

# 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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## Are You Courageous Or Compromising?

Just what is included in the term **compromise**? According to this idea or concept, it would be easier to close one's eyes to injustice and perverted actions than to denounce them and gain the enmity of those involved in evil. The book of Acts (18:17) points out a certain proconsul as a type of man who, in order not to disturb his comfort, permits the chief ruler of the synagogue to be beaten and maltreated before the tribunal.

It would be easier to close one's lips and not accuse the sin of public immorality than to confront the wrongdoers and like John the

Baptist be decapitated by order of the king.

It would be easier to close the doors of one's heart to the natural impulses of sympathy and compassion, as in the case of the priest and the Levite, than to detain oneself in order to bind up the wounds of a stranger, as in the case of the Good Samaritan.

It would be easier to close one's ears to advice and warning like that of Pilate's wife, who said of Christ, "Have nothing to do with that just man," than to defend Him, without fear of losing one's position or of incurring the enmity of the majority. The unfortunate

Pilate passes into history as the symbol of human cowardliness, as he washes his hands and gives Christ to the mob who cry, "Give us Barabbas, and crucify Christ!"

In brief, it would be easier to go with the current and, even at the price of sacrificing one's own conscience and repressing humanitarian sentiments, go against what is right, if this results in personal profit and insures the favors of men of influence. Jude in his brief epistle writes knowingly of men whose "mouth speaketh great swelling words," (Continued on page eight)

1. Did Jesus wash the disciples' feet because they were dirty? than to anything else.

Yes. People of that day wore sandals. Thus their feet became dusty in travel. It was the duty of the host or hostess to provide water for guests to wash their feet. An especially obliging host or hostess washed the feet of guests. Jesus did this. In doing this, however, he taught great spiritual truths that can be learned from any good commentary. But He did not institute a church ordinance, as the remainder of the New Testament abundantly shows. Jesus performed a real service; not a meaningless make-believe service. No one who follows the Bible will ever believe that footwashing is a church ordinance. This practice belongs to the devotees of sickly sentiment, who are proud of their humility; and to the followers of backwoods traditions that sprang up when Pa was a boy. The cure for those who think that footwashing is a church ordinance is to take off the blind bridle of backwoods tradition, throw off the bonds of perverted sentiment, and accept the plain teachings of the Word of God. This practice is due more to just plain ignorance

2. Are all the saved from Adam up to now in the church?

No. The church is a New Testament institution. It had no existence in the Old Testament.

3. Is there such a thing as a universal church?

No. The church is a local body. I Cor. 12:27. Notice that Paul said "ye" and not "we" in this passage. If he had meant that a universal church is the body of Christ, then he would have included himself.

4. If a man commits an awful sin and then confesses it to the church, must the church exclude him before it can forgive him?

No; not if the confession is coupled with repentance. There can be no reason for excluding a man for a sin from which he has already repented.

5. Will a living believer experience death at the coming of Christ?

No. I Cor. 15:51-53.

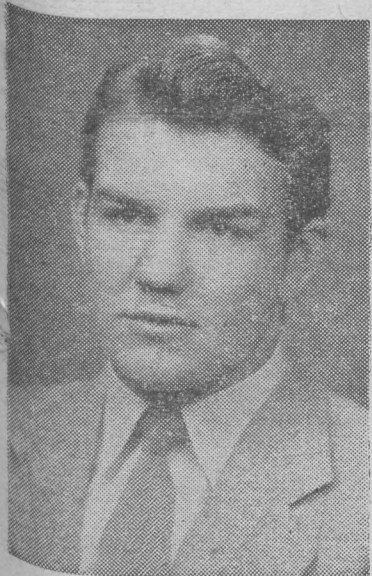
6. Explain John 8:11.

The words of Jesus to the (Continued on page six)

## Southern Baptist Churches From Liquor Store And Their "Rent Money" To Salvation And On To The Ministry

By BOB L. ROSS  
Jackson, Tennessee

With the increase of uncooperation on the part of many Bible-believing Southern Baptist churches because of the modernism, officialism, unionism, etc., in the Convention, the ecclesiastical bosses are putting the tight-



ELD. BOB L. ROSS

est grip possible upon the church property of the Convention churches. Most of the deeds being drawn bind the churches to sup-

port the Cooperative Program or else get out of the church building and off the church property.

The Cooperative Program, not God's Word, has become THE test of faith and fellowship in the Southern Baptist Convention, which no one will deny. But there are some churches which are trying to straddle the fence. For instance: here is a church which believes the Bible, knows what it teaches, knows that the Cooperative Program is of the Devil and is supporting the Devil's cause, but still the church gives support to the Program. Why? The church is afraid to withdraw all support from the Program and follow God's leading because if it does, the Convention will use all the high-handed methods possible to seize the church property. We have recently just witnessed such a case in that of the North Rocky Mount, N. C., Baptist Church. The majority voted to withdraw from the Convention, but after the minority carried the case to court, and after the Convention "big boys" had turned their backs upon all that ever was or still is Baptist church policy in order to grab the property, the minority was given the church building and property, simply because they stuck with the Convention.

Now the money these churches give to the Cooperative Program has been referred to as "rent money;" that is, the church can worship in its building (or rather the Convention's building) so long as it gives to the Program. (Continued on page four)

## The Holy Spirit's Work In Salvation Of Sinners

By FERRELL GRISWOLD  
Birmingham, Alabama

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13,14).

In the first chapter of Ephesians we have the outline of the entire Godhead's work for us in salvation. The work of each, The Father, the Son, and the Holy Spirit, fall into the past, present and future.

**The Father.** 1. Past Work: Election. Before the foundation of the world the Father chose us unto Himself as the objects of love and grace and salvation.

2. Present Work: Adoption. The Father is now making His adoption of the elect and experience.

3. Future Work: Acceptation. We have no fear of rejection, but we are sure that when we stand before God in judgment we will be accepted in the beloved.

**The Son:** 1. Past Work: Redemption. The Son came into the world in the likeness of sinful flesh, took upon Himself the curse and penalty of our sins, and died in our stead. As a result He redeemed His elect. Only the elect benefit from this death, or Christ died in vain.

2. Present Work: Making Known the Mystery of His Will. The Lord Jesus was made unto us

wisdom, and now is making known unto us His will.

3. Future Work: An Inheritance. At the coming of our Saviour we shall enter into the full inheritance that we have in Him. We are heirs to God, joint-heirs with Christ.

It shall be our purpose in this study to make a detailed study of the past aspect of the work of the Spirit of God in the salvation of the sinner. The past work of the Holy Spirit in man's salvation falls into several subheadings, of which the first is:

1. QUICKENING. This is the very first step that must be taken by the Holy Spirit before a sinner can be justified by faith. The quickening of the Spirit is that act whereby life and a divine nature is implanted within the sinner, known as the begetting of the Spirit. This act of regeneration awakens the sinner from his sleep of spiritual death and makes way for the work of full salvation. There must be life before there can be faith; there must be life before there can be repentance; there must be life before there can be conviction.

There will be no difficulty in what has already been said if we keep in mind that man is dead in sin, Eph. 2:1. Spiritual death renders a man just as spiritually in-

(Continued on page three)



ELD. C. N. TAYLOR

You do not seem to be the type of man that should operate a liquor store."

(Continued on page five)

## OUR RADIO MINISTRY

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

## PLAIN TALK ABOUT SIN

It is related that after a sermon by a distinguished minister dealing most pointedly with sin, one of the church officers visited the pastor and remonstrated as follows, "We do not want you to talk so plainly as you do about sin, because if our boys and girls hear you talking so much about sin they will more easily become sinners. Call it a mistake if you will, do not speak so plainly about sin."

The pastor took down a small bottle of strychnine, marked "poison" and showed it to his visitor, saying, "I see what you want me to do, you want me to change the label. Now, suppose I take this label off and substitute another, say, 'Essence of Peppermint, do you see what happens?' The milder you make your label the more dangerous you make your poison, Jeroboam changed the label and the more easily led Israel into the sin of idolatry. Sin is the same deadly poison whatever label you put on it, but the (Continued on page eight)

## The Baptist Examiner Pulpit

### "HOW ONE CAN DISTINGUISH A SCRIPTURAL CHURCH?"

"Having a form of godliness, but denying the power thereof: from such turn away."—II Tim. 3:5.

One lesson I learned in my early life was to always respect my elders, and if I had no other reason for respecting this text, I would do so because it was spoken by Paul as an aged servant of the Lord Jesus Christ. He was writing to young Timothy, and like Timothy, I should respect what Paul, the aged, has to say.

Likewise, the apostle Paul was writing under inspiration, so that every word which he gave was verbally inspired, and therefore I

ought to accept it from that standpoint, too. Thus, irrespective of age, I ought to accept the counsel which Paul gave concerning this present generation when he said that there would be those who would have a form of godliness but would deny the power thereof.

I

Now, beloved, in this entire chapter, the apostle Paul foretold the future of apostasy. He says concerning them, "This know also, that in the last days perilous times shall come." (v. 1). Therefore, what we have to read and study in this third chapter of

II Timothy is nothing more or less than a prophecy as to apostasy concerning the last days of this dispensation. Then, if you will notice in the fourth chapter of this book of II Timothy, he gives us another forecast as to apostasy when he says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: And they shall turn away their ears from the truth, and shall be turned unto fables." Thus, beloved, in this third and fourth chapter, the apostle Paul foretold the apostasy that was to come up- (Continued on page two)

## FOLLOWING THE LEADER

We were very much interested the other day in watching "Pete," an old goat out at the Cleveland stockyards, lead a bunch of unsuspecting sheep from the pens, across the street and up a runway to the slaughtering pens.

When the flock reached the killing floor Old Pete calmly turned around and stalked back to help lead another bunch of lambs to the slaughter. Pete is a valuable animal to this packing company in herding the sheep because he takes the place of several men and gets the sheep through without fuss or delay. However, we could not help but have a little sympathy for the poor sheep.

A leader is a wonderful individual and the world must have them, but there are two kinds of leaders. There are goats in this world that will "lead you to the slaughter," escaping themselves, and there are leaders in every community that are working for good. Be careful what kind of a leader you get behind.



# THE BAPTIST EXAMINER

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## "How To Distinguish A Scriptural Church"

(Continued from page one)  
on this world in the latter days of this dispensation.

Over in New York City there was a preacher who used to be a Baptist and then turned Presbyterian, and then like a chameleon turned Baptist again. He was pastor for a number of years of the most fashionable, aristocratic church in America. I'm speaking of Harry Emerson Fosdick. It is known by all that Fosdick is a modernist and that he does not believe the Word of God. On a pedestal in his church auditorium is the image of Darwin. A little farther on is an image of Huxley. A little farther on is an image of Spencer and other evolutionists, modernists, rationalists, and modern thinkers. To me, to see these statues around the auditorium of that building, is a grave indication that we are in the last days that Paul spoke of.

I'll give you another illustration. Down in a Southern city they have a school for preachers in connection with the university located in that city. In a class in hymnology, when they were discussing various hymns, the hymn, "There Is A Fountain Filled With Blood," came up during discussion. The professor, talking not to infidels, nor atheists, nor agnostics, nor skeptics, but talking to preachers, said: "That hymn isn't fit to be sung in a slaughter house." I say, beloved, this, to me, is a grave indication as to the times in which we are living.

A few years ago the Northern Baptist Convention was in session. W. B. Hinson was then a notable and outstanding figure of the Northern Baptist Convention. He presented a resolution to that body asking that they require of every outgoing missionary that he sign a statement saying, in substance: "I believe the Bible as it is written; I believe the virgin birth, the diety, the blood atonement, and the resurrection of Jesus Christ; I believe the miracles as they are recorded in the Bible; I believe that men need the new birth." Yet, beloved, when that resolution was presented to the Northern Baptist Convention, it was voted down by a majority of two to one. To me, this is a grave indication of the drift of the times and an indication that we are living in the last days that Paul speaks of in this third chapter of II Timothy.

I give you another illustration. A few years ago, possibly twenty years, I was walking down Main Street in Lexington, Kentucky, and I came face to face with a man who had just graduated from the Southern Baptist Theological Seminary at Louisville. It happened that he and I were in college together, and when I met him, I congratulated him on the fact that he had just finished school, and expressed some little measure of regret that I had not been permitted to continue with him and go on to school. What do you suppose he said? He said: "Bro. Gilpin, the only thing you have missed is the doubts." He said: "I never preach a sermon any more, nor do I ever discuss any doctrine out of the Bible but what there is a doubt comes to my mind as to the truthfulness

of the message which I preach." I tell you, beloved, that, to me, is a grave indication of the drift of the days: when a graduate of the world's largest seminary says, on his graduation, "There isn't a doctrine but what the professors have shot it through and through with doubts."

In all of our Southern Baptist Conventions, things are drifting. A man in Canada sometime ago said to me: "It looks from Canada as though things in the Southern Baptist Convention were on a toboggan-slide, going down hill, and somebody has failed to put on the brake." I agree with him. The Lord in giving to us the Commission, told us to preach the gospel. Yet, in our Southern Baptist Convention we are majoring on hospitals and education and ministerial relief. The preaching of the gospel in home missions and in foreign missions is relegated to a secondary place.

In every one of our states, we have so-called denominational organs or Baptist papers. I get the majority of them every week, and frankly, beloved, there is not enough Bible nor Bible doctrine in all of the papers published by the Southern Baptist Convention every week but what a man could read it as he is eating his breakfast every morning. This, to me, is just an indication of the times in which we are living.

But this isn't all. All over the South our churches are cluttered up with organizations. For example, the B. Y. P. U., an organization in which our young people are being told that they are being trained for Christian service. Yet, beloved, they are being trained to go 100 per cent contrary to the Word of God, for the Bible, first of all, says: "Let your women keep silence in the churches." Yet, they are being trained by precept and by example that women are to take an active position in the forefront as far as churches are concerned.

Look again at our own Southern Baptist Convention to get an indication as to the drift, in the light of Paul's prophecy. In this state and in every state of the Southern Baptist Convention, the corresponding secretary of missions and the enlistment men under him, are virtually more or less bosses and the pastors and churches must "toe the mark." You don't find but mighty few preachers and churches today who are free to listen to the Holy Spirit, for the majority of them have their ears to the ground listen to the voice of the corresponding secretary or to some of the enlistment men, just like a galley slave listens to the voice of his master.

I think of my friend, Roy Mason down in Tampa, Florida, who used an expression recently in which he referred to our Baptist churches as "chain store propositions." He said that the denomination was planning and organizing every church exactly alike, just like the chain stores are planned and organized alike, with the result that it was making cowards and hirelings out of the preachers, with no room for the Holy Spirit. When I read that in Bro. Mason's paper, I said, "Amen, Bro. Mason, that's exactly right."

The result of all this, beloved, is that our denomination is drifting into an heirarchy, and a Baptist heirarchy is not one bit better than a Catholic heirarchy. Our churches, beloved, are absolutely devoid of freedom as far as the Holy Spirit is concerned. Personally, I long to see the day when every church and every pastor shall be free from the shackles and the hobbles of the denominational machinery: when every pastor and church shall be set free from the shackles, and the blind bridles, and the martingales, and the check-reins and the hobbles; set free, beloved, to listen to the still small voice of God and to preach the glorious gospel of the Lord Jesus Christ.

But, I think this morning, beloved, of Paul's prophecy as to apostasy that I have read to you, and then I remember how that churches all around us and all

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JULY 24, 1955

## THE SUPPLANTER BECOMES A PRINCE

GENESIS 32-38

Memory Verse: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

### I. The Angels Of God. Gen. 32:1, 2.

The last time Jacob had seen an angel was at Bethel, twenty years before. Now that he again is in the path of obedience and is journeying to Bethel, God favored him with this special revelation to strengthen his faith. This does not suggest a cold formal appearance of the angels, but rather that they came forward to greet him back into the land of his fathers after his period of exile. Psa. 34:7.

### II. Preparing To Meet Esau. Gen. 32:3-23.

Instead of depending upon God, we see Jacob's craftiness again come to the forefront when he sends forth servants to learn the whereabouts and attitude of Esau, his estranged brother. On learning that Esau was journeying toward him, he divided his possessions into two companies. Then he calls upon God. How often we do the same as Jacob; we do all we can and then come to God as a last resort, whereas we should think first of Him. In this prayer (v. 9-12), Jacob took a lowly place before God (v. 10); he plead the promise of God, (v. 12); His thoughts were really for God's glory, for when he speaks of "the mother with the children" (v. 11), he shows that he is thinking of God, since God had promised that Jacob's seed should be as the sand of the sea. If they should be slain, this promise could not be fulfilled. Jacob was not willing to trust all to God so he undertook to propitiate Esau with a gift (v. 13-21). In this his shrewdness again shows up. His fleshly nature again becomes paramount.

### III. Jacob At Peniel. Gen. 32:24-32.

1. Wrestling (v. 23). The unnamed visitor (none other than Jesus) wrestled with Jacob, in order to reduce Jacob to nothingness and teach him God's Ways.
2. Clinging (v. 25). The resister (Jacob) became a clinger when the sinew of his thigh shrank.
3. Beseeching (v. 26). Cf. Hosea 12:4. The Supplanter became a supplicant.
4. Confessing (v. 27). Names stood for character. Jacob confessed what his character and life was.
5. Prevailing (v. 28).
6. Beholding (v. 30).
7. Humbling (v. 31). God must humble Jacob before He could use him. How true of all of us!

### IV. Israel Meets Esau. Gen. 33.

The finest exposition of this chapter is Prov. 16:7. Jacob had met God at dawn, and he did not fear to meet man at noon.

### V. Paying The Price Of Sin. Gen. 34.

God had commanded Jacob to return to the land of his fathers and to his kindred (Gen. 31:13). Jacob paid a dear price for his disobedience. Chapter 34 tells of the "little party" which Dinah attended unchaperoned with strange wild people and its consequences.

### VI. Back To Bethel.

God called Jacob back to Bethel since there was no place else to go. He had no desire to meet Laban. He wished to avoid Esau. He was anxious to get away from the Shechemites. Whither should he go? Poor Jacob! Man's extremities are God's opportunities.

1. What Jacob recalled of his first visit to Bethel. Evidently he remembered the condition of his heart (he had deceived and tricked his father and his heart was in open rebellion to God), his vision of God (God had not appeared as a God of wrath but of love, Cf. John 3:17), and his vows. Cf. Gen. 28:19,20.

2. The reason why God told him to go back. His neglect was becoming serious in his own life. He had been absent from God's house for nearly 30

years. He had lived in an easy going distance of Bethel for eight or ten years, yet he had not gone there.

His family relations were becoming serious. Dinah had sinned; his sons were quarrelsome. There was trouble between his wives. Cf. Gen. 30:14,15. The entire family was following the example of the father.

Jacob was in positive danger. Gen. 34:30. Preparation to return to Bethel. He had to put away his idols. Gen. 35:2. Only Rachel had used these at first. Cf. Gen. 31:30-35. Now his entire household used them.

"Oh! for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb!

Where is that blessedness I knew,  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His Word?

What peaceful hours I once enjoyed!  
How sweet their memory still!  
But they have left an aching void,  
This world can never fill.

Return, O holy dove, return  
Sweet messenger of rest!  
I hate the sins that made thee mourn,  
And drove thee from my breast.

The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from thy throne,  
And worship only thee.

So shall my walk be close with God,  
Calm and serene my frame;  
So purer light shall mark the road,  
That leads me to the Lamb!"

4. Jacob's compensation for going back. He had present protection on the way. Gen. 35:5; Cf. Prov. 16:7.

There was a renewal of pleasant experiences. Gen. 35:9. There was a renewal of promises. Gen. 35:10-12.

It was preparation for sad, dark hours that were coming. Pretty soon Deborah died (v. 8). Then Rachel died (v. 16-18). Then came the immorality of Reuben (v. 22). Then the death of Isaac (v. 27-29). Later Jacob had to identify Joseph's bloody coat. Gen. 37:28-34.

5. Are you away from Bethel? Then go back and renew your covenant vows with Him.

"He came to my desk with a quivering lip—  
The lesson was done.  
'Dear teacher, I want a new leaf,' he said—  
'I have spoiled this one.'  
In place of the leaf so stained and blotted  
I gave him a new one all unspotted.  
And into his sad eyes smiled—  
'Do better now, my child.'

I went to the Throne with a quivering soul—  
The old year was done.  
'Dear Father, hast thou a new leaf for me?  
I have spoiled this one.'  
He took the old leaf, stained and blotted,  
And gave me a new one all unspotted,  
And into my sad heart smiled—  
'Do better now, my child.'

### VII. Esau's Descendants. Gen. 36.

While Jacob, the supplanter, became a prince with God, Esau was establishing a worldly kingdom for himself. His descendants in history are known as the Edomites. There was perpetual hatred between Esau's and Jacob's descendants.

over the South are practicing that Baptists and Protestants are not alike. They are poles and poles apart. Baptists were the crowd that Jesus started with over 1900 years ago. Alexander Campbell, who never had any love for Baptists, said, "Public monuments of their existence in every century can be produced."

### II

That leads me to say, beloved, in the second place this morning, that my text indicates that there will not only be apostasy, but it says that there will also be a **form of Godliness**. Listen to it: "Having a form of Godliness."

You know, there are three kinds of churches, — Baptist churches, Catholic churches, and Protestant churches. Don't forget

that Baptists and Protestants are not alike. They are poles and poles apart. Baptists were the crowd that Jesus started with over 1900 years ago. Alexander Campbell, who never had any love for Baptists, said, "Public monuments of their existence in every century can be produced."

Into every library of any reputation that you enter you will find Ridpath's History of the World. Ridpath himself was a Methodist but he said: "I would not so readily admit that there was a Baptist church as early as 100 A. D., though without doubt there were Baptist churches then as all Christians were then Baptists." I say, beloved, Christ started Baptist churches 2000 years ago when He said: "I will build my church and the gates of hell shall not prevail against it."

If I had never seen a Bible I would still believe that Jesus Christ established a Baptist church in the days of His flesh and no other.

I say there is a tremendous difference between Baptists and

Protestants.

You folk remember Bro. Fred Nowak. Well, I got the best illustration of Protestantism from Fred that I ever had in my life. We used to go out to preach a great deal together and occasionally it was necessary that Bro. Fred and I occupy the same bed. He weighed about 235 pounds and I weighed at that time about 135. That big fat Dutchman could wrap up in more blankets and covers than anyone I ever saw. Every morning I woke up a "Protestant"—protesting because I was frozen to death due to Bro. Nowak's taking all the cover. A Protestant is one that protests. Baptists never had to protest against the Catholics, for Baptists were here before the Catholics ever got here. Protestants are those individuals who have come into existence since the days of Catholicism.

Our text says that we will have a form of Godliness. Every Baptist (Continued on page seven)



# Here Is God's Way Of Saving His Sinners

By JAMES H. SIMS  
407 Schumaker  
Carmi, Illinois

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

The subject of this message is the most important one imaginable, because it involves the destiny of the eternal part of a human being—the soul. As simply and clearly as possible, I want to use the Scripture text from Ephesians to show how sinners are saved.

First, let me explain what I mean by that word "saved." I am using it in the same sense in which the Lord Jesus Christ used it when He said:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:16.

I'm using the word "saved" in the same sense in which Paul used the word when he said to the repentant jailer of Philippi:

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

Jesus used the word, and Paul used the word, and I am using the word "saved" to mean saved "from something." By God's help, I want to do my best in this message to tell you how to be saved from the wrath of God against that is abiding in you if you are not saved. I want to tell you how to be saved from an eternal Hell of fire and brimstone: how to be saved from Hell and saved for Heaven. This is an eternal matter; it involves escaping eternal death and enjoying eternal life; it involves avoiding the torments of the damned and embracing the joys of the redeemed. Note the text again:

"For by grace are ye saved through faith; and that not of

## The Holy Spirit

(Continued from page one)  
capable in matters that pertain to God as does physical death makes a man unable to help himself in matters pertaining to the flesh. Just as a physically dead man cannot exercise faith in the words of friends, so a spiritually dead man cannot exercise faith in the Word of God, and the Lord Jesus Christ. Just as dead man cannot feel the pressure of the earth that is piled upon him, neither can a spiritually dead man feel the weight and pressure of his sins upon him. Therefore, the first needed thing is life. This the Holy Spirit gives in regeneration, which is the first thing that takes place in the saving of a sinner. Regeneration is the root; faith, repentance, confession, conviction, etc., are fruits, or results of regeneration.

The natural birth is such a perfect picture of this truth until the Lord Jesus used it to illustrate the new birth to Nicodemus. The first thing that takes place in the natural birth of a child is conception, and life. The child is not born and then made alive. Just so in the new birth; the Holy Spirit begets and makes alive the dead sinner, then there is the birth.

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yourselves: it is the gift of God."—Eph. 2:8.

Think of what this does NOT say.

(1) It does NOT say "for by the church are ye saved through baptism and that of your own effort."

That is exactly what many people believe and preach, but that is not what the text says. Peter in his first epistle (I Pet. 3:21) says that baptism is not for the putting away of the filth of the flesh. In other words, sins are not cleansed away by the baptismal waters. Baptism is merely the answer, or the public testimony, of a good conscience toward God. It is something that comes after salvation as an outward sign of the inward salvation. Any person who is depending upon baptism in whole or in part to save his soul is miserably lost and yet in his sins, for God does not save people in that way.

(2) The text does NOT say "for by morality are ye saved through

(Continued on page four)

Two passages will serve to illustrate this most important truth. The first is I Cor. 6:11, where we read, "And such were some of you: but ye are WASHED, but ye are SANCTIFIED, but ye are JUSTIFIED in the name of the Lord Jesus, and by THE SPIRIT OF OUR GOD." Notice God's order in this verse: 1st, 'ye are WASHED!' Now, if you will turn to Titus 3:5 where we read, "Not by works of righteousness which we have done, but according to his mercy he saved us, BY THE WASHING OF REGENERATION, AND RENEWING OF THE HOLY GHOST," you will see that washing is the same as regeneration, or renewing of the Holy Ghost, which is the making alive of the sinner. The next passage is II Thes. 2:13 where we read, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through THE (ordained means to make their election sure) SANCTIFICATION OF THE SPIRIT AND BELIEF OF THE TRUTH." Here, once again, we see that the work of the Holy Spirit, which is making the sinner alive, is the first work, and precedes believing the Word of God. Secondly, we notice from our passage in I Cor. that the Spirit sanctifies the sinner before faith. Some of you will now throw up your hands and declare that I have lost my mind, but before you do re-read the verse. First washing, then sanctification. This is the act of the Holy Spirit whereby He sets us apart (and this is all that sanctify means) to the hearing of the gospel. You see, the sinner is begotten by the Spirit and is born by the Word. Now, you take notice of this order, because our King James Version has led us astray on this point by using these two words interchangeably. But, the work of the Holy Spirit is begetting, or giving life, quickening. Next, the Word of God brings the sinner through to birth. The sanctifying work of the Holy Spirit, in this phase of our salvation, is to set the awakened sinner apart to the hearing of the Word. We need also to remember that the above order is merely chronological. As far as the work is concerned, there is no time element between the begetting of the Holy Spirit and full salvation. Let us remember that man is the servant of time, not God! Thirdly, 'ye are justified' according to the order given in I Cor. 6:11. Justification, experimentally, is by faith. Faith cometh by hearing, and hearing by the Word of God; therefore the hearing of the Word will precede the justification. The second phase of the Spirit's work is:

2. OPENING THE EARS OF THE SINNER TO HEAR THE WORD. In I Cor. 1:18 we read "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the

power of God." Again in 2:14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." This was the condition of every one of God's elect before the Spirit opened his ears to hear, and his eyes to see the things of God as revealed in the Word. This is the condition of every person outside of Christ Jesus today. The Word's message of salvation through the death of another is utter foolishness; you cannot understand the message of the forgiveness of sins through shed blood. The reason for this takes us back to the statement made under point one: man is dead, and dead people cannot hear nor understand. And unless the Holy Spirit lays hold of your unworthy, hell deserving, damned soul, you will never understand the message of God's Word.

The hearing of the Word of God is proof that life, God's life, is within a person. In John 8:47 we read, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Words could be no plainer than these. If a person has the imparted life of God within him he will hear the words of God; if there is no life he will not hear the words of God. Now, you can test yourself as to whether you have life from the Spirit or not. Do you hear the words of God? Are you offended when the truth is presented in your hearing? Do you want the words of God or the words of man? Your answer to these questions will answer your question as to whether you are saved or not. When I see a sinner suddenly become interested in the Word of God, I rejoice in that this is evidence of the life of the Spirit within. When people speak harshly against the Word and its ministers I don't get too upset. I become sorry for them, and pray for their awakening.

The next phase of the Spirit's work in salvation is:

3. CONVICTION. John 16:8,9, "And when he is come, he will reprove (convict) the world of

MORE THAN A PAPER BOOK

"HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY"—CHRIST • (MATT. 24:35)



sin, and of righteousness, and of judgment: of sin, because they believe not on me." A person must be brought into life before he can feel the weight of his sin; he must be alive before he can have the feeling of being lost; he must be alive before he can see the awful glory, righteousness, and justice of God. The instrument used by the Spirit to bring about this conviction is the Word of God, therefore the reason for listing this in the third place. A. W. Pink points out that the presence of the Holy Spirit in the world has an effect of conviction on the whole world, and he says of the 9th verse quoted above: 'Of sin, because they believe not on me' (16:9). The presence of the Divine Paraclete on earth establishes three indictments against 'the World.' First 'of sin.' 'He was in the world, and the world was made by him, and the world know him not' (1:10). The word 'knew' here means far more than to be cognizant of or to be acquainted with. It means that the world loved Him not, and the word 'know' is used in John 10:4,5,14,15, etc. In like manner, unbelief is far more than an error of judgment, or non-consent of the mind: it is aversion of heart. And 'the world' is unchanged. It has no more love for Him now than it had when its princes (I Cor. 2:8) crucified Him. Hence the present tense here: 'because they believe not on me.' And though this is true, the Holy Spirit has a special, particular, convicting ministry of the Holy Spirit, says, "Which reproofing, as it may respect different persons, may intend both such reproofs and convictions, as are not attended with conversion, and issue in salvation; and such as are powerful, spiritual, and to the saving purposes." The conviction that this article is concerned with is the 'powerful, spiritual . . . saving purpose conviction that issues in salvation.'

The next phase of the Spirit's work is:

4. FAITH AND REPENTANCE. Faith and repentance are not the means or the new birth, but the

evidences, the results of it. Faith cometh by hearing and hearing by the word of Christ. Faith is a gift of the Holy Spirit, and is unto justification. See John 10:17; Eph. 2:8. Repentance, too, is a gift of the Holy Spirit, II Tim. 2:25, and by no means has the meaning placed upon it by many today. The Greek word translated 'repent' merely means 'to change one's mind.' Believing that a dead man can not change his mind, we are forced to conclude that repentance is a work of the Holy Spirit that takes place after there is life.

There are three things that the awakened sinner has a change of mind about. 1. **God.** The Holy Spirit changes the mind of the sinner about God. The sinner no longer looks upon God as a Good old man that is not offended at anything, but he sees God as just, demanding righteousness from His creation. He sees that our sin has offended God, therefore the necessity of judgment. 2. **Self.** The sinner no longer looks upon Himself as righteous, or as deserving favor, but he sees himself as a sinner that deserves the darkest pit of Hell. In this condition he is now able to understand the need of a Sacrifice, A Saviour, A Redeemer. He is now able to understand the mercy of God on the basis of the shed blood of Christ. 3. **Sin.** The sinner now has a change of mind about sin. He no longer takes pleasure in the things that displease God. He now is a new creation and sin breaks his heart. Therefore, we conclude by saying, the sinner is a new creation, he is not able to continue in sin and the things of the world. My dear reader, does sin bother you? Are you broken-hearted when you sin? Do you find yourself going to God in confession when you offend Him? If not, it may mean that you have never been born again. Search your heart and settle this matter from the Word of God today!

THE BAPTIST EXAMINER

PAGE THREE

JULY 16, 1955



# SHOULD ANY CHRISTIAN ATTEND A HIGH SCHOOL PROM?

By KIRTLEY JOLLY, Pastor  
Independence Baptist Church  
Independence, Kentucky

It is sad to say that we are living in a day when most people would rather play than work. The right kind of play would be all right, but when the schools of our day will stoop to the place of standing in direct opposition to the Word of God, morals, and character, and even supporting a thing like the "prom" which we shall show by Biblical proof is destructive, soul-damning, beastly in form, and wasteful of youth's ability which God could so readily use.

We do not expect to convince any person who believes in the sinful, ungodly, disgraceful, beastly, uncouth, and destructive act of dancing to accept the truth that it is wrong. It may seem foolish to you for me to make such a statement, but let me make it plain by the following thoughts:

It is impossible to make a hog believe slop is not good, a duck that water is not to be used, for rats to stay out of holes and not carry disease, a buzzard to quit eating from the dead animals, a dog not to go back and eat his own vomit, for a ship to get out of the sea and sail in the desert, for dust storms to leave the desert and go to the bottom of the Atlantic Ocean, for a corpse to get up and walk to the cemetery so that he might not have to be carried, for water to freeze at 210 degrees and boil eggs at zero, for a train to take wings and fly, while the airplane builds a track in the air to run on, for an article thrown up not to come down.

Boys, girls, young men and young women who have been educated in a school where the parents, teachers, and community as a whole have no conviction against acts of indecency, corruption, filth, ungodliness, and sin, cannot be expected to see the beastly corruption of dancing.

If you side with the dancing crowd, then by the authority of God's Word you must class yourself. Prov. 23:9, "Speak not in the ears of a fool: for he will despise the wisdom of words." We do not expect worldly fools to listen to this truth, but every child of God will hear it, heed it, cherish it, stand up for it, publicly declare it, and personally receive the criticism and ridicule of the Devil's hot-footed, flip-skirted dancer and their co-workers which includes the teachers of the school who favor dancing, the parents of the community who let their children go, and the silent listeners who sit by while the Devil destroys lives and damns souls. No doubt this statement will stir up the wrath of some of these Sunday church members, but a Christian will not at-

tend or help sponsor such ungodliness as the prom at Simon Kenton High School.

Matt. 6:24, "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. Ye cannot serve God and mammon."

Heb. 1:9, "Thou hast loved righteousness and hated iniquity."

Rev. 2:6, "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate."

Rom. 7:1-25. (Turn and read).

Rom. 8:14, "For as many as are led by the Spirit of God, they are the sons of God."

Some may say, "We live in a land of democracy." This statement is true and we are thankful to God for the freedom which we enjoy in this land of ours, but remember there is a power greater than democracy. When the voice of the people, and vote of the people begins to override the authority of God's Holy and Divine Word, then is the time for someone to speak for the Lord. Democracy is great, but theocracy in the individual life is far greater. Theocracy in the individual life is greater than all world powers put together. Every soul who will accept Jesus Christ as personal Saviour and let Him have complete rule and authority in that life will find liberty full, complete and eternal.

You may have your way with the vote and authority of the people, but God's way is right and will in the end reveal His divine authority.

People, you need to hear Moses, Exodus 6:2, 6,8,29—where God instructed Moses to tell the people, "I am the Lord."

## WHY A CHRISTIAN WILL NOT ATTEND THE PROM AT SIMON KENTON!!!

### I. Dancing Is Heathen In Form Or Act

There are more dances named after animals than any other one thing.

Let us look at just a few of the heathen animal dances which some of the brutes of our day will indulge in. People who claim to be of sound mind and reasonable amount of intelligence will do the following dances: turkey trot, snake dance, grizzly bear, buffalo dance, camel hump, bat dance, fox trot, skunk sked-dal, boll weevil wiggle, lion limp, bunny hug, and others. If the turkey, snake, bear, buffalo, camel, bat, fox, skunk, boll weevil, lion, bunny, would watch the ignorant people who try to imitate dumb beasts, I am sure that this is what would happen: The turkey, would stop his strutting, the snake would be ashamed of his fleshly crawl, the buffalo's snort would never sound for shame as to the snort of the

beasts on the dance floor, the bear would never hug another person to death as compared to the death grip which some brute gets on another man's wife or some young flip, the camel would be ashamed of the hump on his back compared to the position of the body of the insane dancers, the bat would stop his flying for he has been put to shame with the twirl of the prom, the fox and skunk would never odor their den again after the filthy smell which comes from the gym after the dance, the boll weevil would never cause destruction to anything compared to the lives which dancing destroys, the lion would walk away proud of his cleanness compared to the filthy limp of the young girl who enters the door of her home in shame and disgrace after she has been made limp by sin's own sway, and the bunny would hop away knowing that he is a decent rabbit compared to the powder puff sisters who left the dance floor like a rung-out dish cloth.

### II. Dancing Is Sinful In Deed.

Some people may be so foolish as to say the Bible speaks of dancing, trying to prove it to be right. We are going to take every Scriptural reference used in the Bible which refers to dancing and see the Biblical truth. A reference is made to dancing in the Bible 26 times.

Psa. 149:3; Psa. 150:4; Ex. 15:20; Judges 11:23; I Sam. 21:11; Psa. 30:11; Luke 15:26—In all these Scriptures the very context of the Scripture gives us the truth. The dance referred to here is in reference to the pipe or musical instrument.

Jer. 31:13—This passage is in reference to the redeemed of Israel during the millennial reign of Christ—the virgin is redeemed Israel.

Lam. 5:15—The word dance used here is in reference to joy and not bodily action.

Judges 21:21-25 — In reference to the heathen world. The daughters of Shiloh were dancing. What else would be expected?

Job 21:11—Referring to way the wicked live and their ungodly acts.

Eccl. 3:4—Time for many things, but God does not approve of them.

Isa. 13:21—During the tribulation period after the coming of Christ, only the wicked included in this. Satyrs dancing—Heb. he-goat all turned over to the Devil.

I Sam. 14:16; I Ch. 15:29 — David danced with all his might, but not pleasing to God. David also took the wife of Uriah (Bathsheba). Do you think it is right to take another man's wife and have him slain? Neither was it in the will of God for David to carry on like he did here.

Matt. 14:6; Mark 6:2—Herodias' daughter danced before Herod Antipas. The Herod's

were very wicked people. Herodias was the daughter of Aristobulus, Herod's half brother, and the wife of Herod Philip, another half brother and Herod Antipas had taken her as his wife. This sounds like the dancing crowd.

I Sam. 30:16—The Amalekites were carrying on in a heathen way.

Indeed dancing as referred to in the Bible is the action of heathenism.

### III. Dancing Is Destructive In End.

What will dancing lead to?

1. Destructive to spiritual life—A person on the dance floor has no personal testimony for the Lord. How many times do you see some boy taking his girl friend aside to tell her about the Lord Jesus Christ? How many times do you see the dancers pause and ask God to bless the dance to His glory?

Association with worldly people or the crowds which make up the dance are worldly minded. II Cor. 6:14-17. Turn and read.

Power and influence not present—Let some person come to the hour of sickness or death and then see if he calls for the person whom he knows has poise and graceful movement that the individual can minister to him in a more graceful way. You will find in the hour of need the person from the dance floor carries no power or respect, but then is a time to call on some saint of the Lord who is not graceful, but can go down on his knees and talk to God.

2. Leads to sexual crime—Men dancing with men—no women allowed. How long do you think this kind of a thing would go on? Man was made by God. Made in God's own way. Gen. 3:16-24. When a man will stand up and say the dance is not an evil to stir up the sex appeal, he is calling God a liar.

Under sexual crime we could mention adultery, divorce, broken homes, venereal diseases, etc.

Out of the 230,000 women a few years ago who had fallen into the things which wreck their lives, this is in the U. S. A. alone, seven-tenths of them fell because of the dance.

A Catholic priest of New York said his confessional had proved that three-fourths of the fallen girls came from dancing.

3. Dancing leads to Hell—Gal. 5:19-21. Turn and read. Some may say the Bible does not state that dancing leads to Hell, but from this passage of Scripture we can readily see that no person will be in Heaven who does these things.

4. The Bible condemns dancing—Matt. 5:27,28; Rom. 12:1. Turn and read. The body is to be used for the glory of God and His work.

## Rent Money

(Continued from page one)

No doubt the hierarchy is "boiling mad" at such churches, but nevertheless, they are appeased enough to stay off the churches' necks, at least temporarily.

Now to many, this policy seems very good; but in the light of God's Word it is nothing more than the lowest type of compromise. The Great Commission (Mt. 28:19,20) says nothing of the church compromising with the Devil and his program and his program-pushers in order to promote or keep from hindering the gospel. O, how this modern-day crowd of "preachers" and "churches" are betraying the cause for which our Saviour, the Apostles, and our forefathers died! With whom is the Lord more displeased and ready to spue out of His mouth than a compromiser of His Word and church program?

How long will these "rent money" paying churches halt between two opinions? If God's Program be the right program, follow it; but if the Cooperative Program, follow it.

A church's candlestick, signifying its recognition by the Lord as a church, is at stake in this matter. "Remember, therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2:5.

Away with this spirit of compromise, co-existence, etc., which philosophy so characterizes our church and state today! "Can two

walk together, except they be agreed?"—Amos 3:3.

## How To Be Saved

(Continued from page three)

**keeping the law and the ten commandments, treating everybody right, doing the best you know how, and paying your honest debts, and that of your own moral nature."**

Yet literally thousands of people with whom I have talked on this important matter have just such a false idea of how to be saved. So many have their own little memorized formula, their own pet theory on how they are to get to Heaven on morality, when God never put it in the Bible that way at all. As Bro. R. G. Lee says, "The person who teaches salvation by character is making a counterfeit out of character by passing it for more than it's worth." Read the average Southern Baptist Sunday School quarterly and see if the emphasis isn't placed on morality and "character." Of course those things are extremely important; but NOT as a way of salvation. Morality and character are outgrowths, products, fruits of real salvation, but they do not produce salvation. Here's what God's Word says about getting saved through morality and keeping the ten commandments:

**"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ,**

(Continued on page five)

Many preachers, like alarm clocks, get the most of their abuse for doing their duty.

He never rises high who does not know how to kneel.

## Some Excerpts From One Of Your Editor's Sermons To Saints

Do you know that:—

1. The dance that is spoken of in the Bible was a supremely religious act, practiced only on joyful occasions, performed by one sex only, always conducted in the day time in open air, and that those who perverted it were deemed as infamous.

2. The dance of the step-daughter of Herod caused the death of the fore-runner of Jesus and the greatest of all prophets, John the Baptist.

3. The word "revellings" found in Gal. 5:21 and I Pet. 4:3, is considered by the author of these two letters as a "work of the flesh" and that the Greek word "komi" from which this comes might as well be translated dancing.

4. The position of all true churches in the past has been that of completely outlawing the dance.

5. Do you know that no child dances into Heaven, but that many dance into Hell.

6. Do you know that the dance originated among the savages of Egypt and that in all stages it has become more and more corrupt.

7. Instead of giving grace that it brings about disgrace in many instances.

8. If the appeal of the beast were excluded the dance would soon go to the junk pile.

9. Those who practice the dance are of lower mentality than others who live under the same conditions of life.

10. The dance is the greatest destroyer of physical powers that can be found.

11. The average life of the male dancer who frequently goes to the ballroom is thirty-one and that of the woman dancer is twenty-five.

12. The morality of the dancer is always lowered.

13. Adultery, murder, suicide and broken hearted fathers and mothers are frequent fruits of the dance hall.

14. No dancer is ever a Christian worker, either as a praying Christian or as a soul-winner.

15. The parlor dance is the

cause of the ruin and debauchery of our young people and that it in many cases leads to public ballroom dancing.

16. The dance hall is the nursery of the divorce courts, the training ship of prostitution, and the graduation school of infamy.

Set the Lord Jesus betwixt God and your sins and the work of His righteousness will be your peace.

## Song Of A Willing Bondsman

Deut. 15:16, 17; Rom.6:22, 23; Luke 17:7-10

Such matchless grace! I cannot tell  
Why He should rescue me;  
Why He should save my soul from Hell  
For all eternity!

'Twas sure no merit of my own  
His saving grace secured,  
For I was bound by sin, undone,  
By Satan's wiles allured.

What purpose, His, to save my soul?  
I cannot know nor tell;  
'Twas surely not His aim alone  
To save my soul from Hell.

He paid the debt I could not pay,  
He set my spirit free,  
And should I slave for Him each day  
Unworthy still I'd be.

For my Saviour, He by death became;  
My risen Lord is He!  
I'll do His will, His praises sing,  
Now, and eternally.

—An Unprofitable Servant



## How To Be Saved

(Continued from page four)  
 even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: For by the works of the law shall NO flesh be justified."—Gal. 2:16.

(3) The text does NOT say "For by benevolence are ye saved through giving your money to charity and to religious institutions."

Many misguided people seem to believe that their material contributions to the Red Cross, Community Chest, Ladies Aid Society, the Little Brown Church, and what-have-you — they really are deluded into thinking that those contributions are going to gain them entrance to Heaven. My friend, God says salvation, and even the faith to receive it, is "the gift of God." If you could write out your checkbook and write a check for a million dollars to some New Testament Baptist Church, (which is the only institution ordained of God to receive your tithes and offerings in this age), you would still die and go to Hell if you had never received God's gracious gift of eternal life through faith in Jesus Christ. You cannot buy your way into the Kingdom of God. You must be born again into the Kingdom, and the Bible tells how sinners are born again:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

—I Pet. 1:23.  
 Peter himself met a man on one day who thought he could do spiritual things with material wealth, and Peter said to that man:

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."—Acts 8:20.

Now that we have considered some things the text does NOT say, let us notice carefully what it does say.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: that no works lest any man should boast."—Eph. 2:8,9.

Two outstanding things are immediately apparent in the text.

**I. A PERSON IS SAVED BY THE GRACE OF GOD APART FROM ANY WORKS OR MERIT OF HIS OWN.**

If any of the false notions of salvation we have listed were true we could read Eph. 2:9 thus: "all works, so that every man may be saved." But the truth God gives is that no part of salvation is a human work in any measure or degree, lest any creature should brag before the Creator that he had saved or helped to save himself. The word "grace" is used three times in the first verse of the second chapter of Ephesians. "Grace" means "a favor bestowed upon one who does not merit nor deserve the favor. We human beings in our natural state have no grace in us at all, no spark of divinity, no smallest mite of goodness, but we are totally depraved." In the same chapter as our text, Paul states that unsaved, lost people are by nature the children of wrath, but God in order to show the exceeding riches of His grace,

sent Jesus to die for our sins. How many times have you heard someone say, "Well, I don't mind helping a fellow if I think he really deserves help." That is human thinking, and God's ways and thoughts are as far above it as the heavens are above the earth. God says, "I'm going to send my only begotten Son to die on the cross for those undeserving sinners although I know they don't deserve it." That is GRACE.

Perhaps someone will say, "Oh, I believe that God helps those who help themselves." Yes, once in my ignorance of the Bible, I actually thought that was a verse from the Bible since I had heard it quoted by church members so often. But that old saying is NOT in the Bible and it is not true. Here is what the Bible says about it:

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us."—Rom. 5:7,8.

In other words, God helps those who have absolutely no ability to help themselves when they admit they are nothing and have nothing. We must come to God saying,

"Just as I am, without one plea But that Thy blood was shed for me."

and then God may bestow His marvelous grace upon us through Jesus Christ. Does someone say, "I'm too big a sinner for God to love me and save me?" There is no sinner too big for God's grace.

Grace, Grace; God's grace  
 Grace that will pardon and cleanse within  
 Grace, Grace, God's grace  
 Grace that is greater than ALL my sin.

And the words of that song are true. We are saved by grace, God's grace. That simply means that God does ALL the saving; the sinner merely does the receiving, and that not of Himself, but by God's enabling Spirit. That thought leads us to the second outstanding teaching of our text.

**II. A PERSON IS SAVED BY THE GRACE OF GOD, AND THAT GRACE COMES TO HIM THROUGH FAITH WHICH IS GOD-GIVEN.**

"Faith is the substance of things hoped for, the evidence of things not seen." Perhaps you have heard the expression, "Seeing is believing." Faith reverses that and says, "Believing is seeing." You have never really seen a thing, or felt a thing, or experienced a thing until you have a living faith in God and in His Son Jesus Christ.

Now, how do you get this faith that saves the soul? Our text tells us that it is a gift of God. God's grace is so great that He even extends it to enable us to exercise the faith necessary to our salvation. Think with me about three words that express the meaning of the word "faith." Faith can be expressed, and is expressed in the Bible, by three different words: believe . . . receive . . . and trust.

**Believe.** This was Paul's word to a man seeking salvation. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." What does believe mean? Let me try to illustrate it. When V-J Day came, I was stationed on the island of Guam in the Pacific. The first report I got of a Japanese surrender came from a buddy of mine. I didn't believe him, because there had been so many false rumors about peace previously. Finally the Commandant of the Naval Base issued the official information that the Japs had surrendered, and the war was over. I believed the report then because I had confidence in the authority behind the report. The feeling of deep peace and quiet happiness that swept over my soul when I finally believed the good news that the war was over was just indescribable. I now began to allow myself to think of going home to my wife

and children again. Now when I tell you that Christ died for sinners and that He will save those who put their faith in Him, you may not believe me; but won't you believe a higher authority? God says in His Word—and there can't be any higher authority than that—

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

**Receive.** To have faith in Christ is to receive Him, and "as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name." (John 1:12). Recently my church gave me a beautiful Bible. How does it happen that I have that Bible in my possession even today? Simply because I received the gift that was offered to me. When I stepped on the platform on the morning of my anniversary as pastor of the church, there was the Bible lying on the pulpit. With it was a card designating it as a gift for me. But if I had never picked up the Bible and appropriated it as mine, would I be able to use it daily and to preach from it? No. I had to proceed with faith in the sincere intention of the people to give me that Bible, and I had to reach out and take it. That is precisely what you must do with Christ and the salvation He offers. You must appropriate Him, receive Him as your own personal Saviour, and by receiving Him, receive eternal life.

**Trust.** To have faith in Christ means to trust Christ. When you trust someone or something, that relieves you of responsibility in the particular matter which has claimed your trust. When you trust the bank with your money, you are no longer responsible for the safe-keeping of that money. It is the bank's responsibility once you have entrusted it to the bank. When you slip a letter through the mail slot in the Post Office, you are trusting the Post Office Department and from the time that letter leaves your hand and slips through the slot, you are no

## THERE'S NO CUTTING IT OUT



longer responsible for it. You are trusting another besides yourself and outside of yourself to see to it that the letter is delivered safely to its destination.

I well remember my first airplane ride. I was very nervous. As a matter of fact, I was scared. The pilot began to race the motors as he warmed up the plane, and the violent shaking of the plane's body made me even more nervous. Then the thought occurred to me: "Why, the pilot knows what he is doing. This crew is trained to run this airplane. I don't know a thing about running a plane, so I'm just going to trust them to get me safely to my destination all in one piece." And, you know, since I have taken that attitude, flying has not bothered me. I trust the pilot and his crew. I turn the responsibility for my physical welfare over to them and let them worry about it. And that is exactly what you must do with the Lord Jesus Christ. You must turn the whole responsibility for your soul's welfare and salvation over to Him. He is the One, the only One, who can save and keep and finally glorify the sinner who by grace, through faith, receives Him as Saviour.

## Liquor Store

(Continued from page one)  
 "Let me ask you one question, can you sell a bottle of whiskey without it hurting your conscience? Remember, Mr. Taylor, your soul will spend eternity in one of two places, Heaven or Hell, and you will be responsible for the choice."

And she left with these words, "I will be praying for you."

How many times have I looked back and rejoiced and given thanks to God for someone who lived close enough to God to cause her to pray for an unknown liquor store operator.

Months passed by and while operating another store and bar on Highway No. 25, in Walton, Ky., I could still hear the testimony ringing in my ears: "Mr. Taylor,

I will be praying for you." I was alone in my home one day and for the first time stopped a moment to think of my condition.

1. My family was just about broken up on account of drinking, wild parties, and gambling.

2. I was a nervous wreck physically, with no peace to be found unless partially intoxicated.

3. I was not a husband to my wife nor a father to my children. Everything I stood for was wrong and against the right. (All men have a sense of right and wrong).

For the first time in my life I saw myself lost, without hope and without God. There was an old Bible lying in the living room. Turning the pages to John 3:16, I found the only passage in which I was in any way familiar, and as I read, "God so loved the world (I knew He meant me) that He gave His only begotten Son (Jesus) that whosoever believeth in Him (Jesus) should not perish, but have everlasting life."

The words, **world** and **whosoever**, thrilled my soul, then I got down on my knees and said prayerfully, "God have mercy on my soul. I am a sinner, but here and now I take your son, Jesus, as my Saviour." And folk, right then and there I became a child of God.

I have been preaching God's Word just a few years now and He has seen fit to save many souls throughout my ministry.

If you read this, I pray it will cause Christians to have **faith in prayer** and cause men without God to stop and think.

God's plan for man is in one verse, John 5:24. "Verily, verily, I say unto you: He that heareth My Word and believeth on Him that sent Me hath Everlasting Life (everlasting) and shall not come into condemnation (shall not go to Hell) but is passed from death unto life (he is born again)." Accept Jesus as your Saviour now.

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## "MY LORD IS REAL"

BY  
RUTH GILPIN

### SALVATION: THE MOST WONDERFUL GIFT OF OUR PRECIOUS LORD!

"... For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

Yes, Christian friends, the Lord's gift of salvation is truly more marvelous and precious than any human or mortal creation of men. We who are His own know this in our hearts and realize this truth which bringeth forth inward joy unsurpassed by man's temporary happiness.

The world can't understand this at all; the Holy Spirit just hasn't revealed to them the Way of Truth. When a worldling sees a child of God feasting on the Word, giving thanks to the Lord in prayer, or perhaps handing out a Gospel tract, his first thought is "My, what a dull, drab life that exists for that person! Why, a person is a fanatic that loves 'the good Lord' such as that! And they never go to movies, honkey tonks, dances, or play cards with us. Instead, they just go to church all the time with that group of fanatics and sissies. Gosh, I'm glad I'm not missing out on 'my fun'!" Yes, dear friends, Satan's crowd sees no enjoyment or satisfaction in the life that a true Christian lives each day.

Let's just stop a few minutes, study, and discuss why we saved children of God have such an everlasting happiness.

First of all, we have a deep inward peace in our hearts given us by the Lord. We read in John 16:33:

"... In me you might have PEACE."

In John 14:27:

"... My PEACE I give unto you: not as the world giveth, give I unto you."

Also in Philippians 4:7:

"And the PEACE of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

This peace is an encouragement to endure persecutions and trials.

Second, we find we have love within our hearts for each other. We see in I John 3:14:

"We know that we have passed from death unto life, because we LOVE the brethren."

Now, friends, this isn't referring to a sentimental, romantic love for everybody, but it does mean that, after we are saved, there is a greater liking for God's people in our hearts, and we desire to associate with them in fellowship. You know yourself that before you were saved, the farthest distance from the Lord's church and His man of God was too near to you for comfort. All we wanted then was the world, its ungodly people, and the pleasures afforded to us in the flesh. But now we have a much different and loving attitude toward other Christians in the Lord.

The third reason for our happiness in salvation is that we have an eternal and everlasting life after death promised to us by the Lord Jesus Christ. There are many Scriptures to prove this statement, so let's look at a few of them. In John 3:15, we read:

"That whosoever believeth in him should not perish, but have ETERNAL LIFE."

In John 10:28:

"And I give unto them ETERNAL LIFE: and they shall never perish, neither shall any man pluck them out of my hand."

And in John 6:47:

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."

See, Christian friends, when we become saved, we are saved for-

ever and have an eternal home being prepared for us.

Our fourth cause for happiness is that we have a daily fellowship with God and the Lord Jesus Christ. In I John 1:3, we read:

"... Truly our FELLOWSHIP is with the Father, and with his Son Jesus Christ."

Also in Hebrews 7:25:

"... Seeing he ever liveth to make intercession for them."

This tells us that the Lord is continually interceding to the Father for us. Isn't this precious?

Our fifth and last reason is that the Lord has promised us a reward in Heaven for faithful, obedient service to Him in this life. We Christians ought daily to strive earnestly in the Lord's work to win souls for His glory; not for stars in our crown, but that the Lord Jesus Christ might be honored wholly and completely. The Great Commission in Mt. 28:19 tells us:

"Go ye therefore and teach all nations."

Persecutions, trials, and hardships will and do come to God's children, but He promises in Heb. 13:5:6:

"I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Christians, don't fail your Lord and lessen your testimony by refusing to witness for Him at every opportunity available. Don't become shy and "clam up!" Just tell the simple story of salvation; you'll be happier in the Lord's service, and you'll be blessed of Him. In II Tim. 4:7,8, we read:

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a CROWN OF RIGHTEOUSNESS, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

In closing, are you His child? Are you ready to tell others about your Lord? Are you prepared to meet Him at the Judgment Seat? I trust and pray that you are, but if not, I pray that you might accept the Lord Jesus Christ as your personal Saviour, if He is quickening your spirit.

First, realize you are a sinner needing to be saved from your debt of sin; you can't do one single thing to merit salvation either. In Rom. 3:10,12,23, we read:

"There is none righteous, no, not one... There is none that doeth good, no, not one... For all have sinned, and come short of the glory of God."

Thus, you see yourself guilty, undone, and lost before a powerful and Holy God.

But there is hope, dear one! In I John 1:17, we read:

"... The blood of Jesus Christ his Son cleanseth us from all sin."

In John 3:16:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

And in Eph. 2:8,9:

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

You cannot save yourself, dear friends; but belief in your heart that the Lord Jesus died on the cross at Calvary to pay your sin debt and trusting that He will save you if you only believe, will bring salvation into your sinful heart this moment. Won't you accept my Lord and receive this deep and full joy that I have in my heart as His child, secure and saved forever? If the Holy Spirit is dealing with your soul, I pray that you will take Him as your Saviour in this very moment.

"Years I spent in vanity and pride  
Caring not my Lord was

### I Should Like To Know

(Continued from page one)

adulterous woman, "Neither do I condemn thee: go, and sin no more," illustrates His words in John 3:17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Jesus did not condone the woman's sin, but He was more interested in saving her than in condemning her.

7. If a man who has been divorced and married again and has a family wants to be saved, what should he do?

He should turn to the Lord Jesus Christ with all his heart and seek the mind of the Spirit in working out the problem of his marriage. Repentance is from sin; not sins. Sin is the disease. Sins are the symptoms of the disease. A man does not have to be able to turn from sins in order to be saved. He repents of sin, and then, as a saved man, he learns the will of God for his life and how to apply repentance to his life. If a doctor finds a man with a high fever, he does not merely give the man something to reduce his fever. He finds the cause of the fever and removes that. The cause of sin is rebellion in the heart. Let a man turn to God through Christ, and God will then reveal and work out His will in that man's life. The problem of a second marriage when children are involved is one of the knottiest problems any man ever faces. Each man who faces this problem must work it out with God for himself. But a sinner should forget this problem until he has been saved.

8. Does Gal. 3:28 mean that men and women are equal in church work?

Gal. 3:28 has to do wholly with the relationship of men and women to God through grace. Both are saved through Christ, and both have the same perfect standing. One who can't see this is blind. It has nothing to do with position or function in the service of God. One had just as well say that this eliminates the difference between the sexes in the matter of procreation and that it means that men can bear children as to say that it eliminates the headship of man in the church and the home. See I Cor. 11:3; Eph. 5:23,24; I Tim. 2:11-15. Those who oppose the headship of man are in open rebellion against God, and have no right to consider themselves prophets or even spiritual. See I Cor. 14:37. Verse 38 tells us not to worry about such blockheads. It is a waste of time to argue with an ignoramus.

9. When a church has a full time pastor and he cuts himself down to half time, is the church obligated to pay him for full time?

This is a hard question to answer. How much is full time pay for a pastor? However, first of all, no pastor has a right to change a church from full time preaching services to half time. Only the church has the authority to make such a change. But if a church has full time preaching and is not able to pay a pastor a living salary, it should be willing either to pay him more or work things out in some way in order that the pastor may be able to live decently and keep his obligations paid up. This is about all the editor can safely say without knowing more about the circumstances that prompted the question. He will say this, however,

crucified;  
Knowing not it was for me He died  
At Calvary.

Mercy there was great and grace was free.  
Pardon there was multiplied to me.

There my burdened soul found liberty  
At Calvary."

Won't you trust Him now?

## Wrong Ways And The Right Way To God

The most important question ever asked was asked by Thomas in John 14:5,6—"How can we know the way?" And Jesus' answer was, "I am the Way." Hence, though there are five ways by which men try to get to Heaven, only one is the right way.

### THE WRONG WAYS

#### 1. The Church.

Millions, there are, who believe that the church can save them, so they commit the salvation of their soul to the church.

But why, I ask, didn't Jesus say something about the church if the church can save? Because there is no church, no religion, no priest or minister, no church sacrament or ordinance, that can save your soul. You may join the church, be faithful to it, give all your money, and still be lost. The church cannot save.

#### 2. Morality.

"Be good, treat your neighbors as you would have them treat you, do not do anything wrong, observe the Ten Commandments and the precepts of the Sermon on the Mount, obey the Golden Rule, do the best you can, and all will be well."

Such are the answers we get from a multitude of others. Man would be his own saviour. He would live such a good life that he would be worthy of Heaven.

Well, why didn't Jesus say so? Why didn't He tell Thomas that morality would save him?

My friend, if I can be my own saviour then I do not need Jesus Christ. As a matter of fact, the death of Christ was the greatest atrocity in history if man can save himself.

I might as well try to lift myself by my own boot straps as to be my own saviour.

#### 3. The Teachings Of Jesus.

No, my friend, not His teachings. He didn't point to His teachings when Thomas questioned

ever, if a pastor is preaching full time and is receiving a decent and livable salary, he should be satisfied to continue rather than have the church drop back to half time so that he can take another half-time church in order to make an exorbitant salary. If this is the case, the church would be justified in cutting his salary in half.

10. Was John Wesley converted before he came to America as a missionary?

It is recorded that John Wesley was saved on his way back from America to England.

#### 11. Explain Mark 14:51,52.

These verses allude to an unknown young man, whom the enemies of Jesus tried to take. The young man evidently had been awakened from sleep by the noise and had joined the crowd. The linen cloth about his body was evidently his sleeping garment.

Him. His teachings tell you how to be saved, but they do not save.

#### 4. His Example.

There are those who tell us to always ask the question, "What would Jesus do?" and then to go and do likewise.

Lovely, if it could be done. But you have a cancer, a great sin-cancer. And until that sin-cancer of yours is dealt with, you simply can't take Christ as your Example.

### THE RIGHT WAY

#### 5. Christ.

Yes, my friend, Christ and Christ alone. His answer was, "I am the Way." Christ, the only Saviour. There is no other. Not the church, not your works, not His teachings, nor yet Christ as an Example, but Christ Himself. He is the only Way.

All ways lead to God, we are told. But Jesus didn't say so. Different roads lead in different directions. The wrong road will lead to the wrong destination.

Only one road leads to Heaven, and that road is Christ. "I am the Way," He said. Not "a" way, but "the" Way, the one and only Way. The roads of religion and morality do not lead to God.

Nor is He the Way-show-er. He is the Way itself. Hence, you can not ignore Him, for there is no other way that leads to God. "I am the Way," said Jesus. "No man cometh unto the Father, but by Me."

Not by Moses or Mohammed, Confucius or Buddha, but by Christ. And not by the church and religion, baptism or the Lord's Supper. Not by good works and a moral life. Not by anything that you are or can do, or that anyone else can do for you; but by Christ and Christ only.

"No man cometh unto the Father, but by Me." No way to God except Christ. "I am the Way." Turn then, from all other ways and accept Him. Will you do it? Do it and do it—now.

—Abridged from "The Marvels of Grace."

### OFTEN, HOW TRUE

"So the doctor called to see her.  
But the preacher didn't go.  
For the doctor had been sent for.  
But the preacher didn't know.  
Now the doctor gets his bills paid.  
With the useful little check,  
But the preacher, for not knowing,  
Simply gets it in the neck."

### A MOMENT WITH HIM

We mutter and sputter,  
We fume and we spurt;  
We mumble and grumble,  
Our feelings are hurt;  
We can't understand things  
Our vision grows dim  
When all that we need is  
A moment with Him!

### SURRENDER

Lord, help me not to murmur  
When the going's rough,  
And not to blame somebody else  
Because my lot is tough.  
Oh, give me grace, Lord, not to whine;  
To humbly say, "Thy will, not mine"—  
Accept it as Thy wise design  
For Thy grace is enough.

You said, Lord, that the foxes have holes,  
And birds all have their nests;  
And I weep when I remember  
That you had nowhere to rest,  
So when I cannot understand  
Just help me cling to Thy dear hand;  
Thou wilt lead me to a glorious land  
Where life's forever blest.



Other men's sins are before our eyes; our own are behind our back.

# MABEL CLEMENT

(Continued from last week)

"I hope the Doctor will lead off then and specify some texts to be examined," said Mabel. "I believe he is in the affirmative."

"Very well," replied the Doctor; "I shall select for our consideration John 3:5, and Titus 3:5. The two passages evidently mean the same thing and should be examined together. I shall read them that you may see they are akin: 'Except a man be born of water and of the Spirit he cannot enter the Kingdom of God.' This is the language of Jesus as given by John. In Titus we have different phraseology, but it is plain that precisely the same thing is meant: 'Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.' If any one thinks these passages are not parallel, I would like for that one to speak before I proceed to an exposition."

"The passages seem to be parallel," said Arthur. "At least I can perceive no material difference."

"They doubtless refer to the same two great truths," added Mabel.

"Then let us inquire," continued the Doctor, "what is meant by 'born of water' and 'washing of regeneration.' To my mind nothing is clearer than that each of these expressions alludes to baptism. The one teaches us that we must, not only be born of the Spirit, but must be born of water, i. e., be baptized, before we can enter the Kingdom of God. The other teaches that we are not saved by the 'renewing of the Holy Ghost' alone, but by 'the washing of regeneration,' i. e., by baptism. I wish all to observe that baptism is one of the means by which we enter the Kingdom of God, and one without which the Saviour has solemnly averred no one can enter. Notice, again, that baptism is one of the means by which we are saved, and, consequently, one without which we cannot be saved. And mark you, this is not what Dr. Stanly says, but what the Bible says!" And he felt triumphant.

"We shall see who says that presently," replied Mabel; "but before I confute your position, I wish all present to note well this fact: Dr. Stanly does not expect to meet any Presbyterians, Congregationalists, Methodists, or pious Pedobaptists in Heaven. He believes firmly they will all miss Heaven and land in Hell. That is what Campbellism believes and teaches—that all pious Pedobaptists will be shut out of Heaven; that not one will join

In that chorus of fire,

That bursts from God's choir,

As the loud hallelujahs leap up from the soul

around the throne of God; but all of them take up the wail of the lost the moment the breath leaves the body."

"No, no!" interrupted Mr. Wilds fiercely, "we do not teach—we do not believe any such thing and never did."

(Mr. Wilds' wife died an inveterate Presbyterian. So it touched him in a tender place; for he was confident his wife was a pious Christian and he expected to meet her in Heaven.)

"Brother Wilds," asked Mabel, "do you believe that 'born of water' means baptism?"

"Certainly I do," he responded.

"Well, if that means baptism, Jesus has solemnly affirmed that no one can enter the Kingdom of God without baptism. Now are you going to flatly contradict the Saviour?"

"My wife was as good a woman as ever lived and I am sure she went to Heaven. She told me not an hour before she died that Jesus was with her and that the angels were hovering around her bed. Her last words were 'meet me in Heaven,' and I am sure she is there."

"Doubtless," said Mabel, "she is in Heaven awaiting your arrival; but your theory as certainly shuts her out as we are here tonight. You must give up your theory, or give up the hope of meeting your wife in Heaven. For your sake I ask the Doctor to state whether I am right or wrong."

"She is right," replied the Doctor; "if 'born of water' means baptism, then all who have not been immersed are shut out of the Kingdom of God."

"Then I denounce the doctrine," said the brother excitedly; "I never believed such doctrine as that—I believe firmly and joyfully that persons can be saved and get to Heaven without baptism; and I have no doubt about the Bible sustaining me."

"Thank the Lord," said Mabel; "that is one convert reclaimed from the blighting beliefs and deluding errors of Campbellism. I hope Bro. Wilds will hold firmly to what he says, for he stands on Bible ground."

"Well," said the Doctor, "what have you to say about these passages? You seem to intimate that something else is alluded to than baptism. Tell us what it is and give us the proof."

"No, no," replied Mabel; "you have affirmed that each of these expressions signifies baptism; now I deny and call on you for the proof. You have given us nothing but your own unwarranted, unsupported assertion, and that is not satisfying as we mean to receive nothing but Bible truth."

"I believe," said Arthur, "that baptism is called a burial in

the Scriptures; but so far as I know it is never denominated a birth. I am not well up in Scripture, however, and may be mistaken. I hope Doctor Stanly will inform us if baptism is ever called a birth in the Bible."

"N—no, it is never called a birth, unless it is here; but the fact that water is mentioned here, and that we have nothing to do with water except in baptism, seems to be proof amply sufficient."

"You are too easily persuaded, Doctor," replied Mabel; "it is easy for us to believe what we wish to. Water is mentioned many times in both Old and New Testaments, where baptism is not alluded to. Now grant me leave to quote other passages that have the same meaning and throw light on these two under consideration. I will then proceed to show that these expressions cannot mean baptism. There are two things God does for us in saving us, in making us His children: 1. He cleanses us from moral pollution, from sin; 2. He gives us a new nature, or heart. Let us see if these truths are not written plainly in God's law. 'Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.' Ez. 36:25, 26. Here are the two ideas put as plainly as the Divine hand could write them. Again David says: 'Wash me thoroughly from mine iniquity and cleanse me from my sin. Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me.' Psa. 51:2,7 and 10. Here are the two ideas again plainly stamped in the Divine record. The two great things God does for us are to wash us from moral pollution and give us a new heart, or spirit. 'Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.' John 3:5. Here are the same two ideas. Jesus here taught Nicodemus that those two things for which David prayed, which God promised through Ezekiel and others, were indispensably necessary to an entrance into the Kingdom of God. Now hear Paul: 'Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.' Titus 3:5. Here the same two ideas are explicitly specified. That these passages are parallel will hardly admit of a doubt."

"I do not admit it," said the Doctor vehemently. "I do not think the passages are parallel. There is a big difference in the Old and New Testaments. What have we to do with the old anyway? We are not to hear Moses, but Jesus. We are to find the way to Heaven in the New Testament of our Lord and Saviour Jesus Christ."

"Very true, Doctor," replied Mabel, very positively; "but we are not to throw away the Old, but are to read it for our instruction. It is calculated that the New Testament quotes or alludes to the Old Testament 855 times; Bagster puts it 889 times. Jesus began at Moses and expounded in all the Scriptures the things concerning Himself." (Luke 24:27.)

"I must admit," said Mr. Tibbs, "that there is a close resemblance in the passages."

"I am clearly satisfied that is correct," added Arthur.

"Well, it looks that way," said Mr. Wilds.

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

"I wish all to observe," said Mabel, "that Jesus explained 'born again' to Nicodemus by saying it signified 'born of water and of the Spirit.' He also censured Nicodemus for not knowing what born of the water and of the Spirit meant. Was this censure deserved? It certainly was. But Nicodemus had no source of information save the Old Testament. Hence he ought to have learned from the Old Testament what born of water and of the Spirit mean. And the Old Testament does not teach the duty of baptism. It is silent on this subject. Hence 'born of water' does not mean baptism. It and 'of the Spirit' mean washing away sin, or moral pollution, and imparting a new nature, or heart. This is what is meant by the other parallel passages."

"We are all agreed, I believe," said Mr. Tibbs, "that these passages are parallel, unless Dr. Stanly objects. But why may we not say they signify we are washed in baptism, or that baptism is that washing? What are your reasons for saying baptism is not alluded to?"

(Continued Next Week, D. V.)

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THE BAPTIST EXAMINER  
RUSSELL, KENTUCKY

## "How To Distinguish A Scriptural Church"

(Continued from page two)

test church, every Catholic church, and every Protestant church there is in America today has a form of Godliness. That's exactly what it is,—it's a form of Godliness of one type or another, yet it is a form nevertheless.

Did you ever stop to think how many different animals there are in the cat family? You take the little fluffy Angora, the Maltese, and the Persian. They all sound peaceable don't they? However, there is also the wildcat, and the civet cat, and the ringtail cat, and the bobcat, and the jaguar, and the puma and the tiger and the leopard and the cougar and also the pole cat. They are all in the cat family. Every last one of them have a form of cattiness, but there is a lot of difference. You take that little fluffy Angora with the pink ribbon around her neck, and side by side, Mr. Tiger and Mr. Pole Cat. They are all in the same family but there is a lot of difference in the family traits.

It may be true, beloved, that Baptists and Catholics and Protestants all have a form of Godliness, but, brother, there's as much difference between Baptists and Catholics and Protestants as there is in the cat family between the various species that go to make up the members of that family.

### III

Now in view of the fact that there are so many species of churches, I ask the question: **How can you distinguish a Scriptural church?** My text doesn't leave us much doubt. My text gives to us the only infallible rule for distinguishing a Scriptural church: **Having a form of godliness, but denying the power thereof.** Any so-called church organization that denies the power of God, places itself thus as being an unscriptural and an anti-scriptural church.

In the plan of salvation there are plenty of churches who deny the power of God because they say that we are saved by works instead of by the power of God. Let's see what the Bible says concerning this:

"Who hath saved us, and called us an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

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

"Then said they unto him, What shall we do, that we might obtain the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."—John 6:28,29.

Now, beloved, there are three scriptures, and I might multiply them, which tell us that salvation is not a matter of works on the part of man, but is a matter of grace through Jesus. Listen, brethren, any church today who preaches salvation by works, marks itself off immediately that it isn't a Scriptural church because it denies the power of God. Instead of depending upon the power of God for salvation, they are depending upon the works of man. My text says: "Having a form of godliness but denying the power thereof."

Then there are those individuals who, in the realm of salvation, deny that men are saved by baptism and say that men are saved by faith alone. Do you know there is just one direct question in the Bible as to how a man can be saved, and only one direct answer. Here it is: "Believe, what must I do to be saved? And they said, Believe on" (Continued on page eight)

THE BAPTIST EXAMINER  
PAGE SEVEN

JULY 16, 1955



## Plain Truth About Sin

(Continued from page one)  
milder you make the label the more likely people are to be beguiled."

—Selected

## "How To Distinguish A Scriptural Church"

(Continued from page seven)  
the Lord Jesus Christ, and thou shalt be saved."

—Acts 16:30,31.

Listen again:

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:10.

Notice we are not the workmanship of baptism, but we are His workmanship.

Listen again:

"For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect."

I Cor. 1:17.

I say to you my beloved friends, men are not saved by baptism. The thief on the cross never had a drop of water even sprinkled on his head, and yet on his repentance and by his faith, the Son of God, stopped dying long enough to say to him: "Today shalt thou be with me in paradise." The man who preaches that you are saved either entirely or partially by water, is denying the power of God. The Bible says that's a test as to whether or not a church is a Scriptural church.

I wish you would notice my text again: "Having a form of godliness, but denying the power thereof." In the majority of the so-called churches, Baptist, Catholic, and Protestant all alike,—in the majority of these so-called churches of the church family, there is a heresy preached that a man can be saved today and lost tomorrow. We usually call this "Falling from grace or apostasy." What does God say about it? Listen:

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

—John 10:28,29.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38,39.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

—John 5:24.

Yet, beloved, in spite of these Scriptures and a hundred more that we could quote you this morning, the majority of this group of so-called churches of the world preach that a man can be saved and then lost again after he has been saved. And that in spite of what the Word of God says. As such, they deny the power of God.

Thus, beloved, those churches which deny the power of God, are not Scriptural churches. The majority of these so-called churches of the world don't deserve the name of church. They are unscriptural, man-made, Devil possessed, human organizations because they deny the power of God in the matter of God Almighty's keeping ability after that a sinner has been saved.

Note again and see how they deny the power of God. If there is anything today that is clearly taught in this Bible, it is the perpetuity of the church which

Jesus built. Listen to what Jesus said:

"And I say 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.

Listen again:

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end."—Eph. 3:21.

He refers to the church as continuing age without end. In other words, beloved, that church shall never cease. Yet the majority of these so-called churches of the world deny the power of God in that they say the church ceased during the Dark Ages and it had to be re-begun by Luther and Calvin and other reformers that came on about the 15th century.

Suppose I drop a chip into a stream of water and I lose sight of that chip. That stream flows under ground for a long distance and of course I don't follow that chip through the under ground cavern. I merely drop it into the water and that's the end of it as far as I'm able to determine until it comes into sight again over at the other end of the cavern. I know, beloved, that it has had a continuous progress from the time I dropped it into the stream until it comes into sight at the other end of the cavern. Let me say to you that that very thing is true as far as the church of Jesus Christ is concerned. There were Baptist churches in the first century and there are Baptist churches today.

We may not be able to trace them through the period of the Dark Ages, but we know their progress has been a continuous one because they were back yonder and they are here, identically the same. The man who says that the church of Jesus died out in the Dark Ages and that the reformers had to start it over again, denies the power of God, for God says, "I will build my church, and the gates of Hell shall not prevail against it."

Now, beloved, you can distinguish a Scriptural church by taking this one criterion: If they deny the power of God, they are anti-scriptural, and beloved, everything in this world today except Missionary Baptists, and a lot of them included, deny the power of God.

### IV

My text tells us that there is a form of godliness in a world of apostasy, and it further tells us how we can distinguish which churches are Scriptural and which are unscriptural. Then it goes on to tell us what attitude we are to take toward these unscriptural churches. It says, "From such turn away." In other words, we are to stay away from the unscriptural churches. That is, if a church teaches salvation by works, or salvation by water, or if a church practices the mourner's bench, or if a so-called church teaches that you can lose your salvation after you have been saved, or if one of these so-called churches teaches that the church that Jesus built did not continue through the Dark Ages,—if such a church is to be found, then the Word of God says, "From such turn away." Just leave it alone.

That's what you will find all the way through the Word of God. Listen:

"Can two walk together except they be agreed?"—Amos 3:3.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have learned; and

avoid them."—Rom. 16:17.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle note that man, and have no company with him, that he may be ashamed."

—II Thes. 3:6,14.

Beloved, that's just as true of Baptist heretics as it is of Catholic or Protestant heretics. God says that we are to have no company with them that they may be ashamed. Here's another Scripture:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your home, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

—II John 1:9-11.

I tell you this morning, beloved, these Scriptures would indicate what should be the proper attitude of a church or an individual who tries to be Scriptural toward an unscriptural church or an unscriptural individual. It tells us we are to draw a line of demarcation and absolute separation. Otherwise, Baptists would be compromising Baptists truths; we would be recognizing these human organizations as true churches; we would be saying that one church is as good as another, and beloved, one church is not as good as another. A Scriptural church is the only church that stands and amounts to anything in the sight of God.

In bringing this message to a close this morning, may I cite to you two Scriptures:

"Beloved, when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Pet. 3:15.

May God help you to take these two verses of Scripture this morning and thus meet every enemy that arises. May you stand firm for the true church that Jesus built which has been preserved through this present age.



## Compromise

(Continued from page one)  
having men's persons in admiration because of advantage." (Jude 16).

But what would happen to the world if no one took up the cudgel in defense of justice and everyone, like Gallio, the aforementioned proconsul, were indifferent to violence?

What destiny would await society if there were no John the Baptists to defend public morality?

Who would protect the wounded if everyone acted like the priest and the Levite?

What kind of character would men develop if they had only the example of Pilate?

What would happen to justice if all the criminals like Barabbas were freed, and the saints like Christ were crucified?

### The Way Of Integrity

Christ taught that "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. Ye cannot serve God and mammon." (Matt. 6:24). This is the test of a Christian.

The Psalmist pleaded with God, "Teach me Thy way, O Lord; I will walk in Thy truth." (Psa. 86:11). Because of his reliance on God, he was able to express this testimony: "Judge me, O Lord; for I have walked in

mine integrity: I have trusted also in the Lord; therefore I shall not slide." (Psa. 26:1).

Fortunately, in contrast to those who accommodate themselves to every changing circumstance, to men of false appearance, to spiritual and moral hypocrites, there are men with backbone who will not bend the knee before favoritism or tyranny; men of firm character who will stand their ground though evil triumph; sincere men who prefer sacrifice to a comfortable but false life; men who will live or die for their convictions rather than sell their souls for a mess of pottage.

One is reminded of Moses, who belongs in the second category. In the Epistle of the Hebrews his figure is magnified with the eloquent testimony that he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." (Heb. 11:24-26).

Paul found in Moses a kindred spirit, for he writes of himself: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things . . . that I may win Christ." (Phil. 3:8).

The Scriptures also record the story of Abraham the faithful, who, obedient to God's commands, left the comforts of his own country and went to a foreign land, not knowing where he was going.

Daniel and his three companions preferred to sacrifice their lives for the sake of their God and their religion rather than partake of the comforts of the king and become contaminated with heathen practices. God rewarded their integrity, for "in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." (Dan. 1:20).

Shadrach, Meshach, and Abednego chose to enter the burning fiery furnace, heated beyond the endurance of their captors, rather than the security to be gained by worshipping the golden image according to King Nebuchadnezzar's command. Their unflinching stand for the God they served was the key to the miraculous survival.

### The Way Of The Believer

For our Lord Jesus Christ the Hosannas that heralded His triumphal entry into Jerusalem could have been the prelude to temporal glory and triumph. He could easily have won the Scribes and the Pharisees, the people and the government, if He had only proceeded on the road of compromise, avoiding such offensive expressions as "hypocrites," "snakes," and "sons of Belial," and closing His eyes to the whited sepulchres.

Did He not have much in His favor? He performed miracles, He healed the sick, He resurrected the dead, He spoke as one who had authority. If only He had been indulgent toward the gowned religionists of His day, everyone would have rallied to His support and He would have been surrounded by a host of friends.

But even without all this, with only the fame He had already gained among the common people, He could doubtless have been elevated to the throne and been given the temporal crown of king. But Christ rejected worldly honor, for He knew that His Kingdom was not of this world and that it was necessary for Him to be tempted in all points like as we are, yet without sin. (Heb. 4:15).

The believer's faith and the secret of his victory rests in this fact, that he serves a sinless Redeemer, to whom all power is given and who gives the blessed assurance that His grace is sufficient for every trial. But victory over temptations and circumstances does not necessarily come to the man waiting with crossed arms. Christ never called His followers to a life of ease, free from suffering. "Strait is the gate, and narrow is the way, which leadeth

unto life," whereas "wide is the gate, and broad is the way, that leadeth to destruction." It is much easier to follow the crowd than to stand alone. It is much easier to compromise and temporize with evil than to defend a battle, despised truth. It is much easier to yield to social pressure than to deny self and take up the cross. The virtuous life is not the easy life—but it is the life of warding life, both in this world and in the world to come.

Could anyone surpass in triumph the record of heroism found in the eleventh chapter of the letter to the Hebrews? What a testimony! Victory through the crowns the accomplishments of these men who put their trust in God.

After presenting the list of heroes of faith, Paul begins the twelfth chapter with these encouraging words: "Wherefore also we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Here we have evidence of courage around, behind, and before the believer. The evidence around is the cloud of witnesses, the evidence behind is Calvary, and the evidence before is the throne of God. To him who trusts, every opportunity is given to stand in the faith, never waver, never dallying with sin, never compromising.

The believer is given the inheritance of the cloud of witnesses so that he will not be dismayed realizing that it is a privilege to be a part of this company of faithful. He is told to look unto Christ, the author and finisher of the faith, so that he will not be afraid of the angry waves but will be enabled to walk over them. Peter in the tempest. He is given a vision of the throne of God that he might rest in the promise: "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10), and in the assurance that where his Lord is, there will be also. (John 14:3).

Meanwhile, the march goes on. Faithfulness reveals itself in action, in decisions made and battles fought. If one is to be victorious, instead of on the losing side of compromise and eventual defeat, he must choose this way of whom he will serve. Then, the right choice is made, let him say with Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14).

Compromise, that pretender to the throne of wisdom, that usurper of the will, that violator of courage, can only be defeated through faith in a changeless God, in His matchless Son, in His holy Word. Paul knew this secret when he said, "I can do all things through Christ which strengtheneth me." (Phil. 4:13).

—The Converted Catholic

## GOD AND MISSIONS

God is missionary or He would not have provided a way of escape from sin.

God is missionary or He would not have chosen Israel for a redemptive purpose.

God is missionary or He would not have sent Christ into the world.

God is missionary or He would not have included all men, even me, in his salvation.

God is missionary or He would not have inspired men to write the Bible.

God is missionary or He would not be God.

To be anti-missionary is to be in that respect, God-less.

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