

# The Baptist Examiner

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"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 8:29.

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## What Is God Like?

By ROY MASON  
Tampa, Florida

There are many false ideas of God, and these false ideas have a profound bearing on human life and character. The Bible tells us that some think of God as like unto themselves. "Thou thoughtest that I was altogether such an one as thyself."—Psa. 50:21. That is bringing God down to the level of sinful man, and the one who does this, has a god of his own imagination. Ingersoll the infidel used to say, "God is the noblest work of man." Well, perhaps that is true of the man who has a self-made god—and many have such.

But What Is The God Of The Bible Like?

1. He is the eternal One. (See

Ex. 3:14). God revealed himself to Moses under this name: "I am that I am." That expression signifies, "I am He that was—He that is—He that is to be." God never had a beginning, and will never have an end. He had no maker—else He would not be God, but rather the one who made HIM. If you say, "I can't understand that," just remember that you have never been asked to understand it.

One person who was asked to give his conception of God said, "I always think of him as an enlarged man—very old—with long

white hair and long white beard." Michael Angelo had such a conception. I saw his painting, "The Last Judgment" in the Sistine Chapel in Rome recently, and he had God represented as a Being with a long white beard. Such a conception of God is utterly false. God is not "old" as we conceive old. Symbolically He may be so portrayed in some Scriptures—but He knows no age, or decrepitude.

2. God is omnipresent. That is, He is always everywhere at the same time. (See Psa. 139:7-10). God only has this attribute. Many think of the devil as being omnipresent. (Continued on page four)

## How We Are To Conserve And Propagate The Truth

By H. B. TAYLOR  
(In Mansions Above)

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—I Tim. 3:15.

The great apostle to the Gentiles tells his son Timothy to "hold fast to the pattern of sound words." Many Baptists have forgotten that exhortation. One of the most common phrases heard in our Baptist Zion today is about "kingdom work." It is neither Scriptural nor sound. The Scriptures never use it. They talk about church work but never mention kingdom work. What the Scriptures are silent about is not Scriptural. It is as unsound as it is unscriptural. Two serious errors grow out of our much talk about kingdom work. First, if our work is kingdom work, then since all the born-from-above are in the kingdom, "union" meetings and "union" missionary activities and "union" Sunday School work and many other unscriptural practices and agencies divert both funds and workers from Scriptural church work on the plea that they are kingdom workers. Serious leakage, both of men and money, would be stopped and much needed time, money and work would be conserved to the spread of the truth, if our Baptist people would quit using the unscriptural expression "kingdom work" and magnify church work. No commission was ever given by our Lord and King to anybody, even through the kingdom, who was

not loyal enough to the King, to obey Him in baptism and become a member of His church. His commissions were given to church workers, not to kingdom workers. And herein is the second serious hindrance to our Lord's work that is done by Baptists, who magnify kingdom work. Unconsciously and unwittingly perhaps, but none-the-less truly and painfully, do they cripple and impair the work of the churches of the Lord Jesus, by leaving the impression that the kingdom and kingdom work are the main things; and that it doesn't make any difference whether the born-anew obey their Lord in baptism and obey the commission, given by Him to His churches or not. And growing out of this unsound talk about "kingdom work" and the resultant idea, that the kingdom is the main thing, you hear every where today the specious plea from men, who are disloyal and disobedient to our Lord and King, that it doesn't make any difference what church you join, just so you are sincere. "Bigots to laxness," as Samuel Johnson called them, may so talk and so think: but the Son of God did not so teach. He said: "Why call ye Me Lord, Lord and do not the things that I say?" Obedience is the test of loyalty and love. And no one is obedient to Him, who substitutes sincerity for obedience. The institution, which He founded and called "My church," is the only one that He would recognize and own. Since the only time we find the expression "churches of Christ" in the New (Continued on page three)

## God Says That Hoarded Riches Are "A Sore Evil"

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail and he begetteth a son and there is nothing in his hand.—Solomon.

Solomon isn't guessing about it. He had seen it. So have I. I have seen men hoard money to their hurt. As Paul said, "they pierce themselves through with many sorrows." Not a few; but lots of them. They think the preacher who preaches on money is their enemy and wants to hurt them. He isn't. He is their best friend and wants to keep them from hurting themselves. A crazy man with a knife or a pistol is in danger of hurting himself or somebody else. The man who takes the knife or pistol away from him is his friend and the friend of his wife and children. The man who keeps his money is just like that crazy man. He is hurting himself and going to ruin his children.

Solomon says that is a "sore evil." Some folk get sore, when you talk about money. But that kind of a sore isn't evil but good. It is the kind that a surgeon makes when he opens a bad carbuncle. (Continued on page four)

## OUR RADIO MINISTRY

WWKO—1420 ON THE DIAL  
ASHLAND, KENTUCKY  
Sunday—8:30-9:00 A. M.

## Church Union, The Curse Of All Present Day Baptists

By J. W. PORTER  
(Now With Our Lord)

"And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. 1:22,23.

Much has been said and written during the last decade concerning church union. More, perhaps, than any other, has this subject claimed the attention of a number of the denominations. In fact, from all that has been said, one would imagine that this delusive scheme would soon be realized.

That church union, under certain conditions, is a consummation to be coveted, is not a debatable question, and, therefore, will not be considered in this connection.

First of all, it is well to note what should be assumed by the advocates of church union. The very idea of an amalgamation of the churches assumes the equality of the denominations that are to unite. This assumption, as we shall see, does violence to both truth and facts. In other words, the assumption is unconditionally untrue. Things that differ from each other cannot equal the same thing or each other. The man who makes a union of the churches the chief consideration, should be willing to give and take in matters of doctrine. Unless he be willing to do this, then he is misleading in his statement in this behalf. Unless he is willing to bring about a coalition by compromise and cancellation, he should not, without specific stipu-

to answer if somebody cares to send them in.

2. If a tither falls down in his tithing, but wishes to tithe again; will God bless him even though he is unable to make up the deficiency?

Yes, just as He blesses His people for present faithfulness in spite of past unfaithfulness.

3. I am enclosing a copy of a paragraph from a book which is being taught in one of our Baptist institutions. Please digest it and give your opinion of it.

Here is the rather lengthy paragraph sent in by this querist:

"Independently of creation there certainly was not, and there could not have been an idea of relationship that implied order of existence. Therefore, before the birth of creation there could have been no relationship existing as that of Father and Son, for these are terms of relationship, and imply order of being, and consequently demand time. If this be so, then evidently the phrases 'Eternal Father,' and 'Eternal Son,' are inadmissible, since they involve a manifest contradiction. As certainly as the Creator must exist (Continued on page eight)

lations, advocate a union of the denominations.

It may not be amiss to pound just here, a pertinent, though painful, question: Are the leaders in the movement for ecclesiastical union really honest in their contention? It must be said that thus far they have given no real evidence of their sincerity. No tentative program has been proposed, no basis of union suggested. Not one of these coalition schemers has stated what particular doctrine he is willing to surrender to make possible the proposed denominational get-together. Surely, it is passing strange that after so vast an amount of confederated foolishness, no one has dared to state what sacrifices he is willing to make in this behalf. The absence of such a declaration at least raises the presumption that there is a sad lack of candor in their contention.

Imagine, if you can, a Presbyterian being willing to surrender the doctrine of God's sovereignty; or a Methodist, infant baptism; or a disciple of Alexander Campbell, baptismal remission; or an Episcopalian, the Historic Episcopate; or a Baptist, salvation by grace and believer's baptism. It will require a more vivid imagination than is possessed even by the unionist, to conceive of such a contingency. It may be replied, that no one of the denomination would be required to give up any of the essentials of his faith. The question is, What do the various denominations consider as essential? (Continued on page three)

## "WHILE AMERICA SLEEPS"

This is the title of a tract which we recently reproduced in the columns of this paper, and which has had a most favorable response with our readers.

As a result, we have decided to reproduce this in tract form. Several have written, saying that they will be happy to have a part in paying for this edition.

The author, Bro. Ralph F. Becker, of Holland, N. Y., had this to say, as a result of my offer to reprint it thus:

Holland, New York

Dear Bro. in the Lord:

I received your very encouraging letter today in which you ask permission to print "While America Sleeps" in tract form. So far (Continued on page eight)

## The Baptist Examiner Pulpit

### "A GRAIN OF WHEAT"

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John 12:24.

In 1940, a Quaker miller by the name of Perry Hayden of Tecumseh, Michigan, who was a strict tither, went to church one Sunday and heard his pastor preach from this text of Scripture. I do not know how the pastor developed the text or how he preached it, but the sermon made a tremendous impression on this miller. Being in the business of manufacturing flour from wheat,

the text naturally appealed to him because of his avocation of life, and as he sat there listening to the sermon that morning, an idea was born in his mind.

He immediately took a cubic inch of wheat and sowed it on a plot of ground, 4'x6' in size. It wasn't a very big plot, and it wasn't a very big amount of wheat that he sowed, but it was a start, and in 1941 it yielded a crop of 50 cubic inches of wheat. Being a strict tither, he took 5 cubic inches of the grain and made a breakfast cereal therefrom and sent it to his pastor, and that

grain of wheat entered the ministry by way of the pastor's mouth. He took the remaining 45 cubic inches and planted it, with the result that he reaped 70 pounds of wheat for his second harvest. He took a tithe of 7 pounds and planted the remaining 63 pounds of wheat the next year, and from this he reaped 17 bushels. The following year, after tithing from that 17 bushels, he planted the remainder and reaped 350 bushels. He read in the Old Testament that the Jew plowed his ground for six years, then let (Continued on page two)

## THE LATEST FROM SOVIET RUSSIA

The latest thing in the Soviet Union is the morality patrol. Patrols of strict young Communists go about the streets of the big cities, helping police to try to keep youth from alcoholism, brawling and Tarzan-style long hairdos. Another task is to prevent children from slipping into delinquency, which includes going to church and learning to pray to God.

The new patrol, announced in Komsomol Pravda, organ of the Soviet Communist Youth League, was inaugurated as an experiment in the port city of Leningrad where Kimsomol Pravada says, it has worked so well that it is being extended to other cities.

If attending services and learning to pray to God constitute juvenile delinquency, we could wish that such "delinquency" abounded throughout the world!



# THE BAPTIST EXAMINER

## JOHN R. GILPIN — EDITOR

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## \$ A-MONTH-CLUB \$

From California and South Carolina came letters this week, with contributions toward our fund for paying for our new press, commonly called our "Dollar-A-Month Club."

These letters follow:

Fairfax, S. C.

Dear Bro. Gilpin:

Please apply the enclosed dollar to my dollar-a-month account for the month of November.

Sure enjoy the many fine messages in the paper and also all those fine letters from so many who are receiving a blessing from the paper and who join with the editor in his stand for the Lord.

Will try to send a gift just as the Lord provides. God bless you and your family.

Your friend,  
W. E. Melton

San Bernardino, Calif.

Dear Bro. Gilpin:

I am glad so many are responding to your needs. I am enclosing another \$5.00. This time for your press fund. Praying that the Lord will supply all your needs and may the Lord lead you in even greater fields of service for Him.

Yours in Him,  
Mr. and Mrs. J. W. Schmidt

This puts our total now to \$276 to be applied toward our note of approximately \$1200 which is due the last of June.

Each week these contributions cause us to thank God, take courage, and press on in our Lord's work.



## "A Grain Of Wheat"

(Continued from page one)

it lie fallow for the seventh, so Perry Hayden carried this experiment through to the end of the sixth year. At the end of the fifth year, he had 350 bushels of grain, which he sowed on three thousand acres of ground, which he borrowed from Henry Ford, and which was thrashed, incidentally, by all kinds of thrashing equipment which Henry Ford loaned him out of the Henry Ford Museum in Dearborn, Michigan. When they reaped the grain at the end of the sixth year, grown on three thousand acres of ground, they had a harvest of approximately 90,000 bushels of grain.

Beloved, I cite to you this incident, as I read to you my text, to prove to you that it is literally true. It is the law of nature that if a grain of wheat abides alone, it produces nothing; but if that grain of wheat falls into the ground and dies, it brings forth much fruit. Perry Hayden might have taken a cubic inch of grain and put it on his mantel in his living room and it would never have produced one single, solitary inch of grain. He might have put it into a vault in the bank, or he might have encased it in some glass and put it up in some prominent place in his mill, and no one would ever have benefited by it at all, for it would never have increased. However, when he took that cubic inch of grain and put it into the ground and let it die, from its death came life, and from

that one cubic inch of grain, after six years, they had a harvest of 90,000 bushels of wheat.

Let me remind you that what is true in the natural realm is likewise true in the spiritual realm. There can be no life to God apart from the death of Jesus Christ. As the grain of wheat had to fall into the ground and die before it could bring forth life, so Jesus Christ had to die before there could be any life in you and me.

If you will read the context of this passage of Scripture, you will find that this incident took place at one of the two times when Jesus was in great popularity. The first was when He was at Capernaum when He miraculously fed 5,000 men, not counting the women and children, and they hailed Him as a hero. The second and only other experience of popularity was when He entered Jerusalem on the back of a donkey and the people cast down palm branches, and cried, "Hosanna: blessed is the King of Israel that cometh in the name of the Lord."

His enemies, the Pharisees, began to whisper among themselves how that the whole world had gone after Jesus. It was then that the Greeks approached one of the disciples and said, "Sir, we would see Jesus." It seemed that the whole world was interested in Him. The people in the city of Jerusalem, for the one and only time in His life, gave Him a welcome instead of a hiss. The Greeks, who had never had anything to do with Him, asked for Him. Jesus said unto them, "It is not as easy as you might think. It is not just the matter of making a triumphal entry into the city. It is not just the matter that there is a group of Greeks that want to see me. More is required. 'Except a grain of wheat fall into the ground and die, it abides alone; but if it dies, it brings forth much fruit.' As if to say to that crowd, 'I have something bigger. I have something else that must be done. I have a death to accomplish in the city of Jerusalem. If I were to pause now and be your king, having been hailed Hosanna—if I were to pause, to see the Greeks and stop now, I would stop short of my goal, and life would never begin for one single person. I have something bigger and something more important to do. Just as a grain of wheat must die in order to produce more wheat, I have to die in order that men might have eternal life.'

I

## JESUS HAD TO DIE BECAUSE IT HAD BEEN DECREED OF GOD.

"... the Lamb slain from the foundation of the world."

—Rev. 13:8.

Before the foundation of this world, before that God ever laid down one rock upon another, before one tree had ever grown upon this earth—back yonder in the council halls of eternity, God the Father and God the Son had covenanted together to the extent that it was decreed of God that His Son was to die—that He was the Lamb slain from the foundation of the world. I tell you, beloved, He had to die. It was God Almighty's fixed decree and it couldn't be otherwise.

You might blame the Jew for clamoring for His death. You might blame the Roman soldiers for driving a spear within His heart. You might blame the people for crying for His blood, but back of it all was the fixed decree of Almighty God. Jesus Christ had to die.

II

## JESUS HAD TO DIE BECAUSE OF HIS OWN STATEMENTS.

"I lay down my life for the sheep."—John 10:15.

Some folk make the statement that Jesus Christ died for the whole world. Some preachers, when they give the invitation, say that the whole world was included in the death of Jesus Christ. I tell you, beloved, the Son of God never indicated one time that He died for the whole world, but rather, He said, "I lay down my



The editor and family were honored recently by the visit of Mr. and Mrs. T. F. Dye of Marion, Ohio, who drove a couple of hundred miles from their home for a hurried Saturday afternoon and evening visit in the editor's home. That it was a most pleasant, although entirely too brief visit, can be attested by the above picture of Mr. and Mrs. Dye, along with the editor and his wife.

It was indeed a joy to have these fine folk in our home and we take this opportunity to invite any of our readers to visit with us at any time. The latch-string hangs out and you'll always be welcome, whenever God may make it possible for you to be with us.

life for the sheep." He never died for a single man who goes to Hell, and not one individual will go to Hell for whom Jesus Christ died.

There is another statement made to us which would likewise indicate that the Son of God had to die:

"And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again."

—Mark 10:32-34.

I have read you two passages of Scripture showing you by Jesus' own statements that He had to die. If time would permit, I could read you many others that would show you the same truth. Beloved, He had to die. It was His own prediction. If He had not died, He would have been proven a falsifier. He had to go to Jerusalem to be arrested, to be scourged, to be crucified, and to be buried. Beloved, He had to die.

III

## JESUS HAD TO DIE IN ORDER TO FULFILL THE OLD TESTAMENT TYPES.

In Genesis 3, we have the story of the entrance of sin into the human family. God not only told Adam and Eve what to do, but God did it in their behalf, for the Word of God tells us that He took of the skin of that lamb and made coats for them. Beloved, if you will go back to that garden and see Adam and Eve walking around in the garden wearing lambskin garments and ask them the meaning of it, they will say that a lamb died, so that they could live. God killed the lamb and made coats for them, and they live because the lamb died.

Beloved, as that lamb died that Adam and Eve might live, so Christ died that we might live. Christ had to die to fulfill the type.

Look again to that first night of the memorable Passover when that lamb was killed and the doorposts and the lintel above the door were struck with blood from that lamb. I ask you, beloved, what is the meaning of it? Why should every Jew within that land defile the doorposts and the lin-

tel above the door with blood? Why should that lamb be killed, if there is not a typical meaning yet to come, to be fulfilled at some time in the future? I tell you, my brother, it is meaningless, unless that type can find its fulfillment somewhere and, beloved, it does find its answer in the Lord Jesus Christ. It gives to us a picture of the Cross of Christ. Why did that lamb die? Of what sin was it guilty? Where is there any wrong in that the lamb deserved to die? Beloved, there is no wrong. There is no sin. That lamb did not deserve to die. The lamb that died to save the first born in every home of the Israelites, is but a type of the sinlessly perfect Lamb of God who died on the Cross of Calvary—who had to die to fulfill the passage.

Let's notice again a memorable day when God told Abraham to go out on the mountain, and there offer on Mount Moriah, his only son, Isaac. I can see Abraham as they started that journey up that hill. As they neared the top of the hill, his son said, "Father, this is a terrible blunder that we have made. Here is the wood and here is the fire, but where is the lamb for the burnt offering?" What an arrow that must have been to that old father, knowing within himself that his son was to be the lamb, for the burnt offering. As he stood there, he said, "God will provide a lamb for the sacrifice." As Abraham bound his son and put him upon the altar, just as he was about to sever the jugular vein of his son's neck, a hand reached out of the sky and the knife dropped harmlessly to the ground, and God spoke and said, "Abraham, look behind you." When he looked, there in the thicket, caught by his horns, was a ram. God said, "Take that ram and offer him up instead of your son."

Beloved, what does this mean? Ten thousand times greater and grander than this was the day when the Son of God was bound at Calvary. There was no hand which reached down from the heavens to pull Jesus Christ from the Cross. Instead, the Father turned His back. He turned His face away from His Son and allowed Him to die in darkness. The angels which had ministered so graciously to Him so many times, now took wings and flew away to other worlds. Then the disciples turned their faces and fled away, and the Son of God, hugging the sins of the elect to Himself, died

for all the sins of the first man that was saved down to the very last man that will ever be saved. My brother, that ram that was substituted for Isaac finds its fulfillment in the substitutionary death of the Lord Jesus Christ, when the Son of God died in our place on Calvary.

I tell you, beloved, the Son of God had to die. He had to die because it was decreed of God in the Old Testament before the foundation of the world. He had to die because of His own statements that He had made during His lifetime. He had to die in order to fulfill the Old Testament type, that the Scripture might not be broken.

IV

## JESUS HAD TO DIE IN ORDER TO FULFILL THE OLD TESTAMENT PROPHECIES.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:4-7.

Beloved, that is Isaiah's prediction of the death of Jesus written 800 years before the Son of God ever came to Calvary.

I remember when I was a boy that it was always a big time for me when we got ready to ship some stock to the stock markets in Cincinnati. It was a big day for me for I would always go along with the truck to see that that stock was delivered properly to the stockyards. I can remember seeing them take the lambs that had been consigned to some packer, and I can see them as they would hurry some of the lambs out of the pen down into the packing house. Beloved, those lambs were not silent. They bleated their defiance. It did not mean much to me at that time, but as I read this passage of Scripture, I think of my Lord. He was silent. He opened not His mouth, when He was brought to the slaughter. Beloved, He had to die. He had to die for you to be saved. There would not be one man in this house saved if Jesus Christ had not died. There would never have been one of us, nor one of Adam's

(Continued on page seven)



## Church Union

(Continued from page one)

tials of their faith? It is hardly reasonable to suppose that a denomination would have something in its creed that it deems unessential. Such a presumption carries with it the imputation of a woeful want of common sense. If any denomination holds anything that is not taught in the Bible, such tenet should be speedily surrendered without any reference to church union. If, to the contrary, a church holds only true doctrines, it would be a traitor to truth to surrender any one of them. The truth is a sacred trust that we have no right to betray for any cause or under any circumstances. A proposal to compromise one's faith is a reflection on his intelligence or his morals.

Even should the various denominations come together, they could not constitute a unit, or union. Each would still hold his distinct and different doctrines. In other words, there would be only a nominal union, which, in its last analysis, is no union. Our Campbellite friends have earnestly contended for organic union on a name, and are themselves divided on the use of the church organ, thus defeating "organic" union. If, then, the union is to be only in name, which it must be, unless there is a surrender of faith, manifestly such a union would symbolize a falsehood. Such a curious and unholy combination would be a mere make-believe and unworthy of a Christian man or woman.

The current craze for ecclesiastical combination rests primarily upon sentiment. Such a sentiment is both natural and pleasing, and withal well calculated to catch the unwary. The average man would rather agree than disagree with his brother, especially in a cause in which they are mutually interested. Here, as elsewhere, the line of least resistance presents a powerful plea, and one not easily withstood. And this provokes the declaration that sentiment should never become a principle of action. The attempt to make sentiment take the place of conscience and Christ has resulted in confusion worse confounded. Unholy spiritual affinities are, perhaps, worse than social affinities. Sometimes the one may lead to the other, as was the case with Samson and David.

Entangling and unholy alliances, or rather mesalliances, have probably done more than all else to destroy Baptist stamina and retard Baptist progress. Baptists are essentially strict constructionists, and their denominational doings should correspond with their faith. If I am unwilling to permit infant baptism in person, why should I bid it God-speed by proxy. A doctrine or practice is true or false, right or wrong, Scriptural or unscriptural, and we should govern ourselves accordingly.

Another motive, and, we regret to say, an unworthy one, that actuates the contenders for church union, is to out-general others engaged in the same gracious game. In this regard, spiritual diplomacy has surpassed itself during the last decade. Desiring to make a fair show in the flesh, and likewise in the spirit, the leaders in this line have, to put it mildly, reached the limit. With the pleasing pretense that there is "no difference," Baptists are affectionately requested to surrender the doctrine of God's sovereignty, salvation by grace and believer's baptism. This presumption, upon the part of some, seems to be that the fundamental doctrines of the Scriptures are exchangeable and interchangeable quantities, and may be held or relinquished at pleasure. We did not so receive them; neither can we so impart them.

Still another, and perhaps the most important class, base their advocacy for church union upon the teaching of the Lord's prayer for unity. A very little thought should readily convince anyone that there is utterly nothing in this prayer that has even the remotest reference to the question of church unionism. Beyond question, the prayer is for unity, but

not union. At the time this prayer was made, the various denominations with their multitude of conflicting doctrines were not in existence. Somehow, it seems impossible for the advocates of church union to differentiate between unity and union. A scant knowledge of the meaning of words should serve to make clear the radical difference in their meaning.

The prayer made by the Saviour, and which is the great proof text relied on by the unionarians, is found in John 17:21, and is as follows:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Concerning this text, Meyers, who, as a commentator, has no superior, says: "In his prayer for the disciples, for their preservation and sanctification (verse 11-15) Jesus now includes all who shall believe on him. The purposes for which He also includes these: that all (all my believing ones and others) may be one (ethically in likeness of disposition, of love, of endeavor, etc.)."

Olshausen gives the following interpretation of the passage: "The Redeemer now adds to the two petitions, for the preservation and sanctification of his own, the final request for the glorification of those preserved and sanctified. In presenting this last prayer, Christ immediately extends his view . . . In reference to this glorification, the Saviour first enters more largely into the subject, briefly touched upon verse 11, viz.: the unity of believers. This unity of believers in love is intended to be a witness to the world for the divine mission of Christ . . . All attempts to bring it about in any other way, by force, instruction, or persuasion, have to this day proved abortive, and they always will be so in time to come."

All other commentaries that I have consulted give about the same meaning to this passage. Indeed, I do not know of a single one that attempts to make the passage mean, or teach, in any way church union. It will be seen, therefore, that the very text upon which the unionarians have based their plea in no way supports their theory. It would seem that honest and intelligent men would cease to quote this passage to bolster up their plea.

Obviously, before there can ever be church union, there must be doctrinal agreement, at least on the fundamentals. This can come only from a study of the Scriptures and a willingness to make the New Testament the only rule of faith and practice. Admittedly, the Lord has made known His will concerning us, and just as surely His will may be known to the honest seeker after truth. For example, it is impossible to express in human speech anything clearer than the statement that there is "one Lord, one faith and one baptism." According to the consensus of the scholarship of the world, immersion is the original mode of baptism, as commanded by Christ and practiced by the Apostles. Now, then, why should not all Christians who are honest in their plea for church

## Virginia Church Has New Radio Program Each Sunday Morn



ELD. JOE GADD

It is a joy to commend to our readers the new radio program of Eld. Joe Gadd, Jonesville, Va.

Bro. Gadd may be heard each Sunday morning over WLSB (Big Stone Gap, Va.) at 7:30 a. m. It is the 1220 spot on your dial.

Bro. Gadd is a sound loyal orthodox preacher—as fine a man as this editor knows. We urge you to attempt to hear him next Sunday morning.

union, be willing to unite, at least on believer's baptism? Until a willingness to do this is manifested by those who have perverted the ordinance, it is the climax of folly to plead for union. As it appears to the speaker, until this much is conceded, Baptists cannot conscientiously consider the question in any way.

It is absolutely true that Baptists are in a position to offer the most practical and only Scriptural basis for church union. They have a baptism that all other denominations acknowledge as Scriptural, and hence other denominations have only to surrender a sentiment to accept it, while to accept theirs, Baptists would have to surrender a principle. All believers will admit that believer's baptism, as practiced by Baptists, is valid, and all that remains is for others to show their faith by their works. Now, then, if our unionarian friends are not playing to the galleries, they have the opportunity of a life time to show their sincerity, by making believer's baptism the first plank in the platform of church union.

While waiting for the world to come to a knowledge of the truth as it is in Christ Jesus, let Baptists continue to contend for the truth once for all delivered to the saints. In our contention, we are cheered and sustained by the promise that the "gates of Hades" shall not prevail against the churches of Christ. In the past, prison, fire and sword have been used to blot out the true churches of Christ. These having failed, the seductive song of the siren

## Conserving The Faith

(Continued from page one)

Testament, it is in the plural, the Holy Spirit thus testifies in the most convincing way possible, that the "My church" founded by the Lord Jesus, is a local and not a universal church. It makes lots of difference to Him, whether you belong to His church or some church founded by a man. And when you see your church works, that were wrought to build up some man's church instead of the one He built, go up in smoke and ashes at the last day and you are saved so as by fire, you will think it made a good deal of difference as to what church you joined.

### 1. A Local Church Spoken Of In The Text.

The first question that men ask, when they read this text is: What kind of a church did Paul mean, when he said the church is the pillar and ground of the truth? Catholics say he was speaking of a universal, visible church, the hierarchy, which they call the Holy Catholic church.

Protestant Peto-Baptists and others say he was speaking of the universal invisible church, which they say includes all the saved.

The context shows conclusively, however, that Paul was speaking of a local church. In verses 8 to 14 Paul had been setting forth the qualifications and duties of bishops and deacons and their wives. They are officers in a local church. This is always true and their service as there outlined is limited to the individual church of which they are officials. The church spoken of in the text then must have been the local church, of which Timothy was pastor at this time. Jesse B. Thomas in his book, "The Church and Kingdom," on page 232 says of this passage: "It is singular that any reader of this epistle should interpret this personal counsel to a local pastor as to the proper behaviour of a pastor of his people, in relation to the body, to which they both belong, as in any way referring to a world-church. For, in the first place, both house (household) and church are anarthrous, as well as the words following. It should read 'a house

has been invoked to win us from our steadfastness, and, sad to say, with more success than the program of imprisonment and death.

Oh, for a mighty revival of church love. God help us to sing and live the wise words of the old song—

"I love Thy Kingdom, Lord,  
The house of thine abode,  
The Church our blessed Redeemer saved  
With His own precious blood."

## The Men Whom God Really Uses To Carry On His Work

Men who have so approved themselves in one place as to be really missed when they go elsewhere.

Men willing to face deprivations for Christ's sake.

Men prepared to count every cost, to take up the cross daily and live lives of real self denial.

Those who so love and live the Gospel as to be able to preach it effectively.

Those who love the saints and are gifted to encourage young believers.

Those who know God's truth about the assembly, the needs of a local assembly, have capacity to meet those needs and such grace and love as would enable them to handle all sorts of difficulties.

Men with trained minds who will study and think.

Men with hearts exercised before God and fired with love for others.

Men who have the Spirit of Christ and who are humble and ready to be put into the lowest place.

of God which is a church of a living God, a pillar and a stay of the truth.' This implies as Hort concludes that 'Paul's idea is that each living society of Christians is a pillar and stay (bulwark) of the truth, as an object of belief and a guide of life for mankind.' It would have been useless to instruct Timothy as to the duties of a pastor of the church universal, for he held no such office, or the church invisible, for it has no officers at all."

The American Commentary says in loco: "Paul sends these instructions to Timothy that he may know how to conduct himself in the affairs of the Ephesian Church. The momentous relation of the church to the world as the pillar and base of the truth, in conserving and proclaiming divine truth among men. Each church is a column and base of the truth. It is God's chosen institution, by which His truth is upborne and made known through all ages. Its office is to conserve and publish it as God's message."

Strong's Theology says: "The whole church, not the bishop (so-called) is to maintain pure doctrine and practice. Committing the ordinances to the charge of the whole church to observe and guard. As a church expresses truth in her teaching, so she is to express it in symbol through her ordinances. Baptism and the Lord's Supper are not to be administered at the discretion of the individual minister. He is simply the organ of the church; pocket baptismal and communion services are without warrant. The only organized body known to the New Testament is the local church, and this is the only body of any sort, competent to have charge of the ordinances. The invisible church has no officers. The Lord's Supper was observed by these churches as organized bodies."

These testimonies are unanswerable and are abundant to prove that the church referred to in the text is a local church.

### 2. Each Baptist Church A Conservator And Propagator Of The Truth.

The word translated "pillar" means a stay, a column, a support, that which upholds whatever is resting upon it. That means that every Baptist church is to uphold and defend the truth against all comers in its community. Wherever any Baptist church is recreant to that sacred trust, the truth falls to the ground in the community, in which it is located. Wherever Baptists compromise, the truth is compromised; wherever Baptists are true to the faith, the truth is conserved and upheld and caused to stand. The only foundation that truth has in any community is the Baptist church in that community. No other church has the truth and if it had it it is not strong enough to support it, because of the weakness of its foundation, being wholly of men. Only a church of Christ can support the truth, because no other has a foundation against which the very gates of Hell themselves can not prevail. If the truth falls Christ is dishonored and the truth defamed. How important then that Baptist churches should uphold and conserve and defend the once-delivered faith!

Baptists are not simply to conserve the essentials, as the Fundamentalists tell us: they are to conserve and preserve all the truth. The truth is a unit. It stands or falls together. "If Christ isn't Lord of all, He isn't Lord at all." If Lord of all, He is Lord as to baptism and church membership and tithing and world-wide missions and church polity. If these things are thrown into the scrap heap on the plea that they are nonessentials, then His deity and God-hood go with them. He spoke as authoritatively about them as He did about His God-hood. There is more in the New Testament about close communion than there (Continued on page four)

## I FORGOT

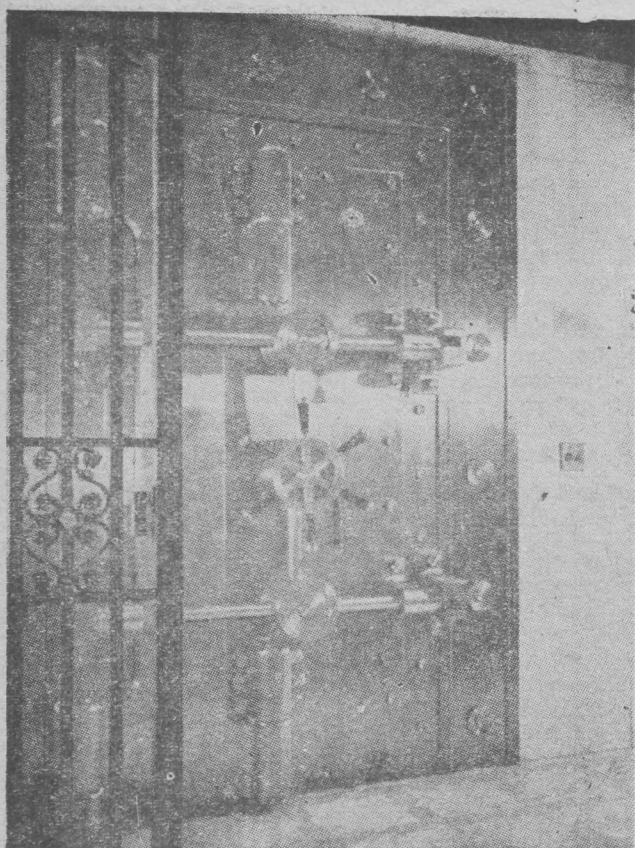
This morning I was hurried  
And I forgot to pray.  
So many duties filled my mind,  
With many tasks I was behind,  
I was a little worried  
And I just forgot, today.

This evening I sat down to rest  
And take a brief survey,  
I wondered why I was so weary,  
Why every task had seemed so dreary;  
A quiet voice spoke within my breast,  
"Why? you forgot to pray."

Mrs. Haley Hughes



## SAFETY . . . .



"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.

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

### What Is God Like?

(Continued from page one) present, but he isn't. He has pretty good "coverage" through his evil spirit beings under his control, but he is not omnipresent. Let us remember however that God is present—gloriously present shall we say, in Heaven as He is present nowhere else.

3. **God is omniscient.** That is, His knows everything. (See II John 3:20). He knows what will be a million years from now.

4. **God in attitude toward us is as Jesus was when He lived here.** One of the purposes of the coming of Jesus to this earth, was to reveal God more perfectly than was otherwise possible. (See John 14:7-10). His compassion, His love, His tenderness, His patience is pictured for us in the life and actions of Jesus. Likewise His hatred of sin and injustice and wrong doing.

5. **God is just.** (See Deut. 32:4 and Gen. 18:25). We are told that every transgression shall receive a just recompense of reward. That is, every sin must be punished. God's problem was that of how to remit men's sins, and yet remain just. The answer to that problem is given in Rom. 3:26, "That he might be just, and the justifier of him that believeth in Jesus." Jesus paid my sin debt in dying for me. I by faith accepted that payment. God can be a just God, and yet can acquit me, because my sins have been settled for. Those who do not receive Jesus and the payment He made, must bear their own sin, and that will take them to Hell. Back behind the sacrificial death on Calvary was not only the mercy and love, but likewise the justice of God.

#### Today's Puny Conception Of God

Men sin flagrantly today, because they have a small conception of God. Arminian theology grows out of a little conception of God. Modernism exalts man and belittles God. Post-millennialism and "bringing in the Kingdom" that we hear so much about, harks back to a pigmy conception of God. Prayerlessness on the part of Christians is produced by a lowered conception of God. A great God calls lost men to repentance! A great God calls Christians to enlarged faith!

## A Study Of The Names Of God As Found In O. T.

It is **El Shaddai**, the Strong and Breasted One, who will never leave thee. "Shad" is the Hebrew word for "breast"—a woman's breast. And you may lean upon the breast of God as John leaned upon Him in the period of the incarnation—leaned upon the bosom of Jesus.

It is **Jehovah Jireh**, the Lord will provide, who appeared unto Abraham on Mount Moriah when he was about to offer up Isaac and supply the needed lamb, who will not forsake you in the hour of your dire need.

It is **Jehovah Rapha**, the Lord that healeth, who will ever be your saving health.

It is **Jehovah Nissi**, the Lord our banner, who will give you the victory "over all the power of the enemy," causing you "always to triumph in Christ," and "bring you off more than conquerors through Him that loved you."

It is **Jehovah Shalom**, the Lord our peace, whose presence we have and who will "keep in perfect peace" whose mind is stayed on Him, because he trusteth in Him.

It is **Jehovah Rah**, the Lord our shepherd, who leads us in the "pastures of tender grass" and by the "waters of quietness."

It is **Jehovah Tsid Kenu**, the Lord our righteousness who continually covers our sinfulness with His holiness, our demerit with His merit, our unsightliness with His beauty, and secures to us unceasingly a standing of perfect righteousness before the throne of God.

It is **Jehovah Shammah**, the Lord is present, our ever-present Lord, who says, "I will never leave thee nor forsake thee."

It is **Emmanuel**, God with us, "Jesus Christ, the same yesterday, today and forever."

mental. The local churches of our Lord are the god-ordained pillars and conservers of the truth and only those churches, which are conserving all the truth, are really conserving any of it.

But not only is each local church a conserver of the truth; it is also a propagator of the truth. The word translated "ground" means a base, a bulwark, a base of supplies for the spread of the truth. Each church is to be not only a conserver of the truth, but a publisher and proclaimer of the truth. What a base of supplies was to the men at the front in the army, a Baptist church is to be to the gospel and the truth. Just as munitions and nurses and doctors and food and recruits were supplied the men at the front from the base of supplies; so every church of the Lord Jesus is to supply men and money for our missionary work and workers at home and abroad. The commission was given by our Lord to the first church and then as the churches multiplied to each one of them. Each church was a recruiting station for men and supplies for all kinds of missionary work. Each New Testament church was, under the Holy Spirit, a self-governing, self-supporting and self-propagating base for the truth. Jerusalem sent men to Samaria. Antioch sent men and money to western Asia and to far-away Europe. Philippi sent resources and supplies to Paul and Timothy and the balance of their co-laborers and supported them while they preached the gospel and organized churches to open up work in Corinth, a great wicked, heathen city, on foreign mission territory: and the one charge of inferiority he brought against them was that they were not self-supporting and did nothing to support him in propagating the truth in other places. Churches that are willing to be helped out of mission funds instead of helping to support missionaries who are carrying the gospel to others, are inferior churches and are not worth supporting long. They are cumberers of the ground and

ought to die and get out of the way of churches that will be real bases of supplies for the truth. Eight or ten times in the New Testament are we told to be church-builders: never once are we told to be kingdom-builders. The command to make Baptists is as imperative as the command to make disciples or Christians. And the command to teach or indoctrinate the churches, thereby making them self-supporting, self-governing and self-propagating bases of supplies for the truth and the whole program of the Lord Jesus, is just as imperative as to make disciples or to make Baptists. If a church will not be made self-supporting and self-propagating, either in the mountains or in the cities in the homeland or on the mission fields, it ought to be turned out to die. When the Son of God told the church at Ephesus that if they did not repent and do their first works, He would remove their candlestick from them. He said in the plainest way possible, that if they did not become self-propagating and missionary as in the days of their first love, He would let them die. A church that isn't missionary isn't worth supporting and ought to die. The most far-reaching work Paul ever did, he did in the nearly three years he was at Ephesus. Six or seven other churches, known as the seven churches of Asia, were all founded and established by Paul during his stay at Ephesus. When the Lord Jesus walked about among them in the days of His revelation to John, He sends word to their pastor (angel) that, if they do not repent and become missionary as they were in their first love, He is going to let them die. It was to this same church, while Timothy was their pastor, that Paul sent word in the words of the text that they are to be the "conservers and propagators of the truth." The business of a Baptist church is to be a conserver and a propagator of the gospel and the once-delivered faith. If they and their pastor are not doing that, then the Lord Jesus, the great Head of the church threatens to remove their candlestick, for though they have a name to live they are in reality dead. That is why a "peanut" pastor is a menace to any church. The very life of the church is threatened by the Lord Jesus, the head of the church, if they leave their first love. The first love of the church at Ephesus made them the most missionary church in all Western Asia except Antioch. Seven other churches were established by Paul during his three years' stay in Ephesus. They were a great missionary center. Their missionary zeal and enthusiasm had now lagged and flagged and the Lord Jesus is now threatening their very life because of the decay of their love for missions and the gospel.



Evansville, Ind.

Dear Bro. Gilpin:

I am for you, win, lose or draw. God bless you.

Sincerely,  
A. C. Stogner

## Conducts Successful Revival For Good Church In Louisiana



ELD. T. P. SIMMONS

Eld. T. P. Simmons recently conducted a very successful revival for the Naborton Baptist Church of Mansfield, La., and as a result, the beloved pastor, Eld. G. L. Burr, has sent us the following appraisal of Bro. Simmons and his ministry. We are happy to share this with our readers.

Dear Bro. Gilpin:

Just a few lines to let you know how our revival was at Naborton.

We are all still rejoicing. Bro. Simmons is one of the finest preachers I ever met.

He is as sound as a dollar. All our people just loved him. He makes things so plain, and we had some young Christians who were really grounded by Bro. Simmons' teaching and preaching. They say he is the best they ever heard.

I would love for you to put this letter in THE BAPTIST EXAMINER. I would like to see other churches have Bro. Simmons. I know he would be a blessing to any church that loves the Word. He is wonderful to have in a home. When Bro. Simmons left some of the people even shed tears. We had people come 90 miles to hear him preach.

Our prayer is that God will open the eyes of more preachers to stand for the Word.

Bro. Gilpin, I rejoiced to see all those letters in TBE of Nov. 9.

It lets us know there are more people that love the truth, and we are not standing alone.

Sincerely yours in Christ,  
Eld. G. L. Burr  
Pastor, Naborton Baptist Church, Naborton, La.

Ed. Note: Any church desiring the services of Bro. Simmons for a revival, Bible Conference, or to deliver his lectures on the "Trail Of Blood," can reach him at 2007 W. Franklin Street, Evansville, Ind.

### A Sore Evil

(Continued from page one)

It is to let the pus out. When folk get sore at a preacher for talking about money, it is a good sign there is pus on the inside that needs letting out. Folk who are touchy about money are the folk, who are keeping it to their own hurt. The Holy Spirit says that is a "sore evil." It is both "sore" and "evil." That's why it hurts the man who does it. "Sore" things hurt; "evil" things hurt. Keeping money is both a "sore" and an "evil." That is why it hurts if you probe it. In that case it only hurts the feelings. It hurts the man if you don't do it; for it fills his system with the poison of covetousness and the pus of avarice. And then Solomon said it is hard on the boys of the man who thus mistreats God. And I have seen that too. I have seen a good many sons of men, who kept money to their own hurt, who after the death of their fathers, "had nothing in their hands." Their daddies were their worst enemies. Hurt themselves; ruined their boys. That is one reason I know the Bible is God's Book. I've seen it work today just like it did in Bible days. It comes true.



### HAS READ TBE FOR TWELVE YEARS

Columbus, Georgia

Dear Bro. Gilpin:

I have been a reader of TBE for twelve years. It has always been a blessing and an inspiration to me as no other paper has. Surely we are in the last days. May God bless you and yours.

In Christ,  
Mrs. Mabel Bone



### Conserving The Truth

(Continued from page three)

is about the virgin birth: more about baptism than there is about His deity: more about church polity than there is about the resurrection: more about the work of the local churches than about the second coming of our Lord. The World's Sunday School Convention at Tokyo some years back furnished indisputable proof, that when Fundamentalists scrap the Bible teachings about baptism, the Lord's Supper, church polity and church perpetuity, in order to get together on what they call the essentials, that in a pinch they will compromise the gospel, the deity of our Lord, the inspiration and authority of the Scriptures and every other so-called funda-

## SOVEREIGN

He treads the wild storm, He stills the waves,  
He speaks and the demon-possessed maniac obeys,  
At His voice no dread terror lurks in the grave.  
Redeemed of all ages proclaim His praise.  
Omnipotent is He!

He heard the cruel tyrant's harsh command,  
He observes the kind touch of a gentle hand,  
He sees, He knows, doth understand  
The motive that prompts each heart's demand.  
Omniscient is He!

His attentive ear hears the faint moan  
Of the sheep that is lost from shelter of home,  
On His powerful shoulders the frail one is borne.  
'Mid darkness and gloom He gives a glad song.  
Omnipresent is He!

Mrs. Haley Hughes



# Israel's Flag Waves As Fulfillment Of The Bible

By JACOB GARTENHAUS

The history of Israel is unique in that it was written in advance in the minutest detail. No other nation has had such a remarkable history as has Israel. From the call of Abraham to be the ancestral father four thousand years ago to this day their history has been clear and unbroken. No other nation can trace its lineage as far back as can these people. It has been well stated that "The history of Israel is the history of miracle, and it is the miracle of history."

If we can eliminate the miracles from the past history and present position of the Hebrew people, if we can explain from mere natural causes the perpetuation of this people on the conditions which have obliterated the identity of other great races who have been subjected to similar though less severe and less protracted ideals of conquest, of enslavement, of hateful disabilities, then we can attribute the present world-wide movement of the "dry bones" of Israel back to the land of promise, to chance.

It is simply remarkable how literally the prophecies concerning the dispersion and persecution have been fulfilled. Thirty-five centuries ago Moses wrote about the world-wide dispersion: "And

countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."—Ezek 34: 12-13.

As a student of God's Word I had anticipated the restoration of Israel but little did I dream that I would be an eye witness to it. The impressions I gathered during my recent visit to the ancient land and new state of Israel are simply indescribable. The moment I stepped out of the plane at the Lydda airport and looked about me as far as my eyes could see, I was conscious that a mir-

*Read carefully this fascinating story of the return of the Jew and the rebuilding of Palestine. And if you do, I'm sure you'll want to have a part in supporting the Jewish Mission work, carried on by Bro. Gartenhaus, who has the soundest work for Jews I know of.*

acle had been wrought. A once desolate land had been transformed into a garden of Eden, and where there was for centuries a wilderness, now was a land blossoming like a rose. During my entire visit I came face to face with one miracle after another. I recalled my visit twenty-five years before when practically the only mode of travel was by foot or camel; while now I found myself speeding in a late model car on modern highways. Whereas twenty-five years ago not a blade of grass was to be seen for miles, now on either side of the highways I gazed at some of the most productive farms, vineyards, orchards, etc. I remembered the Scriptures spoke of the land as "the land flowing with milk and honey" and I recalled God's promise, "I will do better unto you than at your beginning." And now literally that is being fulfilled.

I shall never forget the thrill I got as we approached the city of Haifa, with its large factories, apartment houses and crowded streets. And then to drive up Mount Carmel with its indescribable beauty. It was just like a dream. Could this be the mount from which Elijah the prophet once brought fire down from Heaven? Then, Tel Aviv with its beautiful avenues, modern homes surrounded by pretty gardens, schools, theatres, hotels, banks, the neon signs flashing. Twenty-five years ago I remembered visiting ancient Joppa, and taking a walk through the beautiful little suburb of Tel Aviv which the Jewish pioneers had built near the Mediterranean shores, where some seventy-five Jewish families resided. Today Tel Aviv has a population of more than 400,000 people!

It is simply astounding what these returning exiles in their zeal and determination have been able to accomplish, establishing themselves as a nation among the other nations of the world, with their own seat of government, their own flag, their own army and navy and their own language—the ancient Hebrew, the language through which Jehovah revealed Himself to Abraham, Moses and the prophets. For the past 200 years the land itself, apart from its religious significances, was considered utterly worthless, and the wonder was that any strong nation would eye it. And yet God's Word tells of mighty battles to be fought for it. However, all of that becomes clear to us when we hear of the treasures that have been locked in the soil of Israel, that are now being discovered. For example, for many years the Dead Sea was looked at as lifeless, as its name implies; it has become a beehive of activity with thousands of tons of valuable chemicals being extracted from it, and its estimated value runs into the billions. The Negev (barren desert) is now being tilled and a system of irrigation is now under way



ELD. JACOB GARTENHAUS

the Lord shall scatter thee among all people from the one end of the earth unto the other. And in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!" Deuteronomy 28:64-67. Twenty-five centuries ago the prophet Jeremiah repeated the warning: "And I will persecute them with the sword, with the famine and the pestilence, and will deliver them to be removed to all kingdoms of the earth to be a curse."—Jer. 29:18. And again through the prophet Amos: "For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—Amos 9:9.

But that was far from being the end of God's dealings with them, for I also read that following the long period of their dispersion and chastisement, when He would bring a sword upon them and send pestilences, when they would eat the flesh of their own sons, and their cities would be laid waste, and in the lands of their enemies the sound of a shaken leaf would chase them, then would He remember His covenant with their fathers. "Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."—Lev. 26:42. And He would seek His people from the four corners of the earth and bring them to the same land from which He had driven them. "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the

to bring water to it from the upper Jordan and the Yarkon River. There is also much talk about oil. Seismographic surveys have indicated that oil lies in some areas under the Negev's baked wastes. Already large deposits of iron ore, copper, phosphate, etc., have been discovered around there.

If one is inclined to doubt that the hand of God is in this new state of Israel, he needs only to read of the miraculous victories won by a handful of untrained people in the face of such overwhelming odds, when less than a half million people of Israel fought against mighty armies of neighboring nations which numbered into the millions. No wonder that when they are asked how to account for it the answer is: "It is the power of God."

It was my privilege to visit Israel this past April when the people were celebrating the fifth anniversary of their independence as a state. Flags were flying everywhere. This year the main celebration took place in the city of Haifa when more than 150,000 men and women of all ages had been converging on the city from all parts of the country in caravans of busses, trucks, cars, etc., and took part in the most colorful parade that land has ever seen. The previous evening I was standing on Zion Square in the city of Jerusalem watching the masses as they paraded up and down the streets, old and young alike singing and dancing for joy. For two or three hours it was simply impossible to move anywhere, so thronged were the streets around the square. I saw people with various colored skins, brown, yellow, black and white. I asked one where he had come from and he said Iran; another was from Iraq, another from South Africa. Yes, I even shook hands with Chinese and Indian Hebrews. I was sure that I had heard at least a dozen different languages, and mentioning this to my friend, he replied, "Stay here long enough and you will hear around seventy languages." And I marveled at it, recalling again God's promise to gather His people from the four corners of the earth. To think that for the first time in history that promise is now being literally ful-

## The Bible Is Our Rule Of Faith And Practice Even Today

This Being The Case The Bible As The Word Of God Is Of Supreme Importance

1. It is sufficient for our religious needs. In it we find every element of truth necessary for our salvation.
- (1) For teaching. It is the source and medium of religious teaching.
- (2) For reproof. It is the medium by which we are to refute error.
- (3) For correction. The Bible is the plumb-line. It is the straight-edge. It is the moral guide to the life.
- (4) For instruction in righteousness. The Bible teaches the principles of right living.
2. The Bible is a certain source of religious knowledge. We can depend upon it as unchangeable source. Church councils did not create the Bible, they simply

filled! What does all of this mean? Is it just an accident growing out of persecution in Germany? No, my friend, what the prophets, the apostles and students of God's Word through the centuries saw by faith, we today are privileged to witness with our own eyes. "But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. 13:16-17. God is just now turning back to Israel their unfinished task of being His witnesses to the ends of the earth. We read, "When the Lord shall build up Zion, He shall appear in His glory."—Psa. 102: 16. Then the words of our Saviour, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

recognized the books which bore the mark of authoritativeness.

3. The Bible is the only Divinely inspired and authoritative guide to the soul. The reason, the will, emotion are all affected by sin and cannot guide the soul right. The Bible alone is a safe guide.

4. The Bible is a plain, a perfect, a sufficient rule of faith and life, and has only to be received and believed to make one wise unto salvation and complete in character.

### What Then Should Be Our Attitude Toward This Book?

1. We should love it. Know its Author.
2. We should learn it. Know its history. Know its writers. Know its message.
3. We should live it. It has the loftiest ideals of character and the highest code of morals.

If the Bible has "every element of truth" and will make one "complete in character," why not make it the heart and center of the teaching in all our schools? Paul said, "The Scriptures would thoroughly furnish unto all good works." Do we really believe what God says about His Word? If we do, why not put our money only in schools that major in the Bible? The Bible, not the sciences or philosophy or athletics, should be of first importance and have the place of prominence in every Baptist school.

## A LESSON FOR ALL IN GIVING

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it." And when she got it into smaller coins, she laid out one of the ten. "There," she said, "I will keep that until Sunday." (Continued on page eight)



# Education Department

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

## FACULTY

T. P. SIMMONS  
Z. E. CLARK



## DEDICATED TO

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

## Expressions Of Appreciation From School's Students

We are glad to give here ten expressions of appreciation from our twenty-five students. We feel that in some respects at least what a student says about a school means more than anything the faculty can say.

### Elder Charles W. Stobough:

"Tri-State Baptist Bible College has greatly helped me in my study of God's Word. I can only thank the Lord that He lead me to this school. I have much greater knowledge, not only of the Word of God, but many other subjects since I came to TBBC in the fall of 1952. I take this opportunity to express my gratitude to the many churches and individuals who support this school by their prayers and finances.

"To any God-called preacher in need of schooling, I heartily recommend this school. The instructors are the best that can be found, for which we thank the Lord. The school is free from modernism, Arminianism, both post-and a-millennialism, feminism, universal churchism, unionism, and every other false ism.

"May God continue to bless TBBC and those who support it."

### Elder John L. Hollowell:

"It is my great joy to commend Tri-State Baptist Bible College to all who love the Word of God. For five years I wandered about looking for a school I felt God would be pleased to have me attend. After spending two years in another college, I had to walk out in disgust because of the false teachings I found there. It is really wonderful to find a school like this one where we study God's Word verse by verse and have prayer and fellowship together.

"When I entered this school, much pressure was put on me by my fellow pastors of the Southern Baptist Convention. I was told that I would be blacklisted in all the churches, etc. This was not sufficient to stop me from following the leading of the Lord. I am here because the Lord would not permit me to stay away.

"I commend the teachers of this school for being sound in the Word and very efficient in scholarship. I praise God for His leadership in bringing me here. Many are kept away because of the pressure of convention pastors upon them. Rise up, O men of God, and obey God instead of men. Men can do nothing to you that God doesn't permit, and He will overrule it for your good. Rom. 8:28. God is still on the throne."

(Brother Hollowell is not now pastor of a church. He is available for supply work or another pastorate. We commend him most heartily to churches that want a sound, faithful, godly preacher. His address is, 1613 Powell St., Henderson, Ky.)

### Elder Robert A. Hill:

"For the past three semesters I have been attending Tri-State Baptist Bible College, and it has helped me much. The school has done the following things for me: (1) Taught me how to study the Word of God. (2) Taught me how to prepare sermons. (3) Given me a deep knowledge of Baptist doctrine. (4) Prepared me to defend myself against various false cults.

(5) Given me a better understanding and appreciation of Christian fellowship.

"I do hope and pray that God will grant me the privilege to continue on in Tri-State Baptist Bible College."

### Elder R. H. Hamilton:

"Why I attend Tri-State Baptist Bible College: (1) It is in the city where I live. (2) I can maintain my present employment and yet get suitable, wholesome training that will enable me to be a better teacher and more dependable servant to those with whom I am working in my community. (3) The school offers the subjects I need most as a minister. (4) The faculty members manifest personal interest in each student. To me it is indeed a great privilege to be a student in this institution."

### Elder Wardelle Harvey:

"I am truly a servant of God, and I am so happy to have Jesus Christ as my Saviour. I try day by day to learn more about the Bible and the mysteries of God, and I get the best information here at this Bible school. The school helps me greatly in telling men and women about Christ that they may be saved. The teachers take great interest in all students regardless of race or color. I am glad to say that the teachers are not modernists, but genuine Christians. They teach the Word of God in the light of Rev. 22:18, 19."

### Ronald E. Hall:

"I am happy to have the opportunity to tell the readers of THE BAPTIST EXAMINER a few of my impressions as a student in the night school of Tri-State Baptist Bible College.

"After attending a few of the night classes toward the end of last year, I looked forward to the opening of school this year with a great degree of joy and thanksgiving. Because here God's Word is taught in its entirety, without compromise and without fear or favor toward any man. Here the name of the Lord is magnified. Here consecrated teachers, men of God, proclaim the gospel. Here men can come and feed on the Word of God. Bro. M. A. Combs remarked to me recently: 'Do you know, since attending Tri-State Baptist Bible College for this short time, God is getting awfully big to me.' May all of us be permitted to realize what a great God we have, and may He continue to grow in our hearts 'till Christ comes again."

### M. A. Combs:

"I thank God for the privilege of attending the night school of Tri-State Baptist Bible College, where God's Word is taught in its purity by men who love God and have boldness to stand for His truths."

### G. F. Baker:

"I am young in Christ, having been saved only four years. I know just enough to know that I need to know more. Paul said to Timothy: 'Study to show thyself approved unto God, a workman that needeth not be ashamed; rightly dividing the word of truth.' I believe Tri-State Baptist (Continued on page eight)

## Why One Should Go To School

By Z. E. CLARK

Many think if God has called a man to preach, he should go to preaching rather than go to school. But I believe a call to preach is a call to prepare to preach, first of all, if one is not fully prepared. If God calls one to preach or even to teach a Sunday school class, he needs to know God's Word. One cannot teach what he does not know. One may preach without an education, but he can preach better with a good education. One might cut grass with a dull scythe, but he can do it easier and better with a sharp one.

Tri-State Baptist Bible College offers a full course in the Bible in addition to literary subjects needed by preachers. At our school a preacher does not have to take a lot of stuff he does not need or stuff mixed with error, for we teach the WORD AS IT IS FOR MEN AS THEY ARE.

## Some Distinctive Features Of Our Bible College

By T. P. SIMMONS

1. **TRI-STATE BAPTIST BIBLE COLLEGE IS A BAPTIST SCHOOL.** All distinctive Baptist doctrines are emphasized. There is not the slightest taint of unionism. We stand unalterably opposed to alien immersion. We teach the perpetuity of Baptist churches from New Testament days to the present (not always under the Baptist name, of course). We teach that Christ is the head of each local church and that each church is independent in its right and duty of seeking the will of its Head for itself. We believe a local church is the only kind of New Testament church there is on earth, and that each such church is the custodian of the great commission.

2. **TBBC IS A BIBLE SCHOOL.** We teach the whole Bible as the verbally and infallibly inspired Word of God. The Bible settles every question for us. We teach men to preach the Bible, not merely about it or from it.

3. **TBBC IS A MISSIONARY SCHOOL.** We emphasize missions, the carrying out of the great commission, as the one task of New Testament churches. We believe the gospel is to be preached, believers are to be baptized, and New Testament churches are to be formed in all the world. We teach preachers to be interested in the whole commission, not merely in the first third of it.

4. **TBBC IS AN EVANGELISTIC SCHOOL.** We believe that accountable adults must hear the gospel in this life in order to be saved. We have absolutely no sympathy with Hardshellism. We teach Scriptural methods of evangelism, and these do not include the mourners' bench or dependence upon high pressure or intense emotionalism.

5. **TBBC IS A CALVINISTIC SCHOOL.** Some do not like the term "Calvinistic," but it is all right when properly understood. We use it because we lack any other convenient term. We stand for total depravity, unconditional election, a limited atonement, the (Continued on page eight)

## Student Replies To Article In The Western Recorder

The following is from Eld. John L. Hollowell:

Is the Western Recorder of Nov. 4 of this year there appeared an article by Albert McClellan entitled: "WHY DO PEOPLE CRITICIZE THE COOPERATIVE PROGRAM?"

### Thinks We Are Ignorant

In the first point of this article the author says that the people who criticize the program do not know what the program is and how it works. Does the author really think that this applies to all critics of the program? Many who criticize it formerly supported it for years, and are far better informed on it than many who support it. Instead of knowing too little, these critics know too much about the program. There are many now supporting the program that would not support it if they knew more about its real nature and the radical compromises of the truth that it fosters in many cases.

It is a favorite method of the program boys to cast a bad light upon all the men of God who oppose the program. They are called "come-outers," "radicals," "rabble-rousers," etc. They do this to discredit us with our churches and Baptist people in general. They would have all believe we are illiterate sore-heads who are incapable of making a proper decision.

### Program Made A Test Of Fellowship

I was recently removed from the pastorate in a program church because I would not preach the program. The charge was not that I did not preach God's Word. I challenged the church to check my preaching with any Baptist manual, confession of faith, or any other standard of Bible and Baptist doctrine. No one was interested in doing that, because the church knew I had preached the Bible. This church is not altogether or primarily to blame for this attitude. Their attitude was brought about by the fact that before I became their pastor nearly all the preaching they had heard was about the program instead of the Bible. When I was ordained I was asked if I believed in the Cooperative Program, but I was not asked one question about the sovereignty of God and the doctrine of election. In other words, the precious doctrines of God's Word did not matter, but the program did. When I started to enroll in Tri-State Baptist Bible College, I was advised by many fellow pastors not to enroll there if I wanted a place to preach. But I do not believe it is necessary for me to campaign for a church in order to get one. If God wants me in the biggest church in the South, He can put me there.

### Glad To Be A Student At TBBC

In spite of all the efforts of the machine crowd, I am a student at Tri-State Baptist Bible College and am proud of it, for I know this school teaches the whole Word of God. The only program taught in this school is God's program found in Matt. 28:18,19, which is to preach the gospel, baptize, and make Baptists. We have just as much command to make Baptists as we have to preach the gospel.

### Louisville Seminary Undermining Baptist Faith

Mr. McClellan would have us

overlook the fact that the Seminary at Louisville denies the verbal inspiration of God's Word, teaches neo-orthodoxy (which is just a new and subtle form of modernism), turns out Arminians and a-millennialists, invisible church theorists, and grape juice and cracker body. Is this contending for the faith as the Western Recorder professes to do with its Scripture motto? Deliver me from such. Sound, conscientious Baptists are not going to support such as this when they know about it.

### As The Seminary Goes, So Goes S. B. C.

The Louisville seminary is our leading seminary and is the chief offender against the truth of the Bible. But other seminaries and convention colleges are being affected and are tending always to follow not too far behind. The Louisville seminary sets the pace. Now our convention seminaries are furnishing the pastors of the larger churches, who very naturally become the leaders in the convention. The seminaries are also furnishing the convention missionaries both at home and abroad. Therefore it may be said that as the seminary at Louisville goes, so goes the Southern Baptist Convention.

### Politics And The Cooperative Program

I was formerly told by several program boys to try to get to be pastor of such and such a church. Furthermore it is well-known that the machine tries to get its boys into the influential churches and that it does anything it can or dares to do to keep the larger churches from calling a man that is not favorable toward the machine. Politics! If God does not place me by His Spirit as He placed men in New Testament days, I do not want a church. The fact is that I have had more opportunities to preach since I left the convention than ever before. Why can't preachers depend upon the Lord.

### Another False Assumption

In the second point of Mr. McClellan's article he implies that those who do not support the Cooperative Program are not fulfilling their mission obligation. He seems to assume that the only mission enterprise in the world. Just let him compare the per capita giving of Baptists who support Baptist Faith Missions with that of those who support the Cooperative Program. Then let him also compare the percentage of money that actually gets to the mission fields. The missionaries of Baptist Faith Missions are all sound Baptists and are sent under the authority of a local church. Baptist money is flowing like a river for the support of Arminians, unionists, feminists, modernists, and near-modernists, a-millennialists, and other compromisers of the Word of God on foreign fields.

### False Charges

In point four the author of the (Continued on page eight)



## "A Grain Of Wheat"

(Continued from page two)  
family, that would ever have sung the songs of praise throughout eternity if Jesus Christ had not died. I say, brother, He had to die. The Scripture demanded it, His own statements demanded it, the Old Testament types demanded it, and the Old Testament prophecies demanded that they be completed.

V

### THE NEW TESTAMENT TEACHINGS DEMAND THE DEATH OF JESUS CHRIST.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."

—Rom. 5:6-10.

What a text of Scripture! It refers to us as ungodly, as sinners, and as enemies, yet Jesus Christ died for the ungodly, for sinners, and for His enemies.

Notice again:

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

—Gal. 4:4,5.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12.

This would tell us that in the Old Testament times animals were sacrificed and we thereby obtained an annual redemption, but when Jesus Christ came to Calvary, He procured for us not an annual redemption, but an eternal redemption by His own death on the Cross.

I tell you, beloved, He had to die. If the Son of God had never died, do you know where Abraham and Isaac and Jacob and all the rest of the Old Testament saints would be today? Beloved, those individuals would be nothing more nor less than disembodied spirits. Those Old Testament spirits were only saved in hope and in prospect of the death of the Lord Jesus Christ. No one was ever saved by animal sacrifice. We were all saved, both Jew and Gentile, in precisely the same manner—by the blood of the Lord Jesus Christ. I tell you, beloved, He had to die.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

—I Pet. 2:24.

### CONCLUSION

I come back and I see Jesus as the Jews hail Him as Hosanna. I see the Greeks as they say, "We would see Jesus." I see Jesus as He understands both Jew and Gentile and as He says, "Something more has to be done. Something else has to be accomplished. A grain must fall into the ground and die before it bringeth forth fruit. Old Testament predictions demanded it. Old Testament typology demanded it. His own statements in His own lifetime

demand it. His decree from God the Father demanded it. Even the teachings in the New Testament demanded it. Beloved, there was no way for both Jew and Gentile to be reconciled to God except on the basis of the death of Jesus Christ. The grain of wheat had to die.

I say this reverently and truly, if the Son of God had come into this world and had lived a perfect life and had ascended back to the Father without dying, you and I would have still been in our sins, and not a man would have ever been saved. Do you know how many would have been saved if Jesus Christ had not died? Just one—the Lord Jesus Christ. Nobody else would have ever been saved.

Come back to the natural world. Put a grain of wheat on your mantel and that grain of wheat will never, in any wise at all, produce another grain of wheat, but put that grain of wheat down into the ground to die, and, beloved, it will bring forth life. I tell you, if Jesus Christ had not died, He would have saved Himself only and would have gone back to Heaven to live with God the Father throughout eternity, with Heaven's mansions unpeopled and Heaven's palaces uninhabited, but, thank God, that grain of wheat died that we might live.

This surely ought to put an end to the new theology set up by the modernists. They say that we are saved by Jesus' life—that He was a model as to how we ought to live. Oh, no, beloved, Jesus Christ never came to set us an example as to how to live. He came to die so that we might have life everlasting. It puts an end to the new theology by modernists. It puts an end to any hope in religion. It shows us that there is no hope in ritualism. There is no hope for any man who depends upon his church ritualism, his church membership, his partaking of the Lord's Supper, or his observances of the ordinances. It puts an end to any hope for a man saving himself. What man could save himself?

Oh, listen to me tonight, the grain of wheat had to die in order that you and I might live. There's no hope for a man in keeping the law, no hope for a man in religion, and no hope for a man in himself. The only hope that a man can have is in the death of that grain of wheat to bring forth life.

This also gives us the assurance that every one of God's elect will be saved.

"For this is my blood of the new testament, which is shed for many for the remission of sins."

—Mt. 26:28.

When Jesus Christ died, He died for many—not for all, but for many, and when I turn to this Scripture and find that the grain of wheat must die, it gives me the assurance that everyone for whom He died will ultimately be saved.

Listen again:

"He shall see of the travail of his soul, and shall be satisfied."

—Isa. 53:11.

Oh, what a glorious day it will be when men and women from the jungles of Africa and from the utmost parts of the earth—when men and women whom you and I have sent the Gospel to in Brazil shall come up before God, and all the ransomed hosts shall stand before Him. When He looks out over that crowd who have been redeemed by His blood, out of all nations and tongues and people of the earth, He shall see of the travail of His soul and shall be satisfied. Beloved, there isn't going to be an empty palace, for everyone for whom Jesus Christ died is going to be there. He died for the sins of the elect, and the very fact that He died gives me the assurance that every last one of God's elect will be in Glory.

Unless a grain of wheat falls into the ground and dies, it abides alone. Beloved, He did not abide alone. He fell; He died; and because He died, you and I have life everlasting.

My text also says, "It bringeth forth much fruit." There isn't going to be just a few people in Heaven, but there is going to be a great crowd. We read concerning

## WEDGING IN A PRAYER TIME



## Which Are You—God's Prophet Or A Church Auditor?

As I make these pencil notations I can hear the clicking of typewriter keys in my secretary's office in the adjoining room. As soon as I outline something about

the many mansions:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are MANY MANSIONS: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

—John 14:1-3.

Beloved, what would be the use of many mansions if there is not going to be a big crowd up yonder.

God's Word also tells us concerning the crowd:

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands and thousands."—Rev. 5:11.

Beloved, this crowd are there because they are part of the much fruit that came because this grain of wheat fell into the ground and died.

Let me ask you a simple question in closing. Do you see the truth that I have been trying to bring to you tonight, that there is no life apart from the death of Jesus? Do you believe what I have been trying to tell you tonight that salvation is only by the death of Jesus Christ on Calvary? Beloved, He had to die. If you have any hope other than that which is fixed on the Lord Jesus Christ, then may you cast aside that false hope and depend upon Jesus, the grain of wheat, that died to bring forth much fruit.

May God bless you!

what I want to say, I will touch the buzzer on my desk and she will come into my rather elaborately furnished office, take her seat opposite me at my desk and I will dictate an indictment against myself, and in my judgment, a great host of other preachers.

You will observe that I refer to my office. I do not have a study any more. I have exchanged my study for an office, my books for a mimeograph, my moments of holy meditation for "regular office hours." Though I am not a modernist in faith, I am modern in methods. I am chief executive of a great corporation (my church is incorporated). I am a promoter. I have been told that if I would take the same capacities for business administration into the commercial world, I would make a huge success. I doubt it. My church is thoroughly departmentalized. I say "come," and they come; "go," and they go. In fact this business of preaching is some business. I am not a prophet, I am an auditor. I may not be able to predict future events, read the signs of the times, instruct the people in the way of righteousness and truth, and in other respects fulfill the dignified and divinely-appointed office of God's prophet. However, I can figure out a budget, juggle percentages, allocate funds, and "standardize" various departments of a great church. I do not have time for meditation, prayer and quiet, undisturbed study. I am too busy keeping my hands on the situation. The deacons meet Monday night, the financial committee, Tuesday night, and the mid-week service, where we are supposed to have a prayer meeting, but where I take most of the time talking, is on Wednesday night. The Sunday School workers' council must be conducted, the B. Y. P. U. council needs me, there is a speech at the Kiwanis, Rotary, Lions, or Co-operative clubs. From one to six of the sixteen executive boards and committees, conventions and conferences and what-nots I belong to must have my attention. I deliver grease all week and

come up Sunday morning with my bearings burned out for the lack of spiritual lubrication. I understand, however, that I am the kind of preacher most of our so-called stronger churches want. I have trained myself to do it all from "soup to nuts." I can do anything around a Baptist church from running the heating plant to singing a soprano solo. I have not time to be a compassionate sacrificial prophet-preacher of God. I want to be, but it seems the breaks have been against me. I read organization and system in my denominational press. When I attend an association, I have budget for breakfast, percentages for lunch, and otherwise cold, mechanical reports for dinner, until I am just about to die with the dry-rot.

I am going to the next convention praying that we may have less emphasis on the mechanics and more on missions, less on percentages and more on praying, fewer auditor's reports, and more prophetic preaching. If I ever in all my life wanted to hear God-called men do some real inspiring gospel preaching, it is now. I shall not concern myself about his diction. He may be from Peckwood Creek or from the greatest metropolis, educated or uneducated, but if he is a prophet of God we need him and want to hear him.

This little article might have been captioned "The Confessions of a Parson;" anyhow, my name is legion.

### TBE THE SOUNDEST PAPER

Covington, Kentucky

Dear Bro. Gilpin:

I was indeed sorry to hear of your resignation as pastor of the First Baptist Church. I always believed you were a God called man. I certainly love to read your paper as I believe it to be the soundest Baptist paper in the world today.—Mrs. Barker.

### THE BAPTIST EXAMINER

PAGE SEVEN

DECEMBER 11, 1954

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## Appreciation

(Continued from page six)  
Bible College is a good place to come to learn better how to do this.

"I am not a minister, but I want to know more about Jesus and His Word. I want help in living a better Christian life. I want to be able to help someone else along the way, and to help some lost soul find his way to Jesus and be saved. I think the school will help me in all this."

Mrs. Josephine Harvey:

"It is a great pleasure and also a great opportunity for me to attend the night school of the Tri-State Baptist Bible College because I am interested in my spiritual welfare and that of others. This college is the best place I know of to get wonderful information and the true facts about the Bible."

Mrs. Z. E. Clark:

"I go to Tri-State Baptist Bible College that I may learn God's Word. I feel that I should know as much as possible about the Bible in order to be a better disciple of the Lord Jesus Christ and to know better to lead others to the Lord and to instruct other believers in the ALL THINGS of God's Word."



## Features

(Continued from page six)  
effectual call of the Spirit, and the eternal preservation and perseverance of all the saved. We give no quarter to the least shred of Arminianism, and consider it one of the worst curses that the devil has ever turned loose in this world.

6. **TBBC IS A PREMILLENNIAL SCHOOL.** We give no place to the least vestige of postmillennialism or amillennialism. We are militantly and uncompromisingly premillennial. We teach that Christ will appear in the air and all saints, living and dead, will be caught up to meet Him in the air, after which will come the Great Tribulation Period with a revelation of the Man of Sin or Beast; that this period will come to an end with the Battle of Armageddon and the return of Christ to the earth to set up His millennial kingdom; that during the millennium the glorified saints will reign with Christ here on the earth over regathered Israel and the Gentile nations. We have absolutely no patience with the theory of a general resurrection or a general judgment.

We take our stand fearlessly and uncompromisingly. If you want to see such a school as ours grow, we invite you to pray for us and support us with your offerings. We do not hesitate to say that **WE NEED FUNDS WITH WHICH TO CARRY ON OUR WORK.**



## Recorder Article

(Continued from page six)  
article under discussion charges that objectors to the program expect perfection. Wrong again, Mr. McClellan. We only want those we support to believe in God's plan and preach the Word of God. We are not going to support anybody who thinks that just some parts of the Bible are inspired. We are not going to support a man who puts his reason above the Bible. We will not put our money into a man who thinks God is trying to save the whole world and is, therefore, miserably failing. We don't want to be represented by a man who will go into a union meeting or accept alien immersion, and thus put the harlot daughters of Rome on a par with the bride of Christ. Furthermore under this same point the author says the objectors are disgruntled and pass out into the dissident groups. Well, we certainly raise

our voices in protest; but, as far as being disgruntled, that is the wrong word. Faithful is the better word. Nor are we expecting to pass out very soon.

Says We Are Uttering Hearsay

Point five finds the author of the article charging that objectors just echo what they have heard someone else say. I wonder how much Mr. McClellan has ever uttered that was original with him. In his article, for the most part, he wrote what he had heard others say. Yes, we have heard some things and we have found them established in the mouth of many witnesses. Nor have the program boys made any honest effort to disprove. We are going to stand on the facts, no matter who first uttered them.

Charges Us With Following Satan

In point six, Mr. McClellan, avers that those who oppose the program are under the direction of Satan. Quite a bold charge, isn't it? Yes, but without foundation. Does Satan contend for the sovereignty of God; for the second coming of Christ; for the honor of New Testament churches, for sound missionaries, and for the true gospel? Or does he not try to dishonor God in every way he can, deny the return of Christ, destroy New Testament churches, produce heretical missionaries, and subvert the gospel?

Makes Suggestions

Mr. McClellan makes a number of suggestions to remedy the situation. I wish to state these suggestions and add my comments.

1. **He recommends constant preaching on Biblical basis for missions.**

How about also teaching the people a little sound doctrine also so that they will want to support none except sound missionaries.

2. **He thinks we need information in an ever-increasing avalanche.**

By this he means information about the Cooperative Program and its workings. How about giving the people a little information about the exact teachings found in our schools. Give them some samples of the neo-orthodoxy and other heresies now prevalent in Louisville.

3. **Frequent contact with denominational leaders.**

Wouldn't frequent contact with God and the Bible and the pastors set over the churches by the Holy Spirit be more important?

4. **A parade of home, foreign, and state missionaries before the churches.**

Yes, and by all means let the people question them on the vital doctrines of God's Word so that they can know what these missionaries are teaching on their respective fields.

5. **The Cooperative Program in the churches on a definite percentage basis, with no apologies from the pastor.**

Why not let the sovereign church, the body of Christ, act as the Holy Spirit leads after it has received full information. Won't that work?

6. **A patient, loving devoted pastor who believes in the Cooperative Program and knows how to meet objections and love the objector.**

How about having this pastor be also a sound preacher of Bible doctrine and have him tell the people that we should not send out any missionaries that are not thoroughly sound. The pastor might also have an open mind and thoroughly investigate the objections before attempting to meet the objector. If this pastor has not been in the seminary for the last ten years, he might go down and sit in on the classes for about a week. He might read also Waugh's book on "The Mythical Book of the Southern Baptist Seminary."



## NOTE

Temple Baptist Church, the home of TBBC, still has not found a suitable pastor, but the school is carrying on just the same.

## The Place Of Prayer

Comfort and strength await me there,  
Joy and fellowship with Him to share,  
A place to unload every burden and care,  
All await at the place of prayer.

A place every sin and transgression to bare,  
Confess them to Jesus, forgiveness to hear,  
Such sweet communion and fellowship there,  
With reluctance I leave the blest place of prayer.

## "While America Sleeps"

(Continued from page one)

as I am concerned I am overjoyed to realize that you would desire to put this message in a booklet. It has been such a burden to me to watch Rome march brazenly on with her lying wonders and her arrogant domination of everything for which our Christian fathers fought and died, that I finally got this tract into print hoping that it might arouse at least the Christians in the U. S. A. before the gospel is blacked out entirely by the false Mariolators of Modern Babylon. I suppose the part about Serbia, which I obtained from the Yugoslav Information Center, really roused people as a tangible pattern of things to come if the hierarchy of the Roman system can bring pressure enough to bear upon our government.

Ed. Note:—

This is the best short expose of Catholicism I have ever read. By God's grace we wish to print 100,000 of these tracts.

By the time this is in print we hope to have the tracts ready for distribution.



## I Should Like To Know

(Continued from page one)

before the thing created, the begotten—Father before Son. And it is no less contradictory to say that Father and Son eternally self-existed in these relations; we may as consistently affirm that the creature and its Creator co-eternally existed. One must have existed before the other, else creation is as eternal as the Godhead—never had a beginning. Every effect must exist in its cause. The phrases 'Eternal Son of God,' 'The Eternal Father,' are manifestly of human coinage—not the selection of the revealing Spirit. The only apparent exception (found in Isa. 9:6) is confessed by the best scholars to be a mis-translation. I would render it: 'And his name shall be called, **El Gibber**, the prevailing God; **Abbi ad**, Father of the Everlasting Age; **Sar Shalom**, Prince or Giver of Blessings.' The phrase 'Father of the Age Everlasting,' if it refers to the Eternal Sabbath Age or Dispensation which follows the Messianic, or 'Father of the Ages,' if it refers to all the dispensations into which time is divided, evidently means the same as Hebrews 1:2; 11:3, which point out the Son as the maker, originator, or constitutor of the Ages—aiones—the force of which term and its cognates will be discussed hereafter. The relationship, expressed by the terms Father and Son, originated with the conception of the Covenant of Redemption and Work of Christ, and when that work is consummated, the relationship and its practical inferiority will cease."

The man who sent in this paragraph is pastor of one of the larger city churches. We are glad to know that one in such a position is concerned about false teachings in our denominational schools. This paragraph is only one of a large number of instances of heretical teachings to be found in books used and approved by some of our schools.

This paragraph amounts to a practical denial of the Trinity (trinity) of God. If the Trinity of God is not eternal, it is not a real

Trinity; but only a temporal manifestation. Thus it is heretical to the core.

However, this heresy is nothing new. It is merely a rehash of Sabellianism as represented by Ptolemais (250 A. D.) and Arianism as condemned by the Council of Nice, 325 A. D. The statement of this rank heresy is as disgustingly stale as a loaf of bread a month old. The author seemingly takes no notice of the fact that his threadbare arguments have been exploded scores of times by theologians such as John Gill and A. H. Strong, whose shoes he is unworthy to bear. We do not know who the author is, but we incline strongly to the opinion that he belongs to the current vintage of shallow-brain, educated fools who do not have enough sound knowledge to know how ignorant they are. Any man who thinks nothing can be true that is not fully comprehensible to the finite mind is an ignoramus, no matter where he went to school or how many degrees he has.

Any person who cannot understand when told that there can be logical order without chronological succession should not be allowed to have a high school diploma, not to speak of a theological degree. Any person above the level of a moron, who has not had his mind warped and blinded by the vain ignorance of modernistic education, should be able to comprehend when informed that a cause and its effect may be co-eternal. "If there had been an eternal sun, it is evident that there must have been an eternal sunlight also. Yet an eternal sunlight must have evermore proceeded from the sun" (Strong, Systematic Theology, p. 165). In like manner the eternal Son and the eternal Spirit proceeded from the eternal Father. If the author of the statement under discussion or any of the professors who peddle out this drivel cannot comprehend this, they should immediately re-enter high school. Somewhere a serious mistake has been made turning them loose to poison the minds of unsuspecting, defenseless students. Some suggested home work for those who think our denominational schools are all sound: Find out which denominational school is using the text book from which this paragraph is taken. Then find out if any other Baptist schools are using it or other heretical books. Furthermore investigate and see if there are any professors in Baptist institutions who endorse this or similar rot.

4. **If the Lord didn't allow the five foolish virgins in, how did the man without the wedding garment manage to get in and then have to be cast out?**

The man without the wedding garment (see Matt. 22:1-3) is not represented as entering into the presence of Christ, but into a wedding supper made by a certain king for his son. This is a parable to show that God will accept none that are not clothed in the perfect righteousness of Jesus Christ. It was never intended by Christ that every feature of His parables should be pressed into spiritual meaning. Some things in every parable are mere incidental details necessary to round out the story given to illustrate one central truth.

5. **Since unbelievers cannot obey, must not II Thess. 1:8,9 refer to hearers of the word who do not obey by being baptized?**

A thousand times, no. The form of the question implies that the "hearers of the Word who do not obey by being baptized" are believers. The Bible emphatically teaches that one who believes is already a child of God. I John 5:1. It is true that unbelievers cannot obey, but that does not relieve them of responsibility for their disobedience. God commands "all men every where to repent" (Acts 17:30), and those who do not are to blame for their failure. Men by nature are totally impotent in spiritual things, but they are responsible for their condition because all men sinned in Adam, who was both the natural and federal head of the race. Rom. 5:12. The whole human race was in Adam when he fell and fell with him just as really as if each man were there individually. In Adam human nature fell, and every son of Adam has this same human nature that fell. Thus each man is as fully responsible for the fall of the race as Adam was.

6. **To whom does John allude as "the elect lady" in the first verse of his second epistle?**

He alludes to some noble and distinguished Christian woman known and loved by him and his readers. Some think the word translated "lady" should be Cyria, and that this was the name of the woman addressed.

7. **Explain verse 9 of John's second epistle.**

"The doctrine of Christ" here means the teaching that Christ was the eternal Son of God incarnate in the flesh and living among men, being both man and God. Transgressing this doctrine means rejecting it. This verse was directed at those of the first century who taught that Christ did not really have a human nature, but only appeared to have. This was a denial of the incarnation. However, the passage just as fully applies to those today who deny that Jesus Christ was the very essence of God incarnate. Every such one, be he acknowledged atheist, noted preacher, or "scholarly" seminary professor, is lost and on his way to a devil's hell.

8. **What is the difference in meaning of Christ in you and you in Christ?**

"Christ in you" refers to the sanctifying work of the Holy Spirit, by which the life of Christ is reproduced in the life of the believer. Gen. 2:20. "You in Christ" refers to our justification (deliverance from guilt and condemnation) through Christ as our representative. In Christ we have a perfect standing before God. Rom. 4:4-8; 8:1; 10:4; Heb. 10:14.

9. **What does the Scripture mean when it says that "many are called, but few are chosen" (Matt. 22:14)?**

The "called" in this passage are those to whom the gospel is preached, who thus receive the outward or general call. Out of these only a comparatively few prove by their divinely-enabled reception of the gospel to be the elect, chosen of God in Christ before time. See Eph. 1:4.

10. **Did Jesus spill His blood or did He take it up to Heaven to offer it to God?**

Literally Jesus spilled His blood while hanging on the Cross. He did not literally take it up to Heaven. The offering of Christ's blood in Heaven is symbolic and not literal. The Scripture uses such symbolic language to emphasize the efficacy of His death for sinners.



## A Lesson In Giving

(Continued from page five)

And when Sunday came, she went to the box in the church and dropped in two dimes.

"Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to Him, and I can't give to the Lord what is His own. So, if I give Him anything, I have to give Him what is mine."