

Be sure if God sends you on stony paths, He will provide you with strong shoes.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

"I SHOULD LIKE TO KNOW"

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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## Things For Which A N. T. Church Exists

Jesus started his church for the purpose of carrying on his work in the world during the time of his personal absence from the earth. There is no other institution on earth entrusted with his affairs. Many so-called churches have introduced a multitude of things to claim their time and attention and to absorb their interest that Jesus never even hinted at.

For instance some churches sponsor the Boy Scout and Campfire Girls. This is entirely out of the scope of anything that Jesus ever authorized. Churches go into the baseball, soft ball and other athletic enterprises. This is a per-

ELD. ROY MASON  
Tampa, Florida

version of what Christ started his church to do. Churches are investing literally millions of dollars in great recreational plants so as to furnish their people with play facilities. Other churches, like Dr. Norman Vincent Peale's Church, retain a staff of psychiatrists to give counsel, etc. Churches co-operate in building great hospitals. There is no Scripture justification for any of this. The message of eternal life is subordinated to a multitude of things that minister to the temporal and material. All of this

raises the question—JUST EXACTLY WHAT DOES A NEW TESTAMENT CHURCH EXIST FOR?

1—A CHURCH EXISTS AS A CHRISTIAN FELLOWSHIP, AND TO FURNISH FELLOWSHIP. In Acts 2:42 we read that the first church "continued . . . in FELLOWSHIP." They had fellowship in the things they believed and in the hopes and aspirations common to saved people. In Acts 4:23-31 we read that when men were threatened for preaching Christ, "they went to their own company" (the church) and together they prayed and asked (Continued on page eight)

1. How many grounds for divorce according to the Bible?

Only one.

2. What is it?

Fornication.

3. Is it lawful for either party to marry again?

Not if they did not have scriptural grounds for divorce.

4. Where scriptural grounds do not exist for divorce, what is the status of the church member who remarries?

Here is what the Scriptures say. Matt. 5:32 says fornication is the only ground for divorce. Matt. 5:32 also says that a divorced woman, who remarries commits adultery and the man who marries her commits adultery. That is not aorist tense signifying that they commit one act of adultery by remarriage; but it is present tense which signifies that the sin of adultery is continuous and persistent. So long as they live together they are living in adultery. Matt. 19:9 says the man who puts away his wife save for fornication and marries another woman commits adultery; and the man

who marries the divorced woman commits adultery.

Mark 10:11-12 says either husband or wife that divorces his companion and marries is guilty of adultery. Lu. 16:18 says that the man who divorces his wife and marries again commits adultery and whoso marries the divorced woman commits adultery.

I Cor. 7:10-15 plainly says that if a man and wife can not get along they may separate; but let them remain unmarried. If they just must marry let them be reconciled to each other. Now in the light of these Scriptures, all folk who are divorced except for fornication if they remarry are living in adultery.

5. How were the Old Testament saints saved?

By faith in Christ. Gal. 3:8; John 8:56.

6. Can a church take the Lord's Supper scripturally with bread other than unleavened bread?

I do not think so.

7. If not, why not?

Because the bread used by the Master was unleavened bread. That was His example and the (Continued on page eight)

## Why Cooperative Program Should Not Be Supported

By NOEL SMITH  
(Editor Baptist Bible Tribune)

It has been submitted to me that a considerable number of Baptist people would like to have



ELD. NOEL SMITH

the Southern Baptist Convention. This is an effort to provide such an article.

The Cooperative Program is the backbone of the Convention. The program was originally formulated with the right motive and for the right purpose. This is no more, with all sincerity and seriousness, than can be said for the Pharisees. The Pharisees, like the program, were for a time an effective means to a worthy end; but they, like the program, finally became the end in themselves. The Cooperative Program has become an ecclesiastical blackjack to destroy the independence and initiative of Southern Baptist churches. The program is no longer employed in the interests of the local churches; it is now employed to create a centralized Southern Baptist ecclesiasticism. It is now being used to create a Southern "Missionary" Baptist Church. It is now being used to create a Southern Baptist hierarchy.

But to get down to specification.

made available to them, in a single article of reasonable length, the basic reasons why Bible Believing Baptists should not support the Cooperative Program of

### BLIND, BUT HE DISTRIBUTES TRACTS

From a paper called Grit, we take the following incident:

Blind in one eye and with only nine per cent vision in the other, Matt Walford, 76, of Louisville, has a fulltime ministry all his own.

His parish is the entire city. The blind man doesn't get a cent for his efforts, nor is he concerned about the results. All that matters to Walford is that "it's the Lord's work."

Walford began his unusual project six years ago after a man on the street handed him a religious tract. His interest aroused, Walford obtained some tracts of his own and began passing them out wherever he went.

"I couldn't get them fast enough," he explained as he began writing away for tracts. They came in by the thousands from all parts of the country — and free.

The sightless man sets out at 8 a.m. every day and goes about the city distributing his tracts.

"I get my knocks, but I keep going," said Walford. He has dis-

(Continued on page eight)

## Would You Like To Hear A Series On Church Truth?

In these days of HYPER EVANGELISM many pastors feel a need of indoctrinating their people in the great truths Baptist people have stood for down through the ages. Wouldn't you like for your people to hear the following mes-



ELD. C. N. TAYLOR

sages from the heart of a man that has made a deep study of the New Testament Church? (The Church That Jesus Built).

1. THE CHURCH THAT JESUS (Continued on page eight)

### OUR RADIO MINISTRY

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

WNRG—1250 ON THE DIAL  
GRUNDY, VIRGINIA  
Sunday—8:30-9:00 A. M.

## Southern Baptist Seminary's Views Concerning Church

The president of Southern Baptist Theological Seminary of Louisville, Kentucky, is Mr. Duke K. McCall. Mr. McCall is the editor-in-chief of the seminary's official organ, *Review and Expositor*, a quarterly edited by the faculty.

The most recent publication (Vol. 52, No. 4) contains several articles relative to church doctrine. From two of these articles we shall quote. The authors of the two particular articles are Mr. Theron D. Price, professor of church history in Southern Seminary, and Mr. Norman H. Marling professor of church history in Eastern Theological Seminary. Mr. Price's subject is, "The Church And The Churches." Mr. Marling's is, "Some Thoughts On Church Polity." (The article by Mr. Price was delivered before the Southern Baptist Convention meeting in Miami, Florida, 1955.)

*The Universal Invisible Church Heresy Advocated*

From Mr. Price's article, we read: "The Church is truly known only to faith, because it is constituted in and by the Holy Spirit. For this cause, it may in one sense be described as invisible," page 447.

*Baptists Condemned*

Baptists claim an unbroken perpetuity of local churches which have held to their doctrines back to the days of the ministry of Jesus Christ. Baptists believe that the church as an institution has expressed itself

in local assemblies in every century, and that independent Baptist churches are expressions of the church as an institution today.

But Mr. Price condemns us.



ELD. BOB ROSS

On page 449, Price states: "The church is visible because it is a cohering group of regenerated believers already embodying and (Continued on page three)

### THE GREATEST OF ALL

My greatest loss—To lose my soul.

My greatest gain — Christ my Saviour.

My greatest object—To glorify God.

My greatest pride—A crown of glory.

My greatest work—To win souls for Christ.

My greatest joy—The joy of God's salvation.

My greatest inheritance—Heaven and its glories.

My greatest victory — Over death through Christ.

My greatest neglect—To neglect so great salvation.

My greatest crime—To reject Christ, the only Saviour.

My greatest privilege — Power to become a son of God.

My greatest bargain—The loss of all things to win Christ.

My greatest profit — Godliness in this life and that to come.

My greatest peace—the peace that passeth understanding.

My greatest knowledge — to know God and Jesus Christ whom He hath sent.—Selected.

## The Baptist Examiner Pulpit

### "From The Dunghill To The Throne"

"He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; That he may set him with princes, even with the princes of his people."—Psa. 113:7,8.

I imagine that most of you recall reading as a child, stories of the Cinderella type—how that a poor girl, who had to work practically as a slave for her very existence, was rescued by a prince, who took her to his castle and she became his bride. I remember when I was just a child reading a number of such stories, and I used to wonder if such a thing as that could ever happen—

if it could be possible for a poor scrub girl, who was a nobody so far as society was concerned, to be picked up by a prince, that she might become his wife. I don't imagine that anything like that ever took place in life actually, but, beloved, that is exactly what is taking place spiritually so far as everyone of us in concerned, for everyone of us was right down to the very lowest depths, spiritually. Everyone of us was a nobody in the sight of God, but the Lord Jesus Christ has picked us up and saved us and made us what we are by His sovereign, matchless grace. Whether those stories that you read in a fairy

story will ever come true in actual life, I don't know, but I do know that the spiritual counterpart of them is true in your life and mine as a child of God. As my text has said, He sees us in the dust and in the dunghill — He sees us in a repulsive state, and He picks us up, and elevates us, and sets us with princes, even the princes of His people.

I

### OF WHOM IS THE PSALMIST SPEAKING?

Notice that he is talking about two particular classes — the poor and the needy. When he speaks (Continued on page two)



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## EDITORIALS

### A Mission in Columbus, Ohio

We urge all our friends in and around Columbus, Ohio to attend the services under the direction of Bro. Richard Henderson every other Saturday night at the Union Hall on Innis Avenue.

You will not only be an encouragement to the mission work but will receive a blessing from being present.

### A True Church in Flint, Mich.

Any of our friends who live in Flint, Michigan will be happy to know of the work there under Elder James Lamb, Austin Avenue Baptist Church.

Souls are being saved and the attendance has increased 25% in the last two years. Many folk who are in false churches are seeing the truth and are coming "out of Babylon" as a result of the Lord's using this church. Be sure to pay Bro. Lamb and the Austin Avenue flock a visit soon. They will be a blessing to you.

### Rocky Mount Church Asks Court To Reopen Its Case

According to a story in the Greensboro Daily News, the North Rocky Mount Baptist Church (N. C.) has asked that the case concerning their church property be reopened on the grounds of new evidence.

Our readers will remember that this church voted by a large majority to withdraw from the Southern Baptist Convention, but after the minority had carried the case to court and some of the Convention's leaders renounced all that ever has been Baptist church policy on the witness stand, the property was given to the minority.

The new evidence is reported to be a copy of the church's constitution of which only fragments were available at the time of the hearings in December of 1953. This constitution would nullify any testimony of the Convention leaders or anyone else. It will be some time yet before the decision on the matter is made.

### Southern Baptist Convention Admits Negro Churches

Two Negro churches were admitted to the Austin Baptist Association, Austin, Texas, recently. They were the first in Southern Baptist history. The vote was 99 to 25 to admit Ebenezer and Nineteenth St. Baptist churches. It came after a heated debate.

The dissolving of all differences and distinctions among human society is the goal to which the godless atheistic communists are fanatically dedicated.

The separation of the races by color and speech originated from an act of God. The record is found in the Bible in the book of Genesis. The Creator is not answerable to the creature for His actions, and whether we approve or disapprove His actions, there is nothing we can do about it, but accept it. (Dan. 4:34).

### Seminary Heresy Branded By Arkansas Baptists

A resolution was adopted by the messenger body of the State Association of Missionary Baptist Churches of Arkansas in regard to two articles appearing in the

recent issue of Southern Baptist Theological Seminary's "Review and Expositor," edited by the faculty, President Duke F. McCall, editor-in-chief. The articles ridicule and deplore the idea of a local church being independent and autonomous, with final authority on all Baptist matters resting in the local congregation. The resolution states: "We go on record as condemning and disapproving the doctrines of the Baptist church polity as set forth by the above faculty of the above mentioned Seminary in the above mentioned publication."

The two articles in the Seminary quarterly advocated the Universal Church heresy and the surrendering of local church authority and vesting Baptist authority in ecclesiastical lordship which would hold sway over and be superior to any authority residing in the local church.



### "Dunghill To Throne"

(Continued from page one)

of the poor, he doesn't necessarily mean those that are poor, materially, but rather, he is talking about those who are poor in spirit. Certainly, "beloved," that includes every last one of us who was ever born into this world, for everyone of us are but beggars in God's sight.

He is not only speaking of those who are poor in spirit, but also of those who are spiritually needy. That certainly includes you and me, for all of us are spiritually needy. I have never seen a man begging, who was destitute as to food and clothing, who was as bad off as you and I are spiritually in the sight of Almighty God, for, beloved, we are poor in spirit, and it is of that group, of whom the Psalmist is speaking. In fact, God makes it clear that that is the group that He raises up primarily. Listen:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."—I Cor. 1:26-28.

Isn't it conspicuous to you that in life the majority of the people who are saved are not from the upper strata of society? It is true that every once in a while you will read where that God has saved a millionaire, but it is true that God mostly saves from the lower ten thousand, rather than from the upper four hundred. Generally speaking, God lifts up the poor and needy, and as Paul says, He chooses the weak and poor and the base things of the world, in order that He might confound the mighty.

## II

### FROM WHENCE DOES HE LIFT US?

Can you imagine what God thinks when He looks at us? If you were to go out of this building and ask the people about their spiritual state, the majority of them would swell out their chests with pride, and would tell you about how good they are living, and how marvelous they think they please the Lord from day to day, and that by helping along a few poor, unfortunate individuals in life, they think they are doing fairly well in their service for God. But, beloved, when God looks upon those same individuals, He sees them in the dust and in the dunghill.

What a contrast between the estimate that man puts on himself and the estimate that God puts on man! Man's estimate of himself is that he is all right. To be sure, he thinks of himself sometimes as wrong, but most of the time man thinks of himself as highly important and highly pleasing to God. He thinks of himself as a highly beneficial factor of humanity, but when God looks upon us, He sees us poor and needy.

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JANUARY 1, 1956

## THE BEATITUDES

MATTHEW 5:1-20.

Memory Verse: "For all have sinned, and come short of the glory of God."—Romans 3:23.

### I. The Beatitudes In General.

These are the rules of the Messianic Kingdom which Jesus will some day establish. They will be fully in force then. They are partially in force today in that they are in prospect. These were spoken only to Christians. They do not apply to unregenerated sinners.

### II. Poor In Spirit. Mt. 5:3.

They are those who consciously and inwardly feel their need of God. Cf. Isa. 66:2. The church at Laodicea was just the opposite to "poor in spirit." Cf. Rev. 3:17. The Pharisee and Publican illustrate both the poor in spirit and the lack of said spiritual yearning. Cf. Luke 18:9-14. The hymn, "I Need Thee Every Hour" expresses this spiritual poverty.

### III. Spiritual Mourning. Mt. 5:4.

The man who mourns on account of sin in his flesh after he is saved, can claim this promise. Likewise, the one who mourns because of his lack of conformity to Christ can claim it. Blessed (happy) is the one who mourns thus, for there is a day of comfort coming when the fleshly nature shall be abandoned, and we shall be made like Christ. Cf. I John 3:2; Phil. 3:20,21; I Cor. 15:49; Rom. 8:29,30. We reach the fullness of this in the new Jerusalem. Cf. Rev. 21:4.

### IV. Meekness. Mt. 5:5.

The meek are those who feeling anger, control it. Meekness excludes revenge (Rom. 12:17-21), and develops Christian dependence.

### V. Hunger and Thirst For Righteousness. Mt. 5:6.

The man who hungers for the Word of God is going to be filled. This is the only way we learn the Book. God will fill us with spiritual blessings in heavenly places if we agonize for them.

### VI. Merciful. Mt. 5:7.

It is true that we reap what we sow, both good and evil. Thus, a merciful spirit begets mercy.

### VII. Pure In Heart. Mt. 5:8.

The only ones who ever see God will be the pure in heart. Cf. Luke 13:35; John 3:5,7. Through Jesus only can one receive a pure heart. The day we stand before Him with a pure body, we will then realize what a pure heart has been developing within us all the time.

### VIII. Peacemakers. Mt. 5:9.

This applies to soul-winners, for a soul-winner is a peacemaker between God and man. Our business is to reconcile our fellowmen to God.

### IX. Persecuted. Mt. 5:10-12.

Happy is the man who is persecuted for Christ's sake. It is the privilege of the persecuted to rejoice and be glad. Our greatest earthly blessings and rewards in Heaven come through the persecutions we endure as being faithful to Almighty God and His Word.

### X. Christian Salt. Mt. 5:13.

Salt is the greatest of all preservatives. If Christians are the salt of the earth (and Christ says so), then Christians preserve the world. If the world is to be preserved from moral corruption, Christians will have to do it. It is not the work of educators, philosophers, courts, nor social welfare organizations, but the work of Christians. If it were not for humble Christians, every community of the world would morally rot.

Salt generates a thirst in the mouth. Let me ask this question: "when a man of the world sees you, does it cause a spiritual thirst to spring up in his soul?"

Sometimes salt will lose its saltiness. Sometimes Christians lose their influence, and as such, they are as worthless salt. May each guard his Christian influence!

### XI. Christian Light. Mt. 5:14-16.

The business of each true child of God is to shine for Jesus. A man who used one battery to operate his doorbell, found by experiment that his

one battery would not begin to operate a light bulb. That led to the conclusion that it takes a great deal more power to make light than it does to make a noise!

What the world sees of Jesus, it sees mostly through the light of Christian lives. The world sees more of the light of Christ in the gospel by you than in the gospels of Matthew, Mark, Luke, or John. The question is, "Is my life so being lived that the world may see Christ in the light of my life?"

"We are the only Gospel,  
The careless world will read;  
We are the sinner's gospel,  
We are the scoffer's creed.

We are our Lord's last message,  
Given in word and deed;  
What if the type is crooked,  
What if the print is blurred!"

A real Christian's light cannot be hid (V. 14). Put a genuine Christian in the darkest pit of sin, and his light will brightly shine. In fact, the more sin, the brighter the light. Noah, Enoch, and Abraham stand out so conspicuously because of the darkness of the day in which they lived.

Every light needs a good reflector. Each Christian needs a clean soul. Emerson said, "What you are speaks so loud, I can't hear what you say." Unless we keep our souls clean and separate from the world, we cannot reflect the light of Christ. One thing a Christian does not need—dimmers. They may be fine for driving, but no Christian's light burns so brightly that he needs dimmers.

Jesus speaks of a Christian hiding his light under a bushel. Lots of Christians wouldn't need a bushel, — a pint cup would be sufficient.

There are two places for a light, — on a lampstand, or under a bushel. The first is right, the second wrong; the first good, the second bad; the first gives light, the second does not. There are many bushels used. The foolish virgins used the bushel of apathy. When the maid spoke to Peter (Mark 14:69,70), he covered his light with the bushel of cowardice. The rich young ruler used the bushel of covetousness, while the bushel of vanity covered the light of the rich young farmer (Luke 12:16-20).

Christ said, "Ye are the light of the world." Are you? As a teacher, deacon, janitor, or every-day Christian, is your lamp aglow? Is your lamp burning during the week as well as on Sundays? Does your neighbor see Christ in your life? "Ye are," but, "Are you?"

The candlestick always represents the church. Cf. Rev. 1:20. Then if a Christian is to have his candle on the candlestick, it would mean that he ought to have his church letter in the church where he lives, if humanly possible. His life won't shine very brightly when his candle and candlestick are miles removed.

Our lights are to shine for one purpose — to glorify God. Indeed that is our only purpose as children of God. God elects us to salvation not to bless us, but that we may be a channel of blessing unto others.

### XII. Least Commandments. Mt. 5:17-20.

Some divide sin into two classes—big and little. In God's sight, no such distinction exists. However, for a Christian to break even what seems to be a little commandment, he is preparing himself for God to speak of him as being "least in Heaven."

## QUESTIONS

1. When will the Beatitudes be fully in force?
2. What does it mean to be "poor in spirit?"
3. If you stop a fight between two people, are you a "peacemaker" in the light of Matthew 5:9?
4. Is there any blessing for the Christian who is persecuted?
5. Do you generate a thirst for Christ when a worldling beholds you?
6. Is your light shining for Jesus as it should?
7. How important are even the least commandments?

He sees us in the dust and in the dunghill, and as such, He sees us in a place of **WORTHLESSNESS**. What could be more shocking than for us to awaken to the fact that we are actually, in the sight of God, grovelling in the dust and in the dunghill — in a position and a place of worthlessness.

"They are all gone out of the way, they are together become UNPROFITABLE; there is none that doeth good, no, not one."—Rom. 3:12.

The Psalmist not only declares that man is in a place of worthlessness in the dunghill, but, beloved, Paul tells us the same thing when he says, "they are together become unprofitable."

Do you recall the story of the woman who lost the coin, as recorded in the Gospel of Luke? She had ten coins but she lost

one of them, so she lighted a candle and swept the house and found the coin that was lost. As long as that coin was lost to her, it was worthless.

Beloved, that lost coin represents the unsaved sinner, and before an unsaved sinner comes to a saving knowledge of the Lord Jesus Christ, he is worthless in the sight of Almighty God. It doesn't make any difference how good an individual may be so far as being a benefactor to mankind, it doesn't make any difference how good a man may be so far as having a community spirit, it doesn't make any difference how good a man may be so far as taking care of the poor and those that are destitute in life — in the sight of Almighty God, he is absolutely worthless until he comes to know Jesus Christ as his Saviour.

Not only is it a place of worthlessness, but also it is a place of **abandonment**. Actually, beloved, as God pictures us here in the dust and in the dunghill, He pictures us in a place of abandonment. We have been abandoned so far as God is concerned.

We have an excellent example of abandonment in the Old Testament when Ezekiel gives us a picture of a little girl that was cast off as a baby, and how she had no care when she was born. Listen:

"And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open  
(Continued on page seven)



## Seminary's Views

(Continued from page one)  
manifesting the 'Catholic Church.' But this one 'Catholic Church' is identical with no single ecclesiastical organization. To affirm such identity, as when any one institution or any group of churches with a single faith and order claims to be 'the church,' would — on early Baptist principles — amount to virtual blasphemy."

Pendleton, Hiscox, Graves And Boyce Taylor Denounced

From page 448, we read: "The wide circulation of this confession (New Hampshire Confession of Faith, 1833) in the Church Manuals of J. M. Pendleton, E. T. Hiscox and others, explains how many Baptists have been miseducated on the doctrine of the Church. The New Hampshire Confession does not deny the Church. It ignores it. The Landmark Baptist interpretation of that confession — associated for example with the names of J. R. Graves, J. M. Pendleton and Boyce Taylor — does deny the Church and affirms only a doctrine of local churches."

Later we read: "This Landmark interpretation is widely influential in our own Southern Baptist Convention and it is a deplorable fact. On the one hand, it reminds us of how far we have departed from one aspect of the faith of our fathers. On the other hand, it challenges us to a fresh study of, and renewed commitment to, our historic witness to the doctrine of the Universal Church."

As is easily gathered from these quotations, Southern Seminary—if Mr. Price, the Review and Expositor, and Mr. McCall are suitable representatives —

holds strongly to the Universal Invisible Church heresy of which Harnack in his "History of Dogma" says: "No one thought of the desperate idea of an invisible church; this notion would probably have brought about a lapse far more rapidly than the idea of the Holy Catholic Church." (Vol. 2, page 83.)

It is admitted by Price that the New Testament truth concerning the church has wide influence among Southern Baptists. But this is, according to the Seminary professor, "a deplorable fact."

There is no such monster as "The Church" and a lot of "churches." But Mr. Maring says of Baptists who believe this: "In the United States in particular, there developed a one-sided emphasis, which virtually denied the church which is the Body of Christ. Definitions of ecclesia were forthcoming which obscured the unity of the Body of Christ, and interpretations of the local church as independent have sometimes found expression which seem a *reductio ad absurdum*." (Page 451-452.)

In other words, the idea of the church being an institution, a local assembly, is an absurdity.

Is Congregationalism Ready For The Scrap Heap?

From page 452-453 of Mr. Maring's, we read: "In some quarters, there is a strong conviction that congregational polity has been outmoded. With good show of reason, it is pointed out that the increasing complexity of the tasks confronting the church require more centralization of responsibility and authority. It is easy to see how changing conditions have brought changes in this respect in local churches

and in denominational organization. The need for greater efficiency to conserve and utilize resources of money and of leadership abilities, the need of means to prevent needless divisions and internecine strife, the need for checks against irresponsible leaders who mislead churches — all of these things are set forth as reasons why we ought radically to change our polity. Besides, it is said, congregationalism arose in a particular setting, when it was necessary as a protection against encroachment of ecclesiastical and political powers over church power. Such conditions, it is argued, no longer exist in the same way today, so we ought to adapt our organizational structure to the new situation.

"Some years ago, in a widely-read book on Baptist principles, the late H. Wheeler Robinson wrote: 'It may well be that Baptists are now compelled to go deeper and to ask how far they are pledged to the policy of congregationalism.' This sentiment is being echoed today, although it is often whispered rather than stated as forthrightly as he put it. In an age when the Church faces unprecedented opportunities, it does seem a shame to have to depend upon slow-moving, cumbersome machinery involved in a congregational kind of polity. In view of the evident failures of many of our churches, the strife which has stunted the growth and dissipated the energies of Baptists in the North, the tremendous proportions of missionary, educational, and other tasks, it is a legitimate question as to whether we have not outgrown congregationalism." Later we read: "Let us be sure, though, that the old machinery is outmoded, before we discard it and replace it with shiny new forms."

Strong-Arm Ecclesiastical Pressure Advocated

On page 458 we read: "A congregational form of church order which would keep the view of the Church in true perspective must take seriously the obligation of local churches to have fellowship in wider organizations for fellowship and service. This would require a strengthening of associational bonds on various levels, and such associations should be seen as something necessary instead of optional. While this can be achieved by legal restrictions, such as vesting ownership of property in an overhead authority, yet it is to be questioned whether such means are most in harmony with the freedom of the Christian man. A clearer understanding of the nature and purpose of the Church would help to strengthen the ties of co-operation between the churches."

"A strong denomination consciousness can emphasize the unity of the Body of Christ, lack of such consciousness is one reason why some feel a need to modify radically the congregational form of church order. The use of periodical literature could contribute to this end, as can summer conferences. The theological seminaries are strategic points within the denomination, and a closer relation to the denomination is desirable. Our seminaries need to look upon each other as allies in a common task, rather than competitive agencies. More careful ordination processes would also contribute to strengthening the cohesiveness of denominational life."

Professor Admits That Southern Baptist Churches Are Not Independent Democracies

Something that we have been telling Southern Baptists all along is that they are free only so long as they go along with the Convention's program. This is readily admitted by Mr. Maring: "However, it is necessary to delegate authority. Although we sometimes deny that any authority resides in bodies external to the local church, in practice there are policies determined in conventions and boards. How could we operate at all, if our theory of direct democracy and complete independence of the local unity were carried out?"

As Mr. Price himself pointed out, there are many Southern Baptists who utterly despise and reject these heresies as advocated by the Seminary. For their faith, we are thankful. But for their practice of giving money to support these heresies through the Co-operative Program, we are dismayed.

In the light of Bible doctrine and the Baptist faith (which, of course, is Bible doctrine), it is not at all difficult to understand why the State Association of Missionary Baptist Churches of Arkansas, at their regular annual meeting in Ft. Smith, Arkansas, November 3rd and 4th, 1955, passed a resolution which states:

"Whereas, these two articles ridicule the age old Baptist doctrine of a church being a local assembly, independent and autonomous, and advocate the Universal Church theory, and

"Whereas, the said articles also ridicule and deplore the idea of a local church being independent and autonomous, with final authority on all Baptist matters resting in the local congregation and advocated that Baptist churches should give consideration to the idea of surrendering local church authority and vesting Baptist authority in ecclesiastical lordship which would hold sway over and be superior to any authority residing in the local church. Therefore,

"Be it resolved that we go on record as condemning and disapproving the doctrines of the Baptist Church polity as set forth by the above faculty of the above mentioned Seminary in the above mentioned publica-

tion." Surely, it is high time that true and faithful children of God who are partakers of the sins and heresies of this Seminary through the Co-operative Program be aroused and convicted of their allegiance with such a program. —Bob L. Ross

## Cooperative Program

(Continued from page one)  
Rocky Mount, N. C., by a vote of 241 to 144, withdrew from the Roanoke Baptist Association and the State and Southern conventions. The action was taken at a business meeting duly announced in newspapers, over the radio and from the pulpit, and was the climax of weeks of debate and discussion.

The minority group brought suit against the majority group, praying that the church's property should remain in the hands of the minority.

At the trial in Nashville, N. C. the following December, all the leading North Carolina Baptist ecclesiastical leaders and a number of Southern Baptist leaders, were witnesses for the minority group. One of the Southern Baptist leaders was Dr. W. W. Barnes, official historian of the Southern convention. Another was Dr. Edward A. McDowell, professor of New Testament in Southeastern Bible Seminary, Wake Forest, N. C. There were a number of others.

In the first place, the associations and the state conventions are so integrated with the Southern Convention that they are all one and the same thing. This everybody concedes.

On the witness stand these ecclesiastical officials, without a single exception, refused to admit that the Bible is the sole rule for the faith and practice of the Baptist people. They refused to concede that a local Baptist church may, by majority vote, withdraw from a Baptist organization whenever it wishes and for whatever cause it deems satisfactory to itself, without the loss of its property to the dissenting minority group.

On the contrary, these leaders labored to establish the premise that a local church is an "affiliate" of the "general church." Being ecclesiastical politicians, they of course would not come out and say that in so many words. But it was plain to every sensible man and woman at the trial that this was what they were laboring to do.

The trial court decided for the minority. The Southern Baptist Convention was, to all practical purposes, a "general church" and the local church was an "affiliate." With minor modifications, the Supreme Court sustained the trial court.

Everybody who has read the Supreme Court's decision knows that the decision to all practical purposes means exactly this. Just about everybody but the ecclesiastical leaders admit it.

And now, under the circumstances of that trial and the Supreme Court's decision, the Southern Baptist Convention at its meeting the following May, was under moral obligation to repudiate the views its leaders expressed at the trial, and it was under equal obligation to repudiate the Supreme Court's decision, and to re-affirm in clear-cut phrases the historic Baptist position with respect to the independence of the local church; namely, that the local church has the right to withdraw by majority vote from any Baptist organization any time it so wishes and with no question raised by any Baptist authority as to the right of the majority, assuming an honest business meeting, to retain its property.

The Convention has had two meetings since that trial. It has not said one thing about the issue raised. It has been, as it now

(Continued on page six)

THE BAPTIST EXAMINER

PAGE THREE

DECEMBER 24, 1955

## WILL JESUS BE THERE?

You ask me to go to the party,  
You say there'll be lots of fun;  
Card-playing and music and dancing  
And pleasure to suit everyone.  
But there's something I want to be sure of,  
And I think you'll agree it is fair—  
Before I can give you an answer,  
Tell me truly — will Jesus be there?

You ask me to go to the movies,  
The players you tell me are great,  
There's a thrill and a kick every moment  
And a interest from early till late.  
But even now as I am pondering  
And seeking an answer with care,  
There comes a grave doubt—for I'm wondering  
How often would Jesus be there?

You want me to go with you Sunday  
For a ride in your beautiful car,  
Far away to some place where there's boating  
And swimming and all pleasures are.  
But my Saviour for me will be calling  
Where the people are gathered for prayer.  
Do you think I could really be happy  
When I know Jesus waits for me there?

Now I'm going to give you a secret,  
It's a key to the only true way.  
To be happy and in the right spirit  
With peace and contentment each day.  
I've a friend — such a friend: It is Jesus,  
No other with Him can compare.  
Wherever I go He is with me,  
We two, He and I, everywhere.

I am sure you would like to be happy  
And you can — it is easy to be,  
If you only will try this same method  
By using the very same key.  
Just get well acquainted with Jesus,  
He will teach you the glad way to live.  
His peace passeth all understanding,  
Far sweeter than this world can give.

He will lead you beside the still waters,  
Where the atmosphere always is pure.  
He will help you through every temptation  
And give you the strength to endure.  
He will fill your cup with new rejoicing,  
O'er flowing with blessings of health;  
He will make your life happy in living  
For others — instead of yourself.

No Help From God's Word,  
Says Maring!

"When one turns to the New Testament norm, what help does it offer in determining what kind of polity is most suitable? Is there a pattern for church order set forth there which is intended as a copy for all subsequent generations? There was a time when Baptists, as well as many others, would have replied without hesitation in the affirmative. However, today there are few who would defend a proposition that the Bible affords one definite pattern which is intended to be used by all churches always and everywhere."

As for a local body being independent and autonomous, we read: "Through this Body God is working out his eternal redemptive purpose. The Church 'which is His body' is more an absolute monarchy than a democracy, and therefore terms like autonomy and independence, when implying the right of each congregation to act without consideration of the larger whole, are misunderstandings or the Church."

An Interesting Question, Or Is It Blasphemy?

"There needs to be provision for ascertaining the mind of the Lord. If the Church is God's people, if it is the Body of Christ, then a first requirement of any church order is that it furnish the best possible means for determining the will of her Lord. That is to say, there needs to be some sensitive instrument by which the Church may be led to insights that express God's will for their decisions and actions. The early Church took very seriously the presence and leading of the Holy Spirit. In the moments of decision, the Spirit spoke to those who sought his will together.

"Can the voice of the Spirit best communicate the divine will through a local congregation of convinced believers, or through individuals appointed to special office, as bishops? It has been Baptist theory (although practice has often fallen far short of the theory) that in the intimate fellowship of the primary group, the Spirit's leading may be most



# Baptist Youth Witness

SUPPLEMENT TO "THE BAPTIST EXAMINER"

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

## IS LIFE MAGAZINE'S "EPIC OF MAN" TRUE OR FALSE?

### The Night Club Speaks To Young Men And Women

I am the Night Club.

I would speak to you, young woman, who was introduced to me last night. I am the Night Club, and I have seen much. Many things I know to be facts, and I would tell you of them.

I am still a very young institution, but I have a very exciting history. For three years I have stood on the outskirts of every town and city, catching Youth as it passes by. I believe I am beautiful. You will usually find me all bedecked with colored lights, housed in some unique little building, decorated with little cedar trees or flowers or shrubbery. With my dazzling lights, my enticing music, and the laughter and gayety of Youth, I lure boys and girls from their home into my presence.

And when Youth comes in, it finds me prepared. I have smooth, shiny floors, over which Youth may glide—hot-blooded boys and girls clutched madly face to face—glide to the exciting strains of jungle music, designed by all the laws of rhythm to rouse the sleeping jungle beast in the human heart. Then, when they have danced until they are hot and breathless and filled with nameless desires, there are inviting tables where they may sit and talk together. And before them I place food and drink. Delicate food—expensive food; and drink that is expensive and powerful. For after all, it is for the serving of drink that I exist.

I saw you come in last night, young woman, and I knew that you were a stranger. You had never met me before. Your companion I had met many times. I could see you as you were, pure and wholesome, innocent of my ways; and I coveted you. For it is my function to take away purity and innocence. I watched while you glided over the floor in the arms of your friend, and I saw his face glow flushed as the warmth of your young body reached him.

I saw him lead you to a table and I knew from your eagerly parted lips and shining eyes that my lure of music and soft lights and gayety and laughter had cap-

tured your heart. I heard your companion order the drinks, and I saw you shake your head. But I knew you would yield. I have seen it all a thousand times. Seen girls take their first drink—seen them grow maudlin and rowdy, seen them go out to lose their virtue and their self-respect, seen them come back again and again until they were transformed into the hard-faced, shrew-eyed women you saw in my place.

I laughed—surely it was funny—when you didn't want to take the whiskey, and your friend and another young man held you and made you take the drink. How you coughed and choked and sputtered! But I claimed you for my own—and before you left, your sense of propriety was clouded, and you romped and tussled with the rest—I saw you laugh a mudlin laugh and slide to the floor, entangled in your pretty dress, when you and a strange young man contended for a gold cigarette case.

I am the Night-club, I have spoken, but I could tell many times more. I have claimed you, young woman, and you are mine. Tonight another girl will come who is pure and innocent and wholesome, and I shall rob her of her choicest treasure. The next night there will be another, and another and another, I am the Night-club, progeny of the old-time Saloon.

—FAITH PRAYER AND TRACT LEAGUE

### SWIMMING POOLS

It is not necessary to have swimming pools in our churches to hold the young people. It may make for more audience but not necessarily for more spirituality. —(Babson)

### GOD CREATED MAN!

#### EVOLUTION A LIE!

"Dear Bob and Ruth:

Did you read the article which recently appeared in LIFE entitled, "The Epic of Man"? The article had several drawings of beastly characters supposed to be descendants from apes, finally developing into modern man. Another article in the same issue was "Adam and Eve." In this particular article, the author said that the war between the Darwin theory of evolution and the Bible account of creation had been over for years.

I believe the Bible is the Word of God, and I do not believe in evolution. What do you think of the articles in LIFE?"

It is only a natural thing with LIFE magazine that it prints such articles as recently appeared. Yes, we read both the articles, and LIFE has told a pack of lies. In fact, we would not expect anything that is spiritually truthful to be found in the pages of this liquor-advertising, cigarette-pushing, Hollywood-lauding magazine. Any magazine that will print the indecent pictures that are found from time to time on the covers and pages of LIFE should not be expected to believe God's Word. It has not been too long since this magazine printed an article relative to the history of Baptists. It failed to present the truth about this matter also.

We trust that the following quotations will suffice to show the ignorance demonstrated by this magazine in printing these articles. ALL OF OUR HIGH SCHOOL AND COLLEGE READERS SHOULD KEEP THE FOLLOWING FOR REFERENCE. IT IS VALUABLE! LET SOME OF YOUR TEACHERS SEE THESE QUOTATIONS. For these we are indebted to William R. McCarrell.

Professor Dawson says, "Evolution existed in the oldest days of philosophy and poetry. It is destitute of any shadow of proof. To believe it shows that the world has fallen into a state of senility and dotage again."

President Eliot of Harvard said, "Evolution is an hypothesis, and not a science at all."

Agassiz of Harvard said, "Any man who accepts the doctrine of (Continued on page five)

### Will Juvenile Delinquency Ever Cease To Exist?

By RUTH GILPIN

Sometime ago four young killers, who were intent upon robbery, knocked at a door. A gun had been furnished by the youngest, a sixteen-year-old boy. A young man, whom they did not know or had ever seen, answered the door and was shot in cold blood without a word or question.

Immediately these four boys were indicted for murder by the grand jury. Then high-powered and high-powered criminal lawyers took charge and the usual court procedures followed. The Judge of the juvenile court declared that the sixteen-year-old boy was unfit for a juvenile trial, and he was turned over to the adult court for trial.

At first the District Attorney demanded severe measures in dealing with this great crime. Time passed, though, and matters cooled somewhat, with the result that Judge William B. Neeley turned the young boy over to the youth authority who freed him upon the public in only a short time. Judge Neeley defended himself on the ground that the young criminal was "immature." Thus, this criminal was permitted to be in public once more to fulfill the crimes of his sinful and lustful heart. It is no wonder that juvenile delinquency exists.

One night a few months ago, one of Russell High School's athletes was returning from his girl friend's home in another district near Russell, when he was maliciously assaulted by three young hoodlums. These three, whose ages ranged from sixteen to nineteen, caught this athlete unawares, knocked him to the ground, brutally kicked and beat him, and then abandoned him.

In the trial that followed, very lenient measures were taken. One of the boys chose work for six months on a county road instead of a few months in a reform school. The most vicious was given thirty days in jail. The sixteen-year-old was placed under probation until he reaches the age of twenty-one. At present, all three are free.

Not long ago in Jackson, Tennessee, a young teen-age boy knocked at a woman's door and asked to borrow \$1. The woman refused to give him the money, so he forced his way into her home, got a butcher knife and stabbed her, got the dollar, and then left.

Friends, similar incidents as these take place daily. Brutal murders by young juvenile delinquents occur continually. Truly this old sinful world is in a horrible condition. Sin dominates the minds of its victims, and Satan enjoys and thrives on such conditions. He enjoys seeing young people poorly taught and trained at home. He loves to see young people going to movies and dances, running with the world's crowd of other Hell-bound sinners, and committing their crimes with them. He jumps gleefully to see a young boy or girl reading filthy crime and sex magazines, sentimental "love" stories, and light books which appeal only to the carnal flesh. But the greatest of all his joys is the accomplishment of causing a young person to join a church with his or her friends, falsely professing to have trusted the Lord Jesus Christ as Saviour, and attempting to live for the Lord in secret hypocrisy. Friends, Satan is the author of juvenile delinquency.

We repeat that the origin of juvenile delinquency is SIN. The Scriptures confirm this in Romans 3:23, and we read: "For all have sinned, and come short of the glory of God." Yes, all have sinned; everyone that has ever yet been born is guilty of having broken God's righteous laws. Sin is the explanation for juvenile delinquency. Sin accounts for the fact that "there is none that (Continued on page five)

### OUR

### BIBLE

### STUDY

#### SPECIAL STUDIES IN THE FIRST THREE CHAPTERS OF GENESIS

By H. BOYCE TAYLOR

It has been well said that, if one gets right on the teachings in the first three chapters of the Bible, he is pretty sure to be right on the rest of the Bible. Because we believe this, we devote quite a bit of time to the study of these initial chapters.

#### Running Comments on Genesis 1-2

1. Who was the Creator? What proof is there of the trinity in creation? What was the work of each person of the Godhead?

Answer: "Let us make man" speaks of the trinity in the Godhead.

(1) God spake, "And God said,"

Gen. 1:3; Psa. 148:5; Heb. 11:3. That is what we call "fiat" creation; God spake, and it was done.

(2) Christ made, "All things were made by him," John 1:3; Col. 1:16, 17.

(3) The Holy Spirit brooded, "And the Spirit of God moved upon the face of the waters." Gen. 1:2; Psa. 104:30; Job 26:13. The Hebrew word means "brooded," not "moved."

2. How many creative acts were there and what was created in each?

Answer: Three—

(1) Matter — Gen. 1:1; 2:3, 4; Psa. 89:12; 148:5; Isa. 40:26, 28; 41:20; 45:18; 42:5; 45:7; Amos 4:13.

(2) Animal life—Gen. 1:21. There was no evolution; only the creative fiat put life into matter.

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### A MOTHER'S SECRET

Someone asked a mother whose children had turned out very well, the secret by which she prepared them for usefulness and for the Christian life.

Without hesitation she said: "When in the morning I washed my children, I prayed that they might be cleansed by the Saviour's precious blood."

When I put on their garments, I prayed that they might be arrayed in the garments of salvation and in the robe of God's righteousness.

When I gave them food, I prayed that they might be fed with the Bread of Life.

When I started them on the road to school, I prayed that their faith might be as the shining light, brighter and brighter to the perfect day.

When I put them to sleep, I prayed that they might be enfolded in the Saviour's everlasting arms.

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### YOUNG

### PEOPLE

### ????

### ASK...

1. Should a Christian date an unsaved person?

Definitely not. This is an unequal yoke. For God's Word on this matter read II Corinthians 6:14-18.

2. If I date an unsaved person I might be able to lead him to Christ. Don't you think so?

We do not say that such has never happened nor that this is impossible, but it is very clear from God's Word that dating an unsaved person is contrary to the Lord's will. Many Christians have ruined their lives by dating and marrying unsaved people. What you need to realize is that unsaved people are children of the devil, and the lusts of their father they will do. (Read John 8:44)

Do you think that young Timothy would have dated an un-

saved girl? Paul's instructions to Timothy are very good for young folk to follow. In II Timothy 2:22, he says, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

3. "Youth for Christ" has a meeting every Saturday night, and some of my friends have asked me to attend. My mother says that union meetings are wrong for churches. What about YFC?

YFC is just another organization to promote inter-denominationalism. It is doing a great deal of harm in leading youth into error. Christ founded a church and not a youth organization. No one should attend YFC services because to do so is to encourage the movement.



## Evolution A Lie!

(Continued from page four)  
Evolution ceases thereby to be a scientist."

Darwin confessed, "Not one change of species into another is on record."

Wallace confessed that "there is a gulf between matter and nothing; one between life and the non-living; and a third between man and the lower creation — and science cannot bridge any of them."

President Leavitt of Lehigh said, "Protoplasm evolving a universe is a superstition more pitiable than paganism."

Virchow, the world's greatest physiologist, anthropologist, paleontologist and chemist of his day said, "It cannot be proved by science that man descends from the ape of any other animal. The link has never been found and never will be."

Etheridge, Fossilologist of the British Museum says, "In all this great museum there is not a particle of evidence of evolution. It is sheer nonsense, not founded on observation, and unsupported by fact. This museum is full of proofs of the utter falsity of evolution."

Professor Fleishman of Germany writes, "Evolution is purely the product of the imagination. It spins theories and twists facts."

Robin, a French infidel, in the French Encyclopaedia of Science writes, "Evolution is a fiction, a poetical accumulation of probabilities without proof, and of attractive explanations without demonstration."

Professor Millikan says, "The pathetic thing is that we have scientists who are trying to prove evolution which no scientist can ever prove."

Professor George Wright says, "The history of science is little else than one of discarded theories."

Professor Hyatt says, "A scientist who has a theory to support is as stubbornly difficult to convince, even on clear evidence, as any other man."

Professor Moore says, "Evolutionists seek to crush all opposition by hurling anathema that, if you do not believe in evolution you are not fit to live."

Evolution is the Hinduism of Asia, "The endless emptying of nothing into everything, from nowhere to everywhere, and of something into somebody, until everything is extinguished and everybody expires from everywhere to nowhere."

No wonder that Hegel and Darwin read only the Bible at last; that Spencer confessed, "I have spent my life in beating the air," and that Huxley requested that the 15th chapter of First Corinthians be read at his grave.

Edison said of all scientists of the world today, that they do not know one millionth of one percent about anything; that they do not know what matter is, what mind is, what electricity and light are, nor what life is.

Sir Isaac Newton wrote, "I seem as a little child standing on the seashore. Here and there I have picked up a pebble, but out before me lies the vast ocean of knowledge all undiscovered."

## Juvenile Delinquency

(Continued from page four)  
seeketh after God." (Romans 3:11) explains why "there is no fear of God before their eyes." (Romans 3:18) Sin is that which wholly dominates the minds of the unsaved and causes them to follow a way that seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 16:25) Why do the unsaved not want to be saved and have the burden of their sin-debt lifted from them? Why do they not want to trust the Lord Jesus for His free Gift of salvation? Simply because "the carnal mind is enmity against God." (Romans 8:7).

No, the unsaved do not want the Lord's salvation. They prefer to continue in their spiritually dead condition and go right on indulging in the temporary pleas-

ure that the sins of the world offer.

Salvation, though, is the only cure for juvenile delinquents and all other sinners. Delinquents and all sinners must be saved by trusting in the blood of the Lord Jesus before juvenile delinquency will cease. How can they be saved? Let us turn in God's Book and read the plan of salvation that He perfected in His Son, the Lord Jesus Christ:

(1) "Christ died for our sins."—I Corinthians 15:3.

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

(3) "Jesus Christ gave himself for us, that He might redeem us from all iniquity."—Titus 2:13,14

(4) "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—John 1:29

(5) "Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47

(6) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12

Yes, friends, salvation is none other and is in none other than the Lord Jesus. And only by this Salvation and it alone can the unsaved be saved.

God's Word tells us, though, that not all will be saved; only the great host which the Lord chose before the foundation of the world will ever be saved. And these must be drawn by God's Holy Spirit. An unsaved person cannot decide within himself that he wants to be saved or would like to be saved sometime or is going to be saved someday. The Lord must move within that person's heart and cause him to see the truth that Jesus died on the cross of Calvary to pay the sin-debt that he owes to the Lord for his sins, and that by trusting in the Lord's blood brings Salvation. When that one sees the truth, the Lord opens his heart and comes in, and the sinner receives Him as his own personal Saviour. How do I know that the Lord must open the sinner's heart? Let us read:

(1) "No man can come to me, except the Father which hath sent me draw him."—John 6:44.

(2) "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."—John 6:65.

(3) "The Son quickeneth whom he will."—John 5:21.

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

Friends, we may not and we cannot understand the Lord's election of some sinners to salvation and leaving others to damnation, but nevertheless, His own Sovereign will remains. We cannot question His work because it is none of our business. We read in Romans:

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth. What shall we say then? Is there unrighteousness with God? God forbid. For He saith, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."—Romans 9:11,14,15.

This tells us that all unborn children who have done no good or evil, who have nothing that might influence them toward or away from salvation, have already been chosen of the Lord or rejected by Him, however He has willed concerning them. Thus, we see that the Lord has chosen those who shall be saved, and only these will be saved.

In view of the fact that only a chosen number of people will be saved and that many millions will remain unsaved, we know that juvenile delinquency will never cease until the Lord comes in the air, takes His own up to Heaven to be with Him, and casts the unsaved sinners into Hell. Then there will be no sin in Heaven, and all will be happiness for the endless ages to come throughout

eternity. Listen to the following scriptures that describe Heaven:

(1) "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation 21:4.

(2) "We know that when He shall appear, we shall be like Him; for we shall see Him as He is."—I John 3:2.

(3) "We shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible (perfect and not sinful)."—I Corinthians 15:51,52.

(4) "The Lord Jesus Christ shall change our vile body, that it may be fashioned like unto His glorious body."—Philippians 3:20, 21.

Oh, Christians, isn't it encouraging to know that the Lord will take these old sinful, ugly houses, our bodies, and give us beautiful and glorious bodies someday. There will be no more sin, sickness, death, and sadness. How wonderful it will be when our Lord and Saviour Jesus Christ comes and catches us away to be with Him.

While we are here, though, we are commanded as His redeemed children to go out to the lost, witness to them, and tell them of our Saviour. And we must pray that He will use our testimony of Him to the saving of the lost. Matthew 28:19,20 tells us to: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

May we go and witness of Him that others might be saved.

## Our Bible Study

(Continued from page four)

(3) **Man**—Gen. 1:27; 5:1, 2; 6:7; Deut. 4:32; Isa. 45:12. There was no evolution of animal to man. The gulf is wide between animals and man; creation is the only bridge.

3. Created and made—Gen. 2:3. He created matter; out of it He made His works. To create is to make something out of nothing; to make is to make something out of something.

4. The order of creation.  
(1) **First day**—He created matter, the heavens and the earth — Gen. 1:1. He made the light and time. Light was the first need, and was necessary for day and night.

(2) **Second day**—He made an expanse between the waters: that is, space. The word translated "firmament" means "expanse," space, atmosphere.

(3) **Third day**—He made dry land and the seas. He made seed to germinate after its kind. That is plant life.

(4) **Fourth day**—He made the sun and moon to appear.

(5) **Fifth day**—He created animal life after its kind. Two kinds were created this day; the air and water animals.

(6) **Sixth day**—He made the land animals. He created man, male and female. Cf. Gen. 2:15-20.

5. Man was made out of dust, not out of rocks, indicative of his frailty. Genesis 2:7, Psalms 103:14.

6. The three heavens of the Jews:

(1) Where the fowls fly — 1:20.

(2) Where the sun, moon, and stars are—Gen. 1:14, II. Pet. 3:12, 13.

(3) Where God personally dwells.

This explains why the word heaven in 1:1 is plural, "heavens". (Revised Version 1884.)

7. God put men to work; he was to be no idler—Gen. 1:28, 2:5, 15.

8. "Replenish" means in the Hebrew "fill".

9. Man was to be a herbarian. Before the fall he ate only herbs. Eating meat, or the desire for flesh, is the result of sin. In heaven man eats of the tree of life. Rev. 22:2.

## For Little Children

### When God Made The World

Scripture: "In the beginning God created the heaven and the earth."—Genesis 1:1.

Have you ever lain in your bed at night and wondered how the world came to be? Or have you ever sat out on the lawn at night and wondered where the moon and the stars came from? Have you ever ridden down the highway and as you passed the beautiful trees and flowers wondered how such wonderful sights came into existence? Have you ever wondered who makes rain and snow? Do you wonder that the big sun does not fall on your head? And say! Did you ever wonder where people came from?

Well, if you have, you are no different from all the other boys and girls. We all have thought much about these things.

But there is no need for us to wonder and guess about where these things came from. The Bible is God's Own Book. And in His Book God tells us where everything came from. He tells us about the stars. He tells us about the moon. He tells us about the trees. He tells us about the animals. Well, God just tells us

about everything! My, isn't God's Book a wonderful Book!

It was God who made all things. And the very first thing that He made was the ground on which we walk, which is called "the earth." At first, the earth was all out of shape and darkness covered it. But the Spirit of God shaped the earth into a round ball, just like God wanted it.

After making the earth round, God said, "Let there be light." And what do you suppose happened? That's right, there was light. Just as you turn on the lights in your bedroom, God turned on the lights for the earth. Only God did not have to have a switch. He only had to speak and it was done.

And how long do you think it took God to do all this work? How long do you think it took Him to make the earth and give it light? Why, only one day!

After God made the light He called it "Day." And God called the darkness "Night." And the light and the darkness were the first 24-hour day that there ever was.

Next Week: What God Did On The Second Day.

### A Mother's Secret

(Continued from page four)

ing arms." No wonder her children were early led to a saving knowledge of the Lord Jesus Christ; and became adornments to the doctrine of God our Saviour in all things!

What a joy to that mother's heart when her children rise up and call her blessed!

Now that her secret is an open one, may hosts of other mothers follow it.

—Now

## EFFECTS OF LIQUOR BAN

Upson County Georgia, reports the following certified figures for its first year under local ban of retail sale of alcoholic beverages: Only three highway deaths in the first seven months compared with sixteen in the twelve preceding months of legal sale.

Arrests for drunken offenses, including drunken driving, decreased 21 per cent.

County health records show a drop of 68 per cent in venereal diseases.

Injuries caused by drunkenness decreased 50 per cent or more in this first Dry period.

The former area known as Honky Tonk Row, was practically cleaned up during the first year.

—The Foundation Says (American Business Men's Research Foundation.)

### I AM BONE DRY

I am bone dry because I have known unborn babies to be cursed through booze; little children to starve through booze; young people to be stunted through booze; gifted women to become imbeciles through booze; leaders in industry to become beggars in the street because of booze; girls to become prostitutes through booze; women to be hanged through booze; and men to go to the electric chair through booze.

Because I have never known booze to contribute to the happiness of a single child, to the mental ability of a single person, to the moral uplift of a single middle-aged person, or to the comfort and blessedness of a single old person.

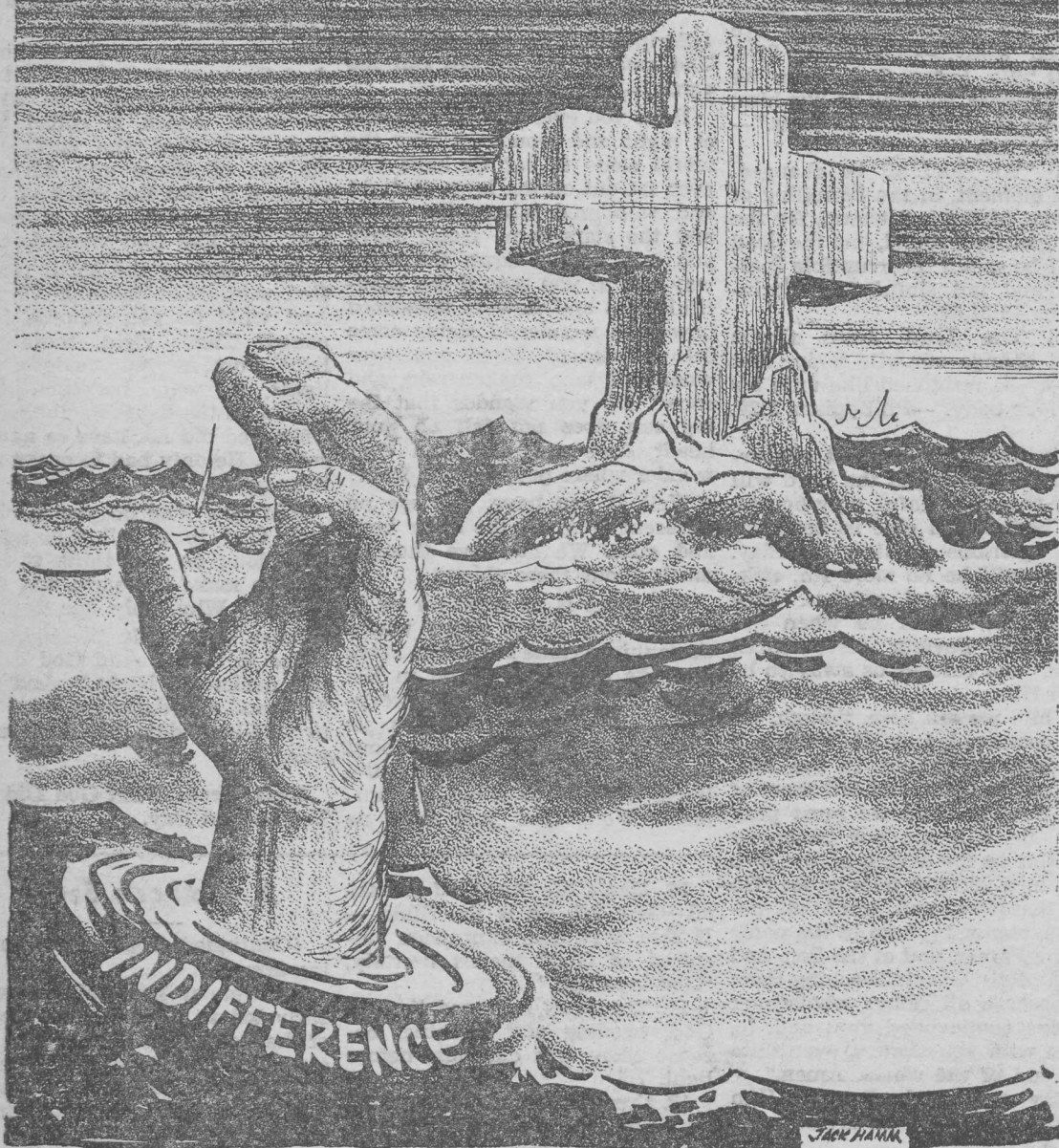
Therefore, why shouldn't I be dry—BONE DRY!

—Guy Mark, in Church Times

372 billion cigarettes were sold in America in 1951, breaking all previous records. And a large number of Baptist preachers helped promote these sales. By the power of their examples they influenced the boys and girls of their churches to take up the habit.



"HE FORSOOK GOD WHICH MADE HIM, AND LIGHTLY  
ESTEEMED THE ROCK OF HIS SALVATION"—DEUT. 32:15



## Cooperative Program

(Continued from page three)  
is, completely silent. On the contrary, all its papers but one have accepted the new North Carolina doctrine with respect to the authority of the local church. No Southern Baptist leader has publicly voiced a word of protest.

Not only should a Bible believing Baptist refuse to support the program of such a convention, he should refuse to support such a convention in any manner whatsoever. When a man is silent in the presence of wrong, he is a *particeps criminis* to the wrong. If he would speak as he should speak, the wrong would, in the majority of cases, be corrected. When the Southern Baptist Convention repudiates the historic principles of the Baptist people it forfeits its claim to their support in any manner whatsoever. It should be made stronger than this: When the Southern Baptist Convention refuses to intelligently and courageously advocate and practice the historic Baptist principles, it forfeits its claim to the support in any manner whatsoever of genuine Baptist people.

## II

In the second place, the Cooperative Program forces Baptists who support it to weekly support those who are giving aid and comfort to the enemies of Jesus Christ. I shall have to limit elaboration to one concrete illustration.

You can't give a dollar to the Cooperative Program without part of that dollar going to the Southern Baptist Theological Seminary, Louisville, Ky. This is the mother seminary of the Convention. The Baptist proverb has it: "As goes the seminary, so goes the Convention."

For years this seminary has demonstrated its contempt for the feelings of real Baptist people. An editor of a Southern

Baptist state paper told me some years ago that in the midst of South-wide discussion concerning the teaching of liberalism in Southern Baptist seminaries, he wrote to the Southern seminary, Southwestern at Ft. Worth, and (what was then) Baptist Bible Institute of New Orleans and asked them for a statement as to their attitude toward the liberal theology. The latter two, so he told me, replied immediately courteously. The Southern seminary never did reply.

The Southern Seminary has for years invited the leading modernists of the country to lecture to its faculty and student body. When Stanley Jones was in Louisville drumming up votes for the universal church, he said that a number of the members of the seminary's faculty were on the platform with him, and that when "I took the vote they stood with me." I heard him say that, as thousands of others did, in the Will Rogers auditorium at Ft. Worth, Texas. Last March this seminary invited Harry Emerson Fosdick's successor to be one of its two chief lecturers at its March conference. The Sunday following his lectures, this man and his predecessor, Fosdick, were together in Riverside Church, New York, on the occasion of a special service. Fosdick denies every cardinal doctrine of the Bible, and his successor, who lectured at the Louisville seminary, has never been heard to criticize Fosdick about anything.

This seminary had as one of its Gay lecturers Nels F. S. Ferre, now professor of Philosophical Theology in the notorious Vanderbilt School of Religion, Nashville, Tenn. In his book, "The Christian Understanding of God" (Harper), Ferre says this (on p. 191) about the birth of Christ:

"Strange, however, is the hold which this doctrine in its more literal form has on countless people. Reference to the Virgin Birth is not found in Paul's letters, the earliest writings we have. It is not found in Mark, the original Gospel. It is not found in the various epistles of the New Testament.

It is not found in the Johannine tradition. As a matter of fact, the reference in John to the claim by the Jews to the effect that they were not born in adultery could give external credence to a Nazi claim that Jesus was German. Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman garrison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of the history of art, it is claimed, to have been blond. This is supposedly unnatural for the Mediterranean countries where this same tradition started and was continued. Hence Jesus must have been the child of a German soldier! After all, the claim develops, such is the experience of many girls near military camps. His great genius, spiritual agony, and serene victory would thus be accounted for, as far as the unusual conditions go which gave him the chance to respond in an exceptional manner in the fullness of time."

That is one of the theories of the birth of our Lord Jesus

# What Old John Bunyan Believed About Election

by  
John Bunyan  
(1628-1688)  
(Author of Pilgrim's Progress,  
Holy War, etc.)

I believe that election is free and permanent, being founded in grace, and the unchangeable will of God. "Even so then this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more of grace otherwise work is no more work." (Romans 11:5,6) "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." (II Timothy 2:19) "In whom we also have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." (Ephesians 1:11)

I believe, that this decree, choice or election, was **before the foundation of the world**; and so before the elect themselves, had being in themselves: For "God who quickeneth the dead, and calleth those things which be not as though they were," (Romans 4:17) stays not for the being of things, to determine his eternal purpose by; but having all things present to him, in his wisdom, he made his choice before the world was. (Ephesians 1:4 and II Timothy 1:9)

I believe, that the decree of election is so far off from making works in us foreseen, the ground or cause of the choice: that it containeth in the bowels of it, not only the persons, but the **graces** that accompany their salvation. And hence it is, that it is said; we are predestinated "to be conformed to the image of his Son;" (Romans 8:29) not because we are, but "that we should be holy and without blame before him in love." (Ephesians 1:4) "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10) He blessed us according as he chose us in Christ. And hence it is again that the salvation and calling of which we are now made partakers, is no other than what was given us in Christ Jesus before the world began; according to his eternal pur-

Christ, as Ferre reminds us.

And now, what does Nels F. S. Ferre think about this conjecture? Here are his own words—in the same paragraph:

"Such an interpretation has been made of his life, and who can deny that such a conjecture could be true? If a manuscript would be found, however, proving this as far as a manuscript can, would this invalidate the incarnation of Christ in Jesus? By no means. The fact of his life and teaching is there like a stubborn rock to be accepted and to be explained in the light of God's work, (Continued on page eight)

pose which he purposed in Christ Jesus our Lord. (Ephesians 3:3-11, II Timothy 1:9, Romans 8:29)

I believe that Christ Jesus is he in whom the elect are always considered, and that without him there is neither election, grace, nor salvation. "Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace: wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. — That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him." (Ephesians 1:5-7,10) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

I believe, that there is not any impediment attending the election of God, that can hinder their conversion, and eternal salvation. "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. What shall we then say to these things? If God be for us, who can be against us? — Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" (Romans 8:30-35) "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." (Romans 11:7) "For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts: though their land was filled with sin, against the holy one of Israel." (Jeremiah 51:5) When Ananias made intercession against Saul, saying, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name." What said God unto him? "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel." (Acts 9:12-15)

I believe that no man can know his election, but by his calling. The vessels of mercy, which God afore prepared unto glory, do thus claim a share therein: "Even us, (say they,) whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Hosea; I will call them my people, which were not my people, and her beloved which was not beloved. (Romans 9:24,25)

I believe therefore, that election doth not forestall or prevent the means which are of God to bring us to Christ, to grace and glory, but rather putteth a necessity upon the use and effect thereof: because they are chosen to be brought to heaven that way: that is, by faith of Jesus Christ, which is the end of effectual calling. "Wherefore the rather, brethren, give diligence to make your calling and election sure." (II Peter 1:10, II Thessalonians 2:13, Peter 1:12)

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## APPRECIATED LETTER

Dear Bro. Gilpin:

I am writing you a few lines to let you know that I enjoy reading your paper, The Baptist Examiner. There is so much good sound teachings in it on so many important subjects that I don't want to miss a single copy.

I am an old broken down man and am so crippled in my knees I can't hardly get around, so The Baptist Examiner affords me lots of good reading. I am an old age pensioner and can't contribute much, but I am sending \$1.00 for the furtherance of your good work.

A. M. HALLMARK,  
Lake City, Calif.



The eagle that soars near the sun is not concerned how it will cross the stream.

## "Dunghill To Throne"

(Continued from page two)

eld, to the lothing of thy per-  
on, in the day that thou wast  
orn."—Ezek. 16:4,5.

Can you imagine, beloved, a  
little babe that is unwanted, that  
puts in its appearance in this life,  
and comes into a home that has  
no love. Can you imagine that  
little babe, as soon as it is born,  
being taken out and dropped in  
the field — abandoned?

A few years ago in Russell, a  
man went down to the garbage  
dump one morning to throw some  
garbage from his home and found  
the body of an unwanted  
child who had been abandoned  
there some few hours before. The  
child hadn't been cared for, but  
had been wrapped in some old  
dirty clothes and thrown away.  
The rats, the night before, had  
eaten on that little body. When I  
went to the funeral home, as I  
did which to the funeral home, as I  
did (Eph. 2:10) and looked down upon that  
poor, little abandoned child, I  
thought how horrible it is for a  
child to be abandoned without  
any thought of love on the part of  
its parents. Then, as I stood there,  
I thought of this passage of Scrip-  
ture, and I realized that if it  
hadn't been for the love of God,  
no one would all have been aban-  
doned. None of us would have  
been picked up by God, and none  
of us would have been saved.

Then Ezekiel goes on to say:  
"Then washed I thee with  
water; yea, I thoroughly washed  
away thy blood from thee, and I  
clothed thee with oil. I clothed  
thee also with broidered work,  
and shod thee with badgers' skin,  
and I girded thee about with fine  
linen, and I covered thee with or-  
nament, and I put bracelets upon  
thy hands, and a chain on thy  
neck. And I put a jewel on thy  
forehead, and earrings in thine  
ears, and a beautiful crown upon  
thine head."—Ezek. 16:9-12.

Notice that the Lord gives to  
this picture of the abandoned  
child in the field who couldn't  
help herself and then He says  
that all that was done for her  
at He did it Himself, illustrating  
our spiritual status before  
God. All of us are in a place of  
abandonment, and God has picked  
us up out of the dust and away  
from the dunghill.

Notice also that the dust and  
the dunghill is not only a place  
of worthlessness and abandon-  
ment, but it is a place of con-  
tempt. Can you imagine how a  
person would feel if he were to  
come to his senses and realize that  
he was wallowing in the dust and  
in a dunghill? Can you imagine  
yourself wallowing in the filth of  
the dunghill, suddenly awakening  
and realizing what your status was,  
and suddenly realizing that you  
were in a place of utter contempt?

Why is it that sinners don't  
realize it? Beloved, it is because  
they are spiritually dead before  
God. The reason that men don't  
get out of their sinful estate is  
because they are spiritually dead  
and they know not what they  
are doing. It is only when the  
face of God begins to work in  
man's heart that he realizes  
his condition is.

you will go back and read  
the first part of the book of Job,  
and tells us about how good he  
was, and judging by all standards,  
was a good man. Beloved,  
when he saw the Lord face to  
face in the latter part of that  
book, he said, "I abhor myself."  
Other words, when he saw the  
Lord, he looked upon himself with

abhorrence and shame and con-  
tempt.

I am saying to you, beloved  
friends, that our Lord picks us  
up out of the dust and the dung-  
hill, and when He thus picks us  
up, He picks us up out of a place  
of shame and contempt, where  
we never would have realized  
our condition if God Himself  
hadn't picked us up. The follow-  
ing Scripture has a new meaning  
for us, when we read:

"All our righteousnesses are as  
FILTHY RAGS."—Isa. 64:6.

Beloved, if you want to get a  
picture of yourself as God sees  
you, then read this Scripture and  
realize that He is saying that the  
best there is about you looks like  
a dirty, filthy rag. If the best  
there is about us looks thus, then  
pray tell me what our sins must  
look like in the presence of a  
thrice-holy God.

### III

#### HOW DO WE GET OUT OF THE DUNGHILL?

We get out not because we de-  
sire to get out, but, beloved, we  
get out because the Lord lifts  
us out. There's not a man in this  
world who would ever get out of  
the dunghill if it were left up to  
him. There's not a man in this  
world who would ever get out of  
the dust if it were left up to him.  
God, my brother, has to lift him  
up. Listen:

"For ye know the grace of our  
Lord Jesus Christ, that, though  
he was rich, yet for your sakes  
he became poor, that ye through  
his poverty might be rich."—  
II Cor. 8:9.

How do the poor and the needy  
get out of the dust and dunghill,  
and get in the position to be near  
to God? Beloved, our Lord who  
was rich, became poor, that we  
might be made rich. This thrills  
my heart when I realize that we  
are what we are by the grace of  
Almighty God. I didn't save my-  
self. No man saved me. No church  
saved me. I am saved because  
the Lord, in sovereign, omnipo-  
tent grace, reached down and  
picked me up out of the dust and  
the dunghill.

Look at the Apostle Paul who  
thought himself doing God a fa-  
vor by persecuting Christians.  
How the Lord picked Paul up! If  
it hadn't been for the Lord, he  
would have gone on killing Chris-  
tians the rest of his days.

Look at John Bunyan, a miser-  
able sinner in every particular,  
how that God raised him up, and  
how that God made out of him  
a great believer, and used him to  
write a book that has stirred more  
people heavenward than any  
other book, with the exception of  
the Bible — "Pilgrim's Progress."  
How did John Bunyan change his  
estate? Beloved, God did it.

Look at Newton who wrote  
that marvelous hymn, "Amazing  
Grace." You say that a man like  
that must have been a great man  
for years and years and years.  
Do you realize, beloved, that  
John Newton was a slave trader,  
and that he would sail his boat  
along the coasts of Africa and  
steal the Negroes, and carry them  
to England and sell them as  
slaves? Later, when he heard the  
Gospel of Grace which brought  
him to a knowledge of the Lord  
Jesus Christ, he was saved, and  
realizing the enormity of the sins  
of his life he then wrote "Amaz-  
ing Grace." Surely it was "amaz-  
ing grace" that God would lift  
him up and save him, such a sin-  
ner that he had been.

Beloved, I say to you, it is God  
that lifts up the poor, and it is  
God that lifts up the needy.

### IV

#### LET'S NOTICE HOW HE LIFTS US UP.

First of all, before we were  
ever born into this world, God  
had already chosen us. Doesn't  
it bless you to know that before  
you ever came into this world,  
before that ever a human being  
looked down upon you and  
thought how precious you were  
as a babe in your mother's arms,  
back yonder, before this world  
ever came into existence, that  
God saw you in the dust and in  
the dunghill, and God chose you  
in Christ Jesus to raise you out  
of that place of shame and degra-  
dation and condemnation, and

worthlessness and abandonment,  
and lifted you up that you might  
dwell with the princes of God?

"But we are bound to give  
thanks always to God for you,  
brethren beloved of the Lord, be-  
cause God hath FROM THE BE-  
GINNING CHOSEN YOU to sal-  
vation through sanctification of  
the Spirit and belief of the truth."  
—II Thes. 2:13.

Notice, the first thing that God  
did by way of lifting us up was  
that He chose us from the be-  
ginning.

Then the Word of God tells us  
that He made us willing to be  
saved. Some people brag about  
their strong wills and say that  
when they get ready to be saved,  
they are just going to turn to the  
Lord in their own self. Listen,  
beloved, the Lord has to make  
man willing to be saved.

"Thy people shall be willing in  
the day of thy power."—Psa.  
110:3.

When God's power comes in,  
He will make you willing, and  
until God makes you willing, you  
will never be saved. Those of you  
who are saved, would never have  
been saved if you had waited  
upon your own will to act, but  
God made you willing when His  
power came into your heart and  
life, and it was only then that you  
were willing to be saved.

Not only has God chosen us and  
made us willing, but He gave to  
us the gift of repentance. Listen:  
"Him hath God exalted with  
his right hand to be a Prince and  
a Saviour, for to GIVE REPEN-  
TANCE to Israel, and forgiveness  
of sins."—Acts 5:31.

"When they heard these things,  
they held their peace, and glori-  
fied God, saying, Then hath God  
also to the Gentiles GRANTED  
REPENTANCE unto life."—Acts  
11:18.

Beloved, you never would have  
had life if God hadn't given you  
repentance. Doesn't it help you  
to realize that you didn't lift  
yourself up, but that when God  
saw you back yonder before the  
foundation of the world, He chose  
you, and then, down here in time,  
God made you willing and gave  
you repentance?

Also, God had to give you faith  
for you to exercise in your ac-

ceptance of Him. Listen:

"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.

"Knowing that a man is not  
justified by the works of the law,  
but by THE FAITH OF JESUS  
CHRIST, even we have believed  
in Jesus Christ, that we might be  
justified BY THE FAITH OF  
CHRIST."—Gal. 2:16.

I say to you, beloved, the only  
way that I ever got out of the  
dust and the dunghill was because  
my God lifted me. He raised me  
and picked me up, and made me  
what I am. I go back with that  
thought in mind and the whole  
Bible is a new Bible to me.

"Salvation is of the Lord."—  
Jonah 2:9.

Surely, salvation is of the Lord.  
He started it. He chose me. He  
made me willing. He gave me  
repentance, and He gave me faith.

"For I am not ashamed of the  
gospel of Christ: for it is the  
power of God unto salvation to  
every one that believeth."—Rom.  
1:16.

Beloved, it has a new meaning  
when I read that verse, because  
I realize that God saw me in the  
dust and in the dunghill, and that  
God chose me, He made me will-  
ing, He gave me repentance, and  
He gave me faith, and I am saved  
now because of what God has  
done in my behalf — not because  
of anything that I have done,  
but because of what God has done  
for me.

### V

#### WHAT DOES GOD EFFECT FOR US?

My text says, "That he may set  
him with princes, even with the  
princes of his people." Notice that  
He raises us up, and sets us up,  
and puts us with the princes of  
His people.

Beloved, if you are saved, you  
have come a long way from the  
day that you were saved. You  
have come from the dunghill to  
the place that you are now seated  
with princes. What a select com-  
pany that you and I have! You  
know, there are not many princes  
in this world. In fact, there are

no princes in this town and no  
princes in this country at all,  
but only in a few favored sections  
of the world do you find princes  
today. Beloved, a man that is  
saved, that has been lifted up, is  
in a select company — a company  
of princes.

"But ye are a chosen genera-  
tion, a royal priesthood, a holy  
nation, a peculiar people."—I Pet.  
2:9.

Oh, how marvelous it is to no-  
tice that God has taken us from  
the dust and the dunghill, and  
has raised us up, and has put us  
now in a select company. He has  
effected for us in that we are now  
in the family of God, and that we  
are now princes of the Lord. I  
don't know if this gives to you the  
joy that it gave to me when I  
read it or not, but when I read  
this passage of Scripture a few  
days ago for it to make an im-  
pact upon my soul, I realized how  
much I owe my God, because of  
what He has done for me.  
Brother, sister, do you see how  
you stand in God's sight, and how  
much you owe God? Look what  
you were, and look what you are  
— once in the dust; now raised  
out of it — once in the dunghill;  
now lifted above it — once a  
beggar, poor and needy; now a  
prince with the Lord.

"And hast made us unto our  
God KINGS AND PRIESTS: and  
we shall REIGN on the earth."—  
Rev. 5:10.

Do I owe myself anything for  
my salvation? Do I owe my church  
anything for my salvation? Do I  
owe my preacher anything for  
salvation? Nothing at all.

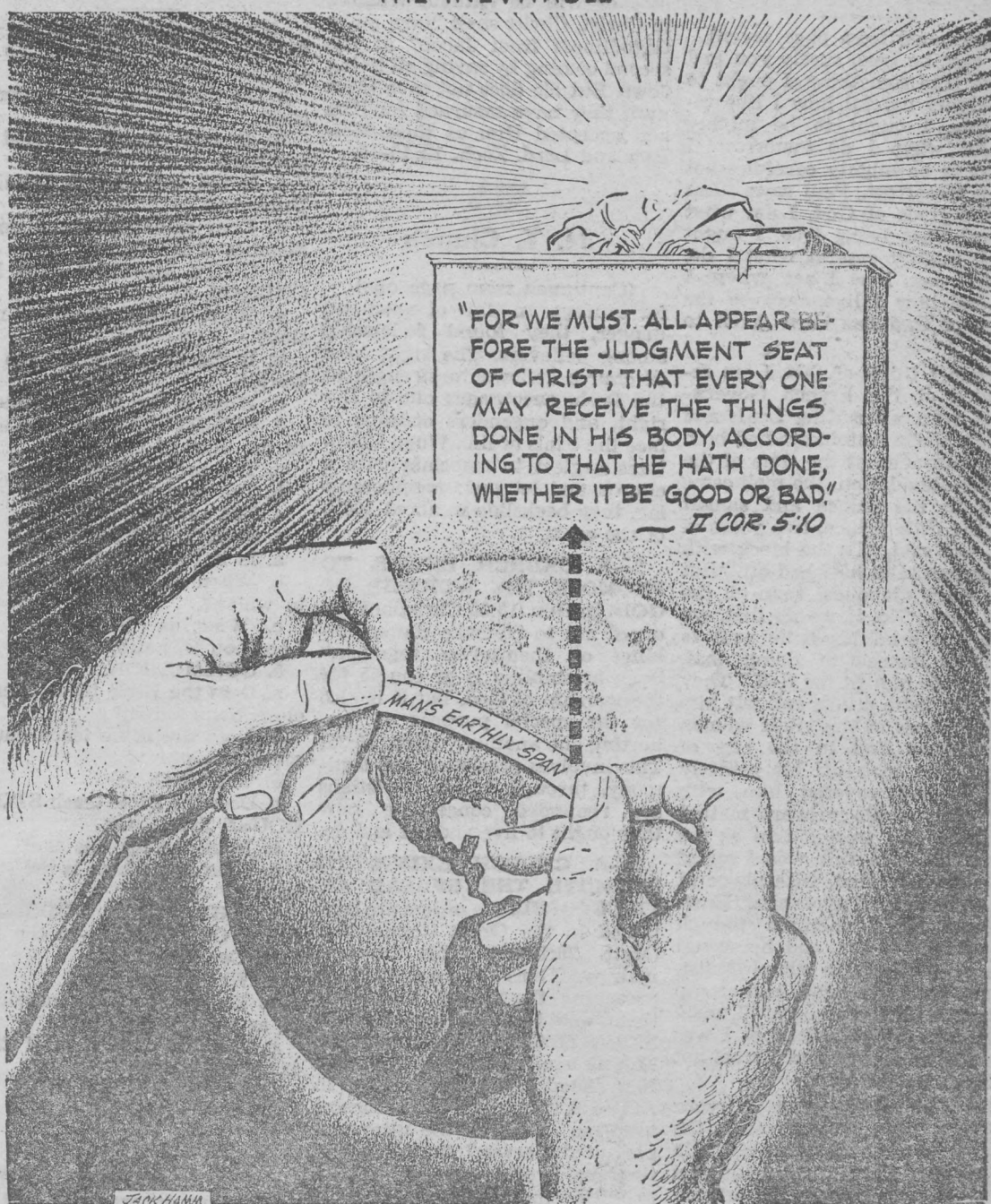
The church merely provides  
the place of worship. I merely as  
an unprofitable servant preach  
the Word of God. Then, to whom  
shall the praise be given? To none  
other than the one who picked us  
out of the dust and out of the  
dunghill and who has set us on  
the throne and made us to be  
kings and priests.

(Continued on page eight)

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PAGE SEVEN

DECEMBER 24, 1955



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## "Dunhill To Throne"

(Continued from page seven)

If that be true, surely you and I owe Him something. I ought to be mighty careful how I live tomorrow. I ought to be mighty careful what I do tomorrow. I ought to be mighty careful what I say tomorrow. Paul says, "But by the grace of God, I am what I am." That being true, I ought to be mighty careful what I do, what I say, how I act, where I go, and how I live, because the grace of God has been given to me.

When I think of this, I am reminded of the French Government, who, after King Louis and Queen Marie Antoinette had both been beheaded at the time of the French Revolution, the mob came back to the palace and sought out the little prince, two years of age, and said, "To the block with the prince! Cut his head off." But one, more diabolical than all the rest, said, "No, if we do that, we will just send his little soul to Heaven. Instead of doing that, let's make him fit for Hell." They took the little prince and put him in the hands of the vilest woman they could find in the city of Paris. She took off his princely clothes and covered him with rags. She cut his curls and matted his hair. She treated him as the worst child in this world might have been treated, with abuse of all kinds heaped upon him. Sometimes his tormentors thought would go too far, and he would draw up his little dimpled fist, shake his curly head, and stomp his little foot, and say, "I must not do it. I dare not do it. I was born to be a king, and I must not defile myself."

Brother, sister, that is your status today. God took you in the dust and in the dunhill, He raised you up, He has made you to be a king, and He has set you among royal company. Beloved, we were born to be kings, and we must not defile ourselves. May God bless you!



## "I Should Like To Know"

(Continued from page one)

Book says we should follow in His steps. Always in the Bible leaven typifies and represents evil and error. See notes on leaven in Bible commentaries. Unleavened bread symbolizes the freedom of Christ's body from sin and the freedom of His teachings from error.

8. Wherein is it unscriptural to use grape-juice, instead of wine?

For the same reason it is unscriptural to use any thing but unleavened bread. Grape-juice is unfertilized fruit of the vine. Ferment like leaven represents evil. So long as the ferment is in the grape-juice it represents a Christ tainted with error or sin. When fermentation is complete it can typify, and only then a sinless Christ.

9. Since the bride of Christ is to be composed of none but Baptists, what will be the relation of all the other saved who will be at the wedding of the Lamb?

Wedding guests.

10. Will the church go through Tribulation period?

No. Rev. 3:9-10.

11. Does Romans 11:36 teach that all Jews are saved whether they trust Jesus Christ or not? What does the statement "Shall turn away ungodliness from Jacob" mean? Does Romans 11:29 teach that God saves them whether or not they repent?

Rom. 11:1-36 teaches that all living Jews will be saved at Christ's second coming, when they see Him coming in the air. That was why Paul spoke of his own salvation as an abortion or premature. He was saved by seeing Christ in the air. All living Jews will be saved that way when

Jesus comes. No Jews are saved now or will be without trusting in Christ. Christ shall "turn away ungodliness from Jacob" at His second coming by saving all living Jews. But He does not save them until they have mourned for Him and accepted Him as their Messiah and Lord. Zech. 12:10-14.



## N. T. Church

(Continued from page one)

for courage. In time of need and danger, they found fellowship among believers. The right kind of church fellowship strengthens the faith, encourages one to live right, and engenders courage to face the trials of life. When Christians neglect to associate with a church and let their membership lag, they backslide in about 100% of the cases.

2—A CHURCH EXISTS TO PROMOTE THE WORSHIP OF GOD. In Heb. 10:25 Christians are urged not to "forsake the assembling of themselves together." Such assembling is of course for the worship of God, but it is also for the special purpose of "exhorting one another." (Heb. 10:25) This involves preaching and testimony, through which Christians are reminded concerning how they ought to live and act and do.

3—A CHURCH EXISTS TO PROMOTE THE SPREAD OF THE GOSPEL. Its orders are contained in the Great Commission (Matt. 28:19-20). This involves making Christians through preaching the gospel, immersing them, and teaching them to OBSERVE all that Jesus commanded. This is a missionary commission. It is stated in a different form in Acts 1:8, "ye shall be witnesses unto me . . . unto the uttermost part of the earth." Baptizing and teaching is of course subordinate to witnessing, for disciples must be made before they are baptized and taught.

Now SOME HAVE A WRONG CONCEPTION OF MISSIONS. To a great many there is a sort of glamorous haze that hangs over "foreign" missions. They don't think of any gospel spreading effort at home as missions. Missions is something that relates to lands across the seas. This is entirely erroneous. Missions begins in your home, and goes from the lost there, clear to the ends of the earth. The church that BROADCASTS THE GOSPEL over radio is just as truly doing mission work, as the church that sends a missionary to Borneo. The lost of our own land—there are millions of them—are just as precious as are the lost of any land. It is the business and the main business of a church, to spread the gospel just as far and as thoroughly as it possibly can. This can be done through the preaching of the pastor, through the personal work of members, through radio broadcasting, through the printed page, and through the sending of missionaries. God makes no distinction between "Home" and "Foreign" missions. The Atlantic or Pacific is no more than a mill pond in his sight.

## CHURCHES SHOULD USE GOOD COMMON SENSE

We should use as much sense as any business concern in carrying on the Lord's work. When expending the Lord's money we should ask, "What will be the possible returns?" Sometimes church people get interested in some individual and are willing to go all out for some enterprise that he is connected with, even when it promises small returns, just because they like him. Instead the question ought to be, "Where can we invest money such as to reach the greatest number with the gospel?"



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(Continued from page one)

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(Continued from page one)

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a. Does the Bible teach open or close Communion?

b. Does the Bible teach church membership?

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b. Is tithing for this age?

c. What and where is the storehouse?

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If you would wish to contact Elder C. N. Taylor, you may do so at 1906 E. Main St., Springfield, Ohio, Phone Fairfax 4-1702.



## Cooperative Program

(Continued from page six)

which is our primary perspective. This fact is our primary perspective in history and must not be explained away by any secondary and conditioning factors.

What public statement has Dr. Duke K. McCall, the present president of the seminary, ever published concerning the blasphemous views of Ferre? Dr. McCall has publicly endorsed one of Ferre's books. Dr. McCall was not president of the seminary when Ferre lectured there; but he was president of the seminary when Fosdick's successor lectured there, and he was president when he publicly endorsed one of Ferre's books.

The most utterly blasphemous set of books ever to roll from an American press is "The Interpreter's Bible." On two pages of the first volume of that work you have no God, no Abraham, no Isaac, no Jacob, and no twelve sons of Jacob. Everything was "invented" by the Hebrews. And the twelfth chapter of Exodus is an occasion when cruel and savage people were finding pleasure in cutting the throats of lambs and seeing the blood flow.

The Southern Baptist Theological Seminary's name is on the "Consulting Editors" page of every volume of that blasphemous work.

What does the Bible say about having fellowship with the ene-

mies of Christ, not to mention giving them positive aid and comfort?

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Galatians 1:8.

How can anything be plainer than that?

## III

If these are not convincing and sufficient reasons why Bible believing Baptists should not support the Cooperative Program of the Southern Baptist Convention, then I would be wasting valuable newspaper space and fighting against the wind to emphasize that the program is formulated, not by the representatives of the churches but by the executive committee of the Convention; that it originate at the top and not at the bottom; that loyalty to the program, not loyalty to the Word of God, is the test of faith and fellowship in the Convention; that the program makes the support of missionaries by the church an abstract, mechanical thing; that the program is a Postmillennial program; that the program conceals from its supporters the infidelity it sustains, at home and abroad; that the program is being used as a substitute for the Holy Spirit; that it usurps the authority of Christ over the local church—but why continue?

The one fact that this program every week supports those who give aid and comfort to the enemies of Jesus Christ should be an all-sufficient reason for any Baptist whose first loyalty is to his Lord and His Word, not to mention the contempt the Southern Baptist Convention is manifesting for the historic Baptist principles.

## IV

But none is more aware than I that all this is negative. You can refuse to support this Southern Baptist ecclesiasticism and at the same time do nothing to advance the cause of Christ. The fact that my neighbor's fence is down doesn't necessarily mean that mine is up. The fact that the Southern Baptist Convention is headed for the Devil's One World Church doesn't necessarily mean that those opposed to

the Convention are headed for the mission fields.

A bare negation is a poor protest against error. We have the obligation to provide an adequate substitute for this Convention's centralized ecclesiasticism. The historic Baptist principles in the abstract, like abstract sin and righteousness, are impotent. The Baptist people have always believed in the Person and work of the Holy Spirit, in a regenerated church membership, in "believer's baptism," in pushing the Gospel as far as they could push it. They have always been mighty evangelists.

But now the country is filled with dead orthodox Baptist churches. They seem to have never so much as heard whether there be any Holy Spirit. They starve their preachers, have no evangelistic zeal, no missionary passion. All their religion goes to their belly. I had rather be a live ecclesiastic than be a dead orthodox Baptist.

My own belief is, after considerable experience, observation and study, that if we Bible believing Baptists will begin to expound and apply the historic Baptist principles, we are going to have one of the great spiritual awakenings in the history of our country. We have had a "crusade" for everything but New Testament Christianity. A lot of my friends are saying we need a revival of Calvinism. I contend for a revival of New Testament Christianity—with no infant baptism, with no state church, with no burning of heretics, want a revival of religion according to the historic Baptist principles. That will mean religious liberty for everybody.

This totalitarian world is an appropriate time for a revival of the historic Baptist principles. Baptists have always been the forerunners of liberty. They have always had a fierce love for freedom—freedom for everybody. They have always been persecuted—by Roman Catholics, by Reformers, by Puritans, by Protestants—but they have never persecuted anybody. A lot of Baptists have forgotten that the first refuge religious liberty ever found on earth in an organized government was found under the outspread wings of Baptist principles in the snows of Rhode Island.

Let us see to it that freedom's last refuge will be found under the outspread wings of the historic Baptist principles.

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