

It is impossible to have a real hope of heaven and be deeply engrossed in the pleasures of earth.

MISSIONARY

PREMILLENNIAL

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# 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.

VOL. 24, NO. 42 RUSSELL, KENTUCKY, NOVEMBER 19, 1955 WHOLE NUMBER 909

## What Are Church Members For?

By ROY MASON  
Tampa, Florida

tively accepted on trial.

### What Are Church Members For?

The Roman Catholic view is that church members are for THE EXPLOITATION OF THE HEIR-ARCHY. They are to pay the bills of that huge colossus, the Roman Catholic Church, and to raise little Catholics to replenish the church. Members have no say so. "Theirs is not to question why—theirs is but to do and die."

We do not believe that we are

speaking unjustly when we say that the Catholic idea is rapidly infiltrating the Baptist "Dee-nomination." We have the feeling that the "Dee-nomination," (and we mean the LEADERSHIP), look upon individual Baptist churches as little chain store units of the denomination. We have the feeling that denominational leaders regard individual church members as creatures designed for exploitation. They are to be propagandized and trained to loyally support whatever plans and programs are devised FOR them by the leaders. Pastors, churches and people must cry

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Calvary Baptist Church  
Invites All Our Readers  
For Services, Nov. 24



On Thanksgiving morning, November 24, Calvary Baptist Church of Ashland, Kentucky, of which church your editor is pastor, will be having her Thanksgiving services, and hereby invites all of our readers who live within going distance to be present for the services.

For years, Thanksgiving has made a special appeal to us. It's the one season of the year when we pause and thank God especially for all of His goodness. This year, we have very, very much for which to thank Him and we would like to insist upon the attendance of our friends at this service at 8:30 A. M. on Thanksgiving morning.

Calvary Baptist Church meets at 1234 Winchester Avenue (Ventura Hotel Building), Ashland, Kentucky. All of our friends out of town who may be privileged to attend this service are urged to do so—not only worshipping with us, but eating with us at the noon hour. Please advise as to the possibility of your attendance and at the same time, may we wish you a very thankful Thanksgiving season.

## Is This Your Idea Of The Unpardonable Sin?

By BOB ROSS  
Jackson, Tennessee

Recently, THE BAPTIST EXAMINER carried an article by a writer entitled, "The Cooperative Program Should Not Be Supported." In this article we made this statement: "The Southern Baptist unpardonable sin is to speak against the Cooperative Program." (October 1, 1955 issue).

Some people may have thought this to be an exaggeration, especially readers of TBE who are members of Southern Baptist Convention churches. Some may have thought that I was just an "uncooperative," and that I was misrepresenting the Program. But those of you who by God's grace have been led to see the truth about the Program know and are sure that what I have said is the truth.

Of very recent date, a Convention paper entitled, "The Baptist Builder," has come to our hands with an article entitled, "I Am the Cooperative Program." The author of the article is Albert McClellan, one of the "leading lights" of the Convention. Here are the exact words of this well-known Southern Baptist leader concerning the Cooperative Program: (The writer personifies the Cooperative Program) "Who criticizes me criticizes dedicated hearts. Who blasphemes me blasphemes the Holy Spirit's way of doing missions."

This statement bears witness to the truth of our recent charge. Mr. McClellan clearly consigns our writer to the state of eternal damnation, as well as all others who have spoken against the Cooperative Program.

Jesus said in Matt. 12:31,32:

### IMPORTANCE OF SOUL WINNING

By C. H. SPURGEON

I would rather be the means of saving a soul from death than the greatest orator on earth. I would rather bring the poorest man in the world to the feet of Jesus than I would be made bishop of Canterbury. I would sooner pluck one single hair from the burning than explain all mysteries. To win a soul going down into the pit, is more glorious achievement than to be crowned in the arena of theological controversy as Dr. H. C. McCrellan. To have faithfully unveiled the glory of God in the face of Jesus Christ will

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"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." And according to the Southern Baptist idea of the unpardonable sin, blasphemy or speaking against the Cooperative Program is blasphemy against the Holy Ghost. Again we repeat our statement of the October 1 issue of TBE, "The Southern Baptist unpardonable sin is to speak against the Cooperative Program!"

I wish each of our readers had a copy of Mr. McClellan's article; it would utterly amaze you! A friend to whom I showed the article thought it was only an article of criticism of the program due to the outright idolization of it, but when I told my friend that this was not in opposition to the Program, but rather was boosting it, my friend could hardly believe it.

Either Mr. McClellan is an ignorant or else he is a modernist, for earlier in the article we read: "I (Cooperative Program) am a seminary professor one day after another, week in and week out, teaching young men the power of the Scriptures in original Greek and ancient Hebrew." Surely, the man was carried away with devilish ecstasy when he penned these words! The seminaries? "teaching young men

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### DID YOU FORGET?



We depend upon our Thanksgiving offering to pay up our deficit for the year on THE BAPTIST EXAMINER, thus enabling us to start the new year with a clean slate.

Many have responded to the letter of last week, but the offering thus far is not nearly sufficient to care for our needs.

Only a comparative few of God's own are willing to support this paper, yet we confidently believe that there is no other mission agency doing more to advance God's Word and work and promote the cause of Christ than is this paper. Will you be one of that precious few?

May we say: Please don't forget us.

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## The Baptist Examiner Pulpit

### "Ordained To Eternal Life"

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."—Acts 13:48.

This text is taken out of the sermon that the apostle Paul preached in Antioch of Pisidia, and as Paul was preaching to this people, a certain number of the Gentiles were saved. Then Luke adds this statement, "As many as were ordained to eternal life believed."

There isn't any doctrine in all the Bible that I love quite as

much as the doctrine of eternal life, based upon the sovereignty of Almighty God. It thrills my heart when I read a text like this one: "As many as were ordained to eternal life believed."

A lot of folk will throw up their hands when you talk about the doctrine of election. When you make mention of the fact that God has chosen men to salvation before the foundation of the world—because they do not understand it, many will become offended. One man said to me just a few days ago, "If I could

fully understand the doctrine of election, I would be saved." I said to him, "If you could understand the doctrine of election fully, then you would be just as great as God," and that's right. The man who can understand all that the Bible says about the doctrine of election, would be just as great as God Himself.

Tonight, I would like, by God's grace, to bring you some things out of this Bible concerning the doctrine of election, predestination, and fore-ordination, as laid

(Continued on page two)

## A Review Of Recorder's Review Of C. N. Taylor

The September 10 issue of THE BAPTIST EXAMINER carried an article and a letter to the editor by Bro. C. N. Taylor of Springfield, Ohio. The article was concerning the modernism in the Southern Baptist Convention and the letter told of Bro. Taylor's resignation of his pastorate, First Baptist Church, Walton, Ky. (This is the editor's home church, where I was saved, baptized, licensed, and ordained.)

Bro. Taylor's action and the fact that THE BAPTIST EXAMINER publicized the matter has caused not a little "gnashing of teeth" amongst the pussy-footing program-pushers of the Southern Baptist Convention. And the "dee-nomination's" Iron Curtain state paper of Kentucky, the Western Recorder, has attempted to do something to heal the wound, and in trying to do so, has followed the usual pattern of the "me-too" crowd and has slighted the truth.

The editor of the Western Recorder received a letter from a deacon (we will deal with him later) in the Walton church, and as the result wrote an editorial in the October 6 issue about Bro. Taylor's stand. There are four distinct falsehoods in the editorial which we wish to point out: (1) misrepresentation of Bro. Taylor, (2) misrepresentation of Southern Baptist church-independence, (3) misrepresentation of "non-co-operatives," and (4) the "best plan" lie concerning the Cooperative Program.

### I. Misrepresentation Of Bro. Taylor

Why did Bro. C. N. Taylor re-

sign his pastorate and quit the Convention? Let our good brother answer for himself: "The seminary had adopted the RSV of the Bible . . . the teachers in Georgetown (Georgetown College) denied the Inspiration of the Scriptures, taught evolution and even had bar scenes and dancing in the chapel programs . . . After pastoring a Southern Baptist church for over two years I found much of the literature in the Sunday School and the literature for all the organizations, were contrary to that which I taught from the pulpit . . . etc., etc."

These are just a few of Bro. Taylor's statements taken from his article telling why he became sick, fed-up, and disgusted with the Convention and was driven to make a complete break with this ecclesiastical octopus. The Western Recorder had these facts and so did the "deacon" who wrote the letter to its editor. But did this propaganda organ state these facts? Did it give Bro. Taylor an honest representation? Read the following from the Western Recorder and see for yourself: "The deacon expressed his belief that 'all pastors in the state should find out some way' about the action of the former pastor in pulling away from the work of Southern Baptists."

Now, "ain't that nice?" "Oh, we are so shocked that this has happened. We wonder why the pastor would do such a thing as this?"

Well, the deacon, the Western Recorder, and "all the pastors of the state" need look no further than the September 10 issue of THE BAPTIST EXAMINER for the reasons why Bro. Taylor re-

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### IN WHICH ARE YOU INTERESTED?

Satan seeks to have us taken up with the revival, rather than the Reviver; with the blessing rather than the Blessor; with the gift, rather than the Giver; He would have us concentrate upon the movement, and not upon the Master. He would have us occupied with the crowds, rather than with Christ; with converts, rather than the Converter, so that more stress will be laid upon visible results and emotional effects than upon the deeper work of the Holy Spirit. The present-day craze for statistics is responsible for many abortive births in the spiritual realm, and some evangelists who love crowds succumb to this temptation.—Selected



# THE BAPTIST EXAMINER

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## "Ordained"

(Continued from page one)  
down in the Word of God.

I

### IN THE LIGHT OF THIS TEXT OF SCRIPTURE, THE GOD OF THE BIBLE IS A GOD OF PREDESTINATION.

It says, "As many as were ordained to eternal life believed." Ordination—fore-ordination is the fact that God has ordained certain things to come to pass before the foundation of the world. I will say to you tonight, beloved, as far as I'm concerned, I do not think there is on single event in your life, from the time you were born, until the time you die, but what is ordained of Almighty God.

Listen:

"A TIME TO BE BORN, and a time to die; a time to plant, and a time to pluck up that which is planted."—Eccl. 3:2.

I do not believe that you could have been born one minute before you were born, nor one minute after you were born. I think your birth was according to Divine fore-ordination, and that God fore-ordained everything concerning your birth.

Not only was your birth fore-ordained of God, but the Bible teaches us that even the circumstances of one's life were fore-ordained. Listen:

"The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up."—I Sam. 2:7.

What does it say? It is God who makes poor, it is God who makes rich, it is God who brings us low and it is God who lifts us up; as if to say, the circumstances of one's life are according to God's Divine fore-ordination and plan for our lives.

I talked, a few days ago, to a man who had lost very heavily so far as his business was concerned. He had taken a tremendous loss in the business world of recent date. I tried to console him with this fact that it was God's will.

Just a few days ago I thought of another person who has been most fortunate of recent date and whom God has blessed immeasurably from a financial standpoint. Thinking of these two, I am reminded that it is the Lord who makes poor or rich—"He bringeth low, and lifteth up."

I insist tonight that even the circumstances of one's life are definitely according to God's Divine fore-ordination. You find the same truth given to us in the Psalms. Listen:

"My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me."—Psa. 31:15.

Surely, beloved, your times and your life are in the hand of God. Maybe tonight you are happy, or maybe you have some burden resting upon you which has brought you low. Your times are in God's hand. I insist tonight that regardless of what your financial status might be, irrespective of what your home status may be, irrespective of what may have come into your life—I insist that your times are in God's hands. I believe from the very depths of my heart, in the light of these verses of Scripture, that every event of your life and mine is according to God Almighty's

Divine fore-ordination and plan for our lives.

I'll even go further and say this in connection with the circumstances of life, the very fact that you are here tonight is according to God's fore-ordained plan. If He had not wanted you to be here tonight, you wouldn't have been here. You could have found some other place to have spent the evening on this October 2, 1955. The very fact that you are here, shows that you are in God's hand and it is part of God's Divine fore-ordination.

I'll even go further and say that the place where you live is a part of God's fore-ordained plan. Listen:

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the BOUNDS OF THEIR HABITATION."

—Acts 17:26.

Here's a verse which says that God has determined, in advance, the very bounds of your habitation. You live tonight just exactly where God has appointed for you to live. Maybe where you are living is not the happiest so far as you are concerned. Maybe you would rather be living some place else, but, beloved, the very bounds of your habitation are according to Divine fore-ordination.

I would like for you to notice, also, that the Bible says our days are fore-ordained—that is, the number of our days is fore-ordained of God.

"Seeing his DAYS ARE DETERMINED, the number of his MONTHS ARE WITH THEE, thou hast appointed his bounds that he cannot pass."—Job 14:5.

What does it say? Our days are determined of the Lord and the number of our months are with God; therefore, the Lord has appointed bounds that we cannot pass. That is today, God knows the number of the days and the months of your life and mine. When the time comes that we come to the place that God has appointed for us at the end of our days—when the number of our days comes to pass, we cannot pass that point. I would insist tonight that all the doctors, all the nurses, all the hospitals, all the serums, all the miracle drugs, and all the apothecaries of medical science can't prolong your life one hour beyond the time that has been appointed unto you. Here's a text that says that our days and months are determined of God, and He has even appointed the bounds that we cannot pass.

A fellow said to me a few days ago, "Suppose I sat down in front of a train and that train hit me. I would die whether it was pre-determined for me to die or not." I said, "I'm not so sure about that. You would die if it were God's appointed time, and if not, you wouldn't." I cited him an incident that happened in my home town. When I was just a lad growing up, I remember a fellow who went to Cincinnati and came back on the late train that stopped at every pig path. This fellow got "tanked up" while he was in Cincinnati. He came out home and sat down on the edge of the railroad track and put his head down in his hands and went to sleep. Perhaps an hour or so later, a fast passenger train, making 70 to 75 miles an hour, came along and struck that man. It knocked him about 75 feet down the track. He got up, brushed the seat of his pants, and walked down the road unharmed and unhurt.

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THE BAPTIST EXAMINER  
RUSSELL, KENTUCKY

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, NOVEMBER 27, 1955

## GOD INDWELLING THE TABERNACLE

EXODUS 35-40

Memory Verse: "For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."—Rom. 15:4.

### I. The Sabbath. Ex. 35:1-3.

Israel was getting ready to build an house (tent) of worship. Just as God had commanded a cessation of activities on the Sabbath, so He reminds Israel again to rest on the seventh day. Not even his house is to be built on the Sabbath. No cooking was to be done on the Sabbath, since no fire was allowed. No work of any type was to be done.

While it is true that the Sabbath (seventh day) was done away with by Christ's resurrection and that we have a better day (the first upon which to worship and that the restrictions of the Sabbath are not binding upon us, (I Cor. 16:2; Rev. 1:10; Acts 20:6,7; Hosea 2:11; Col. 2:16,17), yet it is further true there that there is far too much work done on the Lord's day. I do not believe that anything other than the necessary work should be done on the Lord's Day. Much building, railroad work and nine-tenths of the housework (cleaning and cooking) should, and could, be left undone. (Luke 10:38-42).

### II The Offering. Ex. 35:4-29.

1. Offerings are commanded of God. ("Which the Lord commanded"). V. 4.
2. All offerings are made to God. ("Unto the Lord.") V. 5.
3. Let all gifts be willing. V. 5.
4. It is to be brought. V. 5.
5. Each offered what he had. V. 23.
6. All offerings are equally needful and equally acceptable. Some could bring gold and silver, while others would only bring goats hair. It was all needed and acceptable, one gift the same as the other.
7. SOME couldn't make an offering, but they could work (v. 25,26). When one is interested, even if he can't give, he can produce some deeds that will please God.

### III. The School Of Science. Ex. 35:30-35.

God set apart Bezaleel and Aholiab to devise and teach. It is interesting to notice that the Lord always has the right man at the right time to do His work. When He needed an early patriarch of faith, He called Abraham, whom He had been preparing. It was thus with Moses, Samuel, Paul, and all the apostles. May we learn this lesson: God has a work for each redeemed child; May we by faith, wait on the Lord to learn His plan for us.

### IV. The Offering Brought. Ex. 36:1-7.

This is at least one instance when there was too great an amount offered unto the Lord. It was more than could be used. Why this overflow of offering? The Lord had stirred their hearts. When one gets Jesus into his heart, there is no room for stinginess and grudgingness as to our giving. Again, let us say, "When a man's heart is converted, his pocketbook is always inverted."

Can you look at experience like that without realizing the days and months of man's life are appointed of God, and we cannot pass the time God has appointed for us.

I remember a few years ago a man in Ashland started into a drug store. He was, as I recall, the manager. There was a little bit of frost on the ground that morning, and the frost had frozen, making a thin skim of ice on the streets. As he started in Gallaher's Drug Store, his feet slipped out from under him and he fell, breaking his neck and died a few minutes later in the hospital.

When I look at experiences like this man who was struck by a train and lived, and the man who fell, in what was a very slight fall, and yet was killed thereby—when I think of these experiences, I am reminded of this text which says that our days and months are appointed of God, and when we come to the appointed time of the end of our days, as Job says, "he cannot pass."

I'll go further and remind you that not only does God predestinate our birth, the circumstances of our life, the place of our abode, and our days; but He, likewise, predestines our death. Listen:

"A time to be born, and a time to die."—Eccl. 3:2.

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord

will, we shall live, and do this, or that."—James 4:13-15.

In other words, your living, tomorrow is dependent upon God. It depends upon whether or not it is God's will for you to live. You can read this verse and say that even the time of our death is definitely predetermined by God.

Turn to the book of John and you have an illustration of the same truth. Listen:

"Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God."

—John 21:18,19.

Get the story: Jesus was talking to Simon Peter and He said, "When you were a young man, you put on your clothes and went wherever you wanted to go and did as you pleased; but when you get old, someone else is going to dress you and carry you whither you would not, and you are going to stretch forth your hands." With his hands outstretched, what kind of death would that indicate so far as Simon Peter was concerned? Nothing else but crucifixion. Jesus knew the manner of His death and the time of His death, for He said, "when thou shalt be old." Don't you see that Simon Peter's death was fore-known by Jesus—both the time and the manner thereby he was to die; and I insist, tonight, beloved, that if God pre-determined the time and manner of the death of Simon Peter, He, likewise, knows and

### V. The Furniture. Ex. 36:8; 39:43.

The curtains, boards, and furnishings for the Tabernacle were completed.

### VI. The Tabernacle Set Up. Ex. 40:1-38.

1. It was set up on New Year's day. Ex. 40:2. All the tabernacle was symbolic that God was dwelling among Israel. How great it was for Israel to start the New Year with God in their midst. It is just as great for us to do so today.

2. They were six months building the tabernacle. The march to Sinai required three months (Ex. 19:1). Moses was in the mount eighty days or nearly three months, thus the first half of the year is accounted for. Since the tabernacle was set up on New Year's day, then about six months were used in building it.

How the people must have rejoiced to see the work completed, knowing they were doing all their work according to God's plans.

3. There were no non-essentials. Everything that God told them to build was essential and needed.

Whatever is written in God's Book, the Bible, is meant for us to do. There are no non-essentials with God; everything He commands, we should do.

4. The Lord's attitude toward the completed task. Psa. 87:2. A large number of tents were necessary for the entire army of Israel, yet the Lord loved this one tent more than all the rest put together.

### VII. The Value Of The Cloud Over The Tent. Ex. 40:34.

1. Protection from heat. It kept the burning sun off them. The sun didn't shine on them for forty years.
2. It was a light at night; all night the cloud was a pillar of fire, brighter than the lights of any great city. No darkness for forty years.
3. It served as a guide. They didn't have to ask which way they were going, nor make inquiries concerning their road. The cloud went before them.
4. It provided a defense from their enemies. It was of two faces—black and light. If an invading army came, they could turn the light toward Israel and the dark face toward their enemies.

### VIII. The Value Of The Sanctuary.

It was necessary to hold the people together. Without a center of unity, so large a number of people would have wandered and the band would have disintegrated.

We need our sanctuary or church for the same reason if for no other. It is the worship and fellowship, which binds together. Cf. Heb. 10:25.

### IX. Glory Filled. Ex. 40:34.

The tabernacle had been built according to the pattern of God. Now the glory of God overshadowed and fills.

When our lives and our churches are built according to the pattern, we can be assured that God will fill our lives and bless our churches. May we ever strive to build according to the pattern, knowing that we shall be glory-filled when properly built.

pre-destinates the time and manner of the death of every one of us in this service tonight.

I'll go further and insist that not only has He pre-determined our birth, the circumstances of our life, the place of our abode, our days and our death, but even all things pertaining to your life and mine are pre-determined by Almighty God. Listen:

"For OF HIM, and through him, and to him, are ALL THINGS: to whom be glory for ever."

—Rom. 11:36.

What does it say? "Of him, through him, and to him are all things." Mark it down, beloved, of God come all things. There isn't one event in your life but what has been pre-determined by Almighty God. I am as sure of that tonight as the fact that I am here. The one thing that keeps me going in life is the realization that we are serving a sovereign God who pre-determines the events of our lives. All things pertaining to your life and mine are fore-known and pre-determined by God before the foundation of the world.

Let's go back and think of your life. Some things have been very pleasant and happy—things that have brought joy unto you; and at the same time, there have been burdens, difficulties, and problems that have, likewise, brought into your life. It doesn't make a bit of difference whether you have had pleasure or pain, happiness or unhappiness, sorrow or joy—all things are predetermined and fore-ordained and appointed of God so far as your life and mine are concerned. (Continued on page three)



## C. N. Taylor

(Continued from page one)

igned and pulled away from Southern Baptists. Why has the Western Recorder "played possum" as to why Bro. Taylor resigned? Simply to make Southern Baptists think that Bro. Taylor is just another old down-in-the-mouth, hard-hearted, compassionate, "non-co-operative independent." The message of the entire editorial can be summed as regarding Bro. Taylor in these words: "Taylor is just another morose and cares nothing for cooperation, fellowship, and unity." But the truth of the matter is, Bro. Taylor, as all those who read his article and letter in our September 10 issue know, pulled out in order that he might cooperate, fellowship, and unite with those who love and pronounce the truth and nothing but the truth. This he could not do in the Convention. Here are Bro. Taylor's words as to this effect: "Not long ago I heard a preacher say: 'I had rather have 12 people out under a shade tree, and be their pastor than have a big church and be a puppet for some ecclesiastical machine.' This man expressed my sentiments."

### II. Misrepresentation Of Southern Baptist Church Independency

The editor of the Western Recorder, as we have previously observed, is either very uninformed or else, and this most likely, he is just an evader of truth and is a liar. Here are his exact words regarding Southern Baptist churches: "Every Baptist church is associated with the General Association and the Southern Baptist Convention is an independent body. Churches affiliate voluntarily and remain completely autonomous. Neither the General Association nor the Southern Baptist Convention, nor any association, has any authority over a local church."

This is definitely an absolute falsehood. The case of the North Rocky Mount, (N. C.) Baptist Church is a classic example. This church voted overwhelmingly to withdraw from the Convention, and after the minority had taken the case to court and the Convention leaders were through denouncing all forms of Baptist church policy on the witness stand, the church property was awarded to the minority. We submit this question to the Western Recorder: IF SOUTHERN BAPTIST CHURCHES ARE "COMPLETELY AUTONOMOUS," THEN WHY WAS THE MINORITY OF THE NORTH ROCKY MOUNT CHURCH, AND NOT THE MAJORITY, AWARDED THE CHURCH PROPERTY?

Until the Western Recorder answers this question satisfactorily, we feel, justified in publicizing all over the world that it is a liar of the rankest sort.

Here are the real facts: Convention churches are "independent" and "autonomous" only so long as they "cooperate" with the program of the Convention. They are "independent" in the same sense as the people of Russia. Russia's "elections" are good parallels to Southern Baptist church-independency.

### III. Misrepresentation Of "Non-Co-Operatives"

The editor of the Western Recorder gives an illustration of how his father was at one time in opposition to the Convention and its work, and tells how that eventually he was led to line up with it. He concludes his account with this sentence: "His decision was reached and his change came when he saw for himself the actual facts and quit listening to the talk of UNINFORMED PEOPLE WHO, NO MATTER HOW SINCERE, NEEDED, AS DID HE, TO HAVE THEIR EYES OPEN."

What the editor infers here is that Bro. Taylor, THE BAPTIST EXAMINER, and all other non-Southern Baptist Cooperative program people are ignorant and blind. But what we would like to know is this: "What is the editor's I.Q. and how many seeing-eye dogs does he own?" We in-

deed trust, hope, and desire that the editor will read this paper more often and by doing so come to the knowledge of the truth that we whom he brands "non-co-operatives" do know a little about the "bee-luv'd" work of the "denomination." We do confess, however, that we need to have our eyes opened; opened, that is, to more of the heresies and corruption in the Southern Baptist Convention and its program.

### IV. The "Best-Plan"-Lie Concerning The Cooperative Program

Here is the last sentence of the editorial: "How we thank God for those who have elected through the years to work hand-in-hand with their brethren in THE BEST PLAN SO FAR DISCOVERED FOR CARRYING ON IN THE ASSIGNMENTS GIVEN US BY OUR ONLY LORD."

As we read these words, we curiously wondered where (in Greek mythology? in Joe Smith's Book of Mormon? in Mrs. Eddy's Key to the Scriptures? in a Hemingway novel?) this "best plan" was discovered. In all of our years of searching the Scriptures, we have not found one passage that even hints at an association, convention, or the modern so-called "best plan," the Cooperative Program.

The true Best Plan was discovered in the church of Christ over nineteen hundred years ago and has been followed ever since. For those of you who do not know when the modern "best plan" was discovered, we are happy to inform you that it was not until the early part of the twentieth century (1925). Those who have been telling you that the Cooperative Program of the Convention is God's program, or the "best plan," are made to look very silly, ignorant, blind and uninformed in the light of simple historical facts. If this is the best plan, then pray tell us how God got along without this plan for 1,925 years?

### The Deacon

The deacon who wrote to the Western Recorder, also wrote the editor of THE BAPTIST EXAMINER. Among other things he said that he was sorry the church at Walton, Kentucky ever ordained me to the ministry. I couldn't agree with him on this, but I am definitely sorry that I was ever a member of the same church with him.

That our readers might know the kind of man who has thus brutally written against his former pastor, let me say that his own children used to "make fun" of him when he got up to make an announcement in church. All through my boy-hood days, he attempted to domineer the church and one of the deacons of the church years ago, when I was a boy said, that his tongue was always in high gear, but that he had never gotten his brain out of neutral.

Another of the deacons of this church, who is now in Glory, wrote me a little while before he died that this bossy deacon was an heretic of the worst sort. He begged me to write an article exposing the Fatherhood of God since this was one of the heresies of this bossy deacon. This deacon who wrote me, died when he was past 80 years of age. In his letter he said this bossy deacon doctrinally was the sorriest deacon he had ever known in a Baptist church.

Why I can even remember as a boy that this bossy deacon and an unsaved man in Walton had a fight. Even though the other man nearly whipped the pants off of him, this church-boss and pastor-dictator never even apologized to the church.

It is men like this who break pastor's hearts, and then lie about their actions. I take pleasure in branding the deacon's letter to the editor of the Western Recorder as an outright lie.

Yet all the lies that this bossy deacon and the Western Recorder may tell, will not hide the sham and shallowness of the Cooperative Program. Instead of trying to ruin the name and reputation of a good Baptist preacher, why not give one Scripture that would justify the Cooperative Program's existence? There is a reason; it can't be done.



### "Ordained"

(Continued from page two)

are concerned. That just picks me up, and helps me along, to know that the God we serve is a God who knew all things and planned all things in our behalf, and everything that has come into your life and mine is by God's appointment, being worked out for His glory and for our good so far as our lives are concerned.

Even our salvation is, likewise, pre-determined of Almighty God. Listen:

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

—Eph. 1:5.

Beloved, if you are saved tonight, the Word of God says that you were predestinated unto the adoption of children by Jesus Christ — predestinated unto salvation. Notice this same truth in Romans 8:29,30:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Notice that word "predestinate." Do you know what it means when you talk about destiny — well, predestinate means that God fixed your destiny before the foundation of the world. Mark it down tonight, beloved, the God of the Bible is a God of predestination. I say, beloved, He even predestinated your salvation. Listen:

"All that the Father giveth me shall come to me."—John 6:37.

What does it mean? It means that all those who are the elect of God, were a love gift from God the Father to God the Son before the foundation of the world, and it says, "All that the Father giveth me shall come to me." How it ought to thrill our hearts to know that not one of God's elect will fail to be saved. Do you know tonight that there is not one of God's elect who will fail to get to Heaven. "All that the Father giveth me shall come to me."

But somebody will say that it doesn't seem like justice — it doesn't seem right for God to choose and elect one to salvation and pass another by. Where did you ever read in the Bible that salvation was based on justice anyway? If you ever read it, come and show it to me, for I would like to see it. If you got justice, you would go to Hell. We are not saved on the basis of justice, we are saved on the basis of the mercy and grace of God, and it is only by His mercy and grace that He has elected, He has chosen and predestinated that some of us shall be saved. If He had not predestinated that some of us would be saved, every last one of us would have gone to Hell of our own free will and accord, perfectly satisfied in the depths of sin and degradation.

The God of the Bible is a God of predestination — He predestinates our birth, He predestinates the circumstances of our lives, He

predestinates the place of our abode, He predestinates our days, He predestinates our death, He predestinates even all things pertaining to our lives, and certainly He predestinates our salvation.

Our text says, "As many as were ordained to eternal life believed." Notice that this text is talking the same language I have been talking to you this evening. "As many as were ordained to eternal life." If God had not ordained men to eternal life, no man would ever have believed. That's the meaning of this text.

## II

**NOT ONLY DOES THIS TEXT SHOW US THAT GOD IS A GOD OF PREDESTINATION, BUT IT SHOWS US THE SALVATION HE HAS FOR US IS AN ETERNAL SALVATION, FOR IT SAYS,**

"And as many as were ordained to ETERNAL life believed."

What kind of life does God give a man when He saves him? A lot of people have in mind that when the Lord saves a person, He puts him on parole and if he lives a good life, he will get to Heaven after a while; but if he violates his parole, he will be lost. That's just as far from the truth as the north pole is from the south pole. God does not predestinate any individual to life for a little while, and then turn him loose and let him go to Hell. The Bible says:

"And as many as were ordained to eternal life believed."

What has God ordained you to? Eternal life—not life for a little while, but life that knows no end. It blesses my soul tonight when I remember that God ordains us not to salvation as long as we hold out faithful, but to eternal life, and the God who ordains us will keep us unto the end. Listen:

"The steps of a good man are ORDERED by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD UPHOLD-ETH him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. For the Lord loveth judgment, and FORSAKETH NOT his saints: they are preserved forever."—Psa. 37:23-25,28.

They are preserved how long? Forever. The God of the Bible is only a God who predestinates us unto eternal life—not life for a moment, not life as long as we hold out faithful, but He predestinates us unto eternal life. This text of Scripture says, "They are preserved forever."

I think I'll take a moment's time to tell you of an experience which I have mentioned before. An old Baptist preacher by the name of Mullins, who was a Godly old man, was a member of Pollard Baptist Church, here in Ashland. On his 73rd birthday, he went down on Kinniconick River to preach. In his sermon, he made mention of the fact that he was 73 years old that day. At the close of the service, a woman asked him to go home with her and eat dinner. He went to that home, and when they sat down at the table, among other things on the table, was some peach preserves. The woman said to Bro. Mullins, "When you mentioned the fact this morning that you were 73 years old, I thought this would be a good time to eat the peach preserves which my grandmother put up 73 years ago. They were handed down to my mother and then to me, and when you were preaching, I thought there would be no better time than today to open them and thus celebrate your birthday." Old Bro. Mullins told me those peach preserves were just as fresh and good as though they had been preserved the season before. Do you mean to tell me that a woman can take fruit and make preserves of it that will keep and stay fresh for 73 years after it is put in the jar, and that God can't keep His sinners saved? This text says, "They are preserved forever." A woman can preserve fruit that will last 73 years, but God can do greater than that—He can preserve His own, not for a little while, but He can preserve His own forever.

How it thrills my heart that when I preach, I don't tell, peo-

ple that God will save them as long as they hold out, or as long as they live a good enough life, I just say this—when God saves a person, He saves him for time and eternity, and it is He who keeps us saved after we are saved. You don't keep yourself. If it were up to you, every last one of you would go to Hell tonight. If it depended upon your power to hold out faithful to God for your salvation, every last one of us would go to Hell.

I think often of a little boy walking along with his dad, wearing a brand new overcoat, in the month of January. He had his hands pushed deep down in his pockets. They came to an icy place on the street. The father said, "Son, you had better let me take your hand." The son said, "No, daddy." He was too big in his opinion, to allow his father to lead him along. They went a few steps and the little boy fell. He got up, brushed himself and walked a little bit farther. They came to a second icy place on the street and the father wanted to take the little boy's hand again, but he refused. This happened three times. Finally, as they came to another icy place on the street, the little lad looked up and said, "Daddy, take both hands."

If it were left up to you to hold on to God, you would fall; but thank God, God takes hold of us and holds us securely and safely in Him. He has ordained us unto eternal life. You can't read in the Bible any place where a man was ever saved and then lost his salvation. God does not save on that basis. Listen:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust."—II Pet. 1:4.

Notice. When you are saved, you become a partaker of Divine nature—something of God is put inside you the day you are saved. Listen, beloved, if you could be saved and go to Hell, something of God would go to Hell, because you have partaken of Divine nature the very day you are saved. When you are saved, you partake of the nature of God Himself, and if you could be lost and go to Hell afterward, then something of God would go to Hell, also. When He saves you, He saves you unto eternal life—not for a little while, but for time and eternity. Thank God, beloved, the only life God has to give to any man is eternal salvation and eternal life.

Someone says, "I have seen a lot of people start out properly in Christian service. They go to church, make a profession faith, and then fall by the wayside." Those folk who made professions and went on for a little while and then fell by the wayside, were professors but not possessors. The man who professes and does not live like a child of God should, is nothing but a professor. If a man is saved, he is a possessor of the Lord Jesus Christ. I have seen some folk who made professions and lived, seemingly, all right for a little while and then fell by the wayside. The Bible tells us of this very group. Listen:

"For it had been better for them to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

This says that when they turn back, they are worse than they were to start with, and are just like a dog turning back to eat his own vomit, or the hog turning back to his wallowing in the mud. That's plain language, but that's what God says.

You say, "Doesn't the Bible talk about Judas?" Didn't Judas fall? Yes, he fell from his office as a preacher. That's all he ever had, (Continued on page six)

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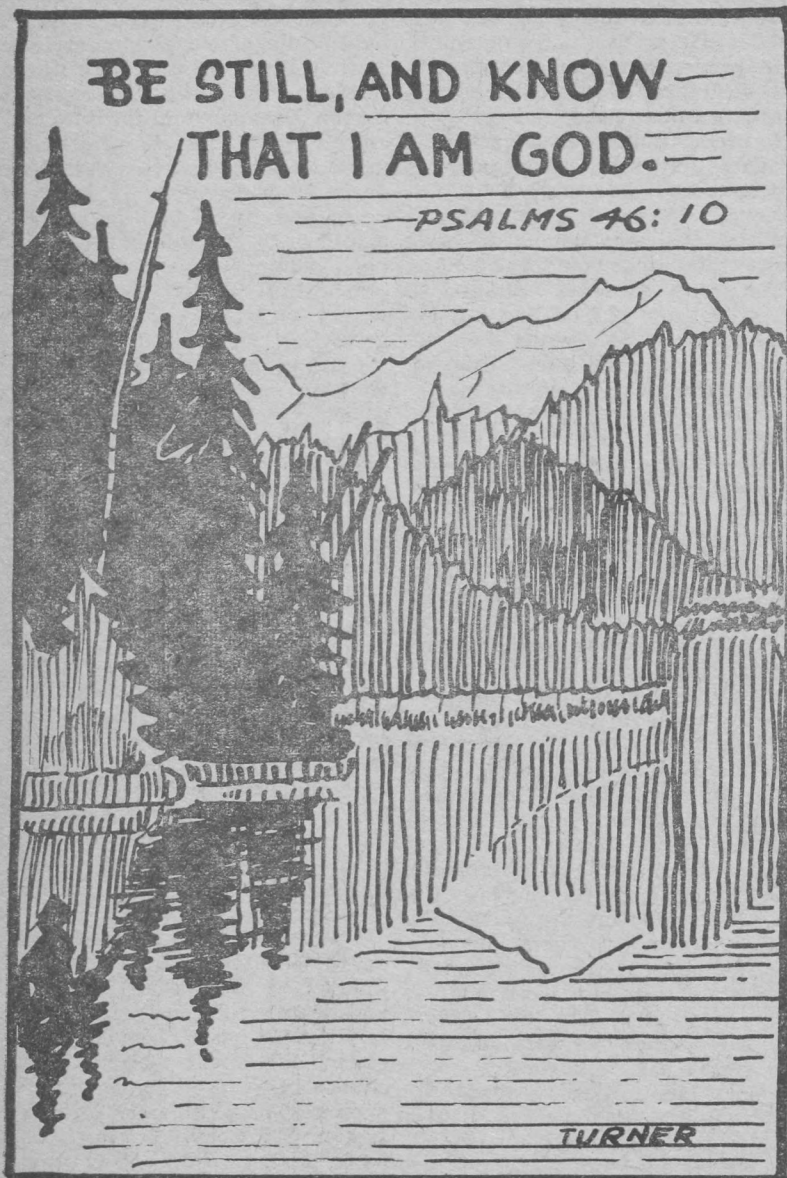
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## Is Your Conscience Ever A Safe Guide?

By PASTOR W. B. DAVIDSON  
(Now In Mansions Above)

"I have lived in all good conscience before God until this day."—Acts 23:1.

### I. Introduction

Our text consists of the words of the apostle Paul concerning his life as a Jew and as a Christian. He says that his conscience was satisfactory to himself, both as a Jew and as a Christian; but the apostle Paul did not accept his conscience as a guide if we are to accept what he said to the saints at Corinth and recorded in I Cor. 4:3,4:

"But with me it is a very small thing that I should be judged of you, or of man's judgment; yea I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord."

Goodspeed translates this passage as follows: "I for my part care very little about being examined by you or by any human court. I do not even offer myself for investigation. For while my conscience does not trouble me at all, that does not prove that I am innocent." (The New Testament, An American Translation, by Edgar J. Goodspeed).

Paul's conscience as a Jew led him to live just the opposite life from what it led him to live as a Christian. As a Jew his conscience consented unto his persecution of the Christians, but as a Christian, he preached the faith that he once sought to destroy. But, Paul did not claim his conscience as a safe guide; although he said he had a good conscience—both as a Jew and as a Christian. He couldn't possibly be right under both conditions.

Can your conscience be right when it will consent for you to live at the two extremes of life? Could Paul's conscience have been right at all times when he at one time was persecuting the very people that he later sought to protect?

### II. Conscience Defined

The dictionary defines con-

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science as follows: "The moral sense or consciousness within oneself that determines whether one considers one's own conduct right or wrong."

This definition of conscience substitutes man's judgment for the Word of God. It transfers infallibility from the Scriptures to each and every man. If each man is to be his own judge of what is right and what is wrong, then there can be no standard of right, as conscience is a creature of education and discipline; and no two men have educated and disciplined their consciences alike.

Man must develop his conscience. He must educate and discipline it according to the Word of God, but man can never develop a perfect conscience, no matter how hard he tries; for man is depraved and he will have a depraved conscience. Man is an imperfect creature, at best, and he has an imperfect conscience. "Who can bring a clean thing out of an unclean? Not one." (Job 14:4).

A depraved and imperfect conscience can never be a perfect or safe guide; yet man needs a perfect and a safe guide. Man at his best is a sinner. Even the saved are sinners saved BY THE GRACE OF GOD. Sin has affected every faculty of the human being. The Scriptures paint a very sad picture of fallen man. We are told that the heart of man is "Deceitful and desperately wicked." (Jer. 17:9). The mouth is full of cursing and bitterness, the feet are swift to shed blood, there is no fear of God before their eyes—Rom. 3:13-15,18). How can such a person have a conscience that is safe to follow?

### III. Is Conscience A Safe Guide?

This is an important question, a question that has been badly misunderstood. We hear the expression: "If a person will only follow his conscience, he will be all right." A bigger falsehood has never been uttered. A person who follows nothing safer than his conscience will finally wake up in Hell! You may be sincere in believing that your conscience is a safe guide, but SINCERITY DOES NOT MAKE A THING RIGHT!

Paul was following his con-

science when he took charge of the coats of those who stoned Stephen for preaching the Gospel, Acts 7:58, and when he persecuted the Church of God at Jerusalem, etc., (I Tim. 1:13; I Cor. 15:9). Thank God, he was led to see his mistake; but it was not his conscience but the Holy Spirit that did it.

Conscience cannot be a safe guide because there are many kinds of consciences. The Scriptures speak of a "Weak conscience"—(I Cor. 8:7,12), and a "Seared conscience"—(I Tim. 4:2), an "Evil conscience"—(Heb. 10:22) as well as a "Good conscience"—(I Pet. 3:16). Since this is true, how can anyone say that conscience can be a safe guide? Some men have an "Evil conscience." Shall they accept their evil conscience as a guide? Others have a "Seared conscience." Shall they follow a seared, callous, unfeeling—conscience? To so do is nothing more or less than "the blind leading the blind."

### IV. What Is A Safe Guide?

This is not a very hard question to answer. The Bible speaks plainly on this subject: In Ps. 119:105, we are told: "Thy Word is a lamp unto my feet, and a light unto my path." In Ps. 119:9, we read: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word." Again Ps. 119:11 says: "Thy Word have I hid in mine heart, that I might not sin against thee."

Paul, writing to Timothy, says: "All Scripture is given by inspiration of God (God breathed), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good work"—(II Tim. 3:16,17). If we believe the Scripture, we are compelled to admit that Paul, writing under the inspiration of the Holy Spirit, says that the Scriptures are a sufficient rule of faith and practice in all religious matters.

The Psalmist says: "The law of the Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple"—(Psa. 19:7). How much more evidence do we require before we acknowledge that the Bible is a safe guide?

The Holy Spirit is a safe guide. He is an infallible Leader. John 16:12,13 says: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will GUIDE you into all truth: — for he will show you things to come."

The Holy Spirit will guide us into all truth. This is why the Epistles have so much to say of matters that were barely mentioned in the Gospel according to Matthew, Mark, Luke, and John. The saints and the churches would be much the poorer in spiritual matters had not the Holy Spirit have led the writers of the Epistles into all truth.

The Holy Spirit is an infallible teacher and the Scriptures are an infallible rule book. If we trust the Holy Spirit to lead us into all truth, we will be surprised ourselves; and others will be surprised by what we find in the Word of God.

In I John 2:27, we are told that the Holy Spirit will teach us all things. Oh, that we would seek to know more of the blessed old Book! With an infallible Teacher in the Person of the Holy Spirit, we have no need for conscience to be our guide—if it were a safe one—which it is not!

We have already shown that the consciences of men are not the same in education, discipline, etc. If we should be guided by our conscience, there would be as many guides as there are men, and no two guides would hold the same standard. There are WEAK consciences, SEARED consciences, and EVIL consciences, as well as GOOD consciences; and even a GOOD CONSCIENCE is not a safe guide according to the Word of God.

May God enable us to accept His Word and His Spirit as our guide through this world which is not a friend to grace to help us

## A DANGEROUS FALLACY

# DEIFYING PREACHERS

By ALBERT G. LARSON

Even though a thing, invented among men, has gained universal acceptance; if it is not in the direction of the testimony of Scripture, it should be abolished. With this end in view, we wish to consider the absurdity of deifying the ministry, under three divisions.

First, **Its Prevalence.** Why do men strive for titles? It is certain, that nothing swells the mind of men so much, as the notion of their own wisdom and superiority. That is why men ambitiously strive, for those things, by which they may excel others; and assume some lofty appearance of superiority over others; and that is why men so tenaciously seek, after those titles which will elevate them, in the esteem of men. Also, from whence do men derive their titles? We are not now concerned with legitimate titles of vocation, or ranks of military, or governmental administration; but rather, with the superficial grades, conferred by social and religious customs, and institutions. For instance, lodge affiliations confer varied degrees, according to the progress gained, and the honor conferred by the order. Also, educational institutions frequently confer honorary degrees upon notables, who are outside of their curriculum, in order to be publicized, and become associated with greatness. Wherefore it is safe to say, that titles of greatness are conferred upon men, by men. Whereby we ought also to see, that not everything that is current in the world proceeds from the mind of God. Instead, there is an immense accumulation of influences, that stems from the level of human concoctions. In fact, the strategy of Satan plays a great part in regulating the system of world prestige, so that what is highly esteemed by men, is frequently an abomination in the sight of God. That is why some systems confer, those titles which will fallaciously dignify their officials, with a higher condition than that possessed by the commonality of men. Closely allied to this, is the unusual freedom evidenced on the part of men, in applying degrees of comparison among themselves. It is generally, "great, greater, and greatest." Nevertheless, that ambition and elevation of mind which insinuates itself into men, under the name of greatness, is thoroughly condemned by innumerable Scriptures.

Second, **Its Impudence.** Flattery of men by titles is nothing new. At the bottom of all human compliment and laudation, one finds on to God.

The hymn writer wrote: "Where He leads me I will follow." Will you say the same this morning? God help you to say it and do it.

fuel for pride. That is why Jer. 32:21,22, says, "Let me not, I pray you, accept any man's person; neither let me give flattering titles unto men." Homage paid to men is surely acceptance of men's person. Flattering titles are only labels of man's haughtiness. The symptom also manifested itself among the apostles, when they disputed among themselves who should have superiority of rank. "And he said unto them, The Kings of the Gentiles exercise lordship over them; and they exercise authority upon them and are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Luke 22:26. This in itself should preclude all present day presumption of ministerial labels.

In particular, we are concerned about the effrontery of certain titles; the emptiness of titles with no validity. Strange as it may seem, in no class of men are empty titles more prevalent, than in the ministry. Wisdom would certainly teach us, that the title "Reverend" is not a vocation, since no such quality, or condition, could possibly be styled a vocation. The word "Reverend" is an adjective. What is an adjective? An adjective is a word expressing a quality, or a condition. It modifies the meaning of a noun, or a pronoun. Can a man that is a sinner be qualified "reverend"? No! Titles of reverence appear on men are mere phantoms. That is a sinner does not possess that nature of holiness which would justify such a title. In contrast to this, when it comes to God, "Holy and Reverend is His name." Psa. 111:9. This in itself should overrule men's notions, who seldom give any thought to the true etymology of words. What masterdom in Holiness can men demonstrate as to their right to be dignified with the adjective "reverend"? Supposing that this title is an empty one, because this quality or condition is absent? Then such a title only becomes an usurpation of a condition belonging to Deity. The tradition of both the prophets and the apostles give no precedent for this, since they never bustled around with any deification of themselves.

Even though we do not go fully into the tracery of the origin of titles, yet we cannot avoid stressing the impropriety of titles which emphasize degrees or qualities, especially in relation to ministry. How did such titles come to be settled upon the ministry? Was it not sufficient that they had the mantle of office, but they must also have a condition of Deity? What prompted such haughtiness in the assumption of titles?

As we have already stated, there is no realm where mischievous titles are contrived, like that

(Continued on page five)

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## ARE YOU GROWING IN GRACE?

# IF NOT, WHY NOT?

By A. Z. MATTHEWS

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ..." —II Pet. 3:18.

We believe the Bible to be the Word of God. This being true, this is no request, that we "grow in grace" but a divine command.

We are not born grown-up—mature—but infants the first time; neither are we born mature in the spiritual realm, but infants—"babes in Christ." A person's flesh may be one hundred years old when he is "born again" but he is a babe in Christ.

If a natural child does not grow there is something wrong with his body, and he is a grief and disappointment to his parents, and humanly speaking, it is a grief and disappointment to Christ when one of His does not grow in grace.

There are many who are twenty, thirty and forty year old babes in Christ. I will give you two or three characteristics of these old babies, so you will know them when you come in contact with these "sweet (?) little things."

When you hear a church member say, "If the church doesn't call Brother B., I ain't going to support anyone," or "If you deacons don't get together and get rid of Brother C. and call a more entertaining preacher, I am going to quit the church," or "All I care when I go to church is money, money, and I'm getting tired of it." Those who say such things are "babes in Christ," that is if they are saved.

The last symptom mentioned above reminds me of a joke I heard. A Negro man went to the judge and asked him for a divorce from his wife. The judge asked him if he had "any grounds" for getting a divorce. The Negro replied, "Yas sir boss, I has plenty. Why dat Negro woman wants money all de time." The judge asked, "What does she do with so much money?" The Negro replied, "I don't know, I ain't give her none yit."

Have you preacher brethren ever met any of these babies? If you have, may God pity you, and if you haven't, I warn you, "It won't be long now." There are three elements in natural food that makes for natural growth, and these must be taken in proper proportion:

- (1) Animal.
- (2) Mineral.
- (3) Vegetable.

There are three main elements in spiritual food, that makes for spiritual growth:

- (1) Reading God's Word, (the King James Version).
- (2) Prayer.
- (3) Work.

I will briefly discuss the latter elements in their order.

### Reading The Word

The Bible is the verbally inspired Word of God. It was at the birth of every book and will be at the funeral of them all. My mother and father pillowed their head upon it and thus went away into the land of the unsetting sun. If you, my Christian friend, are not enjoying Christianity, it is because you are not filling your soul on the right kind of food. Read your Bible if you wish to become a happy fruitful Christian.

### Prayer

Every Christian should spend at least one-half hour every day in talking to God, through Christ—one-half hour in talking for the Lord. Many pray as the Irishman. This gentleman was out in a boat on a lake far from land and a furious storm came down upon him, and he prayed thus: "O Lord, I've never called on you before, and if you will help me to get safely to land, I promise to never call on you again while I live." My Christian friend, if you wish to grow in grace pray often and year with a clean slate.

earnestly.

### Work

The sweetest, most pleasant hours that a Christian can spend is in the service of the Master. We worship God directly, but the only way we can serve Him is through our fellowman.

"Work for the night is coming Work through the glowing sun Work 'till the last beam fadeth When man's work is done." Amen

## TOLL DODGER MISSES VALUABLE REWARD

A car was seen coming toward the Padre Island Causeway in Texas at a brisk speed.

City officials and a large crowd waited at the toll gate to give the driver \$500 in prizes, for being the one millionth driver to cross the bridge.

Suddenly, the driver wheeled his car around and went back toward Corpus Christi. It was obvious that the driver had just seen the \$1.00 toll charge posted over the gate.

The next driver to come along was a Mrs. Phil Marker of Corpus Christi; so she collected the prizes.

The incident brought to mind the saying of James Russell Lowell: "Don't sneak through shun-pikes so's to save the toll."

A "shun-pike" is a road made by people who wish to avoid paying toll on the turnpike.

There are spiritual shun-pikes, Jonah was sent to Ninevah, he traveled a shun-pike to Joppa. Did he capture prizes for so doing? No, indeed! He was cast into the deep sea instead.

What a wretched shun-pike Peter took, when he refused to pay the toll of acknowledging his discipleship!

Where is the Christian who has not, in some matter or other, chosen the shun-pike of his own will, instead of the highway of divine will?

It is well for all to recall that although a shun-pike runs close to the highway of God's will, rewards are only for those who pay the toll, so to speak, of obedience to the will of God! "Not my will, but Thine be done!"

## THANKSGIVING TIME AGAIN



This is the most thankful Thanksgiving that I have ever had. I have proven by the experiences of the past year that God can and does take care of his own.

For thirteen months I have had no salary in any wise from any church. I have taken from our shop proceeds enough for the bare necessities of life. I have thus been an added burden to the shop this year that the shop has never had before in that it has never paid me a salary. God though has made greater provision for our shop this year than ever before. In spite of our increased costs our deficit is less this year than ever before. To Him be all the praise.

If you believe in the work we are doing, I ask you for a generous offering in behalf of our publishing work. Your offering will be used of God to wipe out our deficit and enable us to start the year with a clean slate.

## NO TURNING IT BACK

"SO TEACH US TO NUMBER OUR DAYS, THAT WE MAY APPLY OUR HEARTS TO WISDOM." —PSA. 90:12



## Deifying Preachers

(Continued from page four)

in the Ecclesiastical realm. Imagine works done, and titles worn, to seem of high prestige in the eyes of men. What is it but pride and arrogance, coupled with spiritual blindness? Some things feed men with pride and conceit, and this is one of them; and that which God abhors and condemns. We see how these things had their beginning in the New Testament records. Imagine those Pharisees who made broad their Phylacteries, and enlarged the hem of their garments. What for? Garments no doubt were emblems of office. But making the garments more pronounced, did not necessarily make the office more efficacious. In Matt. 23:7, they loved to be called of men, "Rabbi, Rabbi." And then in the 8th verse, you have this warning, "But be ye not called Rabbi."

This age does exceed all ages in making a breed of preachers, upon whom is appended titles of a superior condition. They are not satisfied to wear the true emblem of vocation, such as Elder, Minister of the Gospel, Pastor, Evangelist, etc., but they must have much more, even the emblem of Deity. Again, from where do such notions stem? What system goes so far that they put a diadem upon the chief head of their denomination? For they above all others, have ministry in higher and lower ranks, to feed the conceit of man, with an imitative priesthood. Since Episcopalian conceptions have developed ranks of elevation; hence you have such titles as "Reverend," "The Very Reverend," "The Right Reverend," "The Most Reverend," etc. In other words, you have the falseness of mere assumption. And the lesser, and more miscellaneous denominations of Christianity, have borrowed from the greater source, the arrogation of Deified Titles upon their ministry. There was a time in history, when the established church, bitterly opposed these vain appendages upon the ministry. That system, that

titles its preachers with special reverence, surely is contrary to the apostle Paul, who took pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake. Those who esteem the ministry differently than God had appointed, certainly must be mistaken.

Third, Its Consequences. We should bear in mind, that there is the invalidation of all that men glory in. From where does all the paralysis of spiritual blessing stem? It stems from that littleness and weakness of sinful human nature, which is a barren thing in itself. It stems from human assertiveness, not supported by God's Spirit, which makes its efforts valueless. It stems from human haughtiness, which strangles the benediction of God. Why do we have in our day, the stratagem of mere officiation; instead of a ministry endowed with God's Spirit? We have it, because we have the demarcation of today's ministry with a superiority of class, which spells averseness of God's good pleasure. We have it, because the mournfully prevalent magnification of Divine vocation ends up in a shell of emptiness. We have it, because the outward signification of ministerial office does not necessarily qualify profitability to God's people. How otherwise can one account for the problem of present day declension? The real success of any ministry depends upon the divine approval, and not upon the intellectual snobbery of liberals, with their optimistic image of mankind's goodness. And divine approval cannot be gained, unless there be a subordination of ministry to the special design of God, instead of to the customs of the people. Mere formalism and defined elevation of ministry are trying and paralyzing beyond all bearing. Many indeed are they, who have become Spiritual victims of some religious hierarchy, by the gradual capitulation of their mind to clerical deadness.

If we proceed further to note the barrenness of ministry, we may credit this, to accommodation of the ministry, to the will of men.

Man's will does not run parallel with God's will. That is why, you have an apostate self sufficient humanism, which is the general peril of mankind. And that is why, you have a paralyzing of all conceptions of God's Majesty. Also that is why, there is nothing said of the destructive element in man's nature—SIN. Indeed, it is certain, that wherever deviation from Scripture prevails, it will result in an empty shallowness. The misapplication of Scripture, to suit human fancy, is the greatest cause of contemptuousness against God's pleasure. II Tim. 4:3, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Thus we have many well established churches, at least so far as outward arrangements go, where faithfulness to God's Word would not be tolerated. They prefer a dullness, yea a deadness, to a vital expounding of God's Word. Nor does authentication by schools necessarily afford certainty of divine appointment to the ministry. In the present day, Christian ministry is confined to persons who have undergone a certain mode of education, which was never the case in the early church. The external apparatus of Theological Seminaries cannot give the unction of the Spirit. Besides seminaries modify interpretation to suit the fancy of denominational views. Denominations could heap no teachers to themselves otherwise. Without any further particularization, we close by stating that, true ministry requires something more than mere human talents, and the arrogation of deified titles. It calls for a complete renunciation of all human ambition, and human honor.

"What one does in his spare time is the acid test of his character."

THE BAPTIST EXAMINER

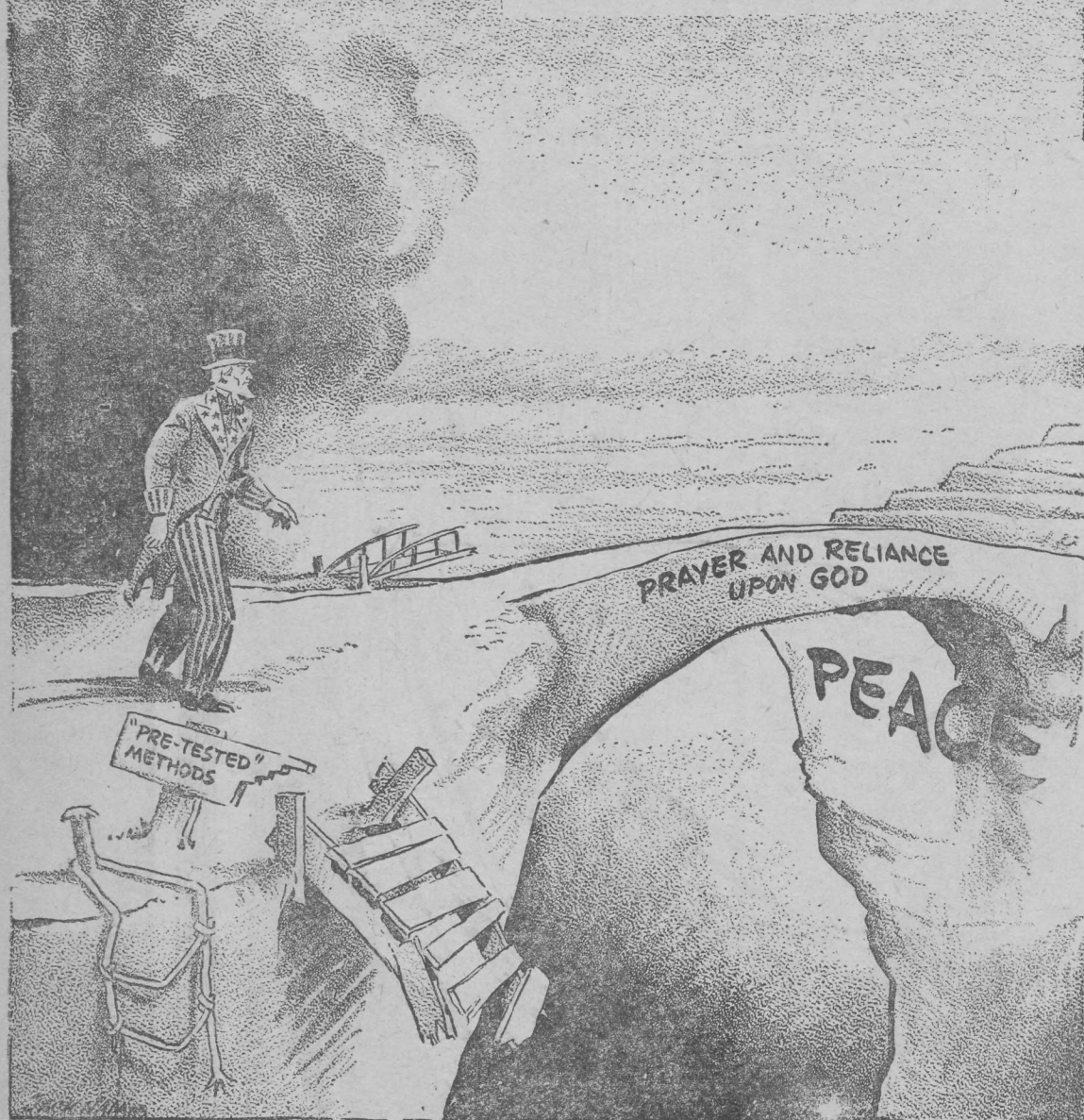
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NOVEMBER 19, 1955



# BRIDGES

"THAT THE LORD THY GOD MAY  
SHOW US THE WAY WHEREIN  
WE MAY WALK, AND THE THING  
THAT WE MAY DO" — JER. 42:3



## LESSONS FROM THE REFORMATION

### INDECISION AND COMPROMISE

As we look back to the sixteenth century and the Reformation in Europe, we see one figure who towers above all others. He is Martin Luther. Because this is the case we are apt to conclude that Luther was the only person who seemed to present the necessary qualifications to be the Reformer. This is not the case for at least one contemporary of his appeared at the time to have the necessary ability to lead the assault upon Rome. This man was Erasmus of Rotterdam. The story of his attitude toward the Reformation is a sad one but it clearly portrays the need for decision in anyone who would do work for God. Furthermore we see in the history of Erasmus certain lessons for evangelicals.

Erasmus was as much opposed to the practices of the Roman Church as was Luther. He attacked the Church by two methods—popular writings for all the people and a scholarly attack. His "Praise of Folly" was a brilliant, witty satire directed against the monks, the theologians, the bishops, and the excesses of Rome. This biting, sarcastic humour appealed to the populace of Europe who rejoiced to see someone who would give expression to their own feelings.

Erasmus did not stop at sarcasm for he also proceeded to do a constructive work in publishing the Greek New Testament so that men's thoughts were directed away from the Church Fathers, the mediaeval theologians and the Latin Vulgate and attention was turned to the Word of God in the original language. This was a great service to the Reformation for it put the Word into the hands of the educated. It remained for Luther to place the Bible in German into the hands of all the

people.

Furthermore this man had a love for the Word of God. Once he declared—"I am firmly resolved to die studying the Scriptures; it is my joy and my peace." Then, too, by word of lip he expressed his dislike for the petty rules of the Church of Rome.

Why then did this man die, disappointed and distrusted by both Rome and the Reformers? The answer is to be found in two words—**indecision** and **compromise**. Luther declared of him—"Erasmus knows very well how to expose error but he knows not how to teach the truth." He carefully sought to preserve his own reputation and loved to be well spoken of by everyone.

"Erasmus and Luther are the representatives of two great ideas on the subject of reform, and of two great parties of their own age, and of all ages. The one is composed of men, whose leading characteristics is a prudential timidity; the other of men of courage and resolution. These two parties were, at this period, personified in these two distinguished heads. The men of prudence thought that the cultivation of theological science might lead gradually, and without disruption, to the reformation of the Church. The men of action thought that the diffusion of more corrupt ideas among the learned would not put a stop to the superstitions of the people, and that the correction of particular abuses was of little avail, unless the whole life of the Church were renewed." (D'Aubigne, History of the Reformation).

Evangelicals! read again the above summary of the leading characteristics of these two men as seen by the greatest historian of the Reformation. He truly declares that these are the two great parties of that age and of any age. Is this not the same issue that confronts us today? The churches of this generation need a reformation as much as papal Rome

ever did and both parties like Erasmus and Luther would confess this. How is it to be accomplished? Let us learn from the Protestant Reformation of the sixteenth century.

"Oh," says the timid Erasmus and his modern counterparts, "Let us have a gradual change from within. Do not sever yourself from the organized denominations but rather seek by peaceable means to bring about a change." "No!" says Luther and those who have understood the Word and history, "when any group reaches that place where it is beyond recall and is at enmity with the Word of God and the gospel of the Lord Jesus Christ, then it is time to sever your connection and be truly separated unto the gospel."

If Erasmus' school of thought had won, Europe and the world might yet be under the terrible darkness of the Middle Ages. If the modern temporizers prevail we are apt to find ourselves swallowed up in that World Church which is but Rome writ large! Those evangelicals who have any part or connections with present day modernism are apt to find that their connection does not improve the organization; rather the rotten organization affects their testimony.

Erasmus reminds us of the modern evangelical disciples in another regard. He hated controversy for the truth. Once he declared—"A disadvantageous peace is far better than the just war." On another occasion he said, "Let disturbances be by all means avoided." D'Aubigne correctly observes that "history had clearly enough demonstrated that a frank exposition of the truth, and a mortal victory with falsehood could alone secure the victory. Had temporizing and politic artifices been resorted to, the wiles of the papal court would have extinguished the light in its first glimmerings."

Erasmus argued as do his modern evangelical devotees—"Give light and the darkness will disappear of itself." Luther too acted upon this truth "but when the enemies of the light strive to extinguish it, or to force the flam-

## "I SHOULD LIKE TO KNOW"

### 1. What is the meaning of the New Testament Ekklesia?

The Greek word for church in the New Testament is *ekklesia*. *Ekklesia* is the only word in the New Testament that is translated church. It occurs 115 times in the New Testament. Three times it has reference to a political meeting of the citizens of Ephesus. It is translated assembly in those three instances in Acts 19:32, 39, and 41. These three instances of the word *ekklesia*, establish very clearly two things about the meaning of the word.

The Greek *ekklesia* in the city of Ephesus was an organized body and an assembling body. In the whole 115 times it occurs in the New Testament it is never used one time with any other meaning than of an assembly, that assembles and that is organized. As George W. McDaniel well says: "Among the Greeks, *ekklesia* was the assembly of the citizens of a free city-state, gathered by a herald blowing a horn through the streets of a town. It is of the citizens of Ephesus that it is thus used in Acts. Two things were clear, namely, the citizens were organized and they were gathered."

The word *ekklesia* is used once in Acts 7:39 of the congregation of Israel assembled before the tabernacle in the wilderness by the blowing of a silver trumpet. The same two things are clear, namely, the *ekklesia* was organized and gathered.

The word *ekklesia* is also used once in Heb. 12:23. "The church of the Firstborn." As used in that passage it has the same two essentials. When there spoken of they are assembled and organized. These expressions all show that they will be assembled when thus spoken of: "are come unto Mount Zion;" "unto the city of the living God;" "unto the Heavenly Jerusalem;" "unto an innumerable company of angels;" "Which are written in heaven;" "to the spirits of just men made perfect;" "and to Jesus the mediator of the new covenant." All those things show that this church was gathered in Heaven. That they were organized as well as assembled is proven by the facts that the names of this assembled church are written in Heaven. Both essentials are there—organized and assembled.

There are the instances found in the New Testament where the word *ekklesia* refers to some other gatherings except a local Baptist church. In every one of them, whether of the citizens of a Greek city or the gathering of ancient Israel before the tabernacle or of the gathering of the church of the Firstborn in Heaven, it had the same two essentials included namely, organization and assembly.

In every other instance of its use in the New Testament the word *ekklesia* refers to a local Baptist church. One of the established rules of interpretation of God's Word, in Greek as of all other languages, is that if the ordinary meaning of the word will make sense even in doubtful passages, then its ordinary meaning is the correct meaning.

beau out of the hand which carries it, it is not necessary from a love of peace, to let them do so—ought not the wicked to be resisted?" We have long since concluded that those who hold the truth so cheaply that they will stand by and behold it trampled upon are not its true friends regardless of their pious testimonies.

How sad is the end of Erasmus and those of his school? He was mistrusted by Rome for he had attacked her with his pen. He deserted the gospel and refused to stand to be counted and so he lost the fellowship and esteem of the great men of the century. We make bold to say that he forfeited too the divine approval in this matter and lost eternal joy that could have been his if he had stood for the truth.

"He that hath ears to hear, let him hear."

We maintain that in all the other 110 passages where the word *ekklesia* is found in the New Testament, it will not only make good sense and not contradict other Scriptures, but it will harmonize the whole New Testament with itself and that no other meaning of the word *ekklesia* was ever dreamed of until the third third of the third century or from A. D. 267 on.

### 2. Is a lost man a three-fold being?

Paul seems to teach so in Heb. 4:12. How could the Word divide between soul and spirit, if he didn't have both?

### 3. Is there any spiritual capacity in a lost or unregenerate man?

Yes, limitless capacities for suffering in Hell.

### 4. Are the terms soul and spirit used interchangeably?

No.

## "Ordained"

(Continued from page three)  
for he never was saved. Listen: "Jesus answered them, Have not I chosen you twelve, and one of you is a DEVIL."

—John 6:70.

Judas never was saved. He was just a devil all the way along. Listen, beloved, I'm saying tonight that when God saves a man, He doesn't save him for a little while, but He saves him eternally. My text says:

"As many as were ordained to eternal life, believed."

The only kind of life God has to give is eternal life. You say, "But I think the Devil could take a man out of God's hand." Think for just a moment. Do you really think the Devil could take a man out of God's hand? Suppose He could. We will assume tonight, for argument's sake, the Devil could take one man out of God's hand. If he could take one, he should be able to take all of us. Suppose he could get every one, but he doesn't. Suppose he lets one person go to Heaven. Do you know how that person would be saved? He would be saved by the grace of the Devil, but do you know what the Bible says? It says that we are saved by the grace of God.

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

Listen, beloved, God ordained us to eternal life—not the kind of life you can lose, but the kind that lasts eternally. My text says:

"And as many as were ordained to eternal life believed."

This text tells us that the group who are ordained to eternal life, their salvation is guaranteed. I'm just as sure that all of God's elect are going to Heaven as the fact that we are here.

## CONCLUSION

Years ago, when I preached and (Continued on page seven)

## SEGREGATION!

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NO STAMPS PLEASE



## "Ordained"

(Continued from page six)

no one made a profession of faith, I would go home unhappy. Don't misunderstand me, I like to see people saved. It would thrill my heart if the Lord would save someone tonight. I get happy when I see someone born into the family of God, for it means I'm going to have another brother or sister in glory. However, it used to be when I would go to church and if someone didn't make a profession, I would go home broken-hearted. I would blame myself and say, "Maybe if I hadn't done this, or if I had done that, someone would have been saved." When one day it came to my mind—what kind of God are you serving? Are you depending upon what you do or don't do for the salvation of lost sinners? Then I read John 6:37, which says: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

When I read that, I said, Thank you, Lord, I'm not going to worry about it any more. I'll preach your Word and do the best I can, and I'll leave it in Your hands, with the assurance that every one whom You have elected to salvation, ultimately will come to Jesus and be saved." Since then, I've been happy.

Several years ago, I heard T. T. Martin say one day that it was wrong for a man to smoke. I was free with that. He made this statement: Here's a fellow who smokes a big nickel cigar. That's five cents burned up for his own selfish pleasure. In China, there are an average of seven people in a family. Those seven people, if they all smoke, are lost. If you could give me a nickel, I would buy five Gospels of John and send them to China and they will reach 35 Chinese. Every time you smoke, you just roll thirty-five Chinese and throw them down into the street and tell them you don't care whether or not they are saved. T. Martin made that appeal one night. After the services were over, I said to him, "Bro. Martin, there is not one word of truth in what you said tonight. I'm not condemning any man for smoking. I think every individual who is saved would be better off if he never touched tobacco again, but a man's smoking isn't going to send one single person to Hell."

My text says: "And as many as were ordained to eternal life believed."—Acts 13:48. "All that the Father giveth me shall come to me..."—John 6:37. Every one given to Jesus Christ as a love gift to be saved during his ministry, will be saved. I say, loved, this text guarantees the salvation of God's elect. Listen again: "I was found of them that sought me not; I was made manifest unto them that asked not after me."—Rom. 10:20. When God's time comes, His elect, hearing His Word, believe. I say, "Why do you insist upon people going to church, if you believe He is going to save those whom He will in his own appointed time?" Because the Word of God says:

"Faith cometh by hearing."—Rom. 10:17. No one will ever be saved without hearing the Word of God. God who elects men to salvation, fore-ordains that they shall be saved by the hearing of His Word. That's why it is I preach every time I have the opportunity, for the only way that men will be saved is by the hearing of the Word of God. My business is to preach the Word, and when God's time comes, the Holy Spirit will quicken and bring men to a saving knowledge of the Lord Jesus Christ. You say, "That can't leave room for man to do anything to be saved." That's

(Continued on page eight)

(Continued from last week)

"Come back, my friends, tomorrow evening and let us discuss this question also. We all want to know about it. Doctor, you and I have often argued falling from grace, and we believed our arguments could not be overthrown. For my part I believe some persons fall away and perish and that all are in danger of falling, and am sure this cannot be disproved."

This was uttered by Mr. Clement. Quietly the congregation retired.

## CHAPTER XX

Again the eager company was assembled. The interest the people felt in the discussion was shining in their faces. But a change had come over the little group since these meetings began. There was on the faces of a number of them an expression of don't-care how it goes so it goes right. They were once suspicious of anything that seemed Baptist. It wore that name their prejudice at once condemned and rejected it. By now their foregone conclusions were laid aside and Baptist ideas were allowed a fair trial before the tribunal of their judgment. Many of them took kindly to Baptist notions.

"State your question, Mr. Tibbs," said Dr. Stanly.

"It is this," said he, "do the Scriptures teach that all Christians hold out to the end and get to Heaven, or that some fall from grace and perish?"

"Nothing is plainer," said Mr. Clement, who seemed eager to speak first—for apostasy had for years been a hobby of his—"than that some Christians do fall from grace and perish. We have indisputable proof of it here in our own town. Not half of our converts hold out. In a few weeks they are not seen at church, they go back to dancing, drinking, card playing and to general worldliness and downright wickedness. Some of them we have seen die in their wickedness—as bad people as we have in our town."

"These are facts," said the Doctor, "that cannot be denied. They come up constantly before our eyes. We cannot dispute what we see."

"I am bound to indorse what you say," said Brother Jones; "it is true, sure."

"How are we to settle this question?" inquired Mabel. "By observation? By critically watching human conduct? Surely not. And yet this is what my father and Dr. Stanly are doing. They say we have seen persons who were Christians give up Christianity and turn back to the world. And in this way they settle this great theological question. Now there are two ungetoverable difficulties in the way of such a process: First, we cannot prove by observation that one is a Christian; we may think so, and our judgment may be correct, but it is impossible to be certain of it. Secondly, to prove that one who had grace once has none now is an equal impossibility. When we were children we saw many stars fall; but since we are grown, we have learned they were meteors—not stars at all, but only appeared to be. Now many have appeared to be Christians who were not. Judas was with Jesus and the eleven for three years and was almost universally believed to be a Christian; but in the early part of His ministry Jesus said: 'Have not I chosen you twelve and one of you is a devil?' John 6:70. A year later he is called a thief, John 12:6. Judas was a Christian only by external profession. This doctrine is to be settled, not by observation, not by human opinion, or reason, or votes, but by an appeal to the Word of God."

"That is correct," quoth the Doctor; "now let me settle it by the Word of God. In Gal. 5:4 Paul says: 'Ye are fallen from grace.'"

"That indeed looks like settling it," exclaimed Mr. Tibbs.

"Tell us, Doctor," said Mabel, "who are fallen from grace?"

"Those to whom Paul wrote," replied the Doctor.

"But who are they? Read verse 4," she insisted.

"Christ is become of no effect unto you, whatsoever of you are justified by the law."

"Hold there," interrupted Mabel; "those justified by law—they are the persons fallen from grace. Doctor, was any one ever justified by the law?"

The Doctor hesitated, evidently puzzled as to what answer to give. Finally he answered, "No."

"How then could they fall from grace?" inquired Mabel. "You see, your interpretation is wrong. It does not mean grace in the sense of personal religion. By reading what goes before we learn that Paul had preached salvation by grace to the Galatians. After his departure Judaizing teachers came and told them they must not only believe in Christ, but must also be circumcised and keep the law of Moses, or they could not be saved. Paul in this epistle condemns this teaching, calling it another gospel than the gospel of Christ. Paul declares that we cannot mix Judaism and Christianity, grace and works; that Jesus will be a whole Saviour or none at all. So the meaning is that these people had turned away from the gospel plan of salvation by grace to a plan of salvation by a mixture of works and grace."

"Well, I do not care to discuss that farther," replied the Doctor, "but there are many passages—in fact, the Bible is full of them. Here is one in Heb. 6:4-6: 'For it is impossible for those

who are once enlightened and have tasted the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance.'"

"Doctor," said Mabel, "there is a fatal *if* in your way. I admit the impossibility, if they fall away; but it does not say any ever did."

"That passage has nothing in it to prove a fall," said Mr. Tibbs.

"Daughter," said Mabel's father, "here is a passage that certainly proves a fall from grace: Every branch in me that beareth not fruit He taketh away.' John 15:2. Christians are likened to branches in a vine. The Christian is in Christ; this branch is in Christ the true vine; it bears no fruit and is taken away and is burned up. If that is not a complete fall then I do not see why."

"Father," inquired Mabel, "are we not naturally in, or savingly connected with Christ; hence we must be grafted in Him, or, as the Bible puts it, created in Him."

"Of course," he replied, "we are not naturally in, or savingly connected with Christ; hence we must be grafted in Him, or, as the Bible puts it, created in Him."

"Well, father, if you were to graft two branches into a vine and one of them should grow and bear grapes and the other did neither, but withered away, what would you think about it?"

"I would think the one was not connected with the vine as to get its sap and support," was the reply.

"Just so, father, with the branch in Christ that bears no fruit and is taken away and burned. It never knit to Christ, had no vital connection with Christ, got nothing from Christ; hence was not a Christian, but only appeared to be."

"That is satisfactory and surely a true exposition," said Arthur. Neither Mr. Clement nor the Doctor seemed inclined to dispute it.

"Doctor," said Mr. Tibbs, "give us another passage that seems to teach falling from grace."

"Very well," he replied. "In II Peter 2:20,21, is a strong passage: 'If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them.' The persons of whom Peter speaks have through the knowledge of Christ escaped the pollutions of the world and have known the way of righteousness. So they were Christians. Peter then warns them lest they are entangled again and get into a worse condition than they were before they heard of Christ. This could not be if they did not fall."

"There is another 'if' in your way, Doctor," responded Mabel. "If, if, if. Why we can suppose anything and make out a case. But these were not Christians. They had heard about Christ and were greatly influenced by what they heard. Many people are greatly influenced by the gospel, being persuaded to turn away from the defiling influences of the world, who never become Christians. Herod heard John the Baptist gladly, was swayed by his preaching and induced to do many things. Mark 6:20. But Peter leaves no doubt about the character of these persons. He says of them: 'It is happened unto them according to the true proverb, The dog is turned to his own vomit again and the sow that was washed to her wallowing in the mire.' It was still a dog—its nature unchanged; it was still a sow—its nature unchanged. If the nature of the dog and sow had been changed into the nature of sheep, they would not have turned again to the vomit and mire."

A ripple of pleasantry broke over the audience which embarrassed the Doctor. The statement did not seem funny to him. The spectacle man swayed to and fro like the mast of a ship. He was both pleased and amused.

"Now," said Arthur, "there are doubtless many passages on both sides that have little bearing on the question and yet may be brought into the discussion and take up our time. If there are Scriptures, or Scriptural arguments that unquestionably teach the one doctrine or the other, surely they should have our attention during the rest of the evening."

All eyes turned to the Doctor and Mabel. Each seemed waiting for the other. Finally Mabel spoke:

"So far we have discussed only one side of the question. I think I have successfully refuted the arguments produced to prove falling from grace, and I believe all such can be shown to be unsustainable by the Word of God. I have some arguments on the other side, proving final perseverance, that I believe are unanswerable."

"Produce your infallible arguments," said the Doctor. "We wish to hear them and will be quiet and listen."

There was sarcasm in this speech and a smile of contempt that made Mabel's face flush; but her eye flashed with determination. With a short pause she proceeded as follows:

(Continued Next Week, D. V.)



## "MY LORD IS REAL"

BY  
RUTH GILPIN

### WHERE ARE A CHRISTIAN'S SINS?

I have often heard the remark: "I could do so much in the Lord's service if I didn't have the remembrance of that one terrible sin in the past still bearing upon my mind. I realize that the Lord has forgiven me, has cleansed me from it as well as all sin of my life; yet, my conscience still condemns me for this act of years ago. If this 'ghost of the past' were absent from my memory, I could be happily used in the Lord's service to a much greater extent."

Christian friends, the preceding remark is the actual testimony of a close acquaintance of mine, and it is with humble sadness that these words are spoken. Having heard these words, I can only offer Christian understanding to the depressed mind. I can not only sympathize with this person and offer some bit of encouraging guidance but, thank the Lord, I can point the grieving one to Him who can banish all sorrow and doubts. He, the Lord Jesus Christ, is One who, when simple child-like faith is trusted thereunto, will remove all besetting doubts and will give unto us peace and joy within our souls as proof of His complete and everlasting forgiveness of our sins.

Yes, friends, we as the Lord's own must trust Him wholly as the Forgiver of all our sin and completely yield ourselves to His predetermined will, knowing assuredly that the past mistakes of our lives have been in His will for a purpose known only to Him. Perhaps the Lord will use someone's past years of deep sin as a means of making that one realize his complete dependence upon Him for guidance, realizing that only the Lord can forgive him of his sin, give peace and satisfaction within, and can daily direct his footsteps for His glory. Whatever the Lord's purpose might be in our lives, we are to yield ourselves to Him and confess, "Even so, Father; for so it seemed good in Thy sight" (Luke 10:21). He directs us in Hebrews as to our service to Him in this life, for we read in Heb. 12:1,2:

"Let us lay aside every weight, and sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The original omits "the" before sin in verse one, changing the meaning from some particular sin to whatever sin might be considered greatest within the mind of the individual. Yes, Christians, our Lord tells us to forget that seriously besetting sin of the past, and He desires, instead, that we yield ourselves to His service and to His will for our lives, trusting Him as to the forgiveness of all our sin. If it be His will, might He work within each of His own, causing us to forget past sin and to concentrate more fully upon present and future service to Him for His glory!

What encouragement does the Lord give to His own in His Word concerning their sins? First, He tells us that our sins, all of them, have been far removed from us. We read in Isa. 38:17:

"Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast ALL MY SINS BEHIND THY BACK."

Yes, friends, our Lord has removed all of our sins behind His back. Micah 7:19 tells us that our sins have been placed in the depths of the sea as we read:

"He will turn again, he will

have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the DEPTHS OF THE SEA."

Thank the Lord that He didn't cast them into a river because rivers oftentimes dry-up or are rechanneled. God's seas and oceans, though, will never be invisible! What a precious truth! Another comforting thought is found in Isa. 44:22, and we read:

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."

Yes, Christians, the Lord has blotted my sins forever from His presence. When He died for me on the cross, He blotted out all past, present, and future sins of my life so that I no longer fear death and the life here-after. Instead, I rejoice in knowing that my sin debt is paid in full, the Lord has washed me clean in His blood, has given me new life within, will take me to Glory to be with Him when He comes in the air, and will no longer charge sin to me, but rather, He is charging all my sin to Himself. What a redeemer!

To go on, though, I shall quote a final verse as to the removal of the sins of God's own. We turn to Psa. 103:12:

"As far as the east is from the west, so far hath he removed our transgressions from us."

Yes, friends, our sins have been removed from us as far as the east is from the west. Can you comprehend just how far this really is? Scientists tell us that the farthest star is so far away that if a telephone service existed from it to any one of our homes on earth, it would take sound 93,000 years to be carried from the star over the wire to our homes for us to hear. That is, if a telephone receiver were lifted on this star and the click would begin traveling along the wire, 93,000 years' time would elapse before that sound is heard in our receiver here on earth. That is the distance from east to west, Christians, and that is the distance that our sins have been removed from us. Is there any possibility of their return in view of this great distance of separation? Most assuredly not! What a wonderful Lord we serve, friends, and how we ought to praise Him!

Not only have all my sins been removed, they too have been borne away. Yes, they have been carried or borne away by the Lord Jesus Christ, and regardless of the extent of my future sins, these past sins will not contribute to my guilt again because the Lord suffered and died for my sins and has given me complete forgiveness. We read now in I Pet. 2:24:

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

We turn also Heb. 9:28:

"Christ was once offered to BEAR THE SINS of many."

My Lord was offered as my sacrifice, taking upon Himself the guilt of my sins, and He died that I might live.

In the Old Testament we read of the Jew's sin-offering unto the Lord, typifying the carrying away of the believer's sins as is illustrated by the scapegoat's going from the camp, becoming lost in the wilderness, with the result that the sins of the children of Israel were carried a great distance away from them and then lost forever unto them. We read in Lev. 16:21,22 concerning this:

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."

What a marvelous example this scapegoat is of the bearing away of our sins through belief and trust in the Lord Jesus Christ as our personal Saviour!

Christians, the Lord tells me that my sins have been removed from Him, borne away forever, and lastly, they have been forgotten. Yes, forgotten forever and ever! Our powerful, Sovereign Lord can forget nothing except our sin debt. Isn't it wonderful to know that He has forgotten them? He not only charged them to His account, but He suffered, died, and paid the sin account in full, and after having paid the account, He now has forgotten them completely. Listen as we read in Heb. 8:12:

"For I will be merciful to their unrighteousness, and their sins and THEIR INIQUITIES WILL I REMEMBER NO MORE."

Likewise, Heb. 10:17 tells us: "And their sins and iniquities will I remember no more."

Christian friends, do we not have an abundance of blessings for which to praise our Lord in view of His precious promises to us regarding the forgiveness of all our sins? Can we not say as with David in Psa. 9:1,2:

"I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High."

Truly, my heart sings praises unto my Lord because of the complete joy and assurance that is mine in knowing that my sins which have all been paid for have likewise been removed from me and forgotten forever. Where is there any room for lack of faith in Him? none whatsoever!

Yes, we as Christians can praise our great Saviour, but the unsaved person can not. Lost friend, if you have never trusted the Lord Jesus in the pardon and remission of your sins, you possess no hope of eternal life without the presence of your sins. If you have never been saved, you today are facing Hell's front door, and the door will open unto you the minute your body fades from this life. There you will spend eternity, time upon time upon time forever, swallowed in your sins, pain, and miseries, with no hope for ending of the punishment you will suffer. Lost one, I can point you to a Saviour, though, the Lord Jesus Christ, who has died in your stead to pay your sin debt. By simple and complete faith in His death that it was for you and you alone to save you from sin, you can become saved, trusting Him as your personal Saviour. I Cor. 15:3 says:

"Christ died for our sins."

And we read in Acts 16:31:

"Believe on the Lord Jesus Christ, and thou shalt be saved."

Yes, sinner, if the Lord Jesus is speaking to your heart, I pray that you might forsake all that this world offers and turn to Him; look to Him believing and trusting in His shed blood to pay the sin debt that you owe for all your sins.

"As many as received him, to them gave he power to become the sons of God."—John 1:12.

If He is speaking to you, might you trust Him today and become possessor of eternal peace within, confidently knowing that all your sins have been removed from you eternally.

And Christians, as you go forth in our Lord's service, completely yield yourselves to His will for your life, consecrate yourselves unto His glory because "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). Yes, live continually for Him and for His glory each day, faithfully serving Him in view of His disposal of our sins through His death on Calvary's Cross!

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain  
He washed it white as snow."

"You can't put things across by getting cross."

### Church Members

(Continued from page one)

"We are for the whole program." If they dare to point out anything wrong with any denominational institution, or any plan or program handed down to them, they are branded as disloyal. We seem to be developing a "new Catholicism." Let us remember that Baptists of the early centuries created that fearful Frankenstein, the Catholic Church. They can create another monster as bad—and will do so, unless the present trend is halted. "Bible Baptist Churches," "Fundamental Baptist Churches," "Conservative Baptist Churches," "Regular Baptist Churches," and straight out "Independent Baptist Churches" are springing up like mushrooms all over the north and south, all because of the intolerance of the leadership of the American and Southern Baptist Conventions.

THE BIBLE VIEW is that church members are the most important people around a Baptist church. They don't exist for the clergy, and they don't exist for the denomination. They ARE the church. Church members constitute a democracy in which each one has a voice and a vote. Note some Scriptures which indicate this: (Acts 1:21-26; 6:2-6; 13:1-4).

### Is Church Membership An End In Itself?

Many seem to think so. They get into a church without expecting to ever do anything. They seem to think that church membership insures them against Hell. If they attend services on Christmas, Easter, and Mother's Day, they feel that they have discharged their obligation. They feel no call to visit the sick, but if something gets wrong with them, they feel that the pastor ought to be over them solicitously holding their pulse. They want to be served, but they never serve. Such persons are sensitive, and they resent any thing that would indicate that they have any duty of obligation as concerns their church. They are in the church for what they can get out of it, and not for what they can do for the Lord and for others. Tens of thousands of church members of this day are like this; and they are so many barnacles—so many parasites—so much dead wood that needs to be pruned off.

### Why Belong To A Church Anyway?

1. One if a Christian, should belong for fellowship. (Cf. Acts 2:42). A Christian needs the encouragement that association with others of like faith brings.

2. One should be a church member in order to try to reach others for Christ. The Great Commission was given to the church, and one should be identified with those who are seeking to carry out that Commission. Few people have been saved down through the centuries outside the activity and influence of churches.

3. One should be a member with a view to building up the church. (I Cor. 14:12). Churches need building up in numbers, in

### Unpardonable Sin

(Continued from page one)

the power of the Scriptures." Certainly, no man of average intelligence, if properly informed, would ever make such a statement. (Once I heard R. G. Lee, former president of the Convention, say that he doubted not but that a great many of those who occupy chairs in Baptist schools and seminaries will be in Hell.) But Mr. McClellan's statement is due to the fact that his god is the Cooperative Program and he is such a bondsman to it that he has been sent strong delusion, along with thousands of others like him, that he should believe a lie. (Read II Thes. 2:11; Rom. 11:8).

Let no one think that the writer exaggerated any in his article before mentioned. We have only stated what Southern Baptist leaders themselves proclaim, they being their own judges.

The next time any of my preacher brethren preach on the unpardonable sin, I hope that they will not forget to include under the heading, "What the unpardonable sin is not," this Southern Baptist idea of the unpardonable sin.

### "Ordained"

(Continued from page seven) right. That puts salvation all in God's hands. That's exactly where salvation is, for the Bible says:

"Salvation is of the Lord."

—John 2:9  
Thank God for this wonderful truth we have in His Word and the wonderful assurance we have that all of God's elect shall be saved.

"And as many as were ordained to eternal life believed."

If you are one of God's ordained group, you will believe in God's own appointed time. May God bless you.

### Soul Winning

(Continued from page one) be, in the final judgment, accounted worthier service than to have solved the problems of the religious Sphinx, or to have cut the Gordian knot of Apocalyptic difficulty. One of my happiest thoughts is that, when I die, I shall be my privilege to enter to rest in the bosom of Christ, and I know that I shall not enjoy my Heaven alone. Thousands have already entered there, who have been drawn to Christ under my ministry. Oh! what bliss it will be to fly to Heaven, and to have a multitude of converts before and behind, and, on entering the glory, to be able to say, "Here am I, Father, and the children Thou hast given me."

spirituality, in influence. No one should belong to any organization and let others bear all the burdens and pay all the expenses. A church member should carry his part of the load.

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