

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 8:20.

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How Sin May Be Gotten Rid Of

By ROY MASON
Tampa, Florida

Any religion that does not hold to the substitutionary atonement of Christ for our sins, is a Devil's religion, and it will take all to Hell who depend on it. God is a holy God and sinners can never enter His presence in their sins. Something must be done about sin. Sin must be gotten rid of in some satisfactory way. Leaving out God's way, men try to get rid of sin in a number of different ways. We mention a few of these:

1. Some attempt to pray them away. That idea is back behind the attempt to "pray through to salvation." If God forgives sin because of grief and much asking,

then He lets sin go unpunished. It is the same proposition as if a judge should turn a criminal loose because he in tears begs him to do it. In such case where would justice come in?

2. Some attempt to be rid of sin through doing penance. But where is the Scripture for the idea that punishing one's self for sins committed, eliminates the guilt and penalty of them? There is no such Scripture.

3. Some attempt to solve the problem by "turning over a new

leaf" and LIVING GOOD FROM HERE ON. But the Bible says that "God requireth the past." One can not build up such a superabundance of good as to pay for past misdeeds.

The Great Problem

The great problem is, How can God be just as yet to acquit a sinner? The answer is found in Rom. 3:26. God can be a just God and justify or acquit a sinner who believes in Jesus. Why? How? Because the law of God is honored and satisfied by the substitutionary death of Jesus in the (Continued on page three)

1. How long after Pentecost before Paul was converted?

Variously estimated from three to seven years.

2. Who probably organized the first churches in Galilee and Samaria? And when?

Philip probably organized the first one in Samaria. I do not know who organized the first one in Galilee. They were both probably organized after the persecution arising following the death of Stephen.

3. Are not all Bible months lunar months?

I do not know. Many of them are.

4. Did not Moses mention several Sabbaths that were not on the seventh day?

Yes, the first and last days of some feasts were special Sabbaths. But the Scripture usually makes it very plain, when a special Sabbath other than the Seventh day is meant.

5. Did not every feast week begin with a Sabbath, a special Sabbath?

Some of them did, but I doubt

if all of them did. And there is no evidence that every feast lasted a week.

6. Did not a special Sabbath come the day after the Passover? Yes.

7. Did Jesus atone for the sins of Old Testament saints before the foundation of the world?

No. Their sins were "passed over" (Rom. 3:23-25) until Calvary.

8. If it is true that the Old Testament saints did not go to Heaven before the resurrection, where did Elijah go when he went up by a whirlwind?

Wherever he went he did not go to Heaven. Jesus plainly says in John 3:15 that up to the time at which He was then speaking, no man had ascended up to Heaven except the Son of Man Himself. Being God as well as man He was in Heaven then, as well as on the earth. II Kings 2:11 does not contradict John 3:13. There were three heavens, as spoken of by the Jews. Jesus was talking of the third heaven; the writer of Kings was probably talking of the second heaven.

(Continued on page eight)

Christian Lawyer Meditates Editor's Only Burden Here's A Reprint Of One Relative To Church Union On 50th Birthday, Facing The Future Of Our Previous Editorials

By ROSCOE G. SAPPENFIELD
Geneva, Illinois

Many church people are today advocating mergers of churches and of denominations. From the point of view of economics, there is justification for large scale mergers and, in fact, from that point of view alone, not a few churches, and even some denominations, should be united. As to creeds, however, there is a wide range of beliefs. Even these differences, it would seem, could be resolved because those who favor mergers usually do not hold strictly to doctrine as a matter of principle and would, therefore, be likely to approve an orderly procedure for resolving their differences of faith.

If denominational leaders would agree in advance that each tenet of faith in their respective doctrines of faith should be tested by the Holy Scriptures, and that each tenet not proved to be Scriptural would be eliminated and would not be included as a tenet of the doctrine of the resulting merger, a sound Biblical dogma would eventuate, because those tenets remaining after the elimination of all unproved tenets would stipulate that each denomination allege the several tenets of its doctrine and assume the burden of proving the Scriptural authority for each of its tenets. As some of the tenets represent violent differences in doctrine, out of which sprang many beliefs and denominations, it may well be asked how the question of what is or is not sufficient proof of Scriptural authority for the support of a particular allegation is to be determined. The answer to this question may be less difficult, even at the human level, than at first appears. In our law and equity courts, settlements of differences as difficult as these are commonplace. This has been and is made possible by the adoption in advance of certain rules of evidence and procedure known in Anglo-Saxon jurisprudence as adjective law. Churches or denominations which contemplate merging and, therefore, desire to resolve their differences as to creed, could accomplish this by following just three of these rules, i. e.,

- (1) that a party making an allegation has the burden of proof;
- (2) that a party cannot impeach his own witness and is bound by his testimony; and
- (3) that an allegation not proved fails and is given no further consideration.

The first and last of these rules are clear. The rule that a party cannot impeach his own witness has, during centuries past, withstood scathing criticisms. The reason for the rule is explained by Greenleaf, an eminent English authority on evidence, as follows:

when a party offers a witness in proof of his case he thereby, in general, represents him as worthy of belief; he is presumed to know the character of the witness he has adduced, and having thus presented him to the court of law will not permit the party after- (Continued on page three)

This is being written on May 8. I am told that fifty years ago today, I was born. This means that I am now starting my second half century, and if it passes as fast as the last fifty, it won't be long until I'll be a century plant.

Despite all problems faced in the past, particularly of the last year, I am exceedingly happy in my work. Believing in a sovereign God, who works all things after the counsel of His own will, I am perfectly content in Him.

Physically, I am enjoying much better health, whereby I bow my unworthy head in definite gratitude to God for what he has done in my behalf. Of course, I do not know what the morrow holds (James 4:13-15) in my behalf, but I feel that I am good for a great number of years yet in my Master's service. I have done the best job I could in editing the paper, in view of all existing circumstances of the past. I know my work hasn't been perfect, but I thank God for what He has chosen (Continued on page five)

OUR RADIO MINISTRY

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THIS IS A WORK
OF FAITH AND
A LABOR OF LOVE

MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT

"Pillars of Faith" is the title of the book containing the Gay Lectures delivered by Nels F. S. Ferre (professor of Christian Theology of Andover Newton Theological School) to the students and faculty of the Louisville Seminary.

The title—the best part of the book by far—surely belies its contents. It would have been far better to have named it "Harmful Heresies" or "Theological Tommyrot" or "Ferre's Fanciful Flights" or "Unscriptural Vagaries."

When I finished reading it, I turned to my wife and said, "That's the most dangerous book I ever read." Its modernism, its infidelity, and utter disregard for God's Word make it a book of anti-Scriptural poison.

In all its 128 pages there is only one verse of Scripture quoted (P. 85—II Pet. 1:20), and even then, this verse was taken out of its setting and misapplied. However, that made no difference as Mr. Ferre's audience didn't know the Bible, and certainly don't care for, nor love it, else they would never have tolerated his heretical ministry.

The lectures were most dangerous in view of a few good statements which were interwoven with the heresy of Mr. Ferre. As an example he says:

"To rebuild the church and the world, we must rebuild the family altar. . . as a nation we are facing spiritual illiteracy, and perhaps moral bankruptcy." (P. 115).

Such utterances as these trap the unwary and beguile the simple. However, such statements are few and far between as the most of these lectures were rankly

modernistic.

Mr. Ferre speaks of the NEW BIRTH yet he does not mean by it what the Bible loving Christian means by the term. When he explains his meaning of the term, he says:

"And why, if God made us in the first place, should we be born again. Everyone who is born is in some sense, of course, born of God. God made all people. To deny that man as he is, is born of God is to deny that God is creator of all there is. . . In some sense every rogeed and every rabbit is born of God." (P. 38).

This is but a sample of Mr. Ferre's many heresies. Here are some more of his utterances:

He declared that the Bible was NOT INSPIRED.

"There are those who know that the age for inspiration is still open." (P. 48).

"We can not limit inspiration of the Bible. . . God never closed the canon of Scripture. . . Even now there can be letters written to the churches which speak with authority." (P. 96).

He admitted that he believes the Bible to be CONTRADICTORY.

"Obviously the Bible is not of one cloth." (P. 83).

Mr. Ferre declared that the Bible is NOT TO BE ACCEPTED (Continued on page three)

TOO MANY ARE LIKE HIM

This writer once heard the gracious philanthropist and preacher, Bro. Buckner, telling in his inimitable way the thrilling romantic story of the Orphans' Home. Higher and higher rose the great tide of emotion, throughout the audience, as the preacher spoke. One man in particular sobbed with seemingly uncontrollable emotion. All eyes were moist with tears. And then, the preacher said, "The orphans are in need of food and clothing and better shelter. Surely you are all ready to help them?" And in one moment the sobbing brother had his emotions all under perfect control, and was quietly wending his way to the door, and as he left was heard to remark, "It is too bad that a good meeting has to have cold water thrown on it like this." That man was a landholder of no small import, and had money besides, but he had never touched the fringe of the doctrine that he was to hold his property, not as unto himself, but as a steward for God. It was a glorious thing to this man to cry over helpless orphans, but to be asked to feed and clothe them—that was something like taking a chill or having a tooth pulled. —Geo. W. Truett

THE COUNTERFEIT AND THE TRUE

Cashiers of banks in China are peculiarly trained for their work after the following manner. For a number of years they handle hordes of genuine money. They are never permitted to touch a counterfeit coin. They touch only the genuine and the true. After this training they are placed at windows where general monies are received. It is said the first counterfeit or spurious coin which passes through their fingers is immediately tossed out—they know instantly it is false. Would that the children of God had been thus trained to know truth from error, the false from the true. A Christian who has been taught in the truth of the Bible is never deceived by Russellism, Eddyism, Spiritism, Theosophy or False Philosophy. What kind of preaching is that kind of preaching, and what kind of teaching is that kind of teaching which has prevailed sufficiently to permit the above-mentioned errors to enter and the people say, "I can't see where the wrong is?" If truth had been preached, they would have seen the error immediately.

—Wonderful Word

The Baptist Examiner Pulpit

"Despising The Church Of God"

"Despise ye the church of God?" —I Cor. 11:22.

There is a tremendous difference between hating and despising. While most of us ordinarily do not make any distinction, both our English dictionary and the Word of God distinguish between hating and despising. Hate is of the heart. To despise is of the head and mind. Even our Lord Jesus made this distinction Himself. Listen:

"No man can serve two masters: for either he will hate the one, and love the other; or else he

will hold to the one and despise the other. You can not serve God and mammon."—Matt. 6:24.

Since despising is of the head or the mind, it literally means "to look down on" or to "subordinate" or to "lightly esteem" or to "hold in contempt." A mother despises her good-for-nothing son because of his trifling habits. She does not hate him. Doubtlessly in her heart she loves him, yet looks down on him and lightly esteems him because of his good-for-nothing ways.

In like measure, a wife despises her worthless husband. She

does not hate him. Her affection for him is proven in view of the love that she manifests in his behalf day by day through the deeds she does for him. Yet, she does hold him in contempt, and she does "lightly esteem" him because he is worthless.

Thus it is that many folk despise the church that Jesus built. They perhaps don't hate it, but they do subordinate or look down on His church.

THOSE DESPISE THE (Continued on page two)

THE BAPTIST EXAMINER

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\$ A-MONTH-CLUB \$

With deep gratitude to God we announce the following, whose contributions make possible the payment on our press the last of June.

W. W. Whitaker, Saginaw, Mich., \$5.00.
Eld. R. E. Hawkins, Milford, Ind., \$30.60.
R. R. McTaggart, Melbourne, Fla., \$20.00.
Mrs. J. M. Moore, Ft. Gibson, Okla., \$20.00.
Teletype Workers, Chicago, Ill., \$6.00.
Lester Alderman, Savannah, Ga., \$50.00.
E. D. Green, New Site, Miss., \$3.00.
W. E. Hatfield, Laurel, Ind., \$10.00.
B. R. Matheney, Clendenin, W. Va., \$5.00.

Recently Bro. Alderman offered to send \$50.00 for this purpose if nine others would do likewise. Well, whether anyone else does or not, Bro. Alderman has led the way with his gift. May the Lord raise up the other nine in our behalf.

In sending his offering, Bro. Green says:

Dear Bro. Gilpin:

I am sending you an offering on your "Press Fund." I hope you will be able to pay the debt off when due. We think your paper is the best publication of religious papers that is in circulation.

I do not have words to express my appreciation for such a paper as you send out.

E. D. Green

We appreciated especially the letter from Bro. Whitaker, as follows:

Dear Brother in Christ:

Enclosed is \$5.00 to use as you see fit. If you need it for house rent, or food, use it for that. If it is needed more for paying on the printing press, or any other purpose, I know from reading your paper for many years, that it will be used for the Glory of our God and Saviour.

W. W. Whitaker

Teletype Workers Make Weekly Gift

Recently a small group of workers at Teletype in Chicago banded together to send THE BAPTIST EXAMINER \$1.00 a week out of their salary.

There were six of these at first, but now their number has grown to seven, and the last one is a Catholic. May the Lord especially enable him to see the Truth of God's Word.

The list of men who have thus sent this \$7.00 offering this week is:

Spencer Randolph
Russell Darling
John Scholtes
Harvey Larkin
Willie Larkin
Louis Chirban
H. Perez—Catholic

May the Lord bless these lads!

THE BAPTIST EXAMINER

PAGE TWO

MAY 21, 1955

"Despising The Church"

(Continued from page one)
CHURCH OF GOD WHO THINK
OF THE CHURCH AS UN-
IVERSAL INSTEAD OF LOCAL.

Jesus said:
"I will build my church."

—Matt. 16:18.

The word "ecclesia" which is translated "church" in this instance, is used in classic Greek many, many times, and always without exception it refers to a local assembly. Certainly Jesus would not give it an entirely new meaning the first time He used it (Matt. 16:18), but rather, would use it as those to whom He spoke used it themselves.

I preach often on the subject of "Grace" and this audience is familiar with its meaning. Possibly the great proportion of you realize that the word "grace" means "unmerited favor." Because it has been explained so often and defined so frequently from this pulpit, you understand it to mean thus. Well, I certainly would not use it with a different meaning unless I paused to explain the new meaning which I was placing upon it. So it is with Christ's use of the word "ecclesia." As it was used in His day, it meant a local assembly. Certainly Jesus would not use it with a different meaning to this unless He paused to explain this new meaning, and this He did not.

"ECCLESIA" USED 22 TIMES.

Jesus used this word "ecclesia" twenty-two times. The first usage of it was when He established His church.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:18.

His second usage of it was in connection with giving a rule of discipline.

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and as a publican."—Matt. 18:17.

In this second usage, He undoubtedly meant a local assembly. The wording could not allow any meaning other than that of a local assembly.

The other twenty times that Jesus used this word were in the book of Revelation, and in each of these instances, He used it as referring to a local congregation. Thus in every instance except the first usage of it (Matt. 16:18), we know that He meant a local church. While this first usage of it may be problematical, the other twenty-one times that Jesus used the word are very definite and positive in their reference to a local body. Thus the odds are 21-0 that He meant a local church when He said, "I will build my church."

Yet, I would remind you, beloved, that those of us who believe that Jesus' church is a local body, are very much in the minority. We are a very infinitesimal group in comparison with the great number who believe the church to be universal. The vast multitude of believers today teach that the church is a universal body and those who do in the light of what we have said relative to Jesus' usage of the word, despise the church of God by speaking of it as being universal instead of local.

II

THOSE DESPISE THE CHURCH OF GOD WHO APPEAL FROM HER AUTHORITY.

Jesus said that there was no higher court than the church itself. In giving His rule of discipline for the church; He made this statement:

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

—Matt. 18:17.

Then when the Apostle Paul wrote to the church at Corinth, he likewise told the saints at Corinth that there was no higher court than the church itself. Listen:

"Dare any of you, having a matter against another, go to law be-

ABRAHAM AND LOT

Memory Verse: "He looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:10.

Introduction:

In our last lesson we noticed Abram under trial, forsaking the place of blessing journeying down into Egypt. This is really a step of back sliding in the Patriarch's life. While God restored the wandering child, yet the effects of his departure are still to be seen. When he returned from Egypt we are told that he had obtained great earthly possessions (Gen. 13:1,2). In passing let us say that this is the first mention of "Riches" in the Scriptures, and now, as always, riches are attended with sorrows. Cf. I Tim 6:10; Josh. 7:21; Acts 5:1-11.

I. Contrast Between Abram and Lot.

Abram	Lot
Walked by faith.	Walked by sight.
Generous.	Greedy and selfish.
He looked for a city whose builder and maker was God.	He looked for a city that was built by man and was destroyed by God.
Heir of the world (Rom. 4:3).	Dwelt in a cave (Gen. 19:30).

II. Lot's Separation From Abram. Gen. 13:5-9.

We learn that there came a strife between the herdsmen of Lot and the herdsmen of Abram. While we are not told there was any difference between Abram and Lot, yet it is evident that strife would inevitably come. Verse 7 tells us the reason why Abram was willing to separate: The Canaanite and the Perizzite were in the land. Abram could not endure the thought of strife between the brethren in the presence of the Lord's enemies. How we long for that type of Christians today. Hence Abram gives Lot his choice as to the land. Cf. Rom. 12:18.

III. Lot The Back-Slider. Gen. 13:10-13.

1. He lifted up his eyes and beheld. (V. 10).
2. Lot chose him all the plain of Jordan. (V. 11).
3. He separated himself from Abram. (V. 12).
4. He dwelt in the cities of the plain. (V. 12).
5. He pitched his tent toward Sodom. (V. 12).
6. He dwelt in Sodom. (Gen. 14:12).

IV. Abram The Heir Of God. Gen. 13:14-18.

1. Every time Abram lost a friend, God made him a promise.
2. In verse 14, after Abram had separated from

fore the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and then before the unbelievers?"—I Cor. 6:1-8.

CHURCH "ROWS" IN COURT.

Every once in a while some individual or group of individuals carry a church case to the association for settlement. Even sometimes these church "rows" are carried into court that the laws of the land might decide the right and wrong. Well, beloved, the one who carries a church case to an association or into court to settle it, says by his action that there is a higher court than the church, and he thus despises the church. By his actions he "looks down on" — he "holds in contempt" — he "lightly esteems" the authority of his own local church.

III

THOSE DESPISE THE CHURCH OF GOD WHO SUBORDINATE HER PROSPERITY TO THEIR OWN PERSONAL INTERESTS.

There is in every church organization, a group who are definitely concerned about their own personal interests. Sometimes these are in a minority. Often a church votes on a matter and perhaps some individual isn't satisfied with the way in which the vote is cast. Accordingly, he gets his family and his crowd and his gang and his cohorts together for the next meeting and votes again to overrule the action of the church previously. Well, surely such a one despises the church when he subordinates the interest

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MAY 29, 1955

GENESIS 13, 14

Lot we find the Lord speaks unto Abram. Please note the omission of the Lord's speaking unto Lot. When a man chooses to walk with God, God has a message for him. When one like Lot chooses the world, God has no message.

3. It is interesting to note that while Lot journeyed toward the city of Sodom that Abram journeyed toward Mamree which is in Hebron. Mamree means **fainess**. Hebron means **fellowship**. So dom means **burning**. Thus Abram journeyed in fellowship, while Lot journeyed toward destruction.

4. Abram was not alone as God desired. Truly the way of the Lord is past finding out. When God called Abram in the Ur of the Chaldees He asked him to separate from his family and his homeland. As Abram journeyed forth we find him carrying his father and his nephew with him and only going part of the way. (Gen. 11:28-32). Then we find through the death of Terah, Abram's father that Abram journeyed on still carrying with him Lot. God used the strife between the herdsmen of Abram and Lot to carry out His own purposes, in so much that this finally separates Abram from all of his family, making him entirely dependent upon God. Abram now being alone (Isa. 51:2) we find Abram fully obedient unto the voice of God. **Sure God's purposes are eventually accomplished.**

V. Abram Delivers Lot. Gen. 14:1-6.

The early verses of chapter 14 tells us of the strife between the four kings and the five kings. Since Lot was living in Sodom and since Sodom was captured by the four kings, we find Lot is carried into captivity with all the substance that he had. We find the intervention of God's grace for the back-slider in that God preserves Lot's life and causes Abram with his armed servants to rescue Lot from the hands of the enemy. Instead of journeying now with God we find him going back to live again in Sodom.

VI. Abram And Melchizedek. Gen. 14:17-24.

We will not bother ourselves as to who Melchizedek was, save only to say that he is a type of our Lord Jesus Christ. It is more interesting to note that Abram gave him tithes of all. (V. 20). This was 400 years before the law was given. Only do we find the tithe as one of the laws which God gave at Mt. Sinai, but even 400 years before we find the tithe being observed. Heb. 7:21 tells us that Christ is a priest after the order of Melchizedek. Since Melchizedek was a tithe receiving priest, then Christ is a tithe-receiving priest today. Therefore it is our duty to render the tithe as a minimum unto the Lord today.

V

THOSE DESPISE THE CHURCH OF GOD WHO REFUSE TO FELLOWSHIP WITH A TRUE NEW TESTAMENT CHURCH WHEN THEY MOVE INTO A COMMUNITY.

I have always contended that there is an abundance of Scripture as to why one should move his church membership when he himself moves. Listen:

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."—Matt. 5:15.

In this, Jesus said that the proper place for a candle was on the candlestick. Of course, the candle represents your life, and what does Jesus say represents the candlestick? Listen:

"The seven candlesticks which thou sawest are the seven churches."—Rev. 1:20.

Here Jesus declares that the candlestick represents the church. In other words, we are to put our candle on the candlestick, and since the candlestick represents the church, this would mean to say that each individual ought to have his candle on the candlestick in the community where he lives.

I heard Bro. Boyce Taylor say years ago that in his long pastorate at Murray (34 years), one of three things happened to those individuals who moved to Mur-

(Continued on page seven)

The Bible is the one window of hope in this prison through which we look in to eternity.

Sin

(Continued from page one)

face and in the stead of the sinner who receives Him and what He has done. Suppose a man violates the law and is heavily fined. He faces jail, for he has no money, when a friend pays the fine and he goes free. The law has been upheld and the penalty of law violation has been met, even though met by another. That Jesus has made such a payment for sinners, is indicated in many passages of the Bible. Let us note some of them. Isa. 53:4-6; Rom. 3:24,25; Cor. 5:7; Eph. 5:2; Heb. 10:12.

The Gospel itself is the story that "Christ died for our sins, according to the Scriptures, was buried, and rose again the third day according to the Scriptures."

How Could One Man Pay For The Sins Of Millions Of Men?

A MERE MAN COULD NOT. A mere man would have more sin than he could do to handle his own sin problem. It required a God-man—one infinite in his life and being. Thus the Bible doctrine of the atonement, must rest upon the deity of Christ. And it is worth noticing that Modernists who deny the deity of Christ, always reject the blood atonement. We quote here direct from Harry Emerson Fosdick, high-priest of Modernism. In a letter to Mr. W. Barnhart, Jan. 1945, he wrote: "Of course I do not believe in the Virgin Birth or in the old-fashioned substitutionary doctrine of the atonement." Notice that he links the Virgin Birth (upon which Christ's deity rests) with the atonement; and rightly so.

How Are The Benefits Of Christ's Atonement Received?

They cannot be bought. They cannot be merited. They cannot be earned. They can only be had by **IMPLY RECEIVING THEM.** When one realizes himself to be endlessly and hopelessly lost, and when he receives Jesus and what he did in dying for him, he is received before God, for he has received One who pays his sin debt and stands judgment for him. Because this is true, the sinner is always instructed to believe in Jesus. (For illustration see Acts 10:31 and Acts 10:43 and 13:44.)

They are not a person thus acquitted on a rebel against God? No, for God re-borns the person who is acquitted and gives him a new nature such that he wants to obey God.

Jesus Atoned Only For Sins Before One's Conversion?

Of course not. He died for our past, present and future. Many teach that our past sins are forgiven for when we receive Christ, but that we must depend on ourselves for the rest of the way out. The doctrine of "falling from grace" is wrong because it breaks the doctrine of the Atonement of Christ—making it to be a partial atonement that is supplemented by our "holding out faithful to the end." This contradicts that Scripture which says, "Our Saviour Jesus Christ who gave himself for us that he might redeem us from all iniquity." Praise God for a full and forever Atonement!

Nels F. S. Ferre

(Continued from page one)

mentally. "In this living sense (i. e. modernistic) the Bible is a standard. It is a dead standard of the letter . . . and death is always death." (P. 8).

This modernistic lecturer said mainly that the BIBLE WAS NOT

"The person with a closed mind can accept the Bible as a system of ideas for he does not know the Power and Reality which is the Bible." (P. 90).

"The Bible must most certainly be open to the sense that we use the best scholarship to find out the truth about it. Beyond that, we must reveal truth to all the truth which the Holy Spirit reveals, has revealed, and will reveal." (P. 92).

One could easily be deceived by the statements of Mr. Ferre. As an example, he says:

"I thank God for the gospel; I thank God that the Gospel is true." (P. 123).

However, he does not mean the Gospel as defined by Paul in I Cor. 15:1-4—the death, burial, and resurrection of Christ. Mr. Ferre is speaking of the SOCIAL GOSPEL. Listen to his statements as recorded elsewhere in the book:

"The full gospel is a clear invitation to give up all methods of self-satisfaction and self-security, to surrender all false assurances that are intended to still our fears, to live calmly, devotedly, intelligently, practically, for the will of God, which always involves the real welfare of humanity." (P. 68).

"There is a day when personal evangelism . . . can be naturally and strongly combined with social salvation." (P. 73).

"Our task is to Christianize the whole social order." (P. 7).

"A Christian . . . knows that such a better condition comes only in a common condition, comes only in a common community, of faith, freedom, and responsibility in a community made socially sensitive through Christ's compassion. Thus he comes with a Gospel of deliverance." (P. 80).

Mr. Ferre does not say it in so many words, yet the only Gospel he knows is soup, soap and sunshine—the Social Gospel, which is no Gospel.

In this connection it might be well to remember what Paul said about other Gospels: "If any man preach any other Gospel unto you than that ye have received, let him be accursed."—Gal. 1:9. When preaching his Social Gospel, Mr. (Hell-bound) Ferre had better remember what God says as to other gospels.

As would be expected, Mr. Ferre is a POST-MILLENNIALIST. Listen:

"The Christian heaven lives in a lump that must sometime disappear. The whole lump will in God's time be leavened." (P. 78).

Many UNIONISTIC UTTERANCES were given in these lectures. In speaking of the breaking down of barriers among the denominations, Mr. Ferre says of his ideal Christian:

"Surely, they will not stay within any group, however large." (P. 74).

"Our present divisions are sins . . . We let His body bleed by keeping ourselves apart." (P. 64).

In lecturing to these young preachers of the Seminary, he spoke disparagingly of **CHURCH DISCIPLINE**:

"Perhaps we should not prune, most church discipline is moralistic and pharisaical." (P. 68).

Concerning both of the **ORDINANCES**, he said:

"They become curses when they are made the occasion of separation or superiority." (P. 64).

As for the **LORD'S SUPPER**, he said:

"Christianity is contradicted by the very term 'closed communion.'" (P. 67).

"It (i. e. the local church) becomes a self-righteous, critically closed communion." (P. 69).

Along with these many heresies, he spoke also of the **UNIVERSAL INVISIBLE CHURCH**.

"The true Church of Christ is known by God alone. It is invisible to men. It consists of all those who live by faith . . ." (P. 64).

"Wherever the Spirit of Christ is, there is the church." (P. 59).

In the light of these statements the editor thanks the Lord for a "closed mind" since he believes the Word of God to be final in every particular.

Mr. Ferre praised and extolled Biblical criticism above the Bible. Of course, he would have to do so, as he shows by his lectures his utter stupidity of the Bible. He says:

"One of the best things that has ever happened to Christian faith is Biblical criticism." (P. 91).

"Biblical criticism has come to stay; and no theological system that rejects it can hope to stand." (P. 94).

Naturally it would be expected that such an heretic would **DENY THE HISTORICAL AND SCIENTIFIC ACCURACY of the Bible**. Concerning such accuracy he says:

"It long ago became clear that in claiming for the Bible accuracy in matters of science and history its apologists had chosen a hopeless position to defend." (P. 95).

In bringing to a close his lecture on the Bible, he disclosed that **THE WORD OF GOD WAS NOT TRUTH ITSELF**—rather only a part of the Truth:

"The Bible is needed as a book that

GOOD BUSINESS ASSOCIATE



opens up truth. Its conclusive truth is never for you and for me merely as such." (P. 103).

Although mixed with his heresies, he says many good things about God. Mr. Ferre proves by his statements that he is more than a modernist—that **HE IS ACTUALLY AN INFIDEL**. He says:

"God can never be proved by us, or else were there a higher God to prove Him by." (P. 108).

These are the heresies that the boys of the Louisville preacher-factory are being taught. It is no wonder that the majority are unionists, modernists, and near infidels when they graduate. It is no wonder that they do not know anything about the Bible. These lectures are a sample that they are taught anything and everything else except the Bible.

It might be well in this connection to remember that when Mr. Freeman was the compromising editor of the Western Recorder that he apologized for the ignorance of the boys there by saying in substance that the boys didn't have time to learn the great doctrines of the Bible when in the Seminary. It is self apparent that they haven't time for the Bible. All their time is taken up with modernistic deductions which take their mind away from the Bible.

A loved Baptist preacher in Chicago wrote the editor concerning these lectures recently and in part said:

"It is a revelation to us up here that a man can stand up in Louisville and crack down on close communion, rap anti-unionism and speak slightly of baptism, insist that the canon of the Scripture is still open, while at the same time Baptists in Kentucky claim to be New Testament churches. New Testament churches, if true to the pattern, reject heretics."

In this our brother is right. Real New Testament churches do reject heretics. Every N. T. Baptist who reads this review of these lectures will reject Mr. Ferre, the Seminary, the speckled birds it produces, and the Cooperative Program that feeds it.

Don't forget that Mr. Ferre is from Andover Newton Theological School. Mr. Tribble, who for years was a teacher of the Louisville Seminary, went from Louis-

ville to become president there. What an unholy alliance! The Seminary got her outside lecturer from Andover-Newton while Andover-Newton got its president from the Louisville Seminary. There's a reason why these modernists have exchanged lecturers and teachers and that reason is expressed in the old adage, "Birds of a feather flock together."

And what birds they are! May God deliver us!

Church Union

(Continued from page one)

words to impeach his general reputation for the truth.

The soundness of the rule and the reason back of it are no longer questioned. As the rule is based on logic, it could apply with equal reason and effectiveness outside the realm of law and equity, for instance, as is suggested here, to the settlement of differences in Scriptural interpretation. The application of the rule, should Bible characters be called as witnesses to prove allegations of tenets of certain doctrines of faith, may be observed from the following illustrations:

(1) Those who allege that the Apostle Paul's statement to the Philippians that during his absence they should work out their own salvation (Phil. 2:12) is authority for the tenet that salvation is by works, would not be permitted to contend that Paul was not truthful when he said: "For by grace are you saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8,9).

(2) Those who allege that John's statement that God is love (I John 4:8) is authority for the tenet that God cannot and will not condemn, would not be heard to say that the same apostle uttered an untruth when he said that "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

(3) Those who allege that our Lord's statement that "Lazarus sleepeth" (John 11:11), when He referred to the death of the brother of Mary and Martha, is authority for the tenet that the dead sleep an unconscious sleep, would not be heard to say that the Lord Jesus did not utter a truth when He said to the repentant thief on the cross: "To-day shalt thou be with Me in Paradise" (Luke 23:44).

In each of the hypothetical illustrations, the witness's testimony was in contradiction of or was at variance from the allegation and

(1) the witness had been called to testify by the party who made the allegation and who, therefore, had the burden of proof (Rule 1);

(2) the witness could not be impeached by the party who had called him and the testimony was binding upon the party calling the witness (Rule 2);

(3) the alleged fact was not proved; consequently, it is of no force or influence and is dropped from consideration (Rule 3).

If this procedure were adopted (which in all probability it will not be), there would be screened from present doctrines of faith the unscriptural tenets and, as a result, there would be established a sound and Biblical doctrine of faith on which all denominations could and should unite. This, however, is too much to expect, man whether saved or unsaved, being as uncompromising as he is. The best, it would seem, which might be accomplished would be an integrated whole of dichotomous divisions, one composed of conservatives and the other of liberals. This would permit and would tend to produce unity within each of two divisions. It is in the conservatives that we are particularly interested, of course.

He will never talk real success to men for God who has not learned well how to talk to God for men.

THE BAPTIST EXAMINER

PAGE THREE

MAY 21, 1955

A Young Man Warns Of A Question That Hell In The High Schools Atheism Has Never Been Able To Answer

By BOB L. ROSS

Editor's Note:

The article given below was written by Bob L. Ross, 19 years of age and a graduate of Jackson High School, Jackson, Tenn. He was an outstanding athlete during his high school years. This article therefore is not from the pen of somebody who just guesses concerning what is going on in high schools, but from the pen of a young man who writes from first hand observation and experience.

This article is especially recommended for the reading of pastors, teachers, and members of Parent Teachers Associations.

* * *

I hope the reader does not get the idea that the writer of this article is an "old fogey." I have been out of high school only a very short time and I feel that I know what I am talking about when I say that there is "Hell" in our high schools. During my high school years I was not a Christian. I walked according to the "lust of the flesh." I do not claim to be an authority, but as one who have "gone through the mill," I can give a testimony concerning this "Hell" in our high schools.

There Is Immorality In Our High Schools

Recently I was speaking to a young friend of mine about his soul. This young man, still in high school, told me that, if there were any virtuous girls in the high school where he attends, there were very few. This young man is one of the most popular of the high school set, being in the midst of the fraternity and social life. He is just one of many young people who have told me the same story. Even the most immoral young people to whom I have talked seem to be sick of the manner in which the young girls of our high schools are dressing and conducting themselves!

"Parking" is an established practice among the high school daters. Drive-in theatres, restaurants, beer joints, and lonely roads furnish the high schoolers, and others, with a place to "park" after a dance or movie has done its part to break down the moral character of both the young girl and the young man. Jack Wyrzen, Director of the **Word of Life Fellowship**, testifies, "I used to lead a dance orchestra and I know all about the gin bottles that are passed around at high school proms; I know all about the parked cars on the way home — the necking parties — and their evil results. I suppose you are conscious of the fact that every year, in the United States, one-quarter of a million high school girls go from the high school desk to the maternity ward." (From the tract, "Modern Youth, Don't Be A Guinea Pig!").

There Is Drunkenness In Our High Schools

The week of my graduation I was stunned, although unsaved and still in my sins, to see one of the female "religious leaders" of our class, sipping gin in an automobile with three other high school classmates following the annual Junior-Senior Dance. I have seen more than one of my classmates take their first drink at these "innocent," chaperoned high school dances, and it would break the hearts of many mothers and fathers if they knew what things went on at these highly touted affairs. Some of the youth of our high schools are no longer just casual drinkers. They are steady customers at the local beer joints, night clubs, and honky-tonks. From my personal experience during high school I have

known of at least one young man who is a complete alcoholic.

There Is Dope Addiction In Our High Schools

Not only are the rest rooms of both girls and boys clouded with cigarette smoke, but they are also filled with the fumes of "reefers." Wyrzen, in the tract mentioned above, also gives us a shocking report of how bad dope addiction has become in the high schools of our nation. He says that an investigation was made in a certain city concerning narcotics in the high schools and it was found that one out of every two hundred high school students were dope fiends and the plague was spreading to the grammar school! The investigation also revealed that only a small percent of the students ever darken the door of any church — Catholic, Jewish, Protestant, or Baptist. It was stated that this city is just typical of other American cities!

There Is Atheism Taught In Our High Schools

Communists have so penetrated the American school system that it is next to impossible to find a public school that is free from the taint of communist and social doctrines. Our high schools are gradually denouncing the Bible as being God's Word and branding it a "myth." On the whole they are teaching the doctrines of evolution and "the brotherhood of man and the Fatherhood of God," instead of upholding the Genesis account of creation and the teachings of the New Testament. The enmity of the Jews and Catholics against the Bible has also given great support to the attempt to extinguish God's Word from the public schools. The recent launching of the slanted Revised Standard "Per"-Version of the Bible upon the public is causing even greater persecution of the honest King James Version of the Bible. It is **officially recorded** that a large number of the RSV translators are affiliated with Communist front organizations and one of the translators is a Christ-rejecting Jew! Our high schools are full of this doctrine of "One-Worldism" religiously, politically and economically.

Fraternities And Sororities

The high school fraternities and sororities are the incubators of the majority of the ungodliness in the high schools. The reason is simple. Most of the "idols" of the student body belong to and participate in the ungodly acts of these organizations. These organizations are Satan's representative bodies in our high schools to promote dancing, gambling, drinking, immorality, smoking, and dope. From the crap and poker games in the rooms to the "all night parties," these organizations present innumerable pitfalls for youth.

At one of the sorority initiations one of the young ladies was required to do a "bubble dance," nude! Other young ladies were stripped to the waist and took their seats atop a convertible and took a ride through the country!

Churches, Too!

It is not an uncommon practice today for a church to sponsor a dance, or hayride, or some other so-called "wholesome entertainment and recreation." Recently one of the nation's well-known radio preachers read a letter from a young man who belonged to a church of this type. The young man confessed that if these preachers who speak so nobly of the church's youth were to go out with them on these "chaperoned" parties, etc., just one time, the preacher would come into the pulpit the next Sunday with a different message.

In the city in which I live, year after year, various churches sponsor hayrides to a local state park. This park is nothing but a hot-bed for immortality. Once these hayrides depart and the sun is down,

Some time ago, a party of students returning from a college contest, took passage on a steamer. During the trip, Mark Howells, a representative of a western institute, and one who had taken high honors as an orator in the contest just closed, undertook to entertain his auditors with his views of God and the Bible. Boldly asserting his disbelief in the Supreme Being, he declared this to be a world of chance, and ended his harangue by challenging discussion. Hitherto not one of the thirty students who had listened to him had uttered a word of remonstrance, while several had either assented openly to his theories, or laughed gleefully at his witticisms.

The eloquent atheist had an attentive listener in a young lad named John Marlow, who was only 17, who hailed from a college in Ohio. After the defiant challenger of Howells, he waited a little to see if some of the advanced students would take him up, but as every tongue remained silent, he arose and said: "Sir, I have a question to ask you."

"Very well, my dear child," remarked Howells condescendingly, "you can ask a hundred if you like."

Young Marlow said, "When I was an infant, my mother was left a widow with three little children depending upon her and not a thing in the world except a Bible to call her own. By following its directions and trusting in God, she was enabled to keep a roof over the head of her children and supply them with food and clothing."

"Five years ago she went home to Heaven, leaving her charge in the care of a covenant keeping God. The rich legacy of a Christian mother's love and example has proven a good inheritance to me; for I have with me today that same Jesus who supported her through all life's journey, and went with her down in the valley and shadow of death. I have neither riches nor honor, but I am happy because I know that there is a mansion awaiting me beyond the skies. This is what God and the Bible have done for me and mine. Now please tell us what atheism has done for you?"

"Well, my young friend, I would be very sorry to take from you the little grain of comfort you possess, but—"

"Please keep to the point, sir," insisted the boy. "You promised

the so-called "chaperoned" hayride becomes a necking, petting, and fondling party. On arrival at the park the party no longer has even the pretenses of being chaperoned. It is here that the bars of morality are let down and the lower nature takes complete control.

How To Clean It Up

Reformation is not the answer, it is **regeneration**. It behooves all Christian parents to win their children to Christ and "train them up in the way that they should go" (Prov. 22:6). If you will do this you have the promise of the Scripture that they "will not depart from it." Parents, you are responsible to God for the rearing of your children. The primary responsibility for the juvenile delinquency which characterizes our nation today is upon the fathers and mothers. God does not overlook the deeds of the young people, by any means, but neither does He overlook the slackness of those who could have led the juveniles to Christ for the new birth and salvation from sin (John 3). Repent now and ask God to help you "train up your child in the way that he should go." Not by "child psychology" nor by some modernists like Mr. Crane but by the Book of God—the Holy Bible.—Tract.

Church Discipline And How Administered In The Bible

Subjects Of Discipline

In the following Scriptures one seeks to draw attention to those who demand action by the assembly of God's people and how that action is to be carried out. The nine subjects may be noted in the following order:

The Delinquent One (Matt. 18:15-18)

When differences arise between brethren, they should be settled in private, pardon and peace being the outcome. But if the wrongdoer is proud and haughty and shows no desire to put things right, one or two witnesses are summoned to hear the facts and give their judgment in the matter. Seeing that wrong has been done they join with the first brother in seeking to show the wrongdoer his sin and admonish him to repent. If this attempt fails, then the assembly is informed.

Now "The Delinquent One" is exhorted by the Assembly in the person of the overseers. If he heeds the exhortation, all is well. But if he does not, then what? "Leave all discipline to the Lord," say some. Others say, "Let there be a manifestation of love in that the offended one forgive and forget."

Brethren, this is not God's way. The Lord declares what the offended one's attitude is to be. "Let him be unto thee as a heathen man and a publican (v. 17): that is, an outsider who is not as yet in the light, life and liberty of the Gospel of the glory of Jesus Christ. We must always remember that the procedure here is in three successive stages:

1. "Go and tell Him . . . and thee alone"—**Personally**. If he remains stubborn
2. "Take with thee one or two more"—**Privately**, and if this also fails
3. "Tell it unto the Church"—**Publicly**.

Concerning a case such as this personal trespass, John Bloore has said, "Every trespass does not call for the action here described, for in many things we all offend and

to answer my question—what has atheism done for us?"

The haughty challenger endeavored again to evade the question, when the students gave vent to their feelings in rousing cheers and laughter, and the vanquished skeptic was compelled to leave plain, unassuming John Marlow in triumphant possession of the field.

—Faithful Words

often forbearing love should lead us to pass over many things. Evidently it is what may effect the fellowship of the assembly, to which the matter may finally be referred according to the Lord's words." "This is clearly a personal offence—as the words 'against thee' denote; otherwise individual action would be out of place. We are not called to mix ourselves up in the private affairs of our neighbors, unless appealed to by both parties."

The Dividing One (Rom. 16:17,18)

Here the subject is not a new one. The warning against the danger which was threatening the Roman Church is a timely one for our day. It indeed is sad to see those who profess to be ministers of Christ setting up their own little sects, parties, fellowship and circles, which are not sanctioned by the Lord at all. According to Titus 3:10,11, one doing such is a heretic. Scripturally this word means, "one who in self will press his own opinions." Self interest is their ruling motive, thus bringing in the serious danger of schism in the assembly. The dividing one serves not our Lord Jesus Christ, but self exaltation is his main objective. We may also call this false, the dogmatic one as he is characterized by a pushing spirit and opposes any or all who would stand in his way.

The prescription is not excommunication, but admonition. Rejecting the admonition, he is to be shunned or avoided. This type should not be permitted to minister amongst us. Obedience to God's Word in this would effectually check division amongst the Lord's people.

The Dissolute One (I Cor. 5)

This portion deals with the extremity of discipline, one of the gravest cases which may arise for assembly action. The dissolute one is one who is an open offender against holiness and righteousness. In other words, he is a scandalous person, an evil doer, a wicked worker. In the Corinthian assembly it was an open course of wickedness brought to the church's attention by an immoral act, an incestuous union, which was a serious moral lapse. The church of God is responsible as to the character of its fellowship, and it is responsible as to those who sit down together at the table of the Lord and are linked up in Christian service. It may not be open as in Corinth. If this is the case, it has to be established by

(Continued on page six)

THIS I KNOW

I do not know what next may come
Across my pilgrim way,
I do not know tomorrow's road,
Nor see beyond today;
But this I know—my Saviour knows,
The path I cannot see,
And I can trust His wounded hand
To guide and care for me.

I do not know what may befall
Of sunshine or of rain,
I do not know what may be mine
Of pleasure and of pain;
But this I know—my Saviour knows,
And whatsoever it be,
Still I can trust His love to give
What will be best for me.

I do not know what may await,
Or what the morrow brings,
But with the glad salute of faith
I hail its opening wings!
For this I know—that in my Lord
Shall all my needs be met,
And I can trust the heart of Him
Who has not failed me yet.

How Bible The Work Of Deacons In A New Testament Church

The office of deacon was created by the Holy Spirit in the church at Jerusalem to meet a need. The Jewish women, who ceased to be disciples of Moses and became disciples of Christ, were immediately cast out of their homes and counted by their husbands as dead. They had to be supported by the church. There were so many of them that the Apostles could not see after all of them and the Greek speaking widows were overlooked in the daily ministrations. This need for some men to "serve the tables" of these neglected widows was the occasion of the election of seven men—no women—by the church at Jerusalem to look after this work. They were the first deacons.

They were elected by the church to do a very definite work, that the preachers might have more time for prayer and the ministry of the Word.

As they were to look after widows and their families, that would have been a very fine time for some deaconesses to have been elected, if the Holy Spirit as the vice-gerent of the Lord Jesus over the churches had wanted any. None were chosen. Deaconesses are a part of the Feminist Movement and have no place in New Testament churches.

Neither do we need Junior deacons. I Tim. 3:10-12 would put every Junior deacon out of office and demolish the office, if obeyed. Deacons ought to be married men, heads of their own houses.

Qualifications Of Deacons

The best place to find the qualifications for any office in a New Testament church is to study those God laid down when He started it. In Acts 6:3 three qualifications are given for deacons. Our churches as a rule do not pay much attention to these qualifications when they go to elect deacons. That is why so many of them have no-account deacons. They pay no attention to God's Word as to their qualifications and didn't pray the Lord to guide in their election.

1. Honest.

The first qualification of a Baptist deacon is that he shall be "of honest report." A man who has a reputation of not paying his debts isn't fit to be a deacon. A covetous man or one who is so close in his trading as to cause folk to say he'll beat you in a trade isn't fit to be a deacon. No profiteer ought to be allowed to stay in the deacon's office. A man who doesn't tithe ought never to be elected deacon; for he isn't honest toward God; and a Baptist church is a church of God. How can you expect God to bless a church, when the church insults Him by putting a man into one of the offices of that church, who is dishonest with God?

2. Full Of The Spirit.

Deacons ought to be Spirit-filled men—soul-winners, men who pray in public and in secret, men who can speak a word of comfort to widows and others, when called on to minister to them.

Spirit-filled men are never self-willed or stubborn towards the Holy Spirit or the Bible.

3. Full Of Wisdom.

This doesn't mean worldly wisdom or education. It means the wisdom which is from above, the kind you get on your knees. Jas. 1:5-8. Deacons should be humble and prayerful men. If they are that they will be wise.

Their Duties

1. Negatively.

Deacons are not ruling elders. They are not elected to boss the church and pastor. They are not the pulpit committee nor the discipline committee to pass on the reception of members. They have no more say-so than any other member as to what shall be done.

There is no passage in the New Testament that gives deacons any authority over any of the affairs of a Baptist church. They are servants not bosses. Lots of Baptist churches today, especially in the larger cities, have a board of ruling elders, instead of a board of deacons. They got their idea from the Presbyterians or Campbellites, not from the New Testament.

While we are on the question of authority, the brethren might read I Tim. 3:5; 5:17; I Thes. 5:12, 13; Heb. 13:7-17; I Pet. 5:1-3. Pastors are not lords over God's churches; but by virtue of being Christ's message-bearers, the New Testament gives them a good deal more authority than the average Baptist church accords them today. The pastoral office carries some authority; the deacon's office none whatever. Deacons are not told to rule anything or anybody except, "their own children and their own houses well."

2. Positively.

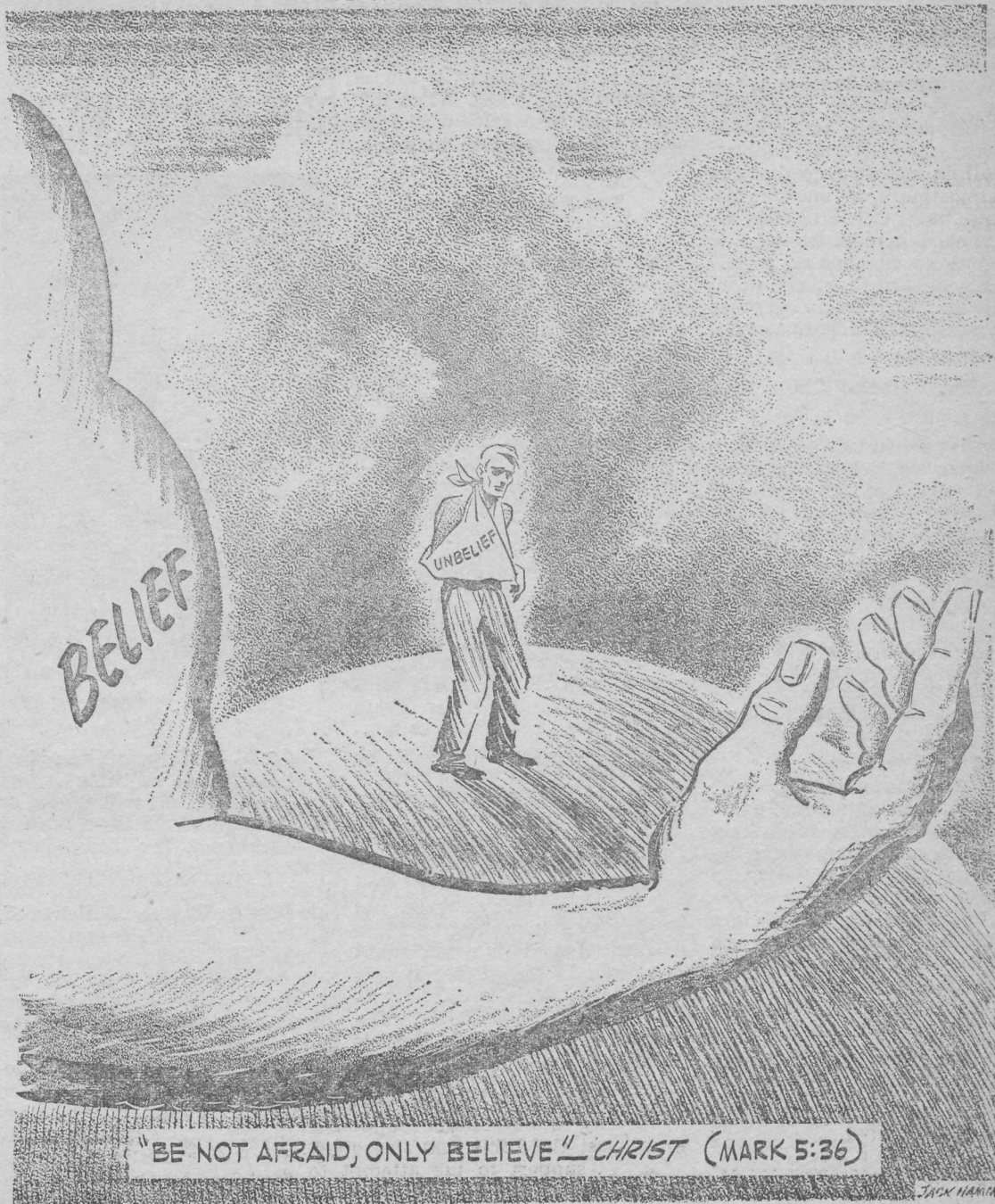
Deacons were elected to "serve tables." We call folk who "serve tables" at restaurants and hotels "waiters." Primarily deacons were elected to wait on the widow women and poor folk in Baptist churches, who need help out of church funds. They were not elected to be collectors of church funds. Deacons are primarily the almoners of the church's bounty to the poor and unfortunate among the flock. They were elected to take the financial burdens off of the pastor, so he can give himself to prayer and to the ministry of the Word. And yet we know of scores of churches, where the deacons not only do not relieve the pastor of any financial burdens, but where every forward move in missions or denominational work is delayed or throttled or blocked by some of the deacons. In many places they even oppose the putting in of a box to give the people a chance to give regularly to missions or to the budget. What a prostitution of the deacon's office to dishonor Christ and serve the Devil! The church treasurer ought always to be a deacon. If a church needs a finance committee or a financial secretary, they too ought to be deacons.

This article answers a good many questions sent in to us about deacons.

A HEAVEN-SENT REVIVAL

We need a revival that, like a tornado, will sweep away all of the old dried-up sermons, and all of the cold, formal prayers and all the lifeless singing, and like a whirlwind will carry everyone that comes in its pathway heavenward. A revival that will fill the hearts of saints with holy love, and so burden the hearts of God's ministers that the Word of God will be like fire shut up in their bones (Jer. 20:8). A revival that will help the people to honor God with their substance and so have their barns filled with plenty (Prov. 3:9,10); a revival that will open the windows of Heaven by bringing all God's tithes into (Continued on page six)

THE WORLD NEEDS "REARMING"



Appreciated Letter From One Who Has Suffered For Him

Elder John R. Gilpin
Russell, Kentucky

Dear Servant of Jesus Christ
and Friend of Man:

You have long since learned that, "This is a faithful saying, and worthy of all acceptation," that "God is faithful," and that "He which hath begun a good work in you will perform it" regardless of Satan and all of his helpers. So there is no need for me to tell you, my Brother, to lean hard on the Everlasting Arms.

My silence these past few months regarding events wherein you were vitally concerned does not necessarily bespeak indifference on my part when a brother loved of God and who has been a good friend to so many down through the years should again, for the glory of God, be called on to suffer for the Truth and to the Praise of His great Name. At the immediate time of the last big onslaught of Satan your heart was cheered by the many hundreds of letters pouring in expressing their love and confidence. In those days I was thinking often of you and thanking God for Happy Warrior Gilpin, who, I believe, would rather die with his back to the wall than surrender one iota of the Truth as God gives him grace to understand it.

It takes a man with a big heart and real Christian character to be like John R. Gilpin. I know a multitude of men that will never make it. Some people who call themselves Christians will never get started on the road to being a real Friend of Man. But you have traveled that road for a long, long time. It has cost you literally thousands of dollars; but you were a real friend just the same, never asking nor expecting anything in return. Personally, I shall never forget how you gave your unstinted support to a good cause in which I was concerned, which,

like your recent experience, was temporarily lost to the forces of Satan. But God doesn't settle all accounts on the 31st of December, nor give man license to wipe the slate clean on January 1st. And you are the kind of man with the big heart and magnanimous spirit who, even though you have suffered at the hands of evil men, yet rejoice that God grants men time to repent of their evil. That is going the last mile in being a Friend to Man. We know the books shall be balanced in the end, and who will be on the winning team.

So we thank God and take courage from the fact that we are not serving a God who is only interested in the happenings of a few thousand years in Time, but One who is planning for a long Eternity with those He sent His Son to redeem. His love, glory and majesty are so great, my brother, that when that time comes we shall eternally rejoice in His presence because "He hath done all things well."

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Editor's Only Problem

(Continued from page one)
to accomplish through my efforts, and I am sure the future will be much brighter than the past.

My only real problem today is that of the payment which is due on our press the last of June. I haven't a doubt but what we'll be able to meet it, although we are far from doing so at present.

I've always worked in the light of this slogan: "Trust the Lord, and tell His people."

I began preaching when I was 17 and in these thirty-three years in His service, God and God's people have never failed me one time. I have no idea as to where the money will come from to pay this \$1000 and interest in June, and likewise for the next three years (1956, 1957, 1958) until the

press is paid for, but I am sure God will provide.

How could I believe otherwise in the light of God's Word.

"Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass."

—Ex. 35:5.

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered an offering of gold unto the Lord."

—Ex. 35:21,22.

"For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not."

—II Cor. 8:12.

In the light of the seven limitless promises our Lord gave in His last message to the twelve, how could we doubt! Remembering that He has never made a promise which he could not or would not fulfill, we should be definitely cheered as we face the future in the light of these seven promises (John 14):

1. "Whatever ye shall ask in My Name, that will I do."

2. "If ye shall ask anything in My Name, I will do it."

3. "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

4. "Whatsoever ye shall ask the Father in My Name, He will give it unto you."

5. "Whatsoever ye shall ask the Father in My Name He will give you."

6. "Ask and ye shall receive that your joy may be full."

7. "Ye shall ask in My Name."

THE BAPTIST EXAMINER

PAGE FIVE

MAY 21, 1955

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There is not a shaft in the quiver of the Devil but has been fired at the Bible and failed.

Discipline

(Continued from page four)
competent witnesses after careful investigation. Proven to be wicked, the offender is excommunicated, according to the Word of God.

It will do well to note that excommunication is not only for immorality, but I Cor. 5:13 calls also a wicked person, he who is "Covetous, or an idolater, a railer, or a drunkard (habitual) or an extortioner." Any practicing these things may be disregarded as a brother.

The Defeated One (Gal. 6:1)

This is the case (and how many there are in the assemblies of God today) of an overtaken one. An overtaken one is not one who practices sin, but being pursued by a temptation is suddenly stumbled and falls into defeat, for sudden temptation may prove to be too much for him. How many of us have, at some time or other fallen into this category? Taken off guard we may be overwhelmed by a sudden temptation to fleshly desires, furious tempers, or failure to judge our pride.

What is the procedure here? Admonition? Exhortation? Excommunication? No, definitely not. It is the restoration of the defeated one, and this is not to be done by the inexperienced or unspiritual, but by those who are spiritual. A spiritual person is one who is Spirit filled and being filled with the Spirit, he does it lovingly, tenderly and graciously as he seeks to recover him from the defeat. Note also that the spiritual worker must do this work in a "spirit of meekness" (humbly, gently) "considering thyself" for it is possible that the spiritual one today may be the defeated one tomorrow.

The Disorderly One (II Thes. 3:6)

This type of offender is also to be shunned or avoided. A disorderly brother is one who conducts himself in a disorderly manner. One form of disorderliness in the Thes. Church was a certain remissness in daily work, and the result of this was that they became busy-bodies. Evidently then, as even now, there were those who did not like a good hard day's work and so chose to take life easy. They were workers in one sense, as I understand and the word here to mean, in its liberal sense "workers round." They worked round the assembly, but their work was not unto edification, but rather for defamation which is only tittle-tattle or evil speaking. Idleness then may open the door to serious evils and thus discredit upon the previous Name of our Lord and Saviour Jesus Christ. The disorderly one then after exhortation and admonition, is to be withdrawn from.

The Disobedient One (I Thes. 5:14)

This is one who is characterized by disobedience to the Word of God, which is the only "Rule" that should govern and guide our lives. An unruly person then is one who is not subject to the "Rule" of God and as a result is rebellious in attitude towards those who are over them in the Lord (I Thes. 5:12,13). The disobedient or unruly one is to be warned and that warning should be heeded, which comes from the watchers of men's souls (Heb. 13:17).

The Dishonoring One (I Tim 5:20)

This is one who commits a sin which manifestly dishonors God and mars the testimony of the assembly. Gal. 2:11-14 is an illustration of what calls for a public conviction and reprobation, so that others may realize what becomes the Assembly, which is God's habitation. The dissimulation of Peter's conduct called for

an open reprobation, because it denied the truth he preached. Lord help us to see that when a believer's sin becomes manifestly known to the assembly, it should publically be rebuked. When this is not done (and seldom is done today) others are free to repeat the same sin.

The Deceiving One (Titus 1:9-14)

The offence here is vain talking, which is not as serious as the evil of the dividing one (Rom. 16:17,18). He may not only be the deceiving one, but may be deceived himself, in that he is convinced that his ministry is edifying to his hearers. So it is not a question of his "erratic behavior in the assembly, but of obtrusive and unprofitable ministry."

We hear much of the wrong application of II Cor. 3:17, "Where the Spirit of the Lord is, there is liberty." The liberty spoken of here is not the liberty to speak, but "liberty to see Christ without a veil." One man ministry is definitely unscriptural, but we must remember that every man's ministry isn't Scriptural either. There are those who are gifted to minister, whether in our weekly assembly gatherings or our conference sessions, but how many there are who like to be heard and in getting up waste precious time by unprofitable (vain) talking. No doubt, if more of the fear of God were in men today, those not gifted as to ministering the Word or haven't a message, would tremble to run to the platform, thus saving to be dealt with for ministry that is unprofitable. The procedure for discipline here is Titus 1:13, "Wherefore rebuke them sharply, that they may be sound in the faith."

The Dangerous One (I Tim. 1:17-20) (Rev. 2:14,15)

Of all the subjects of discipline, this one of evil teaching, is probably the most dangerous to the assembly of God's people in that it spreads so rapidly. Many who were kept from falling into a moral lapse have succumbed to this evil. It takes a good knowledge of God's Word and a reliance upon God to combat false doctrine.

Without question, the disciplinary measure in this case is excommunication. There are found those who deny that the extremity of discipline is to be carried out in the case of the dangerous one (evil teacher) but the Scripture is clear that, those who err from the truth, undermining the foundation of our faith, must be excommunicated.

Appreciated Letter

(Continued from page five)
The attached is not a gift, but the final payment on a personal printing job you did for me. No doubt you have long since forgotten the matter—Gilpin fashion.

On some Saturday morning before too many weeks pass, I hope, the Lord willing, to see your face again. God be with you and yours.

In His service,
Stanley Neumann

Revival

(Continued from page five)
His storehouse. A revival that will so fill saints with love that they will rejoice in the opportunity to give their time and money, and if need be, their very lives for their brethren and for the salvation of a lost world. A revival in which the presence of God will be so revealed that multitudes will fall under the power of God and cry for mercy as they did on the Day of Pentecost. A revival that has so much of Heaven and so much of God's glory in it that all the world will be compelled to see and feel its mighty influence. A revival that will gloriously defeat the powers of darkness and Hell and make Heaven and earth ring with shouts of victory over a multitude of souls snatched from the

(Continued on page eight)

Eld. T. P. Simmons To Give Lectures In Ohio And W. Va.



ELD. T. P. SIMMONS

Elder T. P. Simmons, president of Tri-State Baptist Bible College of Evansville, Ind., will appear on the program of the Fifth Sunday Fellowship of the Independent Missionary Baptist Association, to be held on May 28, 29 with Riverside Baptist Church of Richwood, W. Va. We urge our readers within reach of Richwood to attend this meeting of Baptists who are faithfully endeavoring to contend for the once-delivered faith in this day of apostasy.

Following this engagement, beginning on Monday night, May 30 and continuing through Friday night, June 3, Bro. Simmons will be with Pastor Austin Fields and the First Baptist Church of Arabia, Ohio, for the lectures on "The Trail of Blood." Our readers in the area of Arabia are all urged to attend these services.

ENTERING A SUIT IN HEAVEN'S COURT

In the book, "The Wonders of Prayer," published by Revell, the story is told that when Samuel Harris of Virginia began to preach, his soul was so absorbed in his work that he neglected to attend to the material affairs of this world. Finding, upon a time, that it was absolutely necessary that he should provide more grain for his family than he had raised on his farm, he called upon a man who owed him a debt, and asked him for a settlement.

The man refused, replying, "I have no money and I cannot pay you."

Harris replied, "I want the money to purchase wheat for my family. As you have raised a good wheat crop, I will take that at the market price instead of the money."

"I have other uses for my wheat," said the man. "And furthermore, I never intend to pay you until you sue. So you can start suit as soon as you wish."

This bothered the good preacher, for he did not want to become involved in a vexatious lawsuit. He meditated to himself, saying, "What shall I do? Perhaps a thousand souls may perish in the meantime for want of hearing Jesus." Then the thought came to him that he would sue him at the court of Heaven. Having decided to do this he turned aside into the woods and laid the matter before the Lord in a very earnest prayer.

Going the next day by the man's house, he gave a receipt for the amount of the debt to a servant. On his return the man hailed him, demanding what he meant by giving him a receipt.

"I meant just what I wrote," replied Mr. Harris.

"But I haven't paid the debt," answered the man.

"That is true," replied Mr. Harris, "and I know you said you would never pay till I sued. But sir, I have sued you at the court of Heaven, and Jesus has entered

(Continued on page eight)

What Is The Gospel Of The Lord Jesus?

By M. E. WRIGHT
Tupelo, Mississippi

There is as much difference between God's definition of the gospel of Christ, and man's definition, as there is distance between Heaven and earth. (Isa. 55:9) Perhaps there was never so much preaching being done as there is today, and yet, so little gospel preached. Almost everything that is preached is called the gospel. But, when the searchlight of God's eternal Word is turned on we see much of it is nothing more than tradition and man's opinions.

First, we want to call attention to some things that are not part of the gospel of Christ.

1. Prayer. There is nothing said about prayer in the gospel of Christ.

2. Repentance. There is nothing said about repentance in the gospel of Christ.

3. Faith. There is nothing said about faith in the gospel of Christ.

4. Believing. There is nothing said about believing in the gospel of Christ.

5. Baptism. There is nothing said about baptism in the gospel of Christ.

6. Church membership. There is nothing said about church membership in the gospel of Christ.

7. Obedience. There is nothing said about obedience in the gospel of Christ.

8. Law, or Commandments. There is nothing said about the law, or keeping the commandments in the gospel of Christ.

9. Living right. There is nothing said about living right in the gospel of Christ.

Religion. There is nothing said about religion in the gospel of Christ.

There is much said in the Word of God about the things mentioned above. But, all of the Word of God is not the gospel. The word "gospel" means "good news," and there is much in the Word of God that is not good news. The Word of God says, "The wicked shall be turned into hell and all the nations that forget God." (Psa. 9:17). This is the Word of God, but it is not good news. Therefore, it is not gospel.

The gospel of Christ is 100 per cent what Christ has already done to save lost sinners. It is stated and defined in I Cor. 15:3 and 4 as being "how Christ died for our sins according to the scriptures, and was buried, and rose again the third day according to the scriptures."

Every prophet in the Old Testament bore witness unto Christ. See Acts 10:43; Luke 24:27. The statement, "according to the scriptures," shows that He died as the believer's substitute. Back in the Garden of Eden, before God drove Adam and Eve out of His presence, and separated them from Himself, "He made them

coats of skins, and clothed them." (Gen. 3:21) Thus, we see from the very beginning that before a poor guilty sinner could ever stand acceptable before God, a substitute had to be provided. The innocent had to suffer for the guilty. Jesus is God's Lamb, "slain from the foundation of the world." (Rev. 13:8).

This Lamb of God is the One Who took away the sin of the world. (John 1:29). In Genesis 22 we see another Scripture pointing to the Lord Jesus Christ. God calls Abraham to offer up Isaac as a sacrifice. Abraham takes Isaac and goes to the place where God appointed him, builds an altar, lays the wood in order upon the altar, binds Isaac, and lays him upon the wood upon the altar. He then stretched forth his hand and took the knife to slay his son. Just there stop, my friend, and think of yourself as being bound by sin. He is also condemned. The wrath of God is upon him. He is without Christ, has no citizenship, is a stranger to the covenants of promise, has no hope and is without God in the world. (John 3:18,36; Eph. 2:12). Therefore, he is just as helpless, and more so, than Isaac was to free himself from condemnation upon him. But, God did something for Isaac. He stayed the hand of Abraham, and provided a substitute. Abraham lifted up his eyes, at the Lord's command, and beheld a ram caught in the thicket by his thorns. The ram was offered as a burnt offering in Isaac's stead. Thus we can see that through the mercy and grace of God in providing a substitute for him, Isaac's life was spared, and he went home free, not because he was good, or had done good, but because a substitute was found to take his place. The same thing has been done for you. God, through His great love and mercy, has given His dear Son to be our Substitute. He (Christ) suffered for sins the just (Christ) for the unjust (you and me), that He might bring us to God, being put to death in the flesh, but quickened (made alive) by the Spirit. (I Pet. 3:1).

"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. 53:6).

So, on and on, through the Scriptures we see that one thing standing out above all others, and that is, Jesus Christ, and Him crucified, buried and risen again. Paul, in writing to the Corinthians, was determined to know nothing among them but Jesus Christ and Him crucified. (I Cor. 2:2). Again, he said, "God forbid

(Continued on page eight)

IT'S YOU

If you want to work in the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind,
For there's nothing that's really new;
It's a knock at yourself when you knock your church;
It isn't your church—it's YOU.

Real churches aren't made by men afraid
Lest somebody else go ahead;
When everyone works and nobody shirks,
You can raise a church from the dead.

And if while you make your personal stake
Your neighbor can make one, too,
Your church will be what you want to see—
It isn't your church—it's YOU!

MABEL CLEMENT

(Continued from last week)

"Why, he told them," interrupted the Doctor, "of Jesus the Saviour, told them they must believe in Him, and then baptized them and they were saved."

"Be patient, Doctor," replied Mabel; "we are not ready for baptism yet—keep out of the water; we will get there in due time. Peter was sent of God to tell them how to be saved; he told them about Jesus of Nazareth, about His life, His death, His resurrection and that he is ordained of God to be Judge of quick and dead. He then said: 'To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.' (Verse 43). If this language does not show that the believer, the person we are about to baptize, has the remission of sins, then I defy the Doctor and the world to produce language that will show a point beyond which sins are pardoned. It plainly teaches that when one believes, he shall have the remission of sins. Thus the believer is a pardoned man."

"What will you do with baptism, then?" asked the perplexed Doctor.

"We are now ready for baptism, Doctor," said Mabel; "first pardon, then baptism."

"It is not true," replied the Doctor, angrily, "they had to be baptized in order to receive remission ere they got rid of sin? This is universally taught in the Word of God."

"Well, Doctor," inquired Arthur, "how do you explain the text? Do you give an unqualified contradiction to Peter and all the prophets? If so, I shall certainly believe them rather than you. This is all new and strange to me; but we in the outset agreed to abide by the Bible, and I for one mean to believe what it says, for it cannot lie. Let God be true and every man a liar."

"There are three plain truths in the text we all ought to notice," said Mabel. "First, pardon comes through the name of Jesus. There is no other name given under Heaven or among men whereby we can be saved. Second, the believer is the person who obtains this pardon or remission. Third, this fact (that the believer shall receive remission of sins) is testified to by Peter and all the prophets. Learned men tell us there are twenty-one prophets. Now, just think of twenty-two credible witnesses all standing up in the courthouse and bearing witness to one fact. Why, if the courthouse was packed full of people, every one would go out perfectly satisfied that their testimony was true. Well, here are twenty-two (including Peter) truthful witnesses, inspired of God, and hence infallible, rising up in different ages of the world and bearing witness to one fact, viz.: that believers shall receive remission of sins. How any man, or set of men, can have the hardihood to deny it, after all this heavenly testimony, is more than I can divine."

"That's so," said Brother Jones; "that's so, sure, though I never knew it before."

"Why, my brother," said the Doctor, impatiently, "are you so silly as to take in that stuff?"

"Well, parson," replied the irate brother, "you may deem me silly if you please for takin' in that stuff; but as it's Bible stuff it must be real good, and I mean to take it in—so there, sir."

"If Peter has held the doctrines we hold," said Arthur, "he would have told them to be baptized for—that is, in order to—the remission of sins."

"Peter did tell them on the day of Pentecost," replied the Doctor.

"Yes, but here he is telling a people for the first time to be saved from their sins; and yet he does not tell them they must be baptized. Sent of God to tell them what is necessary to salvation, he is as silent as the dead about baptism in order to remission. Peter was a poor preacher, if baptism is essential to salvation; for he just told the people to believe and they would receive remission of sins. According to the doctrine we hold and teach, what Peter said is absolutely false."

"Peter was not a Campbellite preacher," said Mabel; "he would have told Cornelius he could not be saved without baptism. I never heard a Campbellite preacher tell sinners how to be saved but what he told them they must be baptized. Do they not invariably preach that baptism precedes pardon?"

"That's so," said Brother Jones, "that's so, sure."

"Well, were they not baptized on this occasion?" asked the Doctor.

"Yes, Doctor," said Mabel; "but not till they had believed and were pardoned. Now, we know they believed, for the gift of the Holy Ghost was poured out on them, and this was never given to unbelievers. Here is the whole thing in a nutshell: 1. They heard. 2. They believed. 3. Their sins were remitted. 4. The Holy Ghost fell on them, imparting the gift of tongues. 5. They spake with the tongues and praised God. 6. Peter, discovering this, said: Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? This verse settles the question indisputably; the way is so plain that the wayfaring men, though fools, shall not err therein."

"I believe," added Arthur, "I am willing to rest my salvation on the truth of your position."

"Before this argument is dismissed for others," added Mabel, "I wish your attention to Acts 26:18. In this chapter Paul told Agrippa how he was converted; how he was on the way to Damascus with authority and commission from the chief priests; how Jesus appeared unto him to make him a minister unto the Gentiles, saying: 'Unto whom now I send thee, to open their eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by—by—by baptism!' Nay, but I quoted it wrong. If it just said by baptism it would be unspeakably plain, but it does not say it. If it did say that the Gentiles receive forgiveness by baptism, all Campbellites would be as familiar with it as with Acts 2:38. But since it does not it is to them a strange and unfamiliar text. Now how did Jesus tell Paul that the Gentiles were to receive forgiveness of sins? How? Hear the words of the ascended Son of God: 'That they may receive forgiveness of sins and inheritance among them that are sanctified by faith.' Thus Jesus says we are to receive forgiveness by faith; but bold, bald Campbellism declares, contradicting the word of the Master, that though a man have faith he cannot have pardon without baptism. I do think this text is plain enough for children—plain enough for all who are willing to accept the pure, unadulterated Word of God as revealed in the Bible."

"That's so, sure," said Brother Jones.

Dr. Stanly was not a little chagrined; but, as he did not see how to evade this home-thrust at his much-cherished and loved system of theology, he bit his lip, concealed as far as possible his vexation and was wisely mute.

"I wish to know the meaning of 'sanctified,'" said an auditor.

Arthur examined the lexicon and replied: "It means separated, consecrated, cleansed, purified, etc. And the expression, 'inheritance among them that are sanctified,' means portion or heritage among the cleansed, purified, etc.—that is, among the people of God. According to this passage the believer not only has the forgiveness of sins but is put on an equal footing with God's cleansed, purified people, having common inheritance with them. I think this passage caps the climax."

"Before this subject is dismissed," said Mabel, "I wish all to notice the testimony I have arrayed to establish my position. I have given the plain and positive, unambiguous, unequivocal testimony of Jesus, Matthew, Mark, Paul, Peter, and all the prophets. They all testify that the believer standing on the bank of the river ready to be baptized is pardoned—is in a state of forgiveness. He who says the penitent believer is not pardoned contradicts all these heavenly witnesses. But now I am ready to establish the same fact expressed by a little different phraseology. Shall I proceed?"

"I want it distinctly understood," replied the Doctor, "I do not admit your conclusions, do not believe what you have said."

"Of course not," said Mabel, "if we all believed what these witnesses say we would be united."

"I think this point is settled beyond dispute," added Arthur. "You may as well proceed."

"Go on," said Brother Jones.

"I call attention, then, to the fact that the penitent believer is one who is in a saved state," Mabel proceeded. "This means about the same as the first fact proven; but, as the Bible puts it in this form, let us study it thus together."

"Well, I wonder what will come next?" inquired the Doctor. "Saved indeed! Why, I am not saved yet—persons are never saved while on earth. We are saved in Heaven, not on earth. I say let us put more reason and common sense into this discussion or close it."

"We are not governed by reason and common sense particularly," replied Mabel; "we are trying to discover what the Bible teaches. If reason and common sense agree with the Bible (which I verily believe) we follow their leading; if they do not, we forsake them. You say, Doctor, that you are not saved yet; I really hope better things of you, for I have ever loved you and have believed what you said unhesitatingly, simply because I believed you knew and was a man of veracity. But I want more now than bold assertion. I, however, was in the Campbellite church without salvation; and it is possible that you, Doctor, are in the same destitute condition, but I hope not. But you say persons are not saved on earth, but in Heaven. That is something new to me. You are wrong here. If persons are not saved on earth they will never get Heaven to be saved there. I thought Jesus came to earth to save; according to your theory, He might as well have remained in Heaven. The fact is Jesus saves people on earth and takes them to Heaven, because they are saved. You contend, however, that none of your flock are yet saved; I really fear there is much truth in what you say."

"I do not mean," replied the Doctor, "that my people are not in a state of pardon, but our salvation is contingent till we reach Heaven. God forbid that I should be so self-confident as to assert that I am now saved, or that it is absolutely certain that I will go to Heaven. It is blasphemy."

(Continued Next Week, D. V.)

"Despising The Church"

(Continued from page two)

ray and would not fellowship with the church of which he was pastor. First of all, they had a lot of sickness. In the second place, they had financial loss, and finally, their children went to the Devil. Well, I have seen those same three things happen during my pastoral experience. In some instances, I have seen all three of them in the same home. Certainly God will not trifle with those who despise His church.

In this connection, I want to make a very definite exception. You will notice that I have said that the individual despises the church who refuses to fellowship with a true New Testament church. Note the word "true." No man has any business becoming a member of any church unless it be a true church. I would not be a member of a church that was Arminian in its theology. I would not be a member of a church which participates in union meetings. I would not be a member of a church that dragged individuals up to the front either to a mourner's bench or just to intentionally receive them in a cold spiritless way. I would not be a member of a church where the women were unbridled to teach, pray, make motions and testify, contrary to God's Word. I would not be a member of a church that received open communion. If I moved into such a community, I would leave my letter in the community from whence I had moved. Never for one moment's time would I ever become a member of a church which violated the doctrines of God's Word. In this connection, it is well to remember the words of

Apostle Paul. Listen:
"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure."
—II Tim. 5:22.

Yet when an individual moves into a community where there is a true New Testament church, it is his duty to become affiliated therewith, and when he refuses to do so, he despises the church of God.

VI

THOSE DESPISE THE CHURCH OF GOD WHO WITHDRAW THEIR LETTERS FROM THE CHURCH AND HIDE THEM IN A TRUNK.

This is a common experience on the part of many supposed-to-be Christians, who, because of a difference with the pastor or some member of the church, subordinate the church and look down upon it.

We have many different kinds of Baptists. When I was over in Indiana sometime ago, I found a new specie, namely, the "lily Baptists." You remember that Jesus said of the lilies, "they toil not, they do they spin." Well, over there I found "lily Baptists" — they toiled not. Then here in Eastern Kentucky we have another group who contend that a preacher should drink intoxicants before preaching for his stimulation. These folk who thus "wet their whistle" before preaching, are called the "Forty Gallon Baptists." Then of recent date I heard of another group — namely, the "Forty Drop Baptists." It just takes forty drops of water to scare them into staying away from the house of God. Well, here's another group — "trunk Baptists." They keep their church membership in the trunk.

I was making a call some time ago, and when the woman told me that she was a "trunk Baptist," I asked to see her letter. When she went upstairs to secure it, she found that the rats had gotten into the trunk and the letter was eaten into shreds. When she came back down stairs, her little six year old boy said, "Mamma, the rats have ruined your religion." Well, beloved, that's just about

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I Should Like To Know

(Continued from page one)

9. Does Rev. 17:8 teach that all the names of all the saved were written in the book of life before the foundation of the world?

That passage seems to imply that they were.

10. Please explain Rev. 13:8.

Before the end of this age, all except the elect, will worship the beast or the false prophet or the Anti-Christ.

11. What is pure religion of James 1:19-27?

Religion is not salvation. Even pure religion is not salvation. But pure religion is the fruit of salvation. All religion that isn't the fruit of salvation is vain. Paul said his religious service rendered before he was saved was as "dung" in God's nostrils. Isaiah said it was "filthy rags." God is pleased only with pure religion; and pure religion is the fruit of salvation.

12. What are the marks of pure religion?

This passage gives four marks of pure religion, which we do well to consider.

(1) Tracks the Word.

The man whose religion is pure is a "doer of the Word." He takes the Book as his guide. The infallible Word of God is his standard in everything. The bob-haired woman over in Tennessee, who, when converted, said she wouldn't bob her hair any more because the Bible said women ought to have long hair, had pure religion. She was a "doer of the Word." The women who go around over the country speaking on all kinds of programs are despisers of the Word. Their religion is vanity. The religion of the man who doesn't tithe is also vain. Pure religion always tracks the Word. Pure religion thinks that anything, that God the Spirit thought of sufficient importance to put in the Bible, is important enough to be obeyed by dutiful children of God. James says the man who will not obey God's Word is deluded about his salvation.

(2) Bridles the Tongue.

That is the second mark of pure religion. "Swift to hear, slow to speak, slow to wrath." Not a gossip nor a backbiter, nor a railer, nor a blackguard, nor a blasphemer.

(3) Open-handed.

Pure religion is not churlish or niggardly or penurious or mean. Religion that doesn't reach a man's pocketbook is not God's kind. No man can beat God giving. He loves a cheerful giver. Pure religion doesn't whine or murmur or complain about having to do more than my part. "The liberal soul shall be made fat." The stingy man is always lean in soul and often lean in purse. The man who loves to give to God receives from God the good things of earth "pressed down, shaken together, running over."

(4) Unspotted.

Pure religion has regard for its skirts. It stays away from things and places that soil and defile. It shuns all entangling alliances with any kind of worldliness. It avoids the very appearance of evil. Is your religion pure or vain and contaminated by worldly living.



"Despising The Church"

(Continued from page seven) true of all that crowd who withdrew their letters from the church and hid them in the trunk—something has ruined their religion. I insist, beloved, when an individual takes this action, he despises the church of God.

VII

THOSE DESPISE THE CHURCH OF GOD WHO PROFESS TO BE SAVED BUT WHO

THE BAPTIST EXAMINER

PAGE EIGHT

MAY 21, 1955

WILL NOT BE BAPTIZED NOR ADDED TO THE CHURCH.

On the day of Pentecost, three thousand souls were saved and from all indications, were baptized. The Word of God declares that all those who were saved in that period, were not only baptized, but added to the church. Listen:

"And the Lord added to the church daily such as should be saved."—Acts 2:47.

Yet there are individuals today who profess that they have been saved for months and even for years who refuse to follow Jesus in baptism and join His church. They are unlike the Philippian jailer of whom it is said:

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

—Acts 16:33.

Twenty-five years ago, a woman told me she had been saved for sixteen years, but had not followed the Lord in baptism. That was fifteen years ago and she has never been baptized yet. Well, such an individual despises the church which Jesus built, and by his actions says that he knows more than the Lord Jesus who established His church and who commanded all believers to follow Him in baptism.

VIII

THOSE DESPISE THE CHURCH OF GOD WHO PROFESS TO BE SAVED BUT WHO LIVE IN THE WORLD.

This certainly comes home to many of us for the world has a tremendous hold upon the child of God. The exhortations of all the Bible are that we shall come out from among the world and live a life of separation. Listen:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—II Cor. 6:14-17.

"Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God."

—I Cor. 10:31.

"He that saith he abideth in him ought himself also so to walk, even as he walked."

—I John 2:6.

WORLDLY CHRISTIANS.

In spite of these Scriptural injunctions, the majority of professing Christians are worldly beyond description. The Sunday profession and the week day lives of most of the professing Christians are poles apart. Instead of being transformed to the things of God, the majority are conformed to the things of the world. The majority of professing Christians live like the world, act like the world and yet are surprised when the world has no confidence in their profession of faith. Such a one who is a member of a church but who lives in, for, and like the world, despises the church of God.

IX

THOSE DESPISE THE CHURCH OF GOD WHO DO NOT ATTEND HER MEETINGS.

There are three very pertinent Scriptures that have to do with church attendance. Listen:

"Why is the house of God forsaken?"—Neh. 13:11.

"Not forsaking the assembling of ourselves together, as the manner of some is."—Heb. 10:25.

"Thou shalt be missed, because thy seat will be empty."

—I Sam. 20:18.

In the New Testament, we have an example of a Baptist preacher who did not go to church. His name was Thomas. When the rest of the brethren told him that they

had seen Jesus alive from the dead, he did not believe it. He had not gone to church and as a result, he doubted. Whenever a saved person does not go to God's house regularly, that individual, like Thomas, will find it easy to doubt. His life will be far different, and everybody who associates with that individual will know that he has not been regularly in the house of God. There are multiplied thousands today like Thomas who find many things to take them away from God's house on Sunday. It may be a visit, or it may be an excursion, or they may just lounge at home. It may be the weather, or it may be that they are visiting some other church member and thus keeping the second individual away also. It may be a headache or it may be the lack of new clothes, or it may be one of those godless singing conventions—regardless of what it is, the individual who fails to attend all the meetings of his church, is thus despising the church that Jesus built.

"I love Thy church, oh God
Her walls before Thee stand,
Dear as the apple of Thine eye
And graven on Thy hand.

For her my tears shall fall
For her my prayers ascend,
To her my toils and cares be given
Till cares and toils shall end.

Beyond my highest joys
I prize her heavenly ways,
Her sweet communion solemn
vows
Her hymns of love and praise.

Sure as Thy truth shall stand
To Zion shall be given,
The greatest glories earth can
give
And brighter bliss of Heaven."

X

THOSE DESPISE THE CHURCH OF GOD WHO SUBORDINATE HER SERVICE.

There is a choice and a decision which every Christian has to make. The church must be served. The world also demands our service, and even much that it demands, is legitimate and right. Now when these two conflict—the church and the world—which do you serve? Be very careful lest you subordinate your church to the YMCA, the Red Cross, the PTA, or some other social organization.

PASTOR WORKS GARDEN.

Suppose a pastor stays home from the house of God and works his garden at the hour of meeting. A member of the church passes by and the preacher says that his garden needs his attention and therefore he can't go just now to God's house. Why, of course, it would be terrible for a preacher to do that. Yet how would it appear if the preacher passed by and the deacon said that his garden needed his attention, and accordingly he could not go to God's house. Doubtless you would say that the pastor is paid for his service and that it is more pertinent that he be there than the deacon. Possibly it is true that he is paid, and yet, beloved, remember that the members themselves promised to serve without pay, out of love.

Regardless of what you subordinate the service of your church unto, whether it be your garden, or irrespective of what type work it may be—in spite of this, you despise the church of God when you do so.

XI

THOSE DESPISE THE CHURCH OF GOD WHO WITHHOLD THEIR SUPPORT.

The Word of God is very explicit in its demands as to our financial support. Listen:

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts,

if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

—Mal. 3:8-10.

"Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

—Matt. 23:23.

In contrast, there are many things in the world which need and deserve our support. Sometimes there is a conflict, and when this conflict arises, which do you neglect first? Which do you neglect most? Which is it that gets the most of your support—the lodge or your church—the theatre or your church? There is many a Baptist who pays more for whiskey and tobacco and cosmetics than he does to his church each year.

Well, beloved, such an individual who withholds his support, or who subordinates the support of his church to any other organization, thereby despises the church of God.

XII

THOSE DESPISE THE CHURCH OF GOD WHO PREFER THE CHURCHES OF MEN.

I insist upon the fact that there is only one church of God, namely, a Missionary Baptist Church. All others are churches of men. Only a Missionary Baptist Church is God-planned. All others are Devil-inspired and man-planned.

In this world there are multiplied thousands who have deliberately chosen a church which they knew was started in modern times and by uninspired men, and have preferred this to an institution which was set up by Jesus and which He Himself called "My church."

All of these man-made churches are sure to perish. Jesus Himself thus prophesied:

"Every plant which my heavenly Father hath not planted, shall be rooted up."—Matt. 15:13.

In the book of Revelation, after giving a description of the old whore and her harlot daughters, which represent Roman Catholicism and the Protestant churches which came out of Rome, John then says:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16.

Thus, all of these man-made churches are sure to perish. Yet, Christ's church will remain forever. Listen:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of Hell shall not prevail against it."—Matt. 16:18.

In view of this fact, the man who stays in a man-made church thereby despises Jesus' church and by his attitude, shows that he is looking down on and lightly esteeming the church that Jesus built.

In closing let me ask you a

The Gospel

(Continued from page six)

that I should glory save in the cross of our Lord Jesus Christ (Gal. 6:14).

That which people think and talk about most is what they most glory in. "Most men will proclaim every one his own goodness (Prov. 20:6). Therefore, most people think that if they will be good enough, and do good enough, God will save them on the ground of what they are and do. But, lost people cannot do good, because goodness is a fruit of the Spirit (Gal. 5:22), and lost men do not have the Spirit of Christ. (Rom. 8:9).

But, there is good news for the lost man, and that is the glorious gospel of Christ, "For it (the gospel) is the power of God unto salvation (not to those who live right, or do the best they can, but every one that believeth." (Rom. 1:16).

Reader, do you know the gospel? Do you believe it? If so you have everlasting life. If not, may the Lord help you do so before it is too late.

Revival

(Continued from page six)

eternal burnings and won for God—yea, a revival, but that will sweep on like a mighty wave of the sea that nothing can hinder until time shall be no more.

—Evan. Christian

Lawsuit

(Continued from page six)

bail for you and has agreed to pay me; I have therefore given you a discharge."

This so affected the man that he immediately paid the debt, and the good preacher was able to provide all the wheat he was in such dire need of.

—Baptist Standard

The torch of Christianity may be lit in church but it does not burn in the shop and in the street.

simple question: Are you despising—are you looking down on—are you holding in contempt the church that Jesus came to establish? May God help each of us to honor and magnify His church and to make it the greatest thing in this community.

And if you know Him not as a Saviour, I beg you in Jesus' name that you be reconciled to God and thus having been saved, Jesus despise the church that Jesus built but immediately follow Him in baptism and become a member thereof. Suffer the words of our text again: "Despise ye the church of God?"

May God bless you!

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