel). Bishop Oxnam and

Bishop Frances McConnel, for-
mer presidents are not only dis-
loyal to God and the Bible, they
are disloyal to their own coun-
try. This is revealed in their
affiliation with various Com-
munist front organizations. The
Council is scheming to bring
Southern Baptists into its fold,
and we have unsound pastors
strategically placed through-
out the Convention, who mean
to somehow or other get us af-
filiated with the Council. The
National Council is Satan's con-
spiracy to take the churches off
into the devil's camp. Let us

(Continued on page four)



Some Questions We Would Like A Bible Answer For

Searching the word of God
in and day out, there are
many things that are going on
that I want to know about. Yet
when I turn to the word of
God I have a very hard time
finding the scriptural basis for
these things.

Here are a few of the things
I am looking for: First, Where
in the New Testament do we
find the authority of any indi-
vidual, convention, association
or whatnot, over the local con-
gregation? Second: Where in
the New Testament do we find
the first Woman's Missionary
Society that had the orders for
conducting the church, the power
to dictate to the church? Third:
Where do you find in the New
Testament the first B-O-A-R-D
of deacons? Next I would like
to ask where in the New Testa-
ment do we find that a Board
of Deacons has authority over
the local pastor. And in con-
nection with that, where in the
New Testament do we find the
scriptural basis for a school for
deacons run by an association

or a convention to teach men
how to run the church like the
convention wants it rather
than the way the local congre-
gation desires the church af-
fairs to be run?

Another question: I would
like to ask where in the New
Testament do we find scrip-
tural basis for a Wednesday
night church supper in order to
entice the ungodly member to
come to God's house to feed his
stomach, when he would not
come to feed his soul with the
simple message from God's
holy Word?

Another question that looms
in my mind: Where in the New
Testament do we find scrip-
tural authority for any woman
missionary leader to assume or
presume that she has the au-
thority or the right or the
scriptural intelligence to tell a
local congregation how to run
its business?

Then last but not least I
would like to ask: Where in
the New Testament do we find
(Continued on page four)

SOME PROBLEMS WHICH CONFRONT THE PREACHER

If he is young, he lacks expe-
rience; if his hair is gray, he is
too old; if he has five or six
children, he has too many; if he
has none, he is setting a bad ex-
ample.

If his wife sings in the choir
she is being forward; if she does
not, she is not interested in her
husband's work.

If he speaks from notes, he
has canned sermons and is dry;
if he is extemporaneous, he is
not deep.

If he spends too much time in
his study, he neglects his peo-
ple; if he visits, he is a gadabout.

If he is attentive to the poor,
he is playing to the grandstand;
if to the wealthy, he is trying
to be an aristocrat.

If he suggests improvements
for the church, he is a dictator;
if he makes no suggestions, he
is a figurehead.

If he uses too many illu-
strations, he neglects the Bible;
if not enough he is not clear.

If he condemns wrong, he is
cranky; if he does not, he is a
compromiser.

If he preaches an hour, he is
(Continued on page 4)

Sin, Like Other Small Events, Can Bring Serious Trouble

A trivial quarrel between two
teen-aged sisters at San Jose,
California, ended by one of
them committing suicide.

Two airmen became involved
in a dispute over the merits of
Texas and New York. The New
Yorker killed the Texan.

A postal clerk stole \$3 from a
letter; and although his bro-
ther was mayor of the town,
he must serve six months in a
Federal institution.

A laborer pleaded guilty to
stealing a newspaper from a
rack and was sentenced to thirty
days in jail or a \$100 fine. He
chose jail.

A truck driver took a short
cut into the swollen Pajaro Ri-
ver, and drowned. A friend said
the driver "wanted to save two
miles."

A man with \$1800 on his per-
son, attempted to cheat the Tel-
ephone Co. out of twenty-five
cents, by using a slug instead
of a quarter while putting in a
call. He was arrested and fin-
ger-printed. It was learned that
he was an ex-convict and was
wanted for two murders.

Because her husband came
home wearing a different shirt
and tie than he wore when he
left home one morning, his wife
became suspicious and had him
shadowed. Detectives discovered
he was a bigamist. One wife be-
lieved he worked days. The o-
ther wife believed he worked
nights.

A wrong motive, an idle word,
a wanton look, a misdeed, an
untruth, and unbelief in the
Christ of God exposes one as a
sinner before God.

No relief is gained by say-
ing, "It was just a little thing,"
"a white lie," or a "mistake."
Sin is sin in God's sight and
deserved His judgment.

There is but one remedy—
the precious blood of Christ
which was shed on the cross
for the remission of our sins—
whether the sins are great or
small in our estimation.

If your faith is not in Him
Who shed it, you are unfor-
given. Do not remain in that
condition for the Bible says
"Whosoever believeth in Him
shall receive remission of sins."
—Acts 10:43).

WHAT GOD CAN DO, AND DOES

Longfellow could take a
worthless sheet of paper, write
a poem on it, and make it worth
\$6,000—that is genius.

Rockefeller could sign his
name to a piece of paper and
make it worth millions—that is
capital.

Uncle Sam can take gold,
stamp an eagle on it, and make
it worth \$20—that is money.

A mechanic can take material
worth \$5 and make an article
worth \$50—that is skill.

An artist can take a five-dollar
piece of canvas, paint a picture
on it, and make it worth \$1,000
—that is art.

God can take a worthless, sin-
ful life, wash it in the blood of
Christ, put His Spirit in it, and
make it a blessing to humanity—
that is salvation.—The Preach-
er's Magazine.

The First Baptist Pulpit

"THE CAIN WAY"

"Woe unto them! for they have
gone the way of Cain, and ran
greedily after the error of Ba-
laam for reward, and perished in
the gainsaying of Core."—Jude
1:11.

Let me remind you at the very
outset that this book of Jude was
written as a warning in the time
of apostasy. False teachers had
arisen, definite apostasy had set
in, and all over the New Testa-
ment lands, New Testament
churches were threatened with
these various teachers who had
brought in their own damnable

heresies and false doctrines, and
were teaching within the
churches.

If you wish to know that such
had taken place, then listen:

"Beloved, when I gave all dili-
gence to write unto you of the
common salvation, it was need-
ful for me to write unto you, and
exhort you that ye should ear-
nestly contend for the faith which
was once delivered unto the
saints."—Jude 1:3, 4.

No two verses could more ex-
plicitly, nor more plainly, tell
the story than these two. Un-
godly men had crept in, who, for

the sake of gain, were making
merchandise of the Gospel and
were preaching false doctrines
and were leading churches and
individual members of the
churches astray. Now, when
Jude wrote this brief epistle de-
scribing these false teachers who
had thus crept in, he described
them as having gone in the way
of Cain.

Beloved, I want to show you
what the way of Cain is, but
before I do, may I remind you
that my message is just as ap-
proprio as was the message of
(Continued on page two)

HOW A SABBATH KEEPER WAS CONVINCED

After keeping the seventh
day for 28 years; after having
persuaded more than a thousand
others to keep it; after having
read my Bible through, verse
by verse, more than 20 times;
after having scrutinized to the
letter of my ability every text,
word and word in the whole Bi-
ble having the remotest bear-
ing upon the Sabbath question;
after having looked up all
the translations, both in the original
and in many translations; after hav-
ing searched in lexicons, con-
cordances, commentaries, and
dictionaries; after having read
hundreds of books on both sides
of the question; after having
read every line in all the early
Church Fathers upon this point;
after writing several works in
favor of the Seventh Day, which
(Continued on page four)

THE BAPTIST EXAMINER

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tion unless renewed or special arrange-
ments are made for their continuation.

The Cain Way

(Continued from page one)

Jude nineteen hundred years ago, in view of the false teachers and the heretical professors that have crept into the majority of our churches today.

I had a letter this last week from a Baptist layman in Kentucky. His home through the years has been a preacher's home. I know by personal experience, because I have been entertained there many times. He was telling me how that of recent date his church had needed a supply on one Sunday, and they had had a man sent out from the Seminary at Louisville to supply for them. In the afternoon following the morning service, in conversation with this man, he found that this man, though supposedly a Baptist preacher, didn't believe that Jesus Christ established a Baptist church while here in the day of His flesh, and had no convictions whatsoever relative to Baptist church truth.

Now, beloved, that man is being educated in the Seminary at Louisville, and that Seminary has had that man as a student for three years' time, and has never taught him the first principles of church truth. Now, beloved, that is apostasy.

I cite you another instance. Just this past week a group of Baptists in the state of Minnesota asked for the privilege of reproducing my tract entitled, "A Letter To Life Magazine." Some of you probably will recall that I wrote that letter a few years ago protesting the heresy that appeared in LIFE magazine when they declared that Baptists were a product of the Reformation and that Baptists began in the sixteenth century. Well, this last week these people up in Minnesota reproduced my article in full, which is, as you know, an historical presentation of truth. A Baptist in Duluth, Minnesota, who claims to be a student of history, wrote me, not once but twice, within the week, declaring my ignorance as to historical facts and endeavoring to set me right relative to the fact that Baptists did not begin with Jesus, but rather they began in the sixteenth century. That man who wrote me is not an ordinary individual, but he is a man who sits high in the ranks of the Northern Baptist Convention.

I say, beloved, we have heresy and false teaching today just the same as Jude had 2000 years ago.

I will suggest another incident that you might see the apostasy that faces us today. Quite often folk write me denying my position relative to the doctrine of salvation by grace. Just of recent date a man read some statement in one of my papers in which I referred to salvation by blood. Beloved, may I digress for just a moment and say that I have no apology to make for

preaching an old-fashioned theology—a theology that is as old as the Cross of Christ—and that Jesus Christ did die for our sins, and that we do have redemption through the blood of the Son of God. We don't have redemption in any other way. Well, this man who wrote me sarcastically and bitterly, referred to the doctrine of salvation by grace as a product of the butcher shop, and that nobody but a bloody butcher should talk about salvation by the blood of Jesus Christ.

Again, beloved, that didn't come from an ordinary person. That came from a man who is a college professor, and who stands high in the eyes of the Baptist denomination.

Beloved, I cite these instances that I might say that we have the same thing that Jude had in his day. We have apostasy, and we have false teachers. Brother, the pulpits of Kentucky, and the pulpits of America, are fast being filled with them. All over the nation there are modernists and infidels and near-infidels who are pastors of churches, supposedly preaching the Word of God, but they are nothing more nor less than the same kind of false teachers about whom Jude wrote when he said that they followed after the way of Cain.

Now, beloved, what is the way of Cain? If there were false teachers in Jude's day who had come the way of Cain, and if there be such today, then it may be interesting to us to inquire as to what is the way of Cain.

The story which I have read to you from the fourth chapter of Genesis tells us concerning the time when Cain brought a thank offering, but not a sin offering. Whereas Abel realized that he was a sinner and brought a lamb of the flock, a blood offering for sin, Cain brought some garden vegetables or a sheaf of grain or something that he had produced, which was a thank offering rather than a sin offering. That, beloved, in substance, is the way of Cain. But to particularize and break it down a little more, let me say the way of Cain includes four particulars.

I

CAIN BELIEVED IN GOD, BUT HE DID NOT BELIEVE IN JESUS CHRIST.

Beloved, there's many a man today who is a member of a Baptist church who believes in God but who doesn't believe in Jesus Christ as his Saviour. The majority of people think that that is sufficient. There are people here within this town who think that if a man believes that there is a God, he is perfectly all right and he is ready for Glory. There are folk within this town, who believe that if such an individual were to die, he would go to Heaven. It doesn't make any difference how big a rejector of the Son of God he may be; it doesn't make any difference how many times he has trampled under foot the blood of the Covenant; it makes no difference how much he has rejected the atoning mercy of the Lord Jesus Christ; so long as he merely believes that there is a God, there are multiplied numbers of them who think he is all right.

Let me tell you, beloved, the Devil believes that much. The Word of God tells us so.

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."—James 2:19.

Beloved, the Devil has more faith than a lot of people in Russell. He believes that there is a God, and he trembles when he believes it. There are a lot of people who believe it, but they

don't tremble. There isn't a fraternal organization within this town but what is based on the theory of the Fatherhood of God. If you will ask any member of any fraternal organization if he believes in God, he will say, "Yes, of course. I believe in God." But, beloved, don't ask him if he believes in the Lord Jesus Christ. The biggest devil that walks the streets of Russell probably believes in God, though he may deny the atonement of the Lord Jesus. Listen, beloved, a man who only believes that there is a God, is lost and on the road to Hell.

Abraham himself believed in God, and followed God for years before he was saved. God reached down in the Ur of the Chaldees and called Abraham, so that Abraham left the Ur of the Chaldees and went out, following after the Lord. He moved over to Haran and tarried there for a while, then on over into the land of Canaan, then went down into the land of Egypt, and then he came out of the land of Egypt. At a later date the Word of God tells us:

"And he believed in the Lord; and he counted it to him for righteousness."—Gen. 15:6.

If you will read this passage of Scripture in the light of the third chapter of Galatians, you will find that the Lord in whom he believed then, was the Lord Jesus Christ. Up to that time Abraham had been a believer in God the Father, but he denied the saving mercies of the Lord Jesus Christ. He denied the Son of God. He knew nothing at all about the death of Jesus. Now he believed in Jesus and it was counted to him for righteousness.

I say to you, beloved, that is a part of the Cain way. Cain believed in God, but he didn't believe in Jesus. Every Jew in America who hasn't been born of the Spirit of God is a follower of the Cain way. He believes in God—the God of Abraham and Isaac and Jacob—God the Father—but he rejects God the Son, the Lord Jesus Christ. He is a follower of the Cain way.

Every modernist in America is a follower of the Cain way because he rejects the Lord Jesus as his atoning Saviour. He may tell you that Jesus Christ is a son of God, just like you and I are all sons of God, so he says, but he rejects the Son of God as the only begotten Son of God. If he rejects Him as his Savior, he is a follower of the Cain way.

Every Catholic who counts his beads and says his prayers and looks to Mary as a mediator is a follower of the Cain way, for he is rejecting the Lord Jesus Christ as the only Mediator to come between God and man.

"For there is one God, and ONE MEDIATOR between God and men, the man Christ Jesus."—I Tim. 2:5.

The Catholic who rejects Him, who looks to Mary as a blessed intercessor to come between him and God, that Catholic is lost. He is a follower of the Cain way. He believes in God, but he rejects the atonement of the Lord Jesus Christ. That is the Cain way.

There are plenty of people in this world who are like Cain. I think there are multitudes of preachers like Cain. I think there is a tremendous multitude of church members just like Cain. You ask them their hope, and they will say, "I believe." You ask them what they believe, and they will say, "I believe that there is a God." Beloved, that is about all that the majority of them believe. Listen, beloved, the first particular of the Cain way is that Cain believed in God, to the rejection of the Lord Jesus Christ.

II

CAIN BELIEVED IN RELIGION.

He was one of the most religious persons you ever saw. You couldn't point to Cain and say that he was irreligious; it would be a mockery for you to do so. You couldn't point to Cain and say that that man was an irreligious man, that he never went to church. He was religious. While his brother, Abel, was offering a lamb, Cain came with an offering of garden vegetables or a sheaf of grain. As far as sincerity was concerned, there wasn't one bit of difference. As far as zeal was concerned, they stand identical. As far as worship was concerned, these boys are on the same par. Cain was just as religious as a man could be. He believed in religion.

Beloved, let me insist that for a man to be saved, he needs more than a religious experience. That is what the majority of folk have, for the majority of people have the Cain way. The majority of Baptists have the Cain religion. They have religion, and that is all they have. They join the church and are baptized and their names are written down upon some record book. What does it amount to? They have never seen themselves as lost sinners. They have never realized themselves as vicious, depraved, Hell-deserving sinners. They have religion, but they don't have salvation. Beloved, there's a lot of difference. Religion is what man works up himself; salvation is what Jesus Christ did for us on the Cross.

Turn to the Word of God and you will find that there were plenty of people in Bible days who had religion. They had the same kind that Cain had. They were followers of the Cain way. Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."—Mt. 7:22, 23.

Beloved, this is a solemn, stirring verse to know that there are going to be people stand up at the judgment bar of God, saying, "Lord, Lord, we believed in you. We were religious. We preached, and we cast out devils. We did many wonderful works in your name. Lord, have mercy on us." Then God will say, "I never knew you." Beloved, these people will have religion, but they won't have salvation.

In the book of Revelation, we find what becomes of them. Listen:

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

It isn't the church book that is going to count in that last day; it is the Lamb's Book of Life; and if your name wasn't written there before the foundation of the world, then, beloved, it is a Devil's Hell for you.

Look at Cain. He was religious, and when he came with his offering, he proved his religion. The only thing was that he brought a thank offering to the Lord instead of a sin offering. The only difference was that the thank offering signified that he was thankful that there was a God, but it did not signify that he realized that he was a sinner and depending upon the saving mercies and merits of the Lord Jesus Christ.

Now, beloved, that is the second particular of the Cain way. There are plenty of people—preachers by the dozens and hundreds, and multitudes of church members—who are fol-

lowing the way of Cain. They are religious, but lost.

III

CAIN BELIEVED THAT HIS WORKS WOULD SAVE HIM.

If he hadn't believed that, why did he act like he did? He didn't plead the blood as did Abel. Abel looked at that blood of the lamb that dripped from his sacrifice, and he said, in substance, "Here am I. I ought to die, but the lamb has given its life as my substitute. I ought to go to Hell, but I am depending upon my substitute for my spiritual life." Beloved, Cain didn't do that. When Cain came, unlike Abel, he rejected the blood. He rejected all of God's revelations concerning him. Even though he said he believed in God, he rejected what God had taught through his father, Adam, as to the way of salvation. He came with his own vegetables, his own grain, with the fruit of his own hands, and his own works to offer them to God.

Beloved, there are plenty of Cainites in this world. You will bear me record that there are multiplied thousands of people just like Cain who are depending upon their works for their salvation. If you ask one of them if that is their hope, he will say, No, I believe in Jesus. I am depending upon the Lord Jesus Christ." But he will also say, "I have to hold out faithful," and when he says that, just shows that he is not depending on Jesus. He is still depending upon himself. The man who says that you have to hold out faithful to be saved, shows that he is depending upon himself just as much as he is upon the finished work of the Lord Jesus Christ. He is depending upon his own works.

Ah, brother, sister, listen to me, God passed old Cain like a freight train passing a hobo. The Bible says:

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Eph. 2:8, 9.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:5.

IV

CAIN REJECTED REDEMPTION BY BLOOD.

Beloved, it is bad when a man believes that there is a God, but rejects God's Son. It is bad when a man depends upon religion, but denies salvation in Jesus Christ. It is bad enough for a man to depend upon his works rather than the finished work of the Lord Jesus Christ. Yet, beloved, it is ten thousand times worse when a man rejects redemption by blood.

A student at Georgetown College wrote me a few years ago that there was a ministerial student in college there, with whom he was walking on the campus one day, who said that there was no more saving merit in the blood of Jesus Christ than there was in the blood of a dog. Doesn't that shock you? I could tell you of a thousand preachers who would subscribe to that same sentiment. They are followers of the way of Cain. They reject redemption through the blood. That was what Cain did. There wasn't any blood about his offering.

When Adam was saved God killed a lamb. An innocent lamb shed its blood that Adam and Eve might be clothed from their sins.

I tell you, beloved, unless the Lamb of God, guiltless and innocent, pure and spotless, have (Continued on page four)

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The Training of Christian Workers
The Winning of Lost Souls to Christ
The Spread of the Truth of God's Word
The Edification of New Testament Churches

TRI-STATE BAPTIST BIBLE COLLEGE ----- EVANSVILLE, INDIANA

THIRD YEAR OF TBBC OPENS SEPT. 14

The opening rallies held at the beginning of each semester at Tri-State Baptist Bible College are regarded as among the most inspiring services held in the auditorium of the Temple Baptist Church. They do not consist of dry-as-dust, boring academic lectures, but Spirit-filled, dynamic and challenging sermons by the leading preachers of our day. Many hundreds of Tri-State Christians have attended these rallies in the past to hear men like Dr. Lee Roberson, B. R. Lakin, John R. Gilpin, and D. B. Eastep. With the opening of the third year of the school, faculty and students are anticipating the greatest of

all such meetings yet held when the academic year officially opens on September 14.

Since his acceptance has not yet been received, the speaker for September 14 cannot be announced at this writing. As soon as plans are made definite, the speaker and other details of the meeting will be set forth in these columns.

In the meantime, all readers of these lines should begin now to plan to attend the third annual opening of TBBC on September 14—and bring a carload along.

A new feature of the opening this year will be a morning service on September 15. Previous-

ly, the rallies have been held only in the evening and opportunities were given for enrollment in the night school. But many of the day-school students work at night and so have been unable to attend the special meetings. Therefore, the plans for this year include a morning service with the same outstanding speaker bringing a message.

Registration and enrollment will not be restricted to these two services, however, but will continue throughout the days of Monday and Tuesday, September 14 and 15, and classes will begin on September 16.

See you in Evansville, September 14!

T. P. Simmons To Join TBBC Faculty

We are very happy to announce that, the Lord willing, Elder Thomas Paul Simmons, author of the book "A Systematic Study of Bible Doctrine," (used as a textbook by TBBC from the beginning), is to join the faculty of Tri-State Baptist Bible College in September, 1953.

Brother Simmons will bring to our school the vast wealth of his long personal experience as a minister of the gospel and a teacher of the Word as well as his ability to present clearly and logically the great things of the Bible. He was ordained in 1921, and since that time has served in the pastorate in five states and preached in twelve other states. He has had six years' experience teaching in Bible schools and was president of one of the schools and dean of two schools.

Over one hundred copies of Brother Simmons' book on "Bible Doctrine" have been sold to day and night school students of the Tri-State Baptist Bible College. The book is very widely known and highly regarded by all those who love the Bible in its fulness. On the basis of the study and research that went into his book, Brother Simmons was awarded the degree of Doctor of Theology by the Lighthouse Bible School of Rockford, Illinois. All these connected with the school feel that it is another great step forward to have a man of the ability, scholarship, and convictions of Thomas Paul Simmons join our faculty.

Brother Simmons comes to our school on the same basis as Brother Z. E. Clark came last year. There is no definite salary guaranteed, but as God lays it upon the hearts of His people to send funds for the financial support of Brother Simmons his needs will be supplied. One church has already expressed itself through its pastor as eager

(Continued on page four)

WHERE WE STAND

By JAMES H. SIMS

Four times in as many verses (Eph. 6:11-14) the Apostle Paul exhorted the Ephesians to STAND Christians, and especially Baptists, of today have a great responsibility to take a definite and unmistakable stand—and, as Paul indicated to the Ephesian church, that not a STANDSTILL, but rather a STAND AGAINST evil in all of its forms. The Bible nowhere teaches that a church is to entrench in its orthodoxy and merely stand on the defensive; rather it is to take its stand on the Rock of Ages as a firm basis for launching an offensive



attack against the wiles of the devil. We at Tri-State Baptist Bible College feel that the teaching agency of the church should be in the forefront of

(Continued on page four)

CALENDAR 1953-1954

September 14, 15	Opening Rally and Registration
September 16	Classes begin for day school
September 22	Classes begin for night school
October 5	Last Day for registration
November 2-13	Fall Revival with Dr. R. F. Hallford
November 23-27	Thanksgiving recess for Missionary Conference at First Baptist Church, Russell, Kentucky
December 21-January 1	Christmas recess
January 29	First semester closes
February 1, 2	Second semester opens
April 11-18	Tri-State Bible Conference
June 13	Commencement

FINANCIAL REPORT FOR JUNE

Canfield Ave. Baptist Church, Detroit, Mich.	\$ 25.00
Temple Baptist Church, Evansville, Ind.	210.00
Mr. and Mrs. James Polley, Evansville, Ind.	10.00
Mr. and Mrs. Gordon Howell, Evansville, Ind.	2.00
Angless Brandt, Evansville, Ind.	1.00
Mr. and Mrs. Carl Schoenbacher, Evansville, Ind.	2.00
Gilbert Hoover, Evansville, Ind.	1.00
Geneva Cavanah, Evansville, Ind.	2.00
Emmaus Baptist Church, Francis, Ky.	6.50
Raymond Rodgers, Evansville, Ind.	.50
Thomas Mann, Evansville, Ind.	.30
Friends	2.14
	262.44
To Bro. Clark	\$220.00
Misc. Expenses	36.15
	256.15

As the Lord leads our friends, they may send offerings for this work to:
Roscoe K. Kissel, Treasurer
Tri-State Baptist Bible College
2007 West Franklin St.
Evansville, Indiana



Elder and Mrs. Z. E. Clark

Z. E. Clark: Hearer, Doer, And Teacher Of The Word

Professor Z. E. Clark is a remarkable man in many ways, but perhaps the most outstanding trait that makes those who know him and love him is his devotion to and adherence to the Word of God. That he knows the Scriptures well could be quickly attested by any who have sat under his ministry and that he seeks to follow the Bible in all things would be as quickly attested. Mindful of the example of the Lord Jesus who first led the way in doing and then taught others to do likewise, Brother Clark teaches first by example and second by precept.

Take the matter of faith. Faith in God and in His ability and willingness to supply the needs of His children is one of the greatest needs of the Bible college student. In this, Brother Clark has shown the way for all who are hesitating and doubting whether they should leave their place of employment or service and come to study in Tri-State Baptist College. As a young preacher, Brother Clark learned what it means to launch out on faith in God to supply his need. When he surrendered to the call to preach the gospel, his problem was whether to leave his well-paying job under U. S. Civil Service and go to school or not. On the advice of the late H. Boyce Taylor and by the leadership of God, Brother Clark quit his job, burned all his bridges behind him, and went to the West Kentucky Bible Institute in Murray where Brother Taylor was president of the school. Mrs. Clark set the example for young preachers' wives by going with her husband and working to help go through school and

graduate. Many years of varied service for Christ followed, as Brother Clark preached, taught, and worked as pastor and missionary, always willing to launch out on faith and leave a secure position for an uncertain one when God led him to do so.

Then, in 1952, when he was assistant pastor of Southside Baptist Church in Paducah, Kentucky, the president and trustees of Tri-State Baptist Bible College invited him to become the first full-time teacher of the school. The conditions were that there would be no guaranteed salary but that as God laid it upon the hearts of people to make offerings to the school, Brother Clark would be given as much as possible for his living expenses. In the assurance that God was leading them, Brother and Mrs. Clark sold their home in Paducah, bought a house in Evansville, and moved here trusting God to supply their needs.

Since that time the Clarks have won their way into the hearts of the people of Temple Baptist Church and Tri-State Baptist Bible College. Probably many who now read these lines know them and have known them for years and love them for their faithfulness and loyalty to God and His Word.

Brother Clark has been of immeasurable value to the school and shall so continue. Our only regret is that up to this point we have been unable to adequately provide for his needs. It is our prayer that God shall lay it upon the hearts of many churches and individuals to designate funds for the support of our teachers. "Let him that is taught in the Word communicate unto him that teach-

(Continued on page four)

Where We Stand

(Continued from page three) the battle so as to clearly define the stand of the church that Jesus built and send out warriors of the cross to conquer new territory and establish that stand in the regions beyond. To take a firm stand for the right and against the wrong, the preacher, obviously, must first have a clear conception of the stand he is to take. All the courage and faith in the world cannot substitute for this required knowledge of what to stand on and for. By teaching the "all things" of the Word as the Lord Christ commanded His churches to do, we seek to clarify for the young preacher, missionary, or evangelist exactly what stand he is to take.

Sometimes I am asked, "What stand does your school take on the doctrine of . . . ?" You might fill in any doctrine of the Bible, for the questions just about cover the Book. I always answer these questions in as simple and straight forward a manner as possible, for there is not the slightest evasion or equivocation on the part of any of our faculty members as to what we teach on any particular doctrine. However, I cannot answer the question in this article to include every Bible doctrine. I do want to stress certain fundamental convictions that form the basis for our doctrinal teaching. **HERE WE STAND — WE BELIEVE AND TEACH:**

1. The verbal inspiration of the Holy Scriptures in the original languages, Greek and Hebrew. There is not the slightest attempt to dodge behind tradition, historical explanation, or any other device so often used to make the Bible mean something other than what it says. We expect our students to come to us with the sincere question "What does the Bible say?" Then, when the answer has been given on any subject, we expect our students to believe that God means exactly what He says. The aim is to cultivate an humble attitude towards the Word of God that will lead a person to do what the Bible says do and refrain from doing what the Bible prohibits.

2. The eternal deity of each of the three Persons of the One Godhead: Father, Son, and Holy Ghost. The Trinity is not presented as a doctrine to be understood or demonstrated but as a Bible teaching to be received by faith and not by reason.

3. The way of salvation as taught in the Scriptures: "by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast." (Eph. 2:8,9), "Salvation is of the Lord" is the clear testimony of the Bible from Genesis to Revelation, from unconditional, personal, eternal election to final glorification with no room anywhere along the line for human works of any description and thus salvation is presented in our school.

4. The justification which accounts us righteous before God only through our faith in the vicarious sacrifices of Jesus Christ on the cross. Justification is presented as originating in grace, grounded on the shed blood and righteousness of Christ, and brought to the sinner by the means of faith.

Works justify only in the eyes of man, not in the eyes of God.

5. The eternal salvation of all those who trust the Lord Jesus Christ and the eternal punishment of all those who reject Him or who neglect to believe in Him as personal Saviour. Heaven and Hell are presented as real places, and the hellish heresies that deny either or both are shown to be anti-Scriptural.

6. The personal, visible, imminent, premillennial return of the Lord Jesus Christ to rapture all believers prior to the tribulation period. The Second Coming of Christ is presented as to occur in two phases: first, "in the air for His people;" second, "to the earth with His people" to establish His millennial kingdom reign on this earth in fulfillment of the Davidic Covenant.

7. The church of Jesus Christ as the greatest institution on the face of the earth, worthy of the highest loyalty of every Christian, with Jesus Christ as the Founder and Head. The church is presented as prepared for by John the Baptist, founded by Christ during His earthly ministry, empowered at Pentecost, and promised perpetuity.

8. The perpetuity of the New Testament Church as founded by the Lord Jesus Christ during His earthly ministry, and the autonomous responsibility of each local body of baptized believers to carry out the commands of the Head. That a definite link has been established between modern-day Baptist churches and the church Jesus founded is beyond question. The church which He called "my church" was promised perpetuity and we know of no others than Baptist churches who have the right to consider themselves "His churches" today. That each local Body of Christ is autonomous and subject only to Christ the Head is emphasized to counteract the present-day trend toward standardization and regimentation of churches in the "chain store style." At the same time, co-operation between churches as a means to greater evangelistic and missionary effort is shown as scriptural and beneficial, provided that doctrinal harmony exists and that cooperation in methods is not made an end in itself. Any and all unionism between Baptist churches and other denominational groups is shown to be both unscriptural and harmful.

On these things we stand! These things we command and teach (I Tim. 4:11). We earnestly request the prayerful support of all those who can say with us concerning these great doctrines: **HERE WE STAND!**

When individuals and churches stand together, they can work together and fight together and gain the victory together through Him who said, "All power is given unto me in heaven and in earth; Go ye therefore." And just as churches work together to send out missionaries to "disciple the nations" and to "baptize them" in the name of the Trinity, so they can and should work together to "teach them All things" that God has given us in the Bible.

Z. E. Clark

(Continued from page three) eth in all good things," says the Bible (Gal. 6:6). And how much more that injunction should be heeded when the teacher of the Word is a doer first of all.

Sabbath

(Continued from page one) were satisfactory to my brethren; after having debated the question more than a dozen times; after seeing the fruits of keeping it, and after weighing all the evidence in the fear of God, and of the judgment day, I am fully settled in my own mind and conscience that the evidence is against the keeping of the Seventh Day.

T. P. Simmons

(Continued from page three) to give liberally toward the support of this fine Bible teacher. May God lead others to do the same as they pray for laborers to be called and trained and sent out by the Lord of the harvest.

The Cain Way

(Continued from page two) died for our sins and had been crucified in our behalf and had shed His blood at the Cross—unless He had done so, you and I would spend our eternity in a Devil's Hell. Brother, sister, listen, the only hope that I have, or that you have, or that any man may have, is the redemption that is ours in the Lord Jesus Christ.

This is a marvelous, modern day that we are living in. It is a marvelous day; it is a modern day, when modern science puts a "less" on most everything. For example, we have horseless buggies; we have smokeless shells; we have beardless wheat; we have seedless fruits; and we have iceless refrigerators; and when you go to church, in most places you have a bloodless religion. Now I am ready to grant you that horseless buggies, and smokeless shells, and beardless wheat, and seedless fruits, and iceless refrigerators are an improvement over the past, but, beloved, a twentieth century bloodless religion will send souls to a first century Hell. That is the way of Cain. He denies the blood of Jesus Christ.

CONCLUSION

The apostle Jude, in writing, warns his readers to beware of such, and in contrast he says "to contend for the faith which was once delivered unto the saints." God never delivered the Cain way unto the saints; that was an evolution from the Devil. God's way is the way that Abel came. It is the way that Adam came. It is the way whereby Jesus Christ died for us at Calvary. It is the way that was worked out by God before the foundation of the world, for Jesus is described as a Lamb that was slain from before the foundation of the world. It is the way of sovereignty and election, whereby God sovereignly slew His Son, Jesus Christ, before the foundation of the world, and He sovereignly elected and chose the recipients of grace before time began. God says to beware of the teachers and the followers of Cain, and at the same time He tells us to embrace the way of God.

"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Mt. 15:14.

God says to stay away from false teachers, for there is just one place where they are going, and that is to Hell itself. The blind leaders and the blind followers are both going to Hell.

Do I speak to some sinner here today? May I insist that there is

just one way. That is not the Cain way, but it is the Jesus way. There is just one way and that is through the Lord Jesus Christ as your Saviour. May the Lord open your heart and save your soul. May God bless those of you who are saved, that this message might become a warning to you, that might draw you closer to the Lord, and away from not only the Cain way, but from other false ways that the world may offer.

May God bless you!

Satan

(Continued from page one) not be "ignorant of Satan's devices."

2. SATAN IS WORKING TO PUT OVER A COMMUNIST BIBLE.

The translators, or revisers, of the new Standard Revised Version are predominately modernists and a number are involved with communist front organizations according to the House Un-American Activities Committee. Examination of the new revision will reveal that they slyly take a dig at the deity of Christ every time they can find a chance. Such expressions as "Thee and Thou" are applied to deity alone — and when Jesus is referred to this form of address is not used. A number of booklets are out now, written by scholarly men on the conservative side showing the many errors of the new Bible—errors deliberately made with a view to giving it a modernistic slant. Satan is adept at misquotation and misapplication of the Scriptures. (See Matt. 4:1-11).

3. SATAN HAS DEVISED A PERVERSION CONCERNING THE KINGDOM OF GOD.

The Scriptures teach that the Kingdom will come with the coming back of the King and not before then. It teaches that this age is a time of "calling out from among the Gentiles of a people for his name." (See Acts 15:14-18). Modernists like E. Stanley Jones and Bishop Bromley Oxnam teach the bringing in of the Kingdom of God on earth through a scheme similar to Communism. Baptist denominational leadership teaches the "bringing in of the Kingdom" through all of our various "Kingdom agencies" functioning. You can hear this "bringing in the Kingdom" stuff at every one of our Baptist Conventions—and it is composed of a tissue of post-millennial lies. This modern kingdom perversion is a device of the devil. Let us not be "ignorant of his devices."

4. SATAN HAS DEVISED A FALSE MISSION FOR CHURCHES.

It is being commonly accepted by churches—Baptist as well as others—that it is a part of the mission of a church to amuse and entertain people—especially the young people. For the true mission of a church read Matt. 28:18-20. This false mission of feed and frolic is seen in elaborate church kitchens, play rooms, recreation halls, movie equipment, with Sunday night "fellowship hours" (alias Sunday night parties). And while the devil has church people off on a false mission, the true mission is neglected, and a lost world goes on toward hell. This is indicated plainly by the fact that more than 25,000 Southern Baptist churches with millions of members, support only a few hundred foreign missionaries—and a mere handful of these actual-

ly preachers of the Gospel. Satan is shrewd, and God's people so very ignorant of his devices.

Some Questions

(Continued from page one) the first seminary for training men to preach the Word of God? There may be answers to these questions; but they're in my mind; they are in my heart, and I long to see a scriptural basis for these and many other similar questions that come into my mind, as I claim to be a follower of the New Testament Truth, yet I find not these teachings myself.

If you have found them will you please let me know.—T. G. New.

The Preacher

(Continued from page one) windy; if less, he is lazy.

If he preaches the truth, he is offensive; if not, he is a hypocrite.

If he fails to please everybody, he is hurting the church; if he does please everybody, he has no convictions.

If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.

If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking responsibility.

So what! They say the preacher has an easy time.

—Suggested and Selected.

SALVATION AND REWARDS

Your salvation depends entirely upon God, and you cannot lose it; but your rewards for service rendered here depend upon your faithfulness and you may lose them.

Salvation is not a barter, but a gift. It is eternal in Christ. (Romans 6:23). Many people today seem to confuse salvation and service, therefore confuse salvation and rewards. Salvation is always spoken of as a gift. It is the Grace of the Lord Jesus Christ, "not of works." While rewards are something we earn for our faithfulness in His service. Some saved folks' works are burned up, yet he himself is saved though by fire. The man whose works are burned suffers loss of rewards, but not loss of salvation. The believer serves the Lord not in order to be saved, but because he is saved. (Eph. 2:10). No one is saved because he does Christian deeds—he does these because he is a Christian (saved)—(Born again). The fruit of a Christian is another Christian.

—The Witness

NOTHING TO PAY

Nothing to pay? No, not a whit. Nothing to do? No, not a bit. All that needed to do or to pay Jesus has done in his own blessed way.

Nothing to pay? No, thanks be to God, The matter is settled, the price was the blood, The blood of the victim, a ransom divine. Believe it poor sinner, and peace shall be thine. —Selected