

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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## The Bible Way Of Church Organization

By ROY MASON  
Tampa, Florida

According to the New Testament, there is no higher power, save God, to which a church is subject. A church is not answerable to any general religious body, nor is it required to accept any program handed down to it by any group anywhere. Conventions and associations are of very modern origin. Baptists did not have such for many centuries. They were formed with a view to promoting fellowship among churches, and as mediums of co-operation in carrying on the Lord's work. In more recent years, the general denominational organizations have assumed the proportions of governing bodies.

The THEORY is still held that each Baptist church is free and democratic, and is privileged to run its own affairs. Actually such is not the case. When any church deviates from the set plan of co-operation handed down to it, that church is marked, and it soon feels the heavy hand of discrimination. It is branded as "disloyal," is talked against, and attempt is made to prevent people from taking membership with it. There are many ways of carrying on persecution against a church and

pastor, and these many ways are put into exercise, as we can testify to from personal experience. Among Baptists, their "Co-operative Program" is a "Co-ercive Program" and there is no need to deny it. In Tampa for instance, a whole list of churches giving obedience to the "Program," is given on the advertising page very often, and above this list there is the admonition, "Attend one of these CO-OPERATING CHURCHES." The "Co-operating" part is made the main thing. The truth is every Baptist church has the right—the inalienable right—to determine the kind (Continued on page three)

1. What is your opinion of the North American Baptist Association regarding the Scripturalness of its organization and its plan of doing mission work and the orthodoxy of its schools?

Personally, we have many friends among this group and we rejoice to say that they are far sounder in every respect than the Southern Baptist Convention, as a whole. However, if my memory serves me, I have never met a preacher of this group that was sound on the doctrine of election. One of them sometime ago had an article in one of their papers, ridiculing the expression, "an elect remnant." Personally, I believe that God does have an elect remnant in this world and that every one who is saved today becomes a part thereof. I only wish that our friends of this group of Baptists were sound on that particular truth.

2. Is it right to use grape juice instead of wine at the Lord's table?

Absolutely no! You could just as Scripturally use ice tea as grape juice in view of the fact that neither of them are prescribed by the Lord. The very fact that in the observance of the

Lord's Supper at Corinth that some of the brethren became drunken thereby (I Cor. 11:21), is sufficient proof to me that it was wine that was used in Corinth.

3. Is it always God's will to take away our Christian loved ones?

Nothing ever happens by chance. God has a purpose back of every event of our lives. All is for His glory. Cf. Rom. 8:28; I Thes. 5:18.

The death of each of us is a definitely and divinely predestined act of God.

Job 7:1, "Is there not an APPOINTED TIME to man upon earth? are not his days also like the days of an hireling?"

Job 14:5, "Seeing his DAYS ARE DETERMINED, the NUMBER OF HIS MONTHS are with thee, thou hast appointed his BOUNDS THAT HE CANNOT PASS."

In view of this fact while we may not understand why God takes away our loved ones, it is positively true that He does so, and that He has some purpose best know to Himself. May we console ourselves thereby, realizing that His will has been done. (Continued on page three)

## The Lord's Supper--A Local Church Ordinance

By C. N. TAYLOR, Pastor  
Independent Baptist Church  
Springfield, Ohio

We believe the Word of God teaches close or restricted communion. There is no other, such as "open" or "free" communion, taught in the Scriptures. This is another of many heresies taught today.

We believe that close communion is necessary not only to the well-being, but to the perpetuity of a Baptist Church.

When a so-called Baptist practices open communion, he gives up his convictions on:

1. That immersion alone is baptism.
2. That believers only are subjects for baptism.
3. That the church of Jesus Christ is a democracy.

### Open Communion

Violates the law of God (they take it out of the church).

It is a sin because it gives the bread and wine to the unconverted.

It is a sin because it is given to the unbaptized.

It is a sin of substitution; they supercede God's reason and receive it to show Christian fellowship.

It is treason, making void the laws of church discipline.

It is a sin, being used as a means of grace.

It is a sin in that it seeks the destruction of Baptist churches.

It is a sin because it is founded

on tradition and silly sentiment, which is contrary to God's Word.

There is some analogy between the Lord's Supper and the Jewish Passover, and some analogy between circumcision and baptism, though baptism did not come in the place of circumcision. The Jewish law in Exodus 12:48:

"No uncircumcised person shall eat thereof."

The same with the Lord's Supper—no unbaptized man must eat of the Lord's Supper.

"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things and keep the ordinances, as I delivered them to you."—I Cor. 11:1,2.

"What things so ever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deut. 12:32.

"Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30:6.

"Teaching them to observe all things whatsoever I have commanded you."—Mt. 28:20.

The Lord's Supper Was Given To The Church

Not to a group of believers (if so, when they died, the ordinance would have ceased), but it was to be "UNTIL HE COME."

Even Protestants and Catholics will agree that it is a church ordinance, yet they have a perverted idea of the church.

If it is a church ordinance, then one must be a church member in order to partake. According to I Cor. 5:4-11; II Thes. 3:6; Titus 3:10; Mt. 18:17; Rom. 16:17, not only must he be a church member, but in one accord, or in good (Continued on page six)

## How Three Pastors Feel Concerning The Value Of TBE

Dear Bro. John:

Bro. John as I get around from place to place, I come in contact with people who read your paper. This side of eternity you'll never realize what a great ministry you are carrying on. Keep up the good work and I hope and pray God sees fit to let you live till He comes. The world needs your ministry.

Eld. C. N. Taylor  
Springfield, Ohio

Dear Brother Gilpin:

I wish you could have heard member after member stand to their feet and tell what your paper means to them, in a meeting open for praise and testimony! I do not know why I did not have your paper sent to the members of my church before, and am wondering if any other pastors are making the same sad mistake. Every pastor ought to have your paper sent to every member of his church if he has to go and (Continued on page four)

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## Folly And Curse Of The Modern Church Invitation

By BOB L. ROSS  
Jackson, Tennessee

Like as the "little foxes that spoil the vines" (Song of Solomon 2:15) and the "little leaven that leaveneth the whole lump" (I Cor. 5:6), the evil and corrupt fruits of Satan's Arminian theological system do continually annoy the church of God and deceive the simple-hearted. Practically all we can hear today is Arminianism or semi-Arminianism from the pulpits, even from those which are occupied by so-called "Baptists."

Such sentimental and flesh-arousing, but unscriptural and heretical, exhortations as "give your heart to Jesus," "take your stand for Christ," "open the door and let the Lord come in," etc., etc., flow from the God-dishonoring mouths of Arminians from Maine to Los Angeles, not to mention the other nations of the earth where God has in His purpose permitted Satan's servants to spue out their heresies and superstitions. (An Arminian is one who believes "God helps those who help themselves." He believes that God and man co-operate; that God is helpless without man and man is helpless without God. But the Bible teaches that we are saved by grace and kept by grace; that sinners are helpless, dead, and unable to cooperate with God and must be quickened to life by God's Spirit and Word.)

Our grief and irritation is not so much due to the propaganda of the false churches and cults, but it is due to the fact that many true churches of the Lord

have been and still are being infiltrated and their thinking changed greatly due to the "little foxes" — these expressions and practices of Arminianism.

There is no doubt but that the modern "invitation" has a great deal to do in putting before the weak Christian and lost sinner a "strong delusion" as to how God saves men. The lost sinner who attends the average "Baptist revival" comes away with the idea that walking the aisle is salvation. Christ is not preached. He is only talked about. Modern "decisions for Christ," "stick up your hand," "sign a card," "walk the aisle for Christ" evangelism is sweeping literally thousands of unregenerate souls into the churches. And it is no wonder; the basely and beggarly impression of God's salvation in Christ received from the modern invitation is wholly heretical.

The modern preacher in his "zeal for souls" and "burden for the lost" has forsaken what "thus saith the Lord" and has run when not sent, prophesied when not spoken to by the Lord. (Jer. 23:21). A pastor thinks that unless he has a great number of members, he is failing. The modern evangelist is disappointed with a meeting if only a few "accept or make decisions for Christ."

Quantity and not quality is the result of modern evangelism. Man has tried to take over from God in converting or winning souls. How often have we heard (Continued on page six)

## PLEADING GUILTY

An attorney and one-time political figure in California, was sentenced to serve six months in Federal prison for failure to file an income tax return.

The attorney was a tired and defeated man when he heard the Judge commit him to custody.

Before the passing of the sentence, the attorney caused a dramatic silence in the courtroom as he pleaded quietly:

"I find it somewhat difficult to conceive of myself as a criminal. But the law says I am, so I am.

"Quite frankly, I made a mistake, and therefore I should bear the burden this court seeks to impose. I'm not afraid of going to jail for some wrong that I've done—

"It is just—I don't want my children in school to have others say to them, 'Your Daddy is a jailbird.' If it were not for those (Continued on page six)

## The Baptist Examiner Pulpit

### "WHY CHRIST DIED"

"It is finished."—John 19:30.  
"Christ died for our sins."—I Cor. 15:3.

It has always been conspicuous to me that as Jesus died, there was no one to stand by Him, and no one to cheer Him on. His Father turned His back, so that the sun refused to shine as His Son died on the Cross of Calvary. Even the angels who had ministered so graciously to Him so many times during His ministry, took wings and flew away to other worlds. His disciples forsook Him, so that the Lord Jesus

Christ was left to die alone.

Several years ago at a World's Fair in Chicago, I sat in an amphitheater one afternoon along with 10,000 other folk, and saw a wild west rodeo in full progress. They turned a young steer loose in the arena and a cowboy riding a fast horse, rode around the amphitheater and leaned from the horse and grabbed that steer by his horns, and quicker than it takes me to tell you, he had thrown that steer to the ground, and tied it fast, unaided, unassisted, and single-handed. He then

rose and doffed his hat to the cheering multitude, as 10,000 people in that amphitheater applauded him.

Some years ago, I sat in the Armory building in Cincinnati, Ohio, and saw young Harold Osborne of the Illinois Athletic Association clear the bar and set a new world's record for the running high jump. I'll never forget how the bands played and how the people shouted, and how those athletic fans applauded. I'll never forget how that pavilion shook (Continued on page two)

## THE POWER OF PRAYER

Someone has said if you depend upon man, you will get what man can do. If you depend upon organization, you will get what organization can do. If you depend on prayer, you will get what God can do.

Too often in life we ask God to bless our efforts, when we should ask Him to guide us in doing things that He will be able to and will bless.

If we could only believe that true prayer will change one's life. It will change his entire outlook on life, on his fellowman and his church. In Matthew's gospel chapter 6, verse 6, we find a wonderful prescription for individual prayer; we are to enter into a secret place, and there pray to our Heavenly Father, and He will hear our prayer. This type of prayer life will make an individual life a power for God, and it (Continued on page four)



# THE BAPTIST EXAMINER

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## "Why Christ Died"

(Continued from page one)

beneath the impact of the applause of several thousand people.

Beloved, when the Lord Jesus Christ came to die, there was no band to play, and there was no cheering section to cheer Him on. There was no one there to sympathize or assist. There was no one there to even be a friend, and the Son of God died alone.

My text tells us that Christ died for our sins, and there are several reasons why that Christ died.

I

### CHRIST DIED THAT WE MIGHT BECOME RIGHTEOUS IN HIM.

There isn't a person outside of the Lord Jesus Christ who has any righteousness in himself. Of course, he has self-righteousness and he has human righteousness, but he has no righteousness that will commend him in the sight of God. In fact, Isaiah said:

"And all our righteousnesses are as filthy rags."—Isa. 64:6.

May I remind you that if you are without the Lord Jesus Christ, the best there is about you looks like a dirty, filthy, repulsive rag in the sight of Almighty God. Men will go about, bragging about how good they are living. They think they ought to go to Heaven because of their goodness. Why, only a little while ago, a man stood inside this building for about thirty minutes telling me how good he was, and how he was trusting the Lord Jesus Christ, yet when it came time for services and I insisted that he stay with us, he immediately decided that he had something else to do, and was too busy to hear the Word of God preached. Beloved, I am satisfied that that man stands in the sight of God spiritually naked and destitute. He has self-righteousness, and he has human righteousness, but God says that all of our righteousnesses are as filthy rags.

Well, beloved, if the best there is about you looks like an old dirty filthy rag that you wouldn't want to touch, then, pray tell me, what do your lies and your lusts and your sins look like in the sight of God? If the best there is about you looks like a dirty, filthy rag, then the sins of your life surely must be repulsive to a thrice-holy God. I say to you then, that a man outside of God has no righteousness within himself.

How, then, can a man be clothed in the righteousness of God? There is only one way, and that is through the righteousness of Jesus Christ that has become available to us through His death upon the Cross of Calvary. Listen:

"The Lord our righteousness."  
—Jer. 23:6.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."—II Cor. 5:21.

This means simply that God took Jesus, and put my sins on Him, and the sins that I ought to have gone to Hell for, Jesus Christ suffered for them on the Cross of Calvary. Then, in turn, God takes me and treats me just like Jesus Christ ought to have

been treated. In other words, my sins were put on Jesus and God's righteousness in Jesus Christ was put on me, so that I can say to you that my sins were put on Jesus Christ, so that He bore them, and the righteousness of Jesus Christ was put on me, so that when God sees me, He doesn't see me as a dirty, filthy sinner that I am, but He sees me clothed in the righteousness of the Lord Jesus Christ Himself.

The apostle Paul knew that meaning in his own experiences, for when he wrote to the church at Philippi, he said:

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, THE RIGHTEOUSNESS WHICH IS OF GOD BY FAITH."  
—Phil. 3:9.

How do we get the righteousness of God? We believe that Christ died for our sins. We trust Him by faith, and receiving Jesus Christ by faith, the righteousness of God is put on us.

"Even as David also describeth the blessedness of the man, unto whom GOD IMPUTETH RIGHTEOUSNESS without works."  
—Rom. 4:6.

I go out on the street and I ask a man if he is righteous, and if he is going to Heaven, and he says, "Yes, I am doing the best that I can and I expect to go to Heaven." He thinks that his righteousness will give him the right to stand in God's presence, but the righteousness that he needs to stand in the presence of God is not the righteousness of his works. It is the imputed righteousness of Jesus, apart from any works on our behalf.

Suppose I fall back on my illustration that I have used so many times. Suppose I bring a prince in here, dressed in his princely clothes, and I look at him and I see that he is every inch a prince from the standpoint of his physical appearance. Alongside of him, I bring a tramp—a beggar off the street. I bring that beggar with his hair disheveled and with his face soiled and dirty, and with his clothes smelling beyond description, and I see that prince as he takes his clothes off and gives them to the beggar, and the beggar takes his clothes off and gives them to the prince. I see the prince put on the beggar's rags and walk out, and I see the beggar put on the prince's clothes and walk out.

You say a thing like that never would happen. I grant you, beloved, that never could happen in actual life, but I will tell you what did happen. The Prince of Glory came down to Calvary's Cross and at the Cross He bore my sins. All my sins were laid on Him. Beloved, in the sight of God, I was more despicable and filthy before I was saved than any filthy beggar might ever have been. God took my sins and put them on Jesus Christ, and then God, for Jesus' sake, took the righteousness of His Son and clothed me in that righteousness, so that I can sing:

"My hope is built on nothing less Than Jesus' blood and righteousness."

His blood washed my sins away so when God looks upon me today, He doesn't see me in all of my sins and filth. God sees me as His son, clothed in the righteousness of His Son, and God sees every redeemed child in just that manner.

Oh, I say to you, my brother, my sister, Jesus Christ died that we might become righteous in

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, NOVEMBER 13, 1955

## THE PRIESTHOOD

EXODUS 28—30

### I. The Priests. Ex. 28.

1. A priest is one who goes IN to God on behalf of man. An apostle is one who comes out from God with a message to man. Jesus is both apostle and priest. Cf. Heb. 3:1.

In the day of the Tabernacle, there were three classes of Israelites: high priests, priests, and common people.

Today we have only two classes: Jesus Christ is our High Priest and each believer is his own priest unto God. Cf. Mt. 27:51; I Pet. 2:5,9; Heb. 10:12; Heb. 7:25; I Tim. 2:5; Heb. 4:14,16.

2. The priest had to be a son of Aaron. Were priests by birth. Priests because they were sons. Thus the believer is his own priest. He must be a son of God. Cf. John 1:12; Gal. 3:26,27.

3. The priests were closely associated with Aaron the high priest. Ten times, we read, "Aaron and his sons." How closely we are associated with Christ. We are blood relatives. We are bone of His bone and flesh of His flesh.

4. The priests were chosen before birth. Aaron was called and any sons that might be born were to be priests. Believers were chosen before the foundation of the world. Cf. Eph. 1:4,5; II Thes. 2:13; John 14:16.

5. The priest entered through the one gate. So the believer can only enter through Christ. Cf. John 10:9; John 14:6.

6. The priests were clothed in white linen. Every believer is clothed with the righteousness of Christ. Cf. Isa. 61:10; Rev. 19:8; Mt. 22:12.

7. The priests had the same under-clothing as the high priests. All were pure linen. Aaron, however, as high priest, wore robes of glory and beauty. There are glories which belong only to Christ, which we can't have, but we can have the same coat of inward purity.

8. The priest must identify himself with the sacrifice by laying his hands on it. Everyone to be saved and thus become a priest must become identified with Christ. Cf. II Cor. 5:21.

9. The priests ate the same food as the high priest, the bread of consecration. Cf. Lev. 8:31. What a privilege is ours! Cf. John 4:32.

10. The priests wore a coat made of fine white linen, which speaks of the righteousness of God.

11. The priest's girdle speaks of service. Cf. John 12:4; Acts 10:38.

12. The priest's robe. "Blue" speaks of Heaven, and tells us of the Divinity of our Lord. "Curiously wrought" speaks of His incarnation. "Without seam" tells us that Christ is eternal.

13. The bells and pomegranates. Bells speak of a harmonious, joyful sound. There is joy because of Christ. Cf. Luke 2:11. The pomegranates were juicy and refreshing and they tell us of Christ who is refreshing and satisfying.

14. The ephod was made of blue, purple, and scarlet. The blue speaks of Heaven; the scarlet of the red earth; the purple (made by combining both) represents Christ as both man and God.

15. The breastplate was nine inches square. It bore twelve stones representing the twelve tribes of Israel. Thus the high priest of God carried the people of God on his bosom. So Christ ever remembers the redeemed. It was not to be loosed from the ephod. As long as Christ wears His robes of glory, God's own are safe. Stones were of different colors. So God's people possess different characteristics, but all are alike near to Christ.

16. The mitre was the head-piece. It was made of white linen. It had a plate of pure gold in front with an inscription. Cf. Ex. 28:36. It speaks to us of Christ crowned with holiness.

17. Urim and Thummin. These were mysterious stones, used in making inquiry of the Lord. Cf. Num. 27:27; I Sam. 28:6. Perhaps they brightened or grew dim according to God's "Yes" or "No." A priest without these was a man without power of God.

18. These clothes could not be put on until after the great day of atonement. Christ couldn't put on His robes of glory until after He offered Himself as a sacrifice.

19. How much greater is our High Priest than Aaron! Heb. 7:23-28.

### II. Consecrating The Priests. Ex. 29:1-46.

This entire chapter deals with setting the priests apart unto the Lord. Verse 20 is the outstanding verse. It is through the blood that the priests are consecrated.

It is a picture of each believer as his own priest

before God. No one's service can be pleasing except when the ear, hands, and feet have been rightly related to the blood of Jesus. It is through the blood of Jesus that we are consecrated to God.

### III. The Altar Of Incense. Ex. 30:1-10.

1. Incense is a symbol of prayer. Psal. 141:2; Rev. 5:8.

2. The incense on the altar, offered by Aaron the High Priest, was a symbol of Jesus in Heaven, offering up prayer in behalf of those who are His. Cf. Heb. 8:1; Heb. 9:24.

3. It was made of wood and gold, typical of Christ's humanity and divinity.

4. This altar was placed in the center of the Holy Place and just before the mercy-seat. As the mercy-seat represents the throne of God and the altar of incense represents Christ as our High Priest, then this tells us that our High Priest is before the throne of God making intercession for us.

5. It was two cubits tall. Thus it was a half cubit higher than the other vessels. This tells us that Christ who humbled Himself is now highly exalted. Cf. Eph. 1:20,21; Phil. 2:7-11.

6. The staves were never to be removed. It was ever ready for the march. Christ's intercession may be ours at every place and circumstance. He is ever ready to intercede on our behalf. Cf. Mt. 28:20.

7. Around the top was a ridge or crown to keep the coals from falling off the altar. Even though the priests might stumble, the burning coals were preserved by the crown of gold. What a precious truth! Peter stumbled and fell, yet the coals of Christ's prayer failed not. Cf. Luke 22:32.

8. Our high priest not only lifts up His prayers in our behalf, but He takes our own prayers and presents them like incense before the Father's throne. Without His intercession, no prayer of ours would ever reach the Father. Cf. John 14:6; Col. 3:17.

9. The burning of the incense was to be continual. So the intercession of our Lord is continual. Heb. 7:25. Because He continually intercedes for us, we are eternally secure in Him. Rom. 8:34-39.

### IV. Ransom For Souls. Ex. 30:11-16.

1. The payment of this tax showed the quality of all souls. Just as everyone paid (no one exempted), so all souls are equal in God's sight.

2. It shows universal sinfulness. Rom. 3:23.

3. It shows the one ransom. There is but one sacrifice for all. The poorest and richest must come the same way.

### V. The Brazen Laver. Ex. 30:17-21.

1. This was made from the women's looking glasses. Ex. 38:8. Thus the objects of vanity were turned into usefulness. The Christian should use all his earthly possession for Christ.

2. It was placed between the altar of burnt offering and the Holy Place. It thus sets forth the progress of the soul in drawing near to God. At the altar, there is justification; at the laver, cleansing; at the Holy Place, worship.

3. The purpose of the laver was to keep the priests clean. They were washed all over, when they entered the priesthood. Lev. 8:6. Yet they needed daily cleansing. Since they killed and dissected the beasts and walked on the desert sands, their feet and hands needed cleansing. Purity was a requirement of God for Israel's priests. Since we are priests we must be clean to serve and worship God. Cf. Psal. 24:3,4; Isa. 52:11.

4. The laver had no measurements—no tangible form. Every piece of furniture had the dimensions given save this. No mention of either size or shape. Is this an oversight? No, for it is a type of the Holy Spirit and He can not be limited to any particular size and shape.

5. This was made of brass only, in contrast to all else. The Holy Spirit is only Divine; He is not human at all.

The water is a type of the Word of God. Cf. Psal. 119:9,130; John 15:2; Eph. 5:25-27.

7. The water and laver were valueless when separated. So the Word and the Spirit are valueless when separated. I Thes. 1:5.

### VI. Anointed For Worship. Ex. 30:22-38.

No one can really worship today who is not saved and filled with the Holy Spirit. I Cor. 2:14.

### MIGHT NO LONGER LIVE UNTO OURSELVES.

"And that he died for all, that they which live SHOULD NOT HENCEFORTH LIVE UNTO THEMSELVES, but unto him which died for them, and rose again."—II Cor. 5:15.

I ask you, isn't the majority of this world living unto themselves? Don't they live for their own glory? Don't they live for their own pleasure? Don't they live, thinking only, wholly and solely in terms of themselves?

I go out on the street and I talk to a politician and he says that he wants to be elected as mayor or councilman, and if I ask him (Continued on page three)

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THE BAPTIST EXAMINER

PAGE TWO

NOVEMBER 5, 1955



## "Why Christ Died"

(Continued from page two)

why, he will say, "Well, I want to be of help to the city," but deep down in his heart he is thinking of himself and the honor and the glory that he is going to have thereby. He is living unto himself.

I go out and I talk to a man concerning a matter of business and I see him as he builds a business enterprise. I see that business as it grows little by little and as it expands day by day, and I look at him and say, "Why is it that you are building that business? Is it because you might be a greater benefactor to humanity?" Beloved, he might say that he is building that business that he might use his money for his fellow man, but back of it all is the fact that he is thinking in terms of himself.

I see a man who is in the army, and step by step he rises in army rank. I ask myself, why is that man concerned about his rank in the army, and why is he, little by little, taking these various steps? Someone might say, "He's interested in his country; he's a patriotic man;" but, beloved, deep down in his heart that man's first thought concerns himself.

Listen, beloved, Jesus Christ died that we might live no longer unto ourselves. Has that thought ever gripped your soul, that God doesn't want you to live unto yourself? The Word of God tells us that we should no longer live unto ourselves, but unto Him that died and rose again. Why did He die? He died that we might cease living for self and that we might begin living for Him. I tell you, beloved, no man has ever yet begun to live until he has begun to live for the Lord Jesus Christ. That's what the apostle Paul meant when he wrote to the church at Philippi, as he said:

**"FOR TO ME TO LIVE IS CHRIST, and to die is gain."**

—Phil. 1:21.

Paul meant that if he died, that would be gain for him; but if he lived, he was to live for Christ.

I am afraid that the majority of Christians have never begun to realize in the least why Jesus Christ died. They look upon salvation as an insurance policy against Hell and that is about all that it amounts to. Brother, sister, that is not all. He died not only to keep you out of Hell, but He died that you might no longer live unto yourself, that you might begin to live for Him.

**"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, we die, we are the Lord's."**—Rom. 14:7,8.

Don't you realize that the Lord wants you to put Him first today, tomorrow, and every day of your life? You shouldn't live with the thought in mind that what you do, pleases you, but you ought to live with this thought in mind: will this please God?

### III

**CHRIST DIED THAT WE MIGHT DIE TO SIN IN HIM.**

**"Who his own self bare our sins in his own body on the tree, that we, BEING DEAD TO SINS, should live unto righteousness."**

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—I Pet. 2:24.

Beloved, are you dead to sin yet? You still have an old nature that is very much alive within you. When you were born within this world, you had a spiritual nature, but it was dead. When you were saved, God made that spiritual nature, which was dead within you originally, alive, and now you have two natures. You have a nature that wants to do right, and you have a nature that wants to do wrong.

A woman called me up recently and said, "Brother Gilpin, I am having the awfulest time in trying to live for the Lord. I find that I want to do what is right, and at the same time, I want to do what is wrong. What's wrong with me?" I said, "Not a thing in the world. You are just a natural human being."

Beloved, that is exactly the status of every child of God. Thank the Lord for the fact that you want to do what is right. You would be in a bad shape, if all you wanted to do was wrong, but thank the Lord, the very reason that you want to do what is right shows that you have the new nature of God within you, while the fact that you want to do what is wrong shows that you still have the old nature within you.

My brother, God wants us to die to sin. I wonder how far along most of you are on the matter of dying to sin. I wonder how many of you have your burial shroud ordered because you think you are that near dead to sin. I wonder how many of you have your casket bought because you think you are dead to sin.

Every once in a while, I meet someone who tells me that he has already made his plans for his funeral. He has the undertaker picked out, and he has his casket bought. He has the lot paid for where he is going to be buried, and he wants me to preach his funeral. Every once in a while, I have an experience like that, but you know, I never have had a fellow come to me and say, "Bro. Gilpin, I am almost dead to sin," yet the Word of God tells us that Christ died for us that we might die to sin in Him.

Let me ask you how much of the world have you got nailed up on the Cross of Jesus Christ? Beloved, I am afraid that the majority of us haven't got much of the

## The Bible Way

(Continued from page one) and measure of its co-operation with all general groups. When loyalty to "the whole Program" is insisted on, churches must support things which they consider unworthy of support. A case in point is Stetson University in Florida. Some Baptists believe that this institution should come clean on evolution and all forms of modernism, and that it should quit having dances and things of that sort, if it is to have their support.

### What About The Matter Of Organization?

All church auxiliaries are unscriptural. There is not the slightest New Testament warrant for them. They were not started by the churches, but by the "Denomination," and they are part and parcel of the denominational system. They are an insult to Jesus Christ, for they exist on the assumption that He did not know how to properly organize His church. Not only are they all unscriptural—they are inefficient and injurious to churches. They do the following:

1. They destroy church unity, by splitting a church into numerous groups.
2. They overshadow the church itself, for many become more interested in their little organization, than they are in the church.
3. They promote worldliness of life, with their social programs.
4. Their chief loyalty is not to the local church, but to the "Denomination."
5. They are sounding boards for denominational propaganda.
6. They promote factionalism,

and often they are at the bottom is a whole gang of little straw-boss jobs. Why profess that there are two offices—then add a lot more?

THE BIBLE WAY IS FAR SUPERIOR TO MEN DEvised WAYS!

A church can get along nicely without any auxiliaries, and can run much more efficiently. Baptist churches DID get along without them for centuries, and the writer of these lines has been pastor of a church that has operated without auxiliaries for more than twenty years. We have served as pastor of churches WITH auxiliaries, and WITHOUT such, and we can testify that we have always found auxiliaries an affliction and a curse. A church will be more peaceful, more spiritual, more missionary, and of greater worth to the Lord when organized according to HIS plan, than when organized according to the denominational plan, which they copied from the organizations of the world. If anybody wants to take issue with us on the auxiliary question, let them please trot out the Scripture command or example for auxiliaries. It will be a cold day in July when these are found.

A New Testament church is a DEMOCRACY, with each member having a vote.

There are two offices—that of PASTOR and DEACONS. No place for Men's Brotherhood "president," W. M. U. "president," B. T. U. "president," ad infinitum. The Baptist theory is that of two offices, but in practice there

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## DIVINELY ACCOMPLISHED FACT



to the First Church.

After his letter was granted on Wednesday night, to unite with the new church, was he still a member of the First Church or did he become a member of the new church after his letter was granted? He helped to organize the new church, so it seems to me he was a member of the new church, and if he wanted to remain a member of the First Church, he should have gotten his letter from the new church, and united with the First Church by letter. Am I right or wrong?

If the brother wanted to get back into the First Church, he should have asked for a letter from the new organization. After his letter was granted by the First Church to the new church, he was under jurisdiction of the latter. The only way that he could be Scripturally received back into the original church was by letter from the new one.

6. The Campbellites say that it's wrong to have a creed. Did Paul have such?

All one would have to do to answer this question would be to read the New Testament—the part which Paul wrote. Among other things in reading Paul's writings, I find that he believed in:

The Inspiration of the Holy Scriptures. (II Tim. 3:16).

He believed in only one true and living God. (Gal. 3:20; I Tim. 2:5; Eph. 4:5,6).

He believed in the fall of man. (Rom. 3:23; Rom. 5:19).

He believed in salvation by grace, and not of works. (Eph. 2:8-10; Gal. 3:26).

Good works are the evidences of salvation and not the means of securing it. (Titus 3:5).

He believed in justification and salvation by faith. (Rom. 5:1; Acts 13:39; Acts 16:31).

He believed in the freeness of salvation. (Rom. 1:16; Rom. 3:24).

He believed in the necessity of regeneration. (II Cor. 5:17; Gal. 6:15).

(Continued on page eight)



## MR. AND MRS. JOHN DAVID SMITH



Miss Rhoda Eve Gilpin, the editor's eldest daughter, became the bride of Mr. John David Smith of Ironton, Ohio, on Friday evening, September 23, 1955. This wedding was solemnized by your editor in his home.

Suffice it to say we are more than happy over our daughter's marriage, especially in view of the fact that it means the union of two fine Christian young people.

### A REPRINT

## "The Evils Of Calvinism"

Scripture: John 6:35-71.

In recent years there has been an increasing emphasis on Calvinistic theology. The republishing of John Calvin's commentaries on the Scriptures and John Gill's book, *The Body of Divinity: The Reign of Grace*, by Abraham Booth; and Charles Spurgeon's sermons; along with recent books such as: *The Reformed Doctrine of Predestination*, by Loraine Boettner; *Calvinism*, by Abraham Kuyper; *The Sovereignty of God*, by A. W. Pink; also the advancing popularity of the Christian Reformed Hour with some 260 radio stations carrying its program and its circulation each month of the Back to God Family Altar to 55,000 readers is ample evidence that Calvinism is far from dead.

### I

What is Calvinism? Calvinism is a belief. It is a system of truth. It is a form of Bible teaching made popular by John Calvin, the great Reformer. Hence it is called Calvinism. Calvin got it from St. Augustine, as well as from Scripture, and Augustine got it from Paul the apostle, and Paul received it, not of man, but of God (Gal. 1:11,12).

Calvinism declares that the sinner is "dead in trespasses and sins" (Eph. 2:1), and therefore can

do nothing toward the saving of his soul. It declares that man has a will and therefore is not a machine, but not a free will in spiritual matters. He is bound captive by the Devil (II Tim. 2:26) and does not seek after God (Rom. 3:11).

It believes that Christ died only for the elect in a saving sense (John 10:15; I Pet. 2:24,25). It believes that Christ saves whom He will (John 5:21; Rom. 9:18); that the regenerating Holy Spirit creates real repentance and saving faith in the hearts of those for whom Christ died (II Tim. 2:25; Heb. 12:2).

It declares that God's purposes can never be defeated (Isa. 46:10; Psa. 115:3).

What shocking belief! This is the faith dear to these Calvinists. It is an error to call any who hold these views just mentioned hyper-Calvinists. They are not hyper-Calvinists, but Calvinists!

### II

What are some of the "evils" of Calvinism?

FIRST, Calvinism abases man, and that is a great evil indeed, in the eyes of carnal men. Calvinism takes away every straw that man would lean upon. Like the prophet Micaiah, who was hated by wicked King Ahab because he never prophesied good unto him, but always evil (II Chron. 18:7), so natural men hate the doctrines of Calvinism for the same reason. It never speaks good of them, but always evil. It tells them that the "carnal mind is enmity

against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7,8); men are "evil" (Luke 11:13), "by nature the children of wrath" (Eph. 2:3).

Because of the total depravity and inability of man, Calvinism declares that man has a free will only to choose sin. His will is controlled by his nature, and his nature is corrupt. This is a great evil! Man does not like to be told he cannot do anything he wills. He does not like to hear the Scripture, "There is none that seeketh after God" (Rom. 3:11); or Christ's Word, "And ye will not come to me that ye might have life" (John 5:40); or Christ's words, "No man can come to me, except the Father which sent me, draw him" (John 6:44); or when He said to Jerusalem, "How often would I have gathered thy children together . . . and ye would not" (Matt. 23:37). Carnal men like to think that there is some good in all men, that all men are seeking God, and that they may repent and come to Jesus Christ any moment they so decide.

SECONDLY, Calvinism exalts God. It not only lowers man and his will and works and worth into the dust, but it presents God as God! It places God upon the throne. It says, God can and does do as He pleases; God is altogether free and independent. It confesses, "Our God is in the heavens, He hath done whatsoever He hath pleased" (Psa. 115:3); the sinless Son of man quickeneth, or makes alive, "whom he will" (John 5:21); the Holy Spirit gives spiritual gifts and ability to various members of the body of Christ, "dividing to every man severally as he will" (I Cor. 12:

11); and "as it hath pleased him" (v. 18). Rejoicingly it proclaims that God "worketh all things after the counsel of his own will" (Eph. 1:11), and that "of him . . . are all things" (Rom. 11:36).

THIRDLY, Calvinism honors Christ's death. It says that the death of the Lord Jesus Christ really saves! That Christ actually died in the believer's place! It fully believes the Scriptures: "Christ died for us" (Rom. 5:8). Since He died in our place and paid the penalty for our sins, WE ARE SET FREE: for, payment God will not twice demand; first at my bleeding Substitute's hand, and then again at mine. God will not charge for the bill twice. If Christ died for all men without exception, then all men are saved. How can anyone be lost and go to Hell for his sins if Christ died for them, if He paid for them and put them away (John 1:29)? But all men are not saved (Matt. 7:13,14), hence Christ could not have suffered for their sins who die in their sin (John 8:24). Christ "taketh away the sin of the world" (John 1:29), but not the sin of unbelievers. How could He when their sin "remaineth?" (John 9:41).

Christ actually bare the sins of those for whom He died in His own body on the tree, and by those stripes they were "healed" (I Pet. 2:24), and return unto the Shepherd and Bishop of their souls (v. 25). Christ "justified" them for whom He died (Rom. 5:9). He redeemed them (Eph. 1:7). He "washed" them from their sins in His own blood (Rev. 1:5). He reconciled them to God (Rom. 5:10); and their sins are not imputed or charged to them (II Cor. 5:19). All this and more He did for those for whom He died. Since this is not true of all men individually, Christ did not die for all, but only for the "world" of the elect. This, the Word of God teaches. Christ gave Himself a "ransom for all" (I Tim. 2:6) only in that He laid down His life for the sheep (John 10:15). Christ is the propitiation for the sins of the whole world (I John 2:2) only in the sense in which He died, not for the sins of the elect Jews only, to whom John ministered (see Gal. 2:9), but also for the sins of the whole Gentile world. He gave Himself a "ransom for many" (Mark 10:45). Those for whom Christ died are saved. He saved them by His death in their place. He did not die in vain.

FOURTHLY, Calvinism recognizes the power of the Holy Ghost. The sinner is "dead" spiritually. He cannot do anything. He cannot hear, will, repent, or believe. This is another "evil" of Calvinism. Man likes to think that he has some part in his salvation. But Calvinism gives all the glory to the Holy Ghost. He is sovereign. It is the Holy Spirit who "quickeneth" or makes alive (John 6:63). The Holy Spirit gives the new birth to whom He will (John 3:3-8). If we are born again it is because the Holy Spirit willed it and did it. It is by the Holy Spirit we are convicted of sin (John 16:7-11); that Christ is revealed to us (I Cor. 2:9-14); that we confess that Jesus is Lord (I Cor. 12:3); and have any spiritual gifts wherewith to serve God (I

Cor. 12:11); or any desire to (Rom. 5:5; Gal. 5:22,23). Calvinism makes us depend solely upon the Holy Ghost.

FIFTHLY, Calvinism magnifies the grace of God. Yes, Calvinists go to extremes on the sovereign grace of God, if that is possible. Think! Though the sinner is dead in sin and hateful to God and deserving of the wrath of God, and despite the fact that God owes us nothing since He made man upright, what great grace that God should elect some of us to eternal life and saving faith (Acts 13: (Continued on page five)

### Three Pastors

(Continued from page one)  
eat in his members' homes for a week to do it.

Eld. Frank Beck  
Millerton, New York

Dear Brother Gilpin:

Enclosed is a check for \$50.00 from the church in Little Rock for THE BAPTIST EXAMINER. We should have sent some before this, but completely overlooked the matter. Enclosed is another check to cover the cost of three one-year subscriptions, the addresses on a separate piece of paper.

Our people are greatly blessed by the paper. It is the best paper I know of published anywhere. Copies are given out at the doors of the church every Sunday morning and any remaining over are placed in a tract box on the street in front of the church so that any desiring a copy may take one.

We have been doing this now for nearly two years and the effect upon the church has been wonderful. The people read THE BAPTIST EXAMINER eagerly each week and I can see the effect in their personal lives. I believe that one of the best things any pastor can do is to secure a bundle every week for distribution among his members. It will encourage them, indoctrinate them, and make them better supporters of the local church program and at the same time increase their interest in missions.

We here at Central Baptist Church thank God for the great work you are doing in publishing THE BAPTIST EXAMINER.

Yours in Christ,  
M. L. Moser  
Little Rock, Ark.

### Prayer

(Continued from page one)  
will make a church a powerful church.

Among the many challenging verses of Scripture, is found in Jer. 33:3, "Call upon me and I will answer thee, and show thee great and mighty things that thou knowest not." Yes, friends, what America needs today is more Christians with an individual life, so that our wonderful Lord and Saviour, Jesus Christ, can and will use us to the glory of God and the pointing of lost souls to the Lamb of God.

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PASTOR W. B. DAVIDSON  
Olivette Baptist Church  
Ocala, Florida

"Shouldest thou help the un-  
duly and love them that hate  
the Lord?"—II Chron. 19:2.

This message is delivered in be-  
half of the truth, and is a pro-  
test against the most abominable  
evil that confronts the American  
public today. We are speaking for  
the boys, girls, men and women of  
America who believe in a square  
deal for all. I am speaking against  
the evil that has wrecked more  
homes, destroyed more happiness,  
blighted more souls, and blighted  
more lives than any other evil on  
the earth—I am speaking against  
the man Barleycorn and all of his  
kind.

### The Cost Of Liquor

When the advocates of licensed  
liquor were seeking to repeal the  
Eighteenth Amendment, they told  
that legalized liquor would re-  
duce taxes and help us to pay off  
our debts. Those who said these  
things waxed eloquent in paint-  
ing a wave of prosperity in this  
country such as we had not had  
in years and years; and the sad  
thing about the matter was that  
the people were deceived and  
led to repeal the Eighteenth  
Amendment.

What are the facts in the case?  
Instead of legalized liquor reduc-  
ing taxes, it increased them.  
Revenue that was promised if the  
liquor was allowed to be sold  
freely, has never got around the  
corner. We are told that it costs  
the federal government \$60 to  
protect \$10 from the liquor in-  
dustry.

But you can't figure the cost of  
liquor in dollars and cents—the  
cost of liquor is to be measured  
and weighed in the loss of life,  
the loss of happiness, the loss of  
character, and the loss of souls!  
When a person under the influ-  
ence of liquor kills another, con-  
sider the cost to the state of try-  
ing that person in the courts of  
law and if the person is con-  
victed and sentenced to prison,  
consider the cost to the state of  
maintaining this prisoner. He  
must be clothed, fed, provided  
with medical attention, and provided  
guards to prevent him from es-  
caping. This does not take into  
consideration the anguish, sorrow,  
and suffering on the part of the  
family of the murdered man and  
the family of the one who com-  
mitted the murder.

It's money that we hope to  
get through legalized liquor, then  
why not legalize all forms of evil?  
Why not increase our revenue  
legalizing rape, theft, and mur-  
der? Just say to any Negro or  
white man, "If you will pay a cer-  
tain license, you may rape any  
woman you desire." Say to any  
man, "For a certain sum of  
money, you may steal anything  
you see. By obtaining a  
license you may murder any per-  
son you desire to remove from  
the earth." Horrible? Yes, but  
legalizing liquor is horrible? The  
cost of liquor is great!

Legalized liquor has increased  
drunkenness. "The Voice," a paper  
published in behalf of temper-  
ance, says: "Drinking conditions  
among young people were never  
so serious before."

At the Keely Institute, there  
has been an increase of 80 per  
cent of women patients from  
1933-1938. Of this number, 80 per  
cent of them are housewives.  
From 1935-1938, more women  
patients have entered this insti-  
tute for treatment than have  
entered it for the last thirty years.  
These figures were taken from  
"The Voice".

### The Curse Of Liquor

Intoxicating liquors used as a  
medium of exchange are a curse. The Bible  
says: "No drunkard shall enter  
the kingdom of heaven." If the  
drunkard goes to Hell, then  
the man who made the liquor and  
the man that sold it to him should  
go along with him; but what  
about the fellow who voted that

the old drunkard should be privi-  
leged to buy and drink it? He  
should go along too.

The liquor traffic is a curse. It  
deals in souls, in bodies of men,  
women, and children. This is why  
it is such a great curse—its ma-  
terial is the lives and souls of  
men and women.

The raw product of the saw-  
mill is logs; the finished product  
is framing, ceiling, and siding to  
erect buildings. The raw product  
of the cotton gin is cotton from  
the field; the finished product is  
suits, coats, dresses, etc. The raw  
product of the saloon, the liquor  
traffic is men, women, and chil-  
dren; the finished product is  
murderers, thieves, gamblers,  
liars, prostitutes, and finally souls  
damned in Hell! The liquor traf-  
fic takes our boys and girls, men  
and women in the prime of life;  
and when it is finished with them,  
they are ruined in body and soul.

A person who is in favor of  
such a business as the liquor traf-  
fic should be "bored for the hol-  
low-horn and bled in the frog of  
the foot!" The liquor traffic is  
the most damnable business on  
this earth!

The liquor crowd said, "legalize  
liquor and we will get rid of the  
jook-joints, the speakeasies, etc.;  
but, my friends, who owned the  
jook-joints, the speakeasies? Did  
not the liquor crowd own them?  
Certainly! The people who are  
opposed to liquor did not own  
them! The "Wets" have both the  
jooks and legalized liquor.

We are told that there are more  
girls working in liquor joints in  
America today than are enrolled  
in all of our colleges, academies,  
and universities. Think of it—a  
greater number of the future  
mothers of America are selling  
beer, wine, and whiskey than are  
going to schools of higher learn-  
ing. What can we expect of the  
next generation whose mothers  
have been subjected to all the  
temptations of liquor and its ac-  
companying evils?

What good has the liquor traf-  
fic ever done humanity other than  
enrich a few greedy, unscrupu-  
lous, unprincipled, ungodly men  
and women? Not one word can  
be said in its favor—this is not  
a favorable report, I'm sure.

Has the liquor traffic ever  
united a broken home? No, but  
it has broken many. Has it ever  
built a church, employed a mis-  
sionary to spread the gospel  
among the lost? No, but it has  
sought to hinder the gospel of  
Christ in its mission of mercy and  
grace. Has the liquor traffic ever  
built a hospital or an orphanage  
to care for the afflicted and  
homeless? No, but on the untold  
millions that have become af-  
flicted and made orphans through  
the direct influence and efforts of  
the liquor group!

Several years ago, the liquor  
group in one of the larger cities  
of Florida placed an advertise-  
ment in one of the daily papers  
of that city. At the bottom of the  
advertisement the words "God  
bless America" were placed! Can  
you imagine anything more sac-  
religious and hypocritical? The  
very idea of a business so dam-  
nable, despicable, destructive, and  
degrading requesting God to bless  
the very thing that it is seeking  
to curse! One of the ways where-  
by God can bless America, is to  
close every place where liquor in  
any form is sold for beverage. Oh  
that this might be done! Every  
Christian in America should pray  
to this end.

### The Cure For Liquor

The cure for liquor lies in the  
grace of God. The old drunkard is  
no more able to break the habit  
of drink than the leopard is able  
to change his spots. The hope of  
the drunkard is regeneration; and  
this is the work of God! The  
drunkard needs our prayers.

The liquor traffic could not  
operate if the professing Chris-  
tians and church members would  
cease patronizing its places of  
business. Observe those who  
frequent the places where liquor  
is sold and you will notice many,

many church members among  
them. The churches should disci-  
pline any member who uses  
liquor as a beverage, for it is a  
violation of the Covenant which  
they have accepted.

The cure for liquor is preaching  
the gospel and prayer, and the  
practice of professing Christians  
to abstain from any form of sup-  
porting these places of iniquity.  
May God Almighty hasten the  
day when the liquor traffic will  
die of its own wickedness and  
corruption!

## Calvinism

(Continued from page four)  
48! That He should send His only  
begotten Son to take our sins in  
His own body on the tree (Isa.  
53:6); in due time send His Holy  
Spirit to regenerate us; and fully,  
freely, and forever forgive us of  
all our guilt and sin (Eph. 1:7)!  
What grace!

SIXTHLY, Calvinism gives  
eternal assurance to believers.  
This is an enormous evil! It is  
called a "dangerous doctrine" by  
many. Yet there are so many  
Scriptures teaching the truthfulness  
of this doctrine I hardly  
know where to turn in Holy  
Scripture. One need go no further  
than the eighth chapter of Ro-  
mans. The chapter begins with  
"no condemnation" to those in  
Christ (v. 1); continues with no  
accusation against those in Christ  
(vv. 31-34); and concludes with no  
separation to those who are in  
Christ (vv. 35-39). In verse 28,  
God calls the elect "according to  
His purpose." In the following  
verses He is spoken of as exercis-  
ing foreknowledge of them, of  
predestinating them, of calling  
them, of justifying them, and of  
glorifying them — ALL of them,  
and ONLY them. Read Rom. 8:  
28-31 and notice the words  
"whom" and "them!" How inclu-  
sive and exclusive that is. Every  
one of them God will assuredly  
glorify. See also John 6:39 and  
John 10:26-30.

SEVENTHLY, Calvinism gives  
the right enthusiasm to evangeli-  
sm. If I know that God has a  
people who will be saved (II Tim.

2:10), and that there is a certain  
number whom God the Father  
has given to God the Son, and  
that all of them shall come to the  
Son of God (John 6:37), and that  
the sheep, for whom Christ laid  
down His life shall hear His  
voice and follow Him (John 10:  
26,27), and that God's Word will  
not return unto him void, but  
that it shall accomplish that  
which He pleases and prosper in  
the thing whereto He sends it  
(Isa. 55:11); should this cause me  
to ask, "Well, why preach then?  
Why send missionaries?" No!  
There is every reason for preach-  
ing and for missions. That would  
be just as foolish as asking, "Why  
fish then?" seeing I know the lake  
is full of fish; or, "Why work  
then?" seeing I am assured I will  
make enough money to support  
myself and family. It was not a  
hindrance to the apostle Paul, as  
he considered laboring in Corinth.  
The Lord appeared to him in a  
vision and said, "Be not afraid,  
but speak and hold not thy peace  
... for I have much people in this  
city" (Acts 18:9,10). It was right  
after the risen Redeemer said,  
"All power is given unto me in  
heaven and in earth," that He  
commanded His disciples to go  
and make disciples of all nations  
(Matt. 28:18-20).

## III

In closing, here are some evils  
that can never be laid at the door  
of Calvinism.

Since the sinner cannot please  
God and since his will is bound  
by sin, he is not responsible. He  
is responsible. He is responsible  
to obey God whether he can or  
not. Though the sinner cannot  
keep the moral law of God he is  
responsible to keep it neverthe-  
less. (I Tim. 1:8-11). Though the  
Christian cannot live completely  
without sin (Rom. 7:15-25), yet  
he is responsible so to live (I John  
2:1). INABILITY DOES NOT DO  
AWAY WITH RESPONSIBILITY.  
The drunkard is responsible to  
obey the laws of our land against  
drunkenness, whether he can or  
not. I am responsible to pay my  
debts, whether I can or not.

Another evil that cannot be laid  
at Calvinism's door is the objec-

tion, "If I believed that, I would  
lose all my zeal to win souls to  
Christ." Of course, if that would  
make you lose such zeal we can  
do nothing else but thank God for  
that! If believing the truth of the  
sacred Scripture causes you to  
lose zeal for souls, praise be to  
God. You ought to lose that kind  
of zeal! It was evidently not the  
right kind of zeal in the first  
place. It could not have been  
created and controlled by the  
truth of God, but must have  
sprung from fleshly emotionalism  
and sentimentality.

Nor can the evils of salvation  
by human works or worth; or of  
a defeated God and a Christ who  
fails; or of a Christ who saves  
no one by His death (for if He  
cannot save everyone for whom  
He died, how can He save any-  
one?); or of a weak Holy Spirit;  
or of a great number of false pro-  
fessions and much show and sen-  
sationalism—none of these can be  
laid to Calvinism. No, these evils  
find no welcome in the courts of  
truth as seen and embraced by  
John Calvin, Augustine, and  
Paul; and as preached by their  
Lord.

But these so-called "evils," we  
who are Calvinists gladly plead  
guilty of believing and preach-  
ing!

Man is nothing apart from  
God's grace, but sin.

God does as He pleases.  
Christ saves all for whom He  
died.

The Holy Spirit regenerates  
whom He will.

We are saved altogether by  
God's sovereign grace.

A Scriptural and sensible evan-  
gelism.

Blessed assurance that born-  
again believers will never be lost.

Of these "evils" we are guilty!  
Amen!

This may be had in tract form.  
Write direct to Frank B. Beck,  
P. O. Box 184, Millerton, N. Y.  
Ten cents per copy, 12 copies for  
one dollar.

"WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT; IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE,





## LINGER NOT

By HORATIUS BONAR

The time is short!  
If thou wouldst work for God, it must be now,  
If thou wouldst win the garland for thy brow  
Redeem the time.

Shake off earth's sloth!  
Go forth with staff in hand while yet 'tis day,  
Set out with girded loins upon thy way—  
Up, linger not!

Fold not thy hands!  
What has the pilgrim of the cross and crown  
To do with luxury or couch of down?  
On, pilgrim, on!

Sheathe not the sword!  
The battle lies before thee, and the prize  
Hangs yonder, far above these earthly skies;  
Fight the good fight!

Faint not, O man!  
Follow the Master through the noble strife,  
Pursue His footsteps till thy end in life:  
Be strong in Him.

With His reward  
He come, He tarries not, His day is near:  
When men least look for Him will He be here  
Prepare for Him.

## The Lord's Supper

(Continued from page one)  
standing. After reading these Scriptures, I am sure you will agree when I say that an universal, invisible body could not carry out these commands, but it must be a body of baptized believers, organized to carry out the commission given it by the Lord Jesus Christ.

What constitutes being a church member? Cf. Acts 2:41,42.

a. First, they gladly received the Word (believed).

b. Second, they were baptized (by immersion and by the proper authority).

c. Third, they were added to them (the church).

d. Fourth, they broke bread (they took the Lord's Supper).

e. In Acts 18:8, we have the account of the Corinthians being saved (believing) and then being baptized. I Cor. 1:1 shows that they were organized into a local New Testament church.

### Water Baptism By The Proper Authority Is The Door To The Local Church

Many are confused by I Cor. 12:13 because of such men as C. I. Scofield and many other learned men, but let us examine the Scriptures for ourselves.

I Cor. 12:13 is said by many to be spirit baptism, saying all who are believers are baptized by the Spirit into an universal, invisible body. Such a body has never been in one accord, has never held a revival, and has never sent out a missionary.

As we study this chapter, we find in v. 22, members "which seem to be more feeble;" in v. 23, "less honourable;" in v. 24, "that part which lacked;" in v. 25, "that there should be no schism in the body;" but that the members should have the same care one for another;" in v. 26, "and whether one member suffer, all the members suffer." This would be absolutely impossible in an universal body.

Let us examine Eph. 4:4,5. These passages speak of "ONE FAITH, ONE BODY, ONE BAPTISM" — not an universal body and a local body. No, there is only one body. Not spirit baptism and water baptism. No, there is only one baptism.

In I Cor. 12:13: "For by (or in) one Spirit are we all baptized into one body (the local church)."

Every individual local church is a type of the whole.

In I Cor. 12:27: "Now ye (notice ye) are the body of Christ." This was spoken to a local church. Paul did not say "we," because he was not a member of that particular church.

### The Lord's Supper

Christ instituted it. (I Cor. 11:23-25; Mt. 26:26).

Christ prescribed the elements — unleavened bread and wine.

Christ located the Supper. (I Cor. 11:18-22. In v. 18, "when you come together in the church." In v. 20, "when we come together therefore into one place.")

Christ stated the object. (I Cor. 11:25,26. "In remembrance of me." "Ye do shew the Lord's death till he come.")

### Arguments Against Close Communion

In I Cor. 11:28, "Let a man examine himself," leaving it up to the individual's judgment instead of God's Word. In Acts 18:8, we find the Corinthians believed and were baptized. In I Cor. 1:1, we find them organized into a church. Then in I Cor. 11:18-29, he must come together in the church—in one place (he can't go visiting around). If there is division among them, or heresies being taught among them, such as falling from grace, living above sin, saved by works, baptismal regeneration, etc., Paul says not to eat the Lord's Supper. So you can easily see that open communion is impossible. Cf. I Cor. 5:4-11.

In I Cor. 11:29, we find the real reason for eating and drinking damnation to his own soul is because "not discerning the Lord's body." The word "Lord's" is not in the original, so it should say, "not discerning the body," (which is the local church). It is the duty of every church member to help maintain purity and unity in the body.

Some say we will commune together in Heaven. No, "only till He come."

Many say communion will bring all faiths together. First, remember there is only one true faith according to God's Word. Cf. Eph. 4:4,5. All faiths will never be brought together because this is not God's purpose. Cf. Mt. 10:34-39.

### Modern Invitation

(Continued from page one)  
someone say, "I won so-and-so to Christ." Soul-winning is the duty of us all who are saved, but there

can be no soul-winning where there is ignorance of what it is. The modern idea of soul-winning is to get a sinner to "accept" or make a "decision" for Christ. This is foreign to the Word of God and belongs in the tents of the Arminians.

The writer was once in a meeting with a church and for several nights gave no invitation. The church thought it was extremely strange that no invitation was given. They had the idea that if no invitation was given, then men could not be saved. The sermons had been rather lengthy and on the doctrines of sin, its punishment, and Christ's atonement. The congregation had been accustomed to a thirty minute sermonette after which two or three "invitation hymns" were sung and a "strong plea" made to sinners to "accept Christ." One of the church leaders requested that I cut down on my messages so that the congregation would not be kept past "the hour," but as for the "invitation" I could hold it as long as men were "coming to Christ."

This to the great majority of Baptists is salvation.

It is no wonder that there is a hunger and thirst for ice cream and cake in the church dining hall instead of a hunger and thirst after righteousness and God's Word. Should we be surprised to hear the congregation jazzing things up a bit with the popular choruses instead of reverently singing "in the spirit?" Is it strange to you that television gets hours on hours of the average professor's time and the Bible only minutes a day, if even that much time? Certainly my Baptist preacher brethren should understand why many people do not want to hear doctrine.

Yes, the modern invitation is extremely dangerous and deceiving. After a certain evangelist had concluded a very large county-wide "evangelistic crusade" in which he persuaded a great number of the high school kids to "come down," the same group of kids went back to dancing, movies, and "parking."

The greatest abomination under heaven is the corrupting of God's Word, and the modern invitation is a perversion and corruption of God's Word about salvation.

Our plea in this writing is that men will not stoop to the forsaking of God's Word and dependence on the Holy Spirit to convert souls for the malicious modern invitation. Oh, may God give us grace and faith to simply preach His Word and rely wholly on the Spirit! Notice how emphatic God's Word is:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

—Isa. 55:11.

"It is the spirit that quickeneth: the flesh profiteth nothing: the WORDS that I speak unto you, they are spirit, and they are life."

—John 6:63.

"Of his own will begat he us with the word of truth."

—James 1:18.

"Being born again . . . by the word of God." —I Pet. 1:23.

"Preach the word."

—II Tim. 4:2.

Invitations should consist neither of unscriptural songs nor heretical pleas and exhortations. Men are saved when they believe, when Christ is revealed to them as their Sin-bearer. No invitation should be made to men to "accept Christ," but to confess Christ before men. As a gentleman said to me recently, "If they trust Christ for salvation then, they won't be lost just because an invitation isn't given." Would to God that preachers had as much sense about salvation as this man. What a great many things it would solve!

There is very little dependence upon God's Word to convict and convert souls. Several things as the mourner's bench and the "accept Christ" invitation have been substituted for the naked Word of God.

I once heard this story which contains a gem of truth: The preacher had preached for an en-

tire week. One hard-hearted sinner had attended every service but had not been saved. Every night the invitation plea was made. "Oh, why don't you let God save you?" cried the preacher. "God wants to save you; won't you let Him tonight?"

The final night the preacher announced his subject thusly: "I have pleaded all week with you; God has tried to save you, and you have refused. So, tonight, I must warn you of Hell, for if you do not let God save you, then you will be cast into Hell."

About this time the old sinner said, "Preacher, I will not be cast into Hell. You've been telling me all week that God is trying to save me. Well, God hasn't been able to do it; so, when He tries to cast me into Hell, I won't let Him."

That's what I call common sense! May God help us to apply common sense in our invitations.

## Pleading Guilty

(Continued from page one)

two, I wouldn't say a word."

He had to go just the same. He actually failed to file returns from 1946 through 1950 while earning a net income of \$50,000.

There are many persons who individually say: "I find it somewhat difficult to conceive of myself as a sinner" and they should add, "but God's law says I am, so I am." For "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

There has only been one person who kept the law perfectly—the Lord Jesus Christ. And He graciously deigned to die in our place. Now, "whosoever believeth in Him shall receive remission of sins" (Acts 10:43). Constrained by His love, we will live to His glory; and instead of embarrassing our loved ones, we will be adornments to the doctrine of God our Saviour in all things.

—Now

## "Why Christ Died"

(Continued from page three)

world nailed upon the Cross. We all like new suits of clothes, new hats, new dresses, new automobiles, new houses, new furniture, and new everything. Paul said:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, covetousness, which is idolatry. For which things' sake the wrath of God cometh on the children of disobedience." —Col. 3:1-6.

Beloved, Jesus Christ died for one purpose, that we might die in Him. There is not a Christian but what could be closer to the Lord than what is living now. That's what apostle Paul meant when he wrote to the churches of Galatia:

"Who gave himself for our sins that he might DELIVER US from this present evil world."

—Gal.

Does God want you to go to Hell with the world? Does God want you to live just like the world? Does God want you to do the things that the world does? Does the world go to the picture show and the world drinks, and the world gambles, and the world does these things of the flesh? Does God want you to do these things? Beloved, the Bible tells that He died that He might deliver us from this present world and that we might die in Him.

IV

## CHRIST DIED THAT HE MIGHT BECOME THE SON OF GOD.

Every unsaved person is a spiritual father, the Devil. Listen: "Ye are of your father the devil, and the lusts of your father will do." —John 8:44.

Sinner friend, you are of your father, the Devil. If you are saved, God is not your Father, and Jesus Christ is not your Saviour. If you are unsaved, Christ has never redeemed you, and you have never become a child of God. However, Christ died that you might become a son of God. Listen:

"But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that they might receive the adoption of sons." —Gal. 4:4,5.

How do you become a son of God? Jesus Christ came to the Cross and paid your sin debt, so you might be adopted into the family of Almighty God.

I have often thought a lot about the matter of adopting children. Most homes don't need to adopt them, but in the providence of God, some families can't have their own. Maybe they will go to the orphanage and adopt a child. It doesn't make any difference whether he is the child's name or where the child has lived, the judge will let him to adopt the child into his family. This man gives him a name. (Continued on page seven)

## THANKSGIVING HERITAGE





# MABEL CLEMENT

(Continued from last week)

"It seems to be both reasonable and Scriptural to pray for the salvation of our unsaved friends," said Mr. Clement. He had not said much, but no one had listened more closely than he, and his prejudices were rapidly fading away.

"I want to hear the question of depravity discussed. Come back, my friends, one and all, tomorrow night for this discussion." After this invitation by Mr. Clement, the crowd dispersed.

## CHAPTER XIX

The usual crowd was on hand. The Doctor looked as if courage and confidence were gone out of him; but he apparently had made up his mind to hold on doggedly to the end.

"My friends," said Mr. Clement, "I am glad you have come at my invitation. I know we are all interested in the study of God's Word and these great doctrines that have so much to do with our salvation. I believe we should all be interested in the measure of human depravity and I hope you will feel free to discuss it."

"What have you to say on this subject, Doctor?" inquired Mr. Tibbs.

"I have this to say," was the reply, "of all the doctrines in the world, that of depravity as taught by the sects is the most absurd and unreasonable. But it belongs to a set of dogmas and doctrines that all go together."

"That last statement is true," said Mabel. "Scriptural doctrines are akin to each other and as naturally group themselves together as sheep and goats. Just what one believes about depravity will shape his beliefs all along the line. He will be orthodox or heterodox in his theology according as he is sound or unsound on the doctrine of depravity. This is the beginning, and if one starts right, he is hedged up to the right way; if he starts wrong, he can never get right till he makes a right start."

"What is meant by depravity?" inquired Mr. Tibbs. "Let some one define it." "It is supposed by many," replied the Doctor, "to mean that man is as bad as he can be. Now, I deny it. It is true there is depravity in the world, but to say that man is wholly, totally depraved is simply nonsense."

"The Baptists hold to a great deal of nonsense, according to Dr. Stanly," was Mabel's rejoinder. "Let us see, the Doctor claims that man is by nature partially good and partially bad. Now, that which is bad cannot go to Heaven. Is it true?"

"You are correct," replied the Doctor.

"And that which is good cannot go to Hell. Is that true?"

"Certainly," replied the Doctor.

"Well, then, when one of your partially depraved men dies, where does he go? He cannot go to Hell, for there is good in him; he cannot go to Heaven, for there is bad in him. So he will have to be divided and the good part taken to Heaven and the bad part thrust down into the lost world."

This speech greatly confused the Doctor and amused the audience.

"But do you mean to say," inquired the exasperated Doctor, "that man is as bad as he can be? as bad as the Devil? as bad as the Deval can make him?"

"Oh, no, no!" said Mabel. "No Baptist believes that. When we say man is totally depraved we mean man is *all* depraved. Total means all, means the whole. It does not mean man is bad in the highest degree, for we suppose he will grow worse and worse as long as he lives in sin. Take this illustration: Here is a tumbler full of water clear and pure. Now put one drop of poison into the water and it spreads through every particle of the water, so that there is not a drop of water that is not poisoned. It is totally poisoned. But if you put more poison into it, it will be worse. So each man unsaved is totally depraved; but he can become more and more so, just as water can be more and more poisonous."

"That seems clear," said Mr. Tibbs. "Now let the Doctor tell us what part of man is depraved and what part is not."

The Doctor's face turned red as a beet; then after a halt he fired away in this manner: "Didn't Jesus say, 'Suffer the little children to come unto me, for of such is the kingdom of heaven?' Didn't He say, 'Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven?' Then they cannot be totally depraved."

"Let me answer that speech," spoke out a stranger. "Didn't Jesus say, 'Be ye wise as serpents and harmless as doves?' Thus as something may exist in animals, in doves, even in venomous serpents, that it is right and proper for us to imitate; so something may be found in children for our imitation. But that children are depraved is evident from many passages of Scripture. David says, 'Behold, I was shapen in iniquity and in sin did my mother conceive me.' He does not here charge his mother with crime, but desires to acknowledge that depravity was woven into his very nature and bore date from the very origin of his being. Paul accordingly says, 'We were by nature the children of wrath, even as others.' Eph. 2:3. The word 'nature' means procreative power, birth. So by birth, before conversion, and before we had

done either good or evil, we were the children of wrath. 'Nature' in the Greek means that which has grown in us as the peculiarity of our being, growing with our growth and strengthening with our strength; what is inherent, not acquired. By that, on account of that we are objects of God's wrath. It is because human nature is depraved that, as David says, 'The wicked are estranged from the womb, they go astray as soon as they be born speaking lies.' Psa. 58:3."

"We are obliged to the gentleman for these well-chosen words," said Mabel. "Now, as the Doctor says some part of man is not depraved, I would like to find out what part it is. Notice: 1. The *flesh* is corrupt. It is called by Paul 'sinful flesh.' Rom. 8:3. It is everywhere in the Bible represented as being against God. It strives against the renewed spirit in man. And Paul declares, 'I know that in me, that is, in my flesh, dwelleth no good thing.' He cries out, 'O wretched man that I am, who shall deliver me from this dead body?' He also declares that with the flesh he serves the law of sin! See Rom. 7:18-25. So the flesh is surely depraved."

"2. The *heart* is depraved: 'God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually.' Gen. 6:5. If that is not total I do not know how to express it. 'Every imagination of the thoughts of his heart was only evil every day.' The margin says, 'The Hebrew word signifies not only the imaginations, but also the purposes and desires.' Jesus says, 'Out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies.' Matt. 15:19. No wonder these evil things come out when the heart is filled with evil and only evil. And the fountain that sends forth all these foul streams must be bad."

"3. The *mind* is depraved. The understanding is darkened: 'There is none that understandeth.' Rom. 3:11. The mind is overwhelmed with gross darkness: 'Ye were sometimes darkness.' Eph. 5:8. And when made over again they 'are light in the Lord.' The greatest graceless wits and philosophers are blind as moles to spiritual things, for Satan hath blinded their minds. Accordingly Paul says: '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.' I Cor. 2:14, 15. The worldly wise man does not have the spirit in him and so cannot understand spiritual things. But conversion is sunburst, is illumination, is education. The converted little child knows some things that earth's sages never can know till they too are translated out of nature's night into the marvelous light of the gospel."

"4. Conscience is corrupt: 'Even their mind and conscience is defiled.' Titus 1:15. Conscience can only do its work accordingly to the light it has to work by. And as it is in the dark it blunders. Accordingly Jesus said to His disciples: 'The time cometh that whosoever killeth you will think that he doeth God service.' John 16:2. Paul's conscience moved him to persecute Jesus and His disciples. What horrible things have been done in the name of conscience."

"Most of these things I admit," said the Doctor; "but Baptists contend that man is so depraved he is powerless, helpless and unable to recover himself from his fallen condition, or even please God in anything."

"It is true," replied Mabel, "there are amiable affections in unregenerate hearts; God has implanted natural affections in such hearts—such as the love of the mother for her child—so that where there is no holiness, life and human society may have many enjoyments. But the love of God is dethroned in every unregenerate heart, and natural desire supercedes and prevails over the authority of God. Sinners do not submit to God's authority, but walk according to their own desires. This displeases God. Now here is a passage of Scripture the Doctor does not believe: 'The carnal mind is enmity against God, for it is not subject to His law, neither indeed can be. So then they that are in the flesh *cannot please God*.' Rom. 8:7,8. This teaches the sinner cannot perform any service acceptable to God."

"Let us see," replied the Doctor. "The Book teaches that we must not forsake the assembling of ourselves together. Now, I affirm a sinner can come to church as well as a Christian."

"No, not as *well*, but as *certainly*," interrupted Mabel. "What is his motive? He is not prompted by love and so his act does not please God. He can choose to do right, but he cannot do anything aright and well, because he doesn't love it. He loves darkness and hates light, loves sin and hates holiness, and this prevents any acceptable service. Here is the trouble with the sinner: He lacks the disposition to serve God. He has physical power to do many things God requires, but has no heart for it. This is why he is powerless. Let me illustrate: The Doctor is a strong, able-bodied man; but he cannot kill his little weakly wife. He has the physical power to stab her to the heart, or brain her with a club; yet he cannot, he is utterly incapable of such a deed. Why? Because he lacks the disposition; he has not the will, and a man cannot please God, or serve God, because he lacks the disposition, has no heart, no will to do so."

(Continued Next Week, D. V.)

## "Why Christ Died"

(Continued from page six)

and when they walk out of courtroom, this man puts his arm around him and says, "You my boy now. You are my son. I have adopted you into my family. This lad eats at this man's table and he sleeps in this man's bed and when this man dies, he takes everything he has to that grave. Why? Because this man has loved him. Beloved, God looked down on me when I was a dirty, despicable wretch, when I was clothed in rags of self-righteousness, and adopted me into His family because of what Jesus Christ did on the Cross of Calvary. Christ died that we might become the sons of God by baptism. Listen: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know when he shall appear, we shall be like him: for we shall see him as he is."—I John 3:2. Thank God, right now, we are sons of God.

## V

### CHRIST DIED THAT HE MIGHT BRING US TO GOD.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."—I Pet. 3:18.

You ask, "How can a man come to God?" I'll tell you. There is one way—He died for us. He suffered for us that He might bring us to God. You say, "If I lodge, will that take me to Heaven?" Beloved, it will take me to Hell just as sure as there is Hell for you to go to. You say, "If I join a church, will that take me to Heaven?" It will take me to Hell just as sure as there is Hell for you to go to. You say, "I will turn over a new leaf and change my ways and my habits, will that take me to Heaven?" It will take you to Hell just as sure as there is Hell for you to go to. You say, "Then, can I come to God?" Beloved, the Word of God says Christ suffered, the just for the unjust, that He might bring us to God.

Several years ago, there was a man to whom I knew could do nothing in my behalf if I had opportunity to see him. I went day to see him at his office. I got as near his office as the door on the outside. His secretary didn't even give me a courteous refusal. I have always had a feeling that there was no sin giving up on the first attempt. So I went outside and sat and tried to figure out how I was going to get on the inside of that man's office to see him. I even considered getting a ladder and going around to the back side of the building, and climbing up, and getting in the window. It finally came to my mind that that man lived in a town, and that he had a little boy. I went around and made friends with that little boy. After a while, it came time when that little boy was going over to his father's office, and I took him by the hand and walked over with him. When that little boy went in, I went right in with him. The rooms of office help step aside and let me walk in. I was walking hand in hand with the son.

Beloved, how can a man come to Heaven and to God? There is one way—you have to go in hand with the Lord Jesus Christ. You can't climb up any other way. There is no other way whereby you can come to God. Thank God for this fact, the way that any man can be saved is to trust Jesus Christ as his Saviour, and having been saved, he is going to Heaven when he dies, for there is nothing for him to go to Hell for, for Jesus has already suffered his Hell on the Cross of Calvary.

Do you trust Him now in this way and be saved. May God bless you!



# "MY LORD IS REAL"

BY  
RUTH GILPIN

## EVIDENCES AS PROOF OF REGENERATION WITHIN AN INDIVIDUAL

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

—II Cor. 5:17.

Christian friends, something is sadly lacking within the life of a professing Christian whenever that one seeks his enjoyment elsewhere than with God's people. Something is wrong when church attendance and a love for God's man becomes secondary to the pleasures of this world. Indeed something is missing when the life of this one becomes corrupted with sin and Satan's pleasures, and a desire for wilful disobedience against the Lord regarding consecration, dress, and conduct is manifested. Friends, when the evidences of a love and godly fear for the Word of God and consecrated, obedient service to Him become invisible, then a sad conclusion must be drawn: that professing Christian is only a PROFESSOR and not a POSSESSOR of salvation through the blood of the Lord Jesus.

What then are some evidences of regeneration, that is, that a person has been reproduced or born-again by the precious blood of the Lord Jesus Christ? There are some definite manifestations whereby we can be confident that a regenerating Power has come into a person and has renewed life within that individual. These characteristics should be evident within every child of God. Do you possess all of these? Let us see.

The first possessed evidence of regeneration is a personal knowledge of inward corruption. That is, a saved person realizes that there is no goodness within himself whereby to merit salvation and that his heart is merely a fountain of iniquity. Paul in writing to the church at Rome certainly recognized his inward depravity as all are possessed with, for we read:

"For we know that the law is spiritual: but I am carnal, sold under sin. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. O wretched man that I am! who shall deliver me from the body of this death?"—Rom. 7:14,18,20,24.

Paul speaks also in Tim. 1:15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

We read, too, of the humble publican in Luke 18:13, when he confessed:

"God be merciful to me a SINNER."

Man's depravity is so clearly presented to us again in Rom. 3:10:

"There is NONE righteous, no, not one."

Lastly we read of our total corruption in Isa. 64:6:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags."

Yes, Christian friends, the Lord certainly has an ugly but TRUE view of our inward selves. How real and active our depravity is! Some of our professing Christian friends, though, who are so filled with pride evidently neglect this truth in God's Word. How a knowledge of our true inward corruption knocks the "props" out from under pride!

Second, that a person has been regenerated is evidenced by an abhorrence of sin, self, and the

world within the individual. Friends, a saved person no longer boasts of himself; he hates and despises sin, and receives no lasting enjoyment from what the world offers as pleasure. A sheep just doesn't enjoy filth and uncleanness; so God's dear sheep no longer thrive on Satan's worldly attractions. Now don't confuse an abhorrence of sin with sinless perfection. A Christian does sin many, many times daily but this is because of the old carnal nature that remains within him. The new nature inside desires perfection but will never be absolutely perfect in this life. Not until the old nature has been removed and the Lord gives us glorified bodies will we be able to enjoy perfect bodies without sin.

The new nature within us does abhor the sin of this world though, and desires to be rid of it. Old Jeremiah, so distressed because of the sin of the people of Judah, cried out to the Lord, as in Jeremiah 9:1 we read:

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

The Psalmist David also saddened because of the apparent sin, speaks in Psa. 119:136:

"Rivers of waters run down mine eyes, because they keep not thy law."

And we read in John's epistle concerning the believer and his relationship with sin:

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God (the new nature) doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

—I John 3:8-10.

Yes, the new nature within a saved person rebels against sin and he does not desire to practice sin!

The exaltation of self is likewise abhorred by a Christian because he realizes that he can do nothing without the Lord's guidance and leadership. We read in Jer. 10:23:

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

Oh, that every Christian might possess Jeremiah's humility! We read also in Psa. 119:104:

"Through thy precepts I get understanding; therefore I hate every false way."

How utterly dependent David was upon the Lord! And I John 3:3 gives us encouragement to know that someday the Lord will give us glorified bodies and we shall be pure and perfect as our Lord is. We read:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

What happy encouragement a child of God can receive from this verse, knowing that someday he will be made perfect just as our Lord is!

The believer's abhorrence of this world is expressed to us by the apostle John when he tells young Christians in I John 2:15-17 to:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God

abideth for ever."

Yes, friends, God's true children are out of place in this world. Our habitation is on high, and "we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. 8:23). Like as the beloved apostle Paul, we desire to depart even now to be with our Lord.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."—Phil. 1:23.

The Lord, though, doesn't see fit to take us home to Glory the moment He saves us, but rather, He has a work for each of us to perform in His service before our life is ended. At the end of life's journey, He will take us to Glory then to dwell with Him throughout eternity! Praise His name!

The third characteristic of regeneration within a person is a deep desire for holiness unto the Lord, that is, the holiness of our bodies for surrendered use in His service. Christians, every part of our bodies, inside and out, was given to us by the Lord for a reason! Had He not wanted a part to be present, He would not have made and put it there. We read in Rom. 12:1,2:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, HOLY, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

In the light of this verse of Scripture, our bodies are to be different from the world because He says, "Be ye not conformed to this world." That is, our appearance should remain natural in order to contrast us as Christians in being different from our worldly, unsaved friends. Many Christian women today, however, remove parts of their natural appearance and add to other parts, with the result that their bodies are not holy unto the Lord in appearance, and visual evidence makes them to differ in no wise from the world. Friends, my personal observation of professing Christian women who thus make no distinction in their bodily appearance from the world, reveals the lack of consecration and zeal in the Lord's service within these women. With only a very few exceptions, this has been true. And I can confirm this personally with my own experience.

Of course, I realize that the Lord must move within His own in order to bring about convictions of the heart. If a Christian is out of fellowship with the Lord, though, He doesn't reveal His truths to that one. Christian woman, get right with the Lord and then ask Him to direct according to His will concerning those little, questionable matters of your personal life. You will be much happier and more abundantly used in the Lord's service if you submit to His leading and obediently obey His commands and prickings within your heart.

"For God hath not called us unto uncleanness, but unto holiness."—I Thes. 4:7.

No Christian who has not wholly submitted to the Lord's working within his heart will be used of the Lord fully until God is given complete control. And if you don't submit willingly, the Lord can and may crush you with so much punishment that you will be humbly ready to give Him complete leadership after He has finished! Keep in mind Jonah's wrestling with the Lord! And don't forget Jacob's life of self-centered service; at the end he became very humble toward the Lord. Whether it be a lack of yieldness or a tempting habit in your life, the Lord will break you, friend, if you do not turn from it yourself. Ask Him to help you overcome your trial and to give you grace to meet it. He has promised to be our Helper! After you are surrendered to His will, you will desire as His child that your body be holy unto Him. David instructs us concerning this in Psa. 119:33-40:

"Teach me, O Lord, the way of

thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness."

Might we each be more holy unto the Lord and desire as David did for our lives!

The fourth evidence of regeneration is a reverent, Spirit-born respect for God's law and His commandments within the regenerated person. Yes, friends, a true child of God loves his Heavenly Father and desires faithful obedience to His commands with the best of that one's ability. Gal. 4:6 tells us this truth:

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Abba, Father literally translated means "Dear Papa" or "Dear Father." The Father is dear to His born-again children!

God's law is spiritual, (Rom. 7:14); therefore, man must be spiritual in order to love His laws and to have a desire for keeping His commandments. When this desire is evidenced in humble, obedient service to the Lord, this is nearly sufficient proof to me that regeneration has taken place. A person has a desire for keeping God's commandments after the Lord has saved him for we read in I John 2:3-5:

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

And Christian, your love for the Lord's commands will be evident because "hope maketh not ashamed." (Rom. 5:5).

The last evidence of regeneration that we note within an individual is a complete dependence on Christ alone for salvation. Yes, friends, salvation by the blood of the Lord Jesus alone is the redemptive power whereby a man is saved. Eph. 2:9 tells us: "NOT OF WORKS, lest any man should boast."

Even the slightest bit of faith in any other channel besides the Lord's death excludes salvation by grace. And a saved person does have a complete realization of his total dependence upon the Lord Jesus for his salvation. We read this truth in Phil. 3:9:

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Complete dependence upon the Lord is also found in Gal. 2:20

where we see that the Christian life is really the outliving of the old, unliving Lord. We read:

"I am crucified with Christ nevertheless I live, yet not I. Christ liveth in me: and the life which I now live in the flesh, live by the faith of the Son of God, who loved me, and gave himself for me."

Only faith through the blood of the Lord Jesus can save, every child of God surely and certainly realizes this to be true. The words of the old song we express this:

"My hope is built on nothing less Than Jesus' blood and righteousness."

Christian friends, the previously named five evidences of regeneration will hold true in every case. So if a professing Christian friend of yours lacks these five evidences of regeneration, you can be confident that he also lacks a personal faith in the Lord Jesus Christ as his Saviour who died to pay for my sin and your sin. Gal. 7:20 tells us:

"Wherefore by their fruits shall know them."

Examine their lives and if regeneration is apparently absent, tell them of your living Saviour.

In closing, I exhort you to you would walk worthy of the kingdom and glory." (I Thes. 2:12). Remember that regeneration sets you apart for the Lord's glory, so daily and momentary live so as to bring glory and honor unto His name! The Lord notices your difference and leads you to an example of the Lord Jesus Christ. Be that example, Christian, and be a faithful witness of our Lord!

## I Should Like To Know

(Continued from page three)

6:15). He believed in the necessity of repentance. (Acts 17:30; Acts 20).

He believed in election. (Thes. 1:4).

He believed in immersion, in immersion only, for baptism. (Rom. 6:4; Col. 2:12; Eph. 4:5).

He believed in sanctification. (I Cor. 6:11; I Thes. 4:3).

He believed in the preservation of God's children. (Rom. 8:30).

He believed in a local church. (Acts 14:23; Acts 1 Cor. 1:2; Rom. 16:16; I Cor. 19).

He believed a local church to be the highest ecclesiastical authority. (I Cor. 5:3-5).

He believed the Lord's Supper was a church ordinance. (I Cor. 11:18; I Cor. 11:20; I Cor. 11:26).

He believed in systematic benevolence. (I Cor. 16:2).

If Paul were here today, he would be as much of a stranger to Campbellites as he was to the heathen of his day. In fact, there is no difference. Campbellites are just modern twentieth century pagans, who need the Gospel as badly as the heathen of Paul's day.

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