

# 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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## WHAT KIND OF PASTOR DO YOU WANT NEXT?

You probably are not restricting your choice to a Ph.D., or a D.D., but you certainly do want a pastor with Heaven's B. A. (Born Again!).

**How big a man do you want?** "Well," the chairman of one pulpit committee replied, "we want a man big enough to reach to Heaven when he's on his knees!"

**A Bible preacher?** By all means! One mighty in the Scriptures, and "apt to teach."

**A "good mixer?"** Well, no, not that. Conditions being what they are today, one good "separator" is worth a dozen good mixers. You certainly want a man who

hews to the line on the Biblical principle of separation.

**A "religious isolationist?"** No, not that, either. You want a man who is brotherly, who values for himself and his church the fellowship of other brethren. You don't want the type of individual who prides himself on being a "lone wolf."

As a matter of fact, you don't want a wolf at all, do you? You want a shepherd. Today there is a greater need than ever before that pulpit committees and churches remember Christ's warning: "Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are rav-

ening wolves." Don't be too greatly impressed by a sheep-skin, but make sure your prospective pastor knows the great doctrines of the Word—and believes them.

**A Baptist?** But of course; this is a Baptist church, isn't it? And it may be added, he should be a Baptist from conviction rather than from convenience, and should know something of Baptist history and Baptist policy.

**Experienced?** That is an advantage sometimes. On the other hand it may merely mean that a man has acquired fixed ways of meeting situations, has been over

(Continued on page eight)

**1. What is God's plan of church finance?**

God taught the Jew in the Old Testament days to give, and to give systematically. The Jew did not give spasmodically nor carelessly. He gave first fruits, tithes, free will offerings. Nor is this sort of giving done away with by the New Testament plan. Jesus set His approval on tithing, and New Testament Baptist churches went far beyond a tithe in their giving. Read Lev. 27:20-32; Mal. 3:8-10; Mt. 23:23.

Paul's plan of financing a Baptist church is found in I Cor. 16: 2. Here is a simple and complete financial system. It involved regular giving, each member giving, proportionate giving and voluntary giving. Nowhere in the Bible is the "pro rate" giving endorsed, i.e., "You give fifty dollars, and I will give fifty." God's standard of giving is for each individual member to give as God prospers him, and not according to what some other person gives. Each member of a Baptist Church patterned after the New Testament Baptist churches must give for himself or herself. The fathers or husbands or brothers, can no more give for the women of their

families than they can do the praying for the women of their families. Giving is an act of worship and can not be done by proxy.

If the Baptist churches of the South would get back to Paul's plan of giving there would be money in every church treasury. This plan would make giving easy each Lord's day, each member putting in the treasury as the Lord prospers him. The rich man as he is prospered, the moderately rich as he is prospered, the salaried man as he is prospered, the poor man as he is prospered—each one at least a tithe of his income. Southern Baptists give less than one-tenth of a tithe! Is it any wonder we have confusion of face?

### 2. Are Baptists Protestants?

The Dictionary says: "Protestant; pertaining to the faith of those who protest against the Church of Rome; one of those who, in 1529 protested against an edict of Charles V and the Diet of Spire; one who protests against the Church of Rome." The word "Protest" is defined as "a solemn or formal protesting" (Continued on page eight)

## Charles G. Finney's Reasons For Renouncing Masonry Our Campaign For New "Subs" Is Truly Most Encouraging

President Charles G. Finney died in 1875, at the age of 83 years. He began his public life as a lawyer and a freemason; he closed it as one of the greatest evangelists this country and Europe had ever known; as an author and theological teacher of renown; as president of a great college, which had grown up under his administration. He was widely known as an abolitionist and as a seceding Mason.

The practical results of his life-work increasingly commend themselves, and give testimony to the work as a remarkable uplifting and spiritualizing force. His best-known published writings are: Lectures on Revivals of Religion; Lectures to Professing Christians; Lectures on Theology, Character, Claims and Practical Workings of Freemasonry; Memoirs—An Autobiography.

### Finney's Reasons For Renouncing Masonic Vows

1. Because they are profane and wicked.
2. Because they ought to repent the taking of them.
3. But repentance consists in heart-renunciation of them. A man cannot repent of, without forsaking them.
4. If not repented of and forsaken, i. e., renounced, the sin cannot be forgiven.
5. Heart-renunciation must produce life-renunciation of them.
6. A sin is not repented of while it is concealed and not confessed to those who have been injured by it.
7. A sin against society or against individuals cannot be forgiven, when just confession and restitution are withheld.

8. Masonic oaths are a conspiracy against God and man, and are not repented of while adhered to.
  9. They are adhered to, while heart-renunciation is withheld.
  10. Refusing to renounce is adherence.
  11. Adherence makes them partakers of the crimes of Freemasons — "Partakers of other men's sins." Because to adhere is to justify their oaths and the keeping and fulfillment of them. But to justify their crimes, the murder of Morgan for example, is to partake of the guilt of his murderers.
  12. While a Mason adheres his word cannot be credited on questions relating to the secrets of Masonry.
  13. Nor can his testimony be believed against one who has violated Masonic oaths, because he has sworn to ruin his reputation, and to represent him as a worthless vagabond.
  14. An adhering Mason is a dangerous man in society. If he does as he is sworn to do, is he not a dangerous man? If he does not do what he is sworn to do, and yet does not renounce his oath, he is a dangerous man, because he violates an oath, the obligation of which he acknowledges. Is not he a dangerous man who disregards the solemnity of an oath? But, perhaps, he is convinced that he sought not to do what he has sworn to do, and, therefore, does not do it, but still he adheres in the sense that he will not confess and renounce the sinfulness of the
- (Continued on page eight)

### OUR RADIO MINISTRY

Our subscription campaign has been progressing in a most satisfactory manner, for which we are indeed grateful. A full report will be given next week as to the actual number of new subscribers we have enlisted as a result of this special effort.

In the meantime, let me say that we are pleased beyond all expectation in view of the response of our readers.

It would be impossible to share with you all the correspondence which we have received. There is not a day but what our hearts are gladdened over and over again as a result of what our readers say when writing us. The following is a sample:

"I am enclosing a check for two subscriptions. I have only been receiving The Baptist Examiner a few weeks. One of my brothers in Christ in West Virginia subscribed for me. It is so wonderful. I want the bound volume for last year that I might receive the blessings of the papers I have failed" (Continued on page eight)

**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.

## The Baptist Examiner Pulpit

### "A Sermon From A Text Mutilated By The Campbellites"

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16.

I've got a reason for the message I'm preaching today. I have a friend here in town who is a Campbellite. He doesn't call himself a "Christian." He doesn't say, "I'm a member of the Church of Christ." He doesn't say, "I'm a member of the Disciples"; rather, he says, I'm a Campbellite and I believe that you either have to be dipped or be

damned." In this conversation, he said, "I've got a text in the Bible that you nor any other Baptist preacher would ever dare preach from," and the text that I have read you just now is the one he quoted.

After I had this conversation with this dear man, I was talking with a Baptist preacher friend, and I said to him, "Do you know, one of Alexander Campbell's disciples dared me to preach on Mark 16:15,16, and I have accepted his dare. I also have a subject to go along with this text." This preacher friend asked me as to what the subject was, and I said, "A Baptist

Text that the Campbellites Have Mutilated." This preacher friend replied, "Brother Gilpin, tell me, are you going to preach from the whole Bible, for there isn't a text they have put their hands nor tongues to, that they have not mutilated."

Well, this morning I want us to study one of the most misunderstood and one of the most perverted texts in all the New Testament — "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

I  
LET ME SAY IN THE VERY (Continued on page two)

## If Honest, Then Controversy Is A Genuine Necessity

Those who find themselves on the firing line in the Christian conflict often inquire, Why is it necessary to always be contending, always be with the minority, always seeking out in opposition to the status quo, in such a way as to appear to some, belligerent and even objectionable? Occasionally, in the quieter moments there is a resolve to be more gentle, less objectionable, and more positive in seeking the good in this present order. The world loves gentle souls and we appear so alien in such a classification. Yes, there is an easier path if one should make up his mind to pursue such a course. Why not take it? This is the temptation that presents itself as one grows weary of the conflict. A temptation it must remain and only a temptation for the passing moment. Soon every informed child of God must rise above and follow the inward urge, that sense of divine compulsion that will not let him go. The battle is on! The self-same battle, age-long, which originated in the Garden of Eden and will not terminate until the time envisioned by Simon Peter — "But according to His promise, we look for new heavens and a new earth where-in dwelleth righteousness."

To quote James Stalker, "The spirit of the true controversialist is the joyful and certain sense of possessing the truth, and the conviction of its value to all men, which makes error hateful and inspires the determination to sweep it away. It was as the

King of Truth (John 18:37) that Christ carried on controversy, and He was borne along by the generous passion to cut His fellowmen out from their imprisonment in the labyrinth of error. Excessive aversion to controversy may be an indication that a church has no keen sense of possessing truth is of any great worth, and that it has lost appreciation for the infinite difference in the value between truth and error."

The real impulse of controversy is found in the consciousness that one holds the truth is sorely needed by others, a need of which the benighted themselves may be unaware. This was the divine impulse that sent the Son of God to a world that wanted Him not, but met His offer of love and grace with only rebuff. Men and women with strong convictions do not and must not wait for the natural man, dead in trespasses and sins, to invite interest on their behalf. True Christianity is aggressive — it ceases to be Christian when it is otherwise. The attitude of Christianity towards an alien and lost world is one of aggressiveness. There can be no evangelism apart from such initiative. This means controversy. To our Lord, the demons said "leave us alone." The unsaved in a state of hostility desire to be let alone in their sin while on the road to eternal death. The love of God shed abroad in our hearts by the Holy Ghost will not let us keep silent. Thanks be unto God that it is so. The Gospel of the Grace of God runs head on with a world going to hell. The Gospel runs head on (Continued on page six)

### THE CANCELED DEBT

There used to be a very colorful and beautiful custom in the Orient that pictures, as clearly as can be told, the atoning work of the Lord Jesus Christ for sin. When a debt was settled, either through full payment or the forgiveness of the indebtedness, the creditor would take the canceled bond and nail it over the door of the man who had owed him, that all might see that the debt had been paid.

Here is illustration of glorious redemption truth. The cross of Christ, the door of divine grace, bore upon it the body of Him who paid the debt of sin and set us free. Had He not been nailed there, a bankrupt world would be hopelessly indebted to the law.

### LIBERALISM

Liberalism used to show its cloven foot, declaring its infidelity in understandable theological terms; this is only rarely true today. Instead we have Neo-orthodoxy which is the same hard of Esau, but the voice of Jacob. Neo-orthodoxy or a so-called "new orthodoxy" has created a new vocabulary all its own; its terms sound biblical and true to orthodox Christianity, while the definition of its terms have been greatly altered. The Neo-orthodox do not mean the same thing we mean when we speak of the atonement, justification, and inspiration, etc. To the Neo-orthodox, inspiration simply means that the Bible "contains" the word of God and is not the Word (Continued on page eight)



The Bible is certainly the best preparation that you can give a soldier going into battle to sustain his ideal and faith.

JOHN R. GILPIN — EDITOR  
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### "Mutilated"

(Continued from page one)  
OUTSET THAT THIS TEXT ASSUMES MAN'S UTTER DEPRAVITY.

What's the use in talking about salvation if a man isn't depraved and doesn't need salvation? Certainly this text assumes that men need to be saved. And that, beloved, is in keeping with all the balance of the Word of God. Listen:

"I tell you, Nay; but, except YE REPENT, ye shall all likewise perish."—Luke 1:5.

"Marvel not that I said unto thee, YE MUST BE BORN AGAIN."—John 3:7.

In the light of these two texts which so emphatically demand repentance and so emphatically declare that one must be born again—in the light of these two Scriptures, I say, beloved, that man needs to be saved. That's what our text says, and that's what all the rest of the Word of God teaches. Surely no text in the Bible assumes man's utter total depravity one bit more than does the text I have just read.

If you will read through the Bible, you find that MAN'S WILL IS IN A DEPRAVED CONDITION. Listen:

"And ye will not come to me, that ye might have life."—John 5:40.

The word "will" is a past participle and literally says, "And ye have definitely willed not to come to me." I say, beloved, only since man's will is depraved, would a man definitely will against Jesus Christ.

Not only is man's will depraved, but even HIS AFFECTIONS ARE DEPRAVED to the extent that he loves things he ought to hate and hates the things he ought to love.

"And this is the condemnation,

that light is come into the world, and men LOVED DARKNESS RATHER THAN LIGHT, because their deeds were evil."

This tells us, beloved, that man's affections are in a depraved state. If they were not, men would love the Lord and hate the Devil. Men would love that which is right and hate that which is wrong. But in actuality, we find it to be just the opposite and the very reverse. Men love evil, they love the Devil, they love wrong; they hate God, they hate good, and they hate that which is right, thereby showing that man's affections are depraved.

Not only is the will power and the affections depraved, but even MAN'S CONSCIENCE IS IN A DEPRAVED STATE.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and CONSCIENCE IS DEFILED."—Titus 1:15.

This Scripture declares that the unsaved man's conscience is in a depraved condition. How many times have you heard someone say that he was letting his conscience be his guide? My brother, you can trust your conscience to say "amen" to any sin you may want to commit. You can train your conscience to the extent that it will give mental assent to whatever kind of life you may want to live. Conscience is a depraved, defiled part of the human being, and I say to you, it, like the affections and the will, is badly depraved and spiritually vitiated.

I wish you would notice that even MAN'S UNDERSTANDING IS DEPRAVED. Listen:

"There is NONE THAT UNDERSTANDETH, there is none that seeketh after God."—Rom. 3:11.

Why, my brother, there isn't a man in all this world, apart from the work of the Holy Spirit, that understands God. The unsaved man can understand anything naturally, but he can understand nothing spiritual apart from the work of the Lord. You can tell an unsaved man how he can advance his wealth, and he can understand that. You may talk to him how he can gratify the lusts of his flesh, and he can understand that. You can talk to him about material things and he can understand that. You can talk to him about the things of the world, and it will be no difficulty at all for him to grasp what you are saying. However, you talk to him

about spiritual things and you will find the words of Romans 3:11 to be true. Very shortly after you begin to talk in the realm of spiritual things, he will say, "I just don't know anything at all about these things." Of course he doesn't, for his understanding is depraved.

Man is not only depraved as to his will, his affections, his conscience and his understanding, but beloved, he is so depraved that NO MAN COULD EVER COME TO GOD UNLESS GOD WERE TO DRAW HIM. If it remained for you to turn to the Lord in your own strength, you would die and go to Hell before you would ever think about turning to the Lord Jesus Christ. Only as the Lord God works in the hearts of men, and only as God draws men by the power of His Spirit, then and then only will unsaved men think about God and turn to him. They must be drawn by the Spirit of the Lord. Listen:

"No man can come to me, EXCEPT THE FATHER WHICH HATH SENT ME TO DRAW HIM: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."—John 6:44, 45.

I tell you, beloved, no man in all the world, unless the Holy Spirit draws him, will ever turn to Jesus Christ. Now in the light of the fact that man's will is depraved, man's affections are depraved, man's conscience is depraved, man's understanding is depraved, and the whole being is so vitiated spiritually that no man would ever come to God unless the Holy Spirit were to draw him, in view of that fact, I say that all the teachings of the Word of God is that man is a totally depraved human being, and our text assumes this very fact.

II

NOT ONLY DOES OUR TEXT ASSUME THAT MAN IS UTTERLY DEPRAVED, IT LIKEWISE TELLS US THAT SOME

### A GREATER HORIZON

"FOR WE GUIDE OURSELVES BY FAITH, AND NOT BY ETERNAL APPEARANCE." — 2 COR. 5:7 (WEYMOUTH TR.)



OF THOSE WHO ARE DEPRAVED WILL BE DAMNED, FOR IT SAYS "... HE THAT BELIEVETH NOT SHALL BE DAMNED." You will notice that it doesn't say, "He that isn't baptized will be damned," and it doesn't say, "he that does not live up to the Ten Commandments will be damned." It doesn't say, "he that doesn't join the church will be damned." It does not say, "he that doesn't make the good confession shall be damned"; rather, it says, "he that believeth not shall be damned." I say then, my brother, here is a text that not only tells us of the depravity of man in God's sight, but tells us that the final destiny of that individual is that he shall be damned throughout eternity.

However, that's nothing new, for the Word of God from beginning to end teaches us the same truth. In its entirety the Bible is a Book of judgment and damnation, and all the way through this Word of God we are given reference after reference telling us that men who die in their lost condition shall come to the judgment bar of God and shall be judged and cast into Hell, and throughout eternity shall continue in Hell in their depraved and unsaved state. Listen:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be PUNISHED WITH EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation and he shall be TORMENTED

WITH FIRE AND BRIMSTONE in the presence of the Lord. And the smoke of their torment ascendeth up for ever and ever and THEY HAVE NO REST DAY NOR NIGHT, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

My brother, you can't get that without realizing that there is a Hell awaiting the unsaved as his destiny, just as our text says, "he that believeth not shall be damned."

Notice again: "And whosoever was not found written in the book of life shall be cast into the lake of fire."—Rev. 20:15.

Beloved, I say to you of the texts in the Bible, there is none that is more conducive to teaching the truth of the Word of God than is this text that Campbellite friends have mutilated. This verse tells us man's depravity and of the destiny of that man who without Jesus Christ, for it says, "he that believeth not shall be damned."

III

THIS TEXT ALSO TELLS HOW WE ARE SAVED. It says that "he that believeth and is baptized shall be saved." Now that means that a man has to be baptized in order to be saved. I say this morning, "he that believeth and eats his bread" (Continued on page three)

### THE CHURCH THAT JESUS BUILT

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THE BAPTIST EXAMINER

PAGE TWO

JANUARY 28, 1956



Flowers on the coffin shed no fragrance backward over the weary way by which a man has traveled.

## "Mutilated"

(Continued from page two)

all be saved," but only a nit-  
t would think that eating his  
eakfast would have anything  
do with his salvation. I say  
so, "he that believeth and joins  
e church will be saved," but  
at doesn't mean to say that  
ining the church has anything  
do with his salvation. I say,  
e that believes and walks down  
e street will be saved," but  
at doesn't mean to say that  
alking down the street has any-  
ing to do with his salvation.  
hen our Lord says, "he that  
lieveth and is baptized shall  
saved," He didn't mean to  
y that baptism has one thing  
hatsoever to do with the in-  
ividual's salvation. If our Lord  
ean that, He would have con-  
ected every Scripture of the  
ord of God and contradicted  
ery statement of God's blessed  
ord.

There is only one direct ques-  
on as to how to be saved in all  
e Bible. Listen:

"Sirs, what must I do to be  
ved?" (Acts 16:30). And in  
swer to that direct question,  
u must have a direct answer,  
Believe on the Lord Jesus  
rist, and thou shalt be saved."  
Acts 16:31). Not one word is  
id about baptism in that text.  
sten again:

"For Christ sent me NOT TO  
APTIZE, but to preach the gos-  
il: not with wisdom of words,  
st the cross of Christ should  
made of none effect."—I Cor.  
17.

Now if baptism had anything  
all to do with salvation, you  
e the utter inconsistency of  
aul's statement here when he  
id, "Christ didn't send me to  
ptize, but to preach the gos-  
il." That in itself would show  
at baptism is not one part of  
e gospel, but rather, it is en-  
ely separate and distinct from  
lvation. In fact, the Apostle  
aul goes right along in this same  
nnection, to say:

"I thank God that I baptized  
one of you but Crispus and  
the Laodiceans."—I Cor. 1:14.

If baptism had anything at all  
do with salvation, the Apostle  
Paul was thanking God that he  
didn't have anything to do with  
anybody's salvation in Corinth  
except Crispus and Gaius. Such  
philosophy is unthinkable in the  
light of the Christian character  
of the Apostle Paul.

Listen again:  
"Therefore we are BURIED  
WITH HIM by baptism unto  
death that like as Christ was  
raised up from the dead by the  
glory of the Father, even so we  
also should walk in newness of  
life."—Rom. 6:4.

Paul refers to baptism as a  
burial, not a birth. Those who  
believe that you are saved by  
being baptized say that baptism  
is the Saviour and is therefore  
the birth, but Paul says it is a  
burial.

Now which, this morning, will  
you believe—that individual who  
says that we are saved by bap-  
tism, or Paul? Paul does not say  
we are born when we are bap-  
tized, but rather, he says we are  
buried with Christ in baptism.

Notice again:  
"When therefore the Lord  
new how the Pharisees had  
heard that Jesus made and bap-  
tized more disciples than John  
Now though Jesus himself baptized  
n has to do, but his disciples)."—John  
1:2.

The making of disciples is one  
thing, and the baptizing of them  
something different. When  
the Lord Jesus was here on this  
earth, He never baptized one  
single person. This text says, "he  
baptized not, but his disciples."

The disciples did the baptizing.  
Baptism has anything at all  
to do with a man's salvation, then  
beloved Jesus Christ didn't save  
one single person when He was  
ere in the days of His flesh.

I remember one of my friends,  
twelve years ago I guess, went  
to a so-called church nearby.  
The preacher took a man and  
baptized him on one side of the  
baptistry and said, "Here you  
are an unsaved man." Then he  
took him down into the water

and baptized him, or at least so  
he said. After this was done, he  
said, "Now you see a man who  
is saved; and do you want to see  
his Saviour?" He then pointed  
back to the baptistry and said,  
"There is his Saviour." To me,  
that's not much short of blas-  
phemy. Beloved, the Lord Jesus  
Christ in the days of His flesh,  
never baptized even one indi-  
vidual. If baptism had anything  
whatsoever to do with salvation,  
then Jesus Christ never saved  
one single soul, and, my brother,  
He is not our Saviour today. If  
I were depending upon baptism  
for salvation, I couldn't sing  
these old hymns that talk about  
being saved by the blood. I could  
not call upon Him in prayer and  
refer to Him as my Saviour. I  
couldn't testify for Him as my  
Saviour if I were depending upon  
the water for my salvation.

One passage of Scripture above  
all others that kills once and  
for all the fact that baptism  
could save any individual, is that  
which grows out of the experi-  
ence of Jesus in His dying hours,  
and when on the cross, a thief  
turned to Him and said, "Lord,  
remember me when thou comest  
into thy kingdom."

Here's a man that never was  
baptized in any way at all. Yet  
beloved, though he was never  
baptized, Jesus said he was in  
paradise that day with Him.

I remember several years ago  
in debating with Campbellite J.  
W. West, here in town, that I  
cited this passage of Scripture,  
and for an answer or a rebuttal,  
Mr. West said, "Well, if you want  
to be saved like a thief, that's  
all right," and that's the only  
answer he had to make. Beloved,  
let me say to you, I only trust  
when the hour comes for my de-  
parture, I shall have as glorious  
an entrance into Heaven as  
that thief had, escorted there by  
the Lord Jesus Christ Himself,  
and apart from any and all bap-  
tism.

However, I'm sure that there  
are those who say, "Now Brother  
Gilpin, it's all right to read  
these Scriptures, but aren't there  
other passages where baptism is  
spoken of as indicating that may-  
be it would have something to do  
with one's salvation?" Let's see:

"And now why tarriest thou?  
arise and be baptized, and wash  
away thy sins, calling on the  
name of the Lord."—Acts 22:16.

Notice: "Arise and be baptized,  
and wash away thy sins." Why  
it's a figurative expression just  
as we read in Matthew 13:38  
when Jesus said "the field is the  
world." He didn't mean that field  
He was talking about was actual-  
ly the world, rather He meant it  
represented the world. When  
Jesus said, "the good seed are the  
children of the kingdom," He  
did not mean it literally. He  
meant the good seed repre-  
sented the children of the king-  
dom. When He said, "the tares  
are the children of the wicked  
one," He didn't actually mean  
this; rather, He meant the tares  
represented the children of the  
Devil.

When our Lord took the bread  
and the wine at the time He  
instituted the Lord's Supper, He  
said, "This is my body, and this  
is my blood." He didn't mean it  
was His literal body and blood.  
He didn't mean that the indi-  
viduals who take the Lord's Sup-  
per eat the literal flesh and  
blood of our Lord, He meant the  
wine and the bread represented  
His body and His flesh.

My brother, when Paul was  
told "arise and be baptized and  
wash away thy sins," it was a  
figurative expression which pic-  
tured that which actually took  
place in the heart. Whenever you  
see a person baptized, it says to  
the world that he has died to  
sins and we are raising him to  
walk in newness of life. When  
you see that individual baptized,  
you get the outward picture of  
what has taken place inwardly,  
for the heart has been washed  
by the blood, and the washing  
of the water of the body pictures  
what has taken place in the heart.  
It would seem unduly strange  
to me that if water were neces-  
sary and essential for salvation—  
it would seem unduly strange  
to me that Paul never told any-

body to be saved in that manner.  
When Ananias said, "arise and  
be baptized," it was a figure of  
speech saying to the world that  
Paul had been saved. If Ananias  
meant otherwise, and if he  
meant water was to literally  
wash his sins away, isn't it  
strange that when Paul became  
a preacher he never told any-  
body to be baptized to wash  
away their sins, but rather, he  
said, "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.

But there are others who say,  
"But doesn't the Bible say in  
Acts 2:38 something about bap-  
tism putting away one's sins?"

Listen:  
"Then Peter said unto them,  
Repent, and be baptized every  
one of you in the name of Jesus  
Christ for the remission of sins."

Did you ever stop to think  
what that word "for" means? I  
see a little boy sitting nursing  
his toe; he is crying with great  
tears running down his cheeks,  
and I say, "Buddy, what are  
you crying for?" He says, "Be-  
cause I have stumped my toe."  
He doesn't say, "In order that  
I might stump my toe." The  
Campbellites have that boy say-  
ing, "In order that I might stump  
my toe." They say "for" means  
"in order to."

A man came to my study a  
few weeks ago and wanted to  
talk about Acts 2:38. He was  
unduly agitated when he came in,  
and he was even more agitated  
when he went out. As we were  
talking, he said, "Why, when  
it says for the remission of sins,  
it means in order that your sins  
may be forgiven." Then I said,  
"What did you come in here  
for?" "Why," he said, "because  
I wanted to talk to you."

I replied, "What does the word  
'for' mean?" He said, "I came  
in here because I..." and brother,  
he stopped right then when  
he knew he had used the word  
"because." He knew then he had  
killed his argument.

When the Apostle Peter said,  
"be baptized..." for the remis-  
sion of sins," he meant "be  
baptized because your sins have  
already been remitted as a re-  
sult of your previous repentance."

Do you know, beloved, that  
baptism is merely an outward  
sign of the fact that you re-  
ceived the Lord Jesus? Listen:  
"For ye are all the children  
of God by faith in Christ Jesus.  
For as many of you as have been  
baptized into Christ have put on  
Christ."—Gal. 3:26, 27.

Now what does this mean? Get  
an illustration: Here's a lad who  
joins the army. Just as soon  
as that boy signs his name on  
the dotted line, he is right then  
subject to the U. S. Army. It  
may be several days before he  
is inducted and into uniform,  
but he is already a member of  
the U. S. Army. His family and  
friends know that he has joined  
the army, but the world at large  
doesn't know it until he puts  
on the uniform, and the day he  
puts on his uniform and walks  
down the street, everybody says,  
"Why, he has joined the army,"  
when, in reality, he had joined  
several days before. The day a  
man believes in Jesus Christ in  
his heart, he is saved, and the  
day he is baptized, the world  
says, "that man has been saved."  
The world sees that which out-  
wardly signifies what has already  
taken place in the heart.

In the light of this, I say that  
our text states exactly what the  
rest of the Word of God teaches,  
namely, it is faith that saves  
and baptism has nothing what-  
soever to do with any individual's  
salvation. I don't sing this morn-  
ing,

"There is a fountain filled with  
water,  
Drawn from the city's mains,  
And sinners, plunged beneath  
that flood,  
Lose all their guilty stains."

Rather, I sing,

"There is a fountain filled with  
blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath  
that flood,  
Lose all their guilty stains."

I don't point you this morn-  
ing to a man standing waist deep  
in the water and say to you,  
"There's our Saviour," but I  
point to the Lord Jesus Christ  
(Continued on page six)

## STUDY ASSIGNMENTS DOCTRINAL TRAINING UNION, 1956

### A One-Year Study of Baptist Doctrine Using

#### "CHURCH MANUAL"

By J. M. PENDLETON



ELDER M. L. MOSER

Brother M. L. Moser of the Central Baptist Church,  
Little Rock, Arkansas, has a unique plan for his training  
union for 1956, in that they are studying J. M. Pendleton's  
"Church Manual."

Believing that others might profit from the example of  
this great church, I am reproducing herewith their study as-  
signments and division of the book for the entire year.

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JANUARY 28, 1956



# Baptist Youth Witness

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

## MODERN YOUTH: DON'T BE A GUINEA PIG

### The Importance Of Marrying In The Lord

Mark Twain, the great American humorist, was deeply in love with Olivia L. Langdon. "Livy," as he called her, was reared in a Christian home and possessed pronounced religious convictions. Mark, in spite of his love for Livy, was far from being an ardent believer. And yet her Christian ideals seemed to have influenced him.

They were married. The humorist regularly asked a blessing upon the food at meals and joined in family worship. But this did not last. One day Mark burst out: "Livy . . . I don't believe in the Bible."

Gradually Mark Twain's unbelief exerted a deadening influence on his wife's spiritual life. Later, in a period of deep sorrow he tried to strengthen her with the words: "Livy, if it comforts you to lean on the Christian faith, do so."

"I can't . . . I haven't any," she replied.

This is not an isolated case. The evil of mixed marriages is taking a regular toll, though it does not make the daily headlines.

What happened to Olivia L. Langdon may happen to you!

#### What Does It Mean?

To "marry in the Lord," as required in Scripture (I Corinthians 7:39), means to seek out a God-fearing companion in love, for life. It calls for the closest possible unity in religious faith. It means to be **one** in the Lord. Your proposed mate may have "all that it takes" in personality, attractive appearance, and like interests. Yet if he or she is not zealous for your faith, you will be separated "in the spirit" although "one in the flesh."

#### What Does It Matter?

God's glory and your life are at stake! Obedience to the commands of the Lord brings Him great glory and endless happiness to your home. On the contrary, disrespect for your Father's Word

dishonors God and mars your happiness. You have only one life to live on earth and normally one mate to choose. Marriage is a life-partnership. Your home will be shaped directly by your choice of a companion.

#### But . . .

"But I will try to win her over to the faith," you say.

Let no one deny that some who were brought to Christ through a Christian mate have proved to be exemplary, and the finest of Christian home-makers. But is that a **solid** ground on which you may stand? Can you "bank on it" that your **one** case is the **rare exception**? You are **sure** of God's blessing when you act in strict obedience to His will. Why place a question mark after your marriage?

#### The Goal

You are not on this earth to seek selfish joy. God has placed you here to glorify Him. When both husband and wife are one in Christ and in deep spirituality, there is a symphony of praise ascending unto God. Their children will be nurtured in the Christian faith. There one finds a strong bond of mutual love for the Lord, the head of the Christian home. Such a home is a bulwark for the church and the Kingdom of God.

Will this be **your** home?

—NELSON VELTMAN

#### SALOONS OUTNUMBER CHURCHES IN U. S.

Mr. Caradine R. Hooton, executive director of the Methodist Board of Temperance, has asked the nation to consider the implications inherent in the fact that there are "141,733 more saloons, bars, cocktail lounges, and liquor stores than the combined total of churches, synagogues, and temples."

Moreover, he asserts, "Church-building is running a losing race (Continued on page five)

The entire nation has been shocked to hear about the high school youth of New York City becoming drug addicts by the thousands. One 16-year-old high school girl (and she was typical of many) said, "In 1948 I smoked a reefer at a high school dance. Later on, in the same year, my boyfriend and I got cocaine and reefers. In 1949, we broke into a home to steal money to buy more dope." By 1950, at 16 years of age, this girl had become a "woman of the streets." In the beginning of the investigation it was estimated that there were about 1500 narcotic users in New York City's high schools. Later on, the figure rose to 5,000 and one figure given out estimated that one out of every 200 high school kids in the New York area were dope fiends and that this plague is even spreading through New York's grammar schools. This report has shocked everyone except those who love the Saviour and read the Bible, for the Bible says in Galatians 6:7, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption."

#### Where It Starts

Today, in America, we boast of the fact that we now manufacture 510,000,000,000 cigarettes a year. That is enough for every boy and girl, every young person, every mother, father, grandmother and grandfather, to smoke 10 cigarettes a day—every day of the year. Today, cigarette companies even furnish our high schools with free football programs with cigarette advertisements spread all over them. We boast of the fact that we are now drinking five and one-half quarts of hard liquor, per capita. In this narcotic investigation, one of the teenagers testified that she had smoked her first reefer at a **high school dance**, and as a **minister of the Gospel**, I would like to warn you mothers and fathers about these so-called "innocent" chaperoned high school proms! As you know, before I was saved, I used to lead a dance orchestra and I know all about the gin bottles that are passed around at high school proms; I know all about the parked cars on the way home — the necking parties — and their evil results. (Continued on page five)

### The Wonderful Work Of The Holy Spirit

By RUTH GILPIN

Words cannot truly express the marvelous work of the Holy Spirit. These small finite minds of ours are unable to grasp all the truths in God's Word concerning the Spirit. But just ponder and meditate, Christians. The Holy Spirit is God, our Almighty Sovereign God, working within us and moving us according to His will. He has **full knowledge** of every one of the Lord's own. He is **present** with each one of them, all at the same time, and He has the **power** to cause every one of us His own to do exactly that which has been ordained before the foundation of the world. Yes, our Lord God, acting through the Holy Spirit, is omniscient, omnipresent, and omnipotent.

We truly can not fully understand how the Lord is all-knowing, present everywhere at the same time, and is all-powerful. But friends, there are many truths in the Word of God which we can not and do not fully comprehend but which we must accept and believe. And Christians, when we do believe these and trust the Lord at His Word, our souls will be blessed immeasurably by Him!

In the beginning we said that the Holy Spirit works marvelously in our behalf in many ways. Let us discuss some of His wonderful work and find a blessing to our souls in this study.

In the first place, the **Holy Spirit** (God working through Him) **sets His seal upon us and quickens us to salvation**. We read in Titus 3:5 concerning this: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Since God the Father is in Heaven, and the Lord Jesus Christ is at His right hand, making intercession for His own, the Lord has sent the Comforter after Him, the Holy Spirit, that He might dwell

in the hearts of His elect after they receive Him as their Saviour. And the Lord, acting through the Holy Spirit, works in the sinner's heart and causes him to see the Truth. We read again in John 6:63 that: "It is the **spirit that quickeneth**; the flesh profiteth nothing."

Christians, as we witness to a lost sinner, we must remember that unless the Holy Spirit works within the sinner's heart and quickens him to new life, he will never be saved. There is nothing which we can do to save that lost one; the Lord must take of words and, through the Spirit, quicken the sinner unto salvation. We can only point him to the Way; the Lord must enable him to see in his heart the Way. However we ought to praise the Lord that He elected us to salvation, saved us, and has put His Spirit within our hearts.

Secondly, after we have received the Lord as our Saviour, the Holy Spirit takes His dominion within our hearts. We read the Lord's words in John 14:16, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: **but ye know him: for he dwelleth with you, and shall be in you**." We read this same truth in I Corinthians 6:19 — "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own?" And in Galatians 4:6, we read: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Christians, isn't it wonderful that God's Holy Spirit is within us? I know that all of us would be pitifully helpless without Him. And what are some of the work which He does in our behalf? (Continued on page five)

#### OUR

#### BIBLE

#### STUDY

by A. M. OVERTON  
(Now in Glory)

Beginning with this issue, we are publishing the late A. M. Overton's verse-by-verse commentary on the book of Galatians. Galatians is one of the most important books of the Bible. It deals with the misunderstood teaching relative to **LAW and GRACE, WORKS and FAITH, FEAR and ASSURANCE, BONDAGE and LIBERTY**. Few men have lived who were as faithful to the Word as Bro. Overton. In the introduction, Bro. Overton says, "If anyone is helped into a clearer understanding of the distinction between 'Law' and 'Grace' and given a greater appreciation for the liberty God's children have in Christ Jesus, then this volume shall have been justified." The commentary is

simply-written, short and to the point. It is in booklet form and consists of 85 pages. Anyone desiring a copy of this commentary may write to us and we shall be happy to supply you with it).

#### The Study

"Paul, an apostle, (not of men, neither by man but by Jesus Christ, and God the Father, who raised Him from the dead," v. 1.

There is a lesson for us in the very first word of this epistle. "Paul" literally means "the little one," but it is not that to which we refer. Notice that it is simply "Paul," not "Reverend Paul," or "Doctor Paul," but just "Paul." He was highly educated no doubt, and very likely could have rightfully worn some degrees, but the Holy Spirit would not allow him (Continued on page five)

### A Missionary

A missionary, Lord, please grant That I may ever be,  
Thy messenger to tell a lost And dying world of Thee.

Even if across the sea,  
Whose tide a foreign land  
Doth softly e'er caress and ebbs  
Upon some distant sand.

Lord, I am willing — keep me willing  
Thine alone to be,  
Thy servant here or anywhere  
That Thy hand guideth me.

A missionary, Lord, for Thee  
This is my aim—my prayer—  
To tell what Christ has done for me  
To all men everywhere.

—SHARON MASON

#### YOUNG

#### PEOPLE

#### ASK . . .

Q. I would like to know the meaning of this verse: "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." Luke 5:36.

A. To patch an old garment with a new piece of cloth will only make for a greater rent, for when the garment is washed the new cloth will shrink and pull from the old material making a greater torn place than the first.

Jesus applies this parable to the question put to him by the scribes and Pharisees. They asked, "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?"

The Pharisees thought that there was great virtue in fasting; they thought that by doing with-

out food they found greater favor with God. They prided themselves and boasted of their fastings. In reality, theirs was no fasting at all; it was only a dainty without food, a work of the flesh which generated to self-righteousness.

John had been put into prison and his disciples were grieved and thus, they had something to fast, which to fast. Their mourning as to pain and fasting were true. They fasted as a result of sorrowful hearts.

By bringing the matter of John's disciples fasting into the question to Christ, the Pharisees were in a sly way only boasting of their self-righteous fasting. They knew that Christ respected their own. Now they try to bring John against Christ and condemn Christ in regard to the kind of rejoin (Continued on page five)



Our Bible Study

(Continued from page four)  
to do so. There is no place in the ranks of Christians for titles which set one brother off from, or above his fellows. The fact that this widespread practice is completely contrary to the will of God is seen in that in all the Bible, Holy Spirit inspired, not once does He permit any man — and surely many of them were outstanding men — to wear any title that makes for distinction among the Lord's people. The Lord Jesus reminded His disciples, "One is your Master, even Christ; and all ye are brethren" (Matthew 23:8). It will be noticed in this passage that the word "Master" is used synonymously with the word "Rabbi," which is a Jewish honorary title meaning "teacher," and is almost the exact equivalent of our modern term "Doctor," as applied to preachers.

This Paul was "an apostle." That is, he was a missionary. The word "apostle" is coined from the Greek word "apostolos," meaning "one sent forth." Our word "missionary" came into our language from the Latin "mitto," and means "one sent." Thus it will be seen that the terms are practically identical.

We have already seen in Acts 13:1-3 that Paul was sent forth from the church at Antioch. But, he quickly makes it clear that his call, and his "sending forth" is not from men. The "apo" translated "from" in this verse, as it is in 146 other places in the New Testament is translated "from" 372 times. He is saying that his apostleship is not "from" men, not even the church at Antioch which was simply obeying the Holy Spirit's command in ordaining and sending him forth from a true New Testament church, is truly and duly "from" God.

He also says that his apostleship was not "by," or "through" man. The use of this Greek word "dia" in the New Testament indicates the idea of "because of," "for the sake of." It is so used about 75 times in the New Testament. His commission was not from men, and neither was it for man's sake. This truth is also set forth in other passages as well. Acts 9:16, II Corinthians 12:10, and Galatians 1:15. Far too much of our missionary zeal and appeal is based upon "for man's sake," instead of, like Paul's, "for Christ's sake." The same preposition "dia" is used in the expression "but by Jesus Christ, and God the Father, who raised Him from the dead." The central theme of Paul's message was the resurrection (See Acts 17:18), and sets it forth here as an integral part of his commission as an apostle, or missionary.

Young People Ask

(Continued from page four)  
matter of fasting. Christ's answer is very, very fitting. It is a rebuke and exposure of the shallowness and hypocrisy of Phariseism. Why should Christ's disciples fast when He is with them? For what purpose? He is their Master, their Bridegroom, so for what reason should they fast? Why should they mourn and fast? There is no sorrow in their hearts while He is with them; why should they fast? For the disciples of Christ to fast while He was in their midst is as foolish as to put a new piece of cloth in a old garment, which would only cause a greater rent; as foolish as to put new wine into old wine skins, which would only burst the wine skins; as foolish as to drink new wine instead of the old wine, which is much better. In other words, such a thing as the disciples fasting while Christ was with them is completely out of place. Things of that kind just don't happen. While He was with them was a time of rejoicing, but Christ says,

"But the days will come, when the bridegroom (Christ) shall be taken away from them, and THEN shall they fast in those days."

Guinea Pig

(Continued from page four)  
I suppose you are conscious of the fact that every year, in the United States, one-quarter of a million high school girls go from the high school desk to the maternity ward.

Little wonder this present scandal, when the Bible has been voted out of our high schools and colleges. Many school boards refuse to even allow their high schools to be used for a Gospel meeting. Today, the Bible is laughed at in our schools — being called, "out of date; full of myths and fairy tales and cunningly devised fables." Schools are teaching evolution and mocking the church. Little wonder, with all the atheistic teaching going on in our high schools, that 92% of the young people of New York City never even darken the door of any church — Catholic, Jewish, Protestant, or Baptist — from one end of the year to another, and New York is just about typical of every city in America.

The other day I noticed in a New York City subway two advertisements on either side of the door. On the right side was a picture of a beautiful girl with a cigarette stuck in her mouth; on the left side was a picture of a fine-looking young couple, each with a glass of booze in their hand, and some slogan about what this particular brand of booze would do for you. As I looked at the advertisement, I thought, "What a liar the devil is. How the devil likes to dress up sin as something beautiful, alluring and attractive." But — mark you, no matter how beautiful, alluring or attractive the devil and his gang paint up sin — sin is still the devil's bait to drag young men and women down into the pit of hell! As I looked at these booze and cigarette advertisements, I thought of some of the cigarette fiends I have dealt with behind prison bars; I thought of some of the drunken derelicts I have dealt with down in the Bowery. These were the finished products when the devil was all through with them. I would like to put pictures of men like these on our advertisements — the finished products — with a slogan, "This is what our product will do for you when it is all finished." If they would let me handle their advertising, I guarantee I could run everyone of them out of business. Just by telling the truth!

What a mess our nation is in today, with more than one out of three marriages ending in the divorce courts; with one out of eight babies born illegitimately; with liquor, cigarettes and dope flowing like a river!

How To Clean It Up

In Psalm 119:9 the Psalmist asked the question, "Wherewithal shall a young man cleanse his way?" Then the Psalmist answers the question, "... by taking heed thereto according to thy word." Friend, there is one way of cleansing — there is only one way out of this prison of sin that millions are living in today and that way is the Lord Jesus Christ, God's Only Son! "If the Son therefore shall make you free, ye shall be free indeed." These are days when we should heed the admonition of the Apostle Paul when he said to Timothy, "... flee youthful lusts." We need to follow the example of men like Joseph of the Old Testament who, at the age of 19, being tempted to sin by Potiphar's wife, knew what it was to "flee youthful lusts," to run away from sin. He lost his cloak in the bargain and went to jail, but he was true to God; and God raised him up to become ruler over the nation. We need young men today like Daniel, who "purposed in his heart

For Little Children

THE MAN WHO KILLED HIS BROTHER

The first son of Adam and Eve was Cain. The second son was Abel. Cain was a farmer and had great crops. Abel was a shepherd and had a great flock. Both Cain and Abel were very religious. Both of them seemed to be sincere. But is being sincere all that matters with God, boys and girls? Is doing the best we can do all that God wants from us? The answer to these questions is no. This lesson from the Bible about Cain and Abel and how they worshipped shows us that it takes something more than honesty and sincerity.

One day the time came that Cain and Abel brought an offering to the Lord. Cain's offering was some of the things which he had grown on his farm. He may have brought some wheat, corn, and vegetables or something else. Abel brought all the first-born lambs of his flock as an offering to the Lord. He slew these lambs and offered them on the altar of worship. Cain also offered his offering on the altar. And here is what the Bible says about Cain and Abel and their offerings: "And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect." Genesis 4:4,5.

Now, why did the Lord accept Abel's worship and refuse Cain's? The Bible tells us why. In the book of Hebrews we read, "By faith Abel offered unto God a more excellent sacrifice than Cain." (Hebrews 11:4). Yes, Abel offered a better sacrifice than the offering of Cain. Here is the reason

that he would not defile himself." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word." Friend, you must take heed! —Portion of tract by Jack Wrytzen.

The Holy Spirit

(Continued from page four)  
Let us see.

First, He reveals the truths of God's Word to our hearts. We read in John 16:13,14—"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." A lost person may read the entire Bible many times during his life, and yet he will be unable to understand what he has read. Oh, he may have an intellectual head knowledge of the Scriptures, but he has no heart-felt convictions, the Holy Spirit is not within him, and he simply cannot understand God's Word.

God's own, though, do have the Spirit within them, and He reveals truths to them as they study and meditate in His Word. As we read, our hearts must be open, desiring the Spirit's leadership. And we must pray that the Lord will show us new truths and give us wisdom to understand His Word. A Christian who is in a state of rebellion either against some individual or against the Lord and His commandments, will not have a receptive heart as he studies the Word of God. Might each of us confess any sin which is hindering us from direct fellowship with the Lord, and ask Him to reveal His hidden truths to us. I Corinthians 2:9-12 says: "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man

on that Abel's was better than Cain's: Abel's offering was a bloody offering and Cain's was an unbloody offering. It was the blood that made the difference. The Bible tells us that it is the blood of Jesus Christ that washes away our sins. Jesus is the Lamb of God that takes away our sins. The lambs of Abel pictured the Lamb of God, Jesus Christ. From this we learn that Abel was trusting in the blood of Christ for cleansing from sin. But Cain was not trusting in the blood of Christ. If he had been trusting the blood of Christ, he would have offered a bloody offering too. Instead, he offered the things which he had grown on his farm. This means that he was trusting in his own good works and his own good deeds to be saved from sin.

Cain then was very mad and arose up against his brother Abel and killed him. For this sin, God cursed Cain with a terrible curse. Read this curse in Genesis 4:9-12.

From this true story of Cain and Abel, we learn four things which we should all know.

- (1) We must worship God as God says. Abel did, Cain did not.
- (2) We must trust in the blood of Jesus Christ to be cleansed from sin. Abel did, Cain did not.
- (3) "Be sure your sin will find you out." Cain's sin of killing his brother caused him great sorrow.
- (4) God punishes sin. He cursed Cain for his sin, and unless Cain sometime later trusted in the blood of Christ to be saved, he went to hell.

Next week: The Flood and Noah's Ark.

which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." May we learn more of our Lord through the Spirit's revelation.

Also, the Holy Spirit leads us in the paths of righteousness which honor the Lord Jesus. We read in Romans 8:1 — "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

If there were no other means of having assurance of someone's salvation other than the paths which they follow and the places to which they go, we could have confident assurance by noting just where they go. Listen, Christians, the Lord's children do not have fellowship with the world in any manner. And the Spirit certainly will not lead His own to Satan's pitfalls and snares. Why? Because "they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." How thankful we should be that we no longer tread the death paths of sin, but that the Holy Spirit leads us along righteous paths.

Next, the Holy Spirit fills us with words which we should speak. In fact, we can not speak and honor the Lord, unless the Spirit does direct us in speaking and we obediently follow His guidance! As Peter on the day of Pentecost, in Acts 2:4, so ought we to speak: "And they were all filled with the Holy Ghost, and began to speak ... as the Spirit gave them utterance."

Christian friends, every one of the Lord's own has a tongue of iniquity. It is a fleshly tongue just as is this mortal body. Satan, the god of this world, still continues to tempt us (but does not rule), and he desires that we speak his swelling words of vanity and lust. Thank the Lord, the Spirit is supreme within the Christian, and He is able to control our tongues if we submit ourselves to Him as He leads us. Friends, others may not be pricked or convicted from having spoken idle, sinful words, but we

must remember that God's Holy Spirit has set a jealous guard upon us, and will constantly "poke our sore spots" that we might continually be aware of our iniquitous flesh. Others may not be condemned for speaking dirty jokes, boastful stories, and having evil thoughts, but we who belong to the Lord certainly have tears of sorrow and repentance when we have sinned against our Lord on account of this old flesh. I Timothy 4:12 tells us: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Christians, idle words of no helpful value to anyone (Matthew 12:36) and words which are not of faith (Romans 14:23) are a grief to the Holy Spirit and sin to the Lord. We read in Ephesians 4:30,31 — "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice."

Christians, may none of us ignore the Holy Spirit's "warning signals" that come to our souls, but let us search our hearts, find that word whereby we have grieved Him, and seek to avoid it hereafter.

Last of the Holy Spirit's working is His leadership within us as we talk to the Lord in prayer. We read from Ephesians 2:18 — "For through him (the Lord Jesus) we both have access by one Spirit unto the Father." And in Romans 8:26, we read: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered."

Prayer is a wonderful privilege which God's people do possess, but all too few of us avail ourselves of it. How wonderful it is to talk to the Lord about our problems both spiritual and material, to confess our sins and shortcomings to Him, to ask strength and leadership for the day. Then this communion is climaxed by His answer that He will help us overcome the sins of the flesh, that He will solve our problems, and that He will be our Comfort and Stay. And how precious indeed to know that He does fulfill all of His promises through His Holy Spirit!

Christians, all of the joy in the Lord which we experience in this life is through the Holy Spirit. But, praise be to the Lord, some day we will fellowship with Him face to face. Someday we shall rise to be with Him forever in Heaven, blessed and eternal. Someday, all that we have done in His service is going to be judged, and we shall receive a crown of reward because of our service to Him. Are you living for Him now as faithfully as you can? Are you busy for Him as you should be? Does His Holy Spirit have full control over us, and are we fully obedient to His leadership? Might each of us today submit to Him as our only Lord and Master, and begin to live more like Him, the Lord Jesus Christ!

Saloons

(Continued from page four)  
with saloon-building.

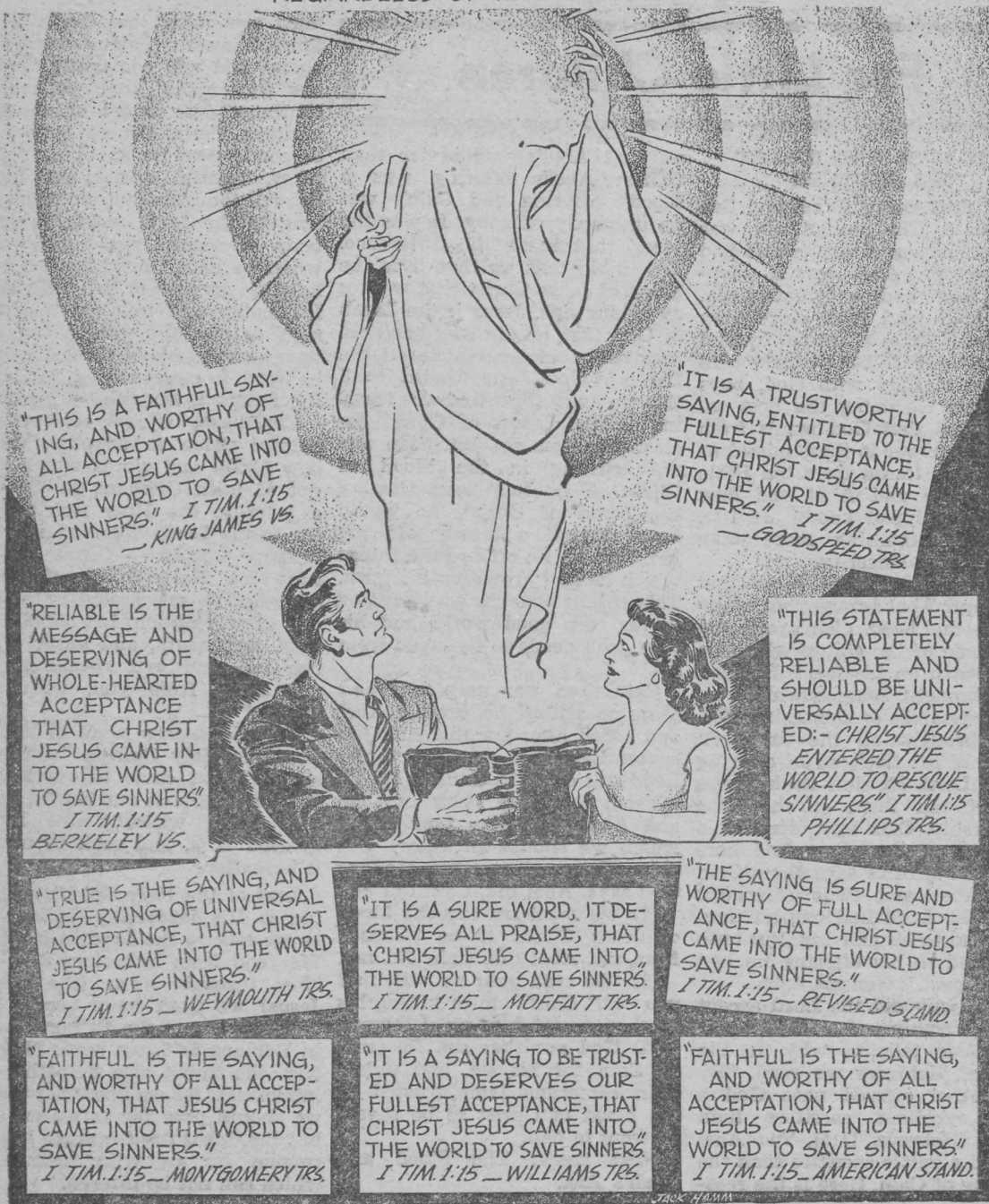
Mr. Hooton quoted Internal Revenue Service figures showing that as of June 30, 1955, there were 277,466 retail liquor dealers and 164,323 retail beer dealers, doing business in a grand total of 441,789 establishments dispensing alcohol. But the latest issue of the "Yearbook of American Churches," he pointed out, lists the total number of religious establishments at 300,056. He emphasized the fact that more than 5,000 new liquor outlets were opened in the three months ending June 30, while the number of churches increased by only 5,697 over the entire year of 1954.

—Good News Broadcaster



He who merits praise he never receives is better off than he who receives praise he never merits.

## REGARDLESS OF THE TRANSLATION



### "Mutilated"

(Continued from page three)  
dying on Calvary's cross, and I say to you in the words of John, "Behold the Lamb of God, which taketh away the sins of the world."

#### IV

But beloved, my text doesn't stop there. My friend here in town dared me to preach from this text of Scripture, and I said, "I'll go you one in that text you never heard of." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." I said, "You don't believe that. You say if a man believes and is baptized, maybe he'll get to Heaven, but our text says, He that believeth and is baptized shall be saved."

There isn't a text in all the Bible that a Campbellite is more scared of than this text if they will run it down to its final end, for this verse teaches unquestionably the absolute security of the believer. Here's a text that says that a child of God is not only saved, but he is absolutely secure, for Jesus said, "he that believeth and is baptized shall be saved." Oh, how it thrills my heart to read this, and then turn to other Scriptures and hear Jesus say:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." —John 10:28-30.

Thank God, if a man believes and is baptized, he shall be, not may be, not perhaps, and not if he holds out faithful to the end —if he believes, he shall be saved. Beloved, I'm on shouting ground when I read a positive declaration of Jesus when He declares that if a man believes, he shall be saved, positively saved and

shall not lose his salvation.

I often think of Andrew Carnegie when he was just about ready to shuffle off the coil of mortal life. It was then he said, "I'm worth two hundred million dollars, and I'd give it all if I could just have a lease on this life for ten years." My brother, listen to me: I can tell you something better.

I can tell you how to get a lease—even absolute possession of Heaven itself and it won't cost two hundred million dollars, it won't cost a dime — all it costs is faith in the Lord Jesus Christ as your Saviour.

"In my hand no price I bring, Simply to Thy cross I cling."

"He that believeth and is baptized shall be saved," and the man that comes to Jesus Christ and believes in Him and receives Him as his Saviour, that man shall be saved. How do we know it? Jesus Christ said so, and I'll take His word against that of the whole world.

In just a moment you'll be through this sermon — through with it until the morning of the judgment, but ere we close, may I remind you of one other Scripture:

"Behold, now is the accepted time; behold, now is the day of salvation." —II Cor. 6:2.

Oh, may this be the day of salvation so far as you are concerned. I have been very definitely impressed of recent date in our study of the sacrificial system of the Jews of the Old Testament. On their brazen altar they put their sacrifices, and as that sacrifice was offered unto God, he would stand there and look at it and say, "That represents me." My brother, listen to me this morning, I stand and look at Calvary and I see Jesus Christ dying there as my sacrifice and as I look up and see Him, I say, "That represents me — He is dying in my stead." When I get to Heaven, I'll get there not because of anything I have done, but I'll get there because Jesus Christ died in my stead.

Thank God for this great text—"He that believeth and is bap-

tized shall be saved." May you believe in Him and be saved.



### Controversy

(Continued from page one)

with the social evils and this Satanic controlled cosmos. If this is not true when one preaches, he certainly is not preaching the Gospel found in the New Testament. Whenever Paul and the Apostles went they had a revolution or a revival — and sometimes both. This you can put down as an unfailing principle. A Christianity that does not offend is a Christianity needing a blood transfusion. A Christianity at peace with the world is a Christianity playing the harlot with the world, a Christianity in compromise.

There are also controversies within the framework of Christendom. From the religious system Christ received His bitterest opposition. It was the religion of Judaism that instigated His death and mocked Him while dying. As much as we regret the necessity for controversy, in the presence of abounding error and deceptive counterfeits, Satanic inspired, warn, cry aloud. Again to quote Stalker, "In the time of Christ the church was the stronghold of error; and not once or twice since then it has been the same, Jesus had to assail nearly the whole ecclesiastical system of His time and a large body of the church's doctrines. To do so must, to a thoughtful mind, in any circumstances to be an extremely painful task; for the faith reposed in their spiritual guides by the mass of men who have little leisure or ability to think out vast subjects to the bottom, is one of the most sacred pillars of the edifice of human life, and nothing can be more criminal than wantonly to shake it. But it sometimes needs to be shaken, and Jesus did so."

"Of course the opposite case may easily occur; the church may have the truth, and the innovator may be in error. Then the true place of the Christian controversialist is on the side of

## Scriptural Hell Rejected At Southern Seminary

By RAY WAUGH

I can hear many bluster and blow in retort, "The author of that title is 'off his rocker,' 'tetched in the head,' 'or just plain crazy.'" Before you lay the article down, however, for your own instruction and for the hope of the cause of Christ in your community hear me further.

I have refrained from writing this article in the hope that Southern Baptists, themselves, would give some evidence of having seen the truth of published error in state Baptist papers. In the intervening months, though, there has been only continuing evidence that the "blind lead-

of the title of my article. Barnette's article is one in a series entitled "Why I Believe" designed to delude Southern Baptists into believing that the S.B.T.S. is orthodox and deserving of Southern Baptist support. Despite Duke K. McCall's use of Southern Baptist papers in such a manner, it is as impossible for a Neo-orthodox professor to write an orthodox article as it is for the leopard to change his spots.

The title of Barnette's article, "Why I Believe In Hell," sounds quite orthodox and on the basis of it one would suppose him to be a defender of New Testament teaching. In fact one might hastily read his article and still suppose him to be orthodox. For he begins with statements which would move even his most impetuous and cantankerous critics. He begins, "There are three basic reasons why I believe in Hell. First, because I believe in a holy God and His Holy Word. It is inconceivable that a righteous God would fail to bring to justice those who have persistently sinned against His will. God says that the wicked will be punished for their sins. Their final place of torment is in Hell. The bulk of New Testament teaching concerning Hell is found in the sayings of Jesus."

The above paragraph is followed by one in which he attempts to explain the Greek word *gehenna* (the Hell, *Gehenna*, and the Hebrew *Hinnom*). Then, as though he is corroborating his belief with Scripture, he provides several numerical references. All of the Neo-orthodox employ such methods and this is one of the very things which makes their writings so difficult of analysis. Though they may refer numerically to the Scriptures, however, they drive home their heresies with slight asides and direct quotations from the enemies of Christ. We shall see this clearly in the case of Barnette in just a moment.

He follows quickly with, "Second, I believe in Hell because it is logical. My sense of justice tells me that if there is no Hell there ought to be one. It is illogical to tell men that there is a righteous God to obey, a gospel of redemption to be accepted, Heaven to be gained, if at the same time they are not warned that the rejection of these has eternal significance." While the latter may seem "logical" at even in tune with scriptural truth, I want you to note that he climaxes this paragraph with "People who have given other so much Hell should have to experience Hell somewhere." Here his reasoning is warped by humanistic irrationalism. It is (Continued on page seven)



ELDER RAYMOND WAUGH

ers" continue to lead blind Southern Baptists deeper into the darkness of rank, unscriptural heresy. At long last, under the leading of God's Spirit, my Comforter, my pen returns to paper that the further infiltration of Neo-orthodoxy may be discerned clearly.

A few published paragraphs by Henlee H. Barnette, professor at Southern Baptist Theological Seminary and one of the rank heretics and enemies of New Testament faith of our generation, show explicitly the truth

the church against him who is trying to mislead her. This also is a delicate task, requiring the utmost Christian wisdom and sometimes likely to be repaid with little thanks; for, while he who defends the church against error coming from THE OUTSIDE is loaded with honours as a saviour of the faith, he who attempts to preserve her from more menacing danger WITHIN may be dismissed with the odious and withering title of heresy-hunter."

CHAS. H. STEVENS

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A saint needs no halo around his head, but he should have a solo in his heart.

# SUNDAY SCHOOL LESSON

SUNDAY SCHOOL LESSON FOR FEBRUARY 5, 1956

MORE OF CHRIST'S MIRACLES

MATTHEW 9

MEMORY VERSE: "There is none righteous, not one."—Rom. 3:10.

## I. The Palsied Man Healed. Mt. 9:1-8.

This is another of Christ's early works of healing. However, ere Christ cured his body, He forgave him his sins. This leads us to say that the deepest need one has is forgiveness. It is to be prized far above the healing of the body.

This one was sick of the palsy. This illustrates that which is wrong with the world today. The whole world is suffering from a stroke of moral and spiritual paralysis. Cf. Isa. 1:5,6; Jeremiah 17:9; Mark 7:21-23; Rom. 3:10-18. The world is just as helpless to save itself as this one was to heal himself.

These four-corner men of faith illustrate the work of the Christian. Each child of God has just one task — to bring this morally and spiritually paralyzed world into contact with Jesus that He may heal it. Our business is not to start hospitals nor schools, nor teach social science. Our business is to bring men to Jesus. Cf. Prov. 11:28; Dan. 12:3; Mt. 4:19; Mt. 22:9; Acts 1:8; I Cor. 9:19-23; Jude 23.

Forgiveness of sins is a Divine Act (V. 6). Man can never do sufficient works to atone for his sins. Cf. Eph. 2:8,9; Titus 3:5. Neither baptism nor any church ordinance could atone for sins. Cf. I Cor. 1:14; I Pet. 3:21. Then if one is to be forgiven, Almighty God must take the initiative.

## II. The Call of Matthew. Mt. 9:9.

Matthew was a tax-collector, and since he was collecting taxes for the Roman government, he was hated much by his own people. However, Jesus could use even a hated publican when he was saved. Later, this renegade Jew, when changed by God's power, gave the gospel to the Jews (the gospel of Matthew). All that we know of Matthew's life is that he arose as soon as he was called to follow Jesus. Nothing more is told of him except that Luke says he at once made a feast for Jesus. (Luke 5:27-29). How happy to be known to the world by one act — that he immediately and joyfully obeyed Jesus' call.

## III. Jesus Eating With Sinners. Mt. 9:10-13.

I thank God that Jesus does condescend to sit with sinners, and eat, and deal with sinners. No one is too sinful for the blessed Saviour to save. Cf. Luke 19:10; I Tim. 1:15. Oh, how sweet to know that Christ saves only sinners!

## IV. Fasting. Mt. 9:14,15.

Religious antagonism sometimes stoops to very strange alliances. Thus the disciples of John and of the Pharisees ally themselves to question Jesus about fasting. In His answer, He laid down a broad general rule which is well for us to follow: Fast when you are sad; feast when you are glad.

## V. Parable Of Garment And Bottles. Mt. 9:16,17.

These parables teach one central thought: You cannot mix Christianity and Phariseism. What

Jesus came to bring to the world was no mere patch on a worn-out system, but was a new fermenting force. The religion of the Pharisees was mostly form and show and was to be likened to the stiffened form of an old wine-skein. Both the fermenting force and the wine-skein would be destroyed if put together. Jesus would teach us that the religion of man and His teachings won't mix.

## VI. Two More Miracles. Mt. 9:18-26.

All of His previous miracles were effected by His touch. On the way to Jarius' house, He healed a woman. Like Him, we never go on a mission of mercy but that we pass a hundred sorrowing hearts. This woman's faith was real but selfish. She wanted health, but did not care much for the Healer. Jesus corrected her faith, and caused her to testify for Him, for He said to her, "Thy faith, not thy finger, hath made thee whole."

## VII. Two Blind Men Healed. Mt. 9:27-34.

Equal sorrows often drive men together. Perhaps these two were thus associated. Their blindness illustrates the spiritual blindness of the unsaved, since the unsaved is blind to his own condition, the character of God, how to be saved, the Bible, and all good things. Jesus is the only remedy for spiritual blindness. After their cure, Jesus asked them to remain silent (V. 3). Doubtless He did not wish His reputation as a mere worker of miracles to be spread abroad, since His message was to individuals and not to crowds.

## VIII. The Compassion Of Christ. Mt. 9:35-38.

The great loving heart of Christ overflowed Him when He saw the sinful condition of the multitudes. Every really born-again person feels the same when he sees the sinful condition of society. As then, so today, — the harvest is plenteous, the laborers are few. Some say, "That is true, but there is so little work I can do." Perhaps, but in the harvest there are many tasks to be done. If you can't work as a day laborer, perhaps you could be a waterboy for the laborers. May we heed and hearken to the words of Christ to pray that laborers might be thrust forth into the harvest!

### QUESTIONS

1. How does palsy illustrate the spiritual condition of the world today?
2. Is it the business of the church to start hospitals or secular schools?
3. What did God's grace accomplish in the life of Matthew?
4. Is anyone too bad for Jesus to save?
5. Should Christians fast today?
6. Can you mix the teachings of Jesus with the religions of men?
7. How does Jesus' miracles of healing illustrate his saving power?
8. In the harvest field of life, are you as much a laborer as a waterboy?

### Scriptural Hell

(Continued from page six)  
The Neo-orthodox "logic" which the hands of men like Ferre, eventually discounts the necessity for a literal, burning, eternal Hell. Right here Barnette is making a play on words which detracts from the scriptural fact that a person's going to Hell is due to failure to meet God's righteousness in the Blood of Jesus Christ—not what one does or doesn't do to fellow men and women.

It is in the latter that we begin to see that his references to "a Holy God and His Holy Word" are not in the context to which a true New Testament believer would ascribe. Rather, his Neo-orthodoxy has issued in a play on words which would discount the verbal import of the words of our Lord.

Actually, however, this Neo-orthodox play on words is but his transition phrase designed to ease us subtly into following him into full rejection of the New Testament meaning of the word Hell. For he follows immediately to say, "Third, I believe in Hell because I have been there." This is a tragic error of which no New Testament author is guilty. The New Testament is quite clear that Hell is never anything other than punishment after death. Yet Barnette says he has been there. It should be clear to all then that he has twisted the meaning of Hell and removed it completely from its New Testament context. Place this last quotation alongside the first and you will see the utter contradictory pattern of Neo-orthodoxy's irrationalism.

Rather than conform to the New Testament teaching concerning Hell, Henlee H. Barnette shows conclusively that he conforms to the Neo-orthodox devilry of this day and majors on the theory of "God's continuing judgment in history" as the climactic and full meaning of Hell. This, as most informed people today know, is the theory of Emil Brunner, Nels F. S. Ferre, Paul Tillich, et al. And as I have shown elsewhere, this is also the theory to which S.B.T.S. professors Jones, Ranson, and Rust ascribe.

Evidence that Barnette's introductory "orthodoxy" was simply "introductory" may be obtained easily from the following, "Every man has a taste of Heaven and Hell right here on earth. Omar Khayyam was partially right when he said: I sent my Soul through the Invisible, Some letter of that After-life to spell: And by and by my Soul return'd to me, And answers 'I myself am Heav'n and Hell.'"

This is followed by a further play on words which can have no relationship to the New Testament meaning of Hell. "There is the Hell of a bad conscience, the Hell of unforgiven sins which haunt one, the Hell of utter loneliness which are foretastes of eternal punishment." The next sentence would seem most "logical" and many doubtless have shaken their heads in agreement but in this sentence he completely discounts the fact of the "lake of fire." "The most terrifying thought which can grip the hu-

man mind is that of being eternally separated from God, which is the second death." Whether we read the scriptural quotation from Revelation in translation or in the original Greek, no honest man can discount the "lake of fire." Yet Barnette misquotes to his own design.

This may seem a technical distinction and not worthy of emphasis. But all who know the Neo-orthodox pattern realize that it is their very explicit distinction designed to discount the literal meaning of the Scriptures. It is similar to the circumscribing of words employed by the enemies of Christ Jesus some 1900 years ago and we will remember that our blessed Lord referred them to the literal words of Moses and the prophets.

In this present day of shrewd verbalists who indulge in a philosophy of relativity it is most important that we who love our Lord in truth and who willingly take our stand in the Scriptures should be most careful in our acceptance of the meaning of words in context. If we are not we may find ourselves holding to contradictory theories as harmonious truths. If we should follow them in their nefarious teachings words will become to us jumbled nothings, even as they are to all the Neo-orthodox.

Certainly words can have no valid meaning to Henlee Barnette for while he says he believes in Hell we have found it to be a

READ THIS AND BEGIN TO PRACTICE

## PREVAILING PRAYER

"The effectual fervent prayer of a righteous man availeth much."—James 5:16.

Effectual, prevailing prayer, does not consist in benevolent desires alone. Benevolent desires are doubtless pleasing to God. But they are not prayer. Prevailing, or effectual prayer, is that prayer which attains the blessing that it seeks. It is that prayer which effectually moves God.

A person need not expect to offer such prayer if he pray at random, without any distinct or definite object. I speak now of secret prayer. Many people go away into their closets, because they must say their prayers. The time has come that they are in the habit of going by themselves for prayer. And instead of having anything to say, any definite object before their mind, they fall down on their knees, and pray for just what comes into their minds—for everything that floats in the imagination at the time; and when they are done, they could hardly tell a word of what they had been praying for. This is not effectual prayer.

What should we think of anybody who should try to move a legislature so, and should say, "Now it is winter, and the legislature is in session, and it is time

"Hell of his own design." As proof that Barnette would have us follow him into his quandary of jumbled nonsense, we hear him appeal to the good sense of his readers as well as their orthodox inclinations with, "Today it is old fashioned to believe in Hell." Here one would suppose that he had joined forces with all true Bible believers who are old fashioned enough to accept the Scriptural teachings of Hell literally. Many doubtless would continue with him as he says, "Human experience compels belief in such a place . . ." With rapier swiftness, however, and in the same sentence he employs the Neo-orthodox technique of contradiction to disarm most all who have followed him thus far. For the phrase, "Human experience compels belief in such a place . . ." is followed by, "most of us have been there." It should be obvious to all that no honest or rational person who has read the Scriptures with even a partially open mind could ever come to such a conclusion.

This is Neo-orthodoxy in all of its irrationality; this is Neo-orthodoxy in all of its subtlety. This is the paradoxical philosophy of Kierkegaard, the blasphemy of Karl Barth, the irrational nonsense of Emil Brunner, and the devilry of Nels Ferre brought down to what the Neo-orthodox would call the verbal-plane of the common man, woman, and young person.

Yet the man responsible for such unscriptural, verbal trash is considered a "leader in Israel." Not only that, Southern Baptists by the thousands have heard this man and thousands more have read his article, "Why I Believe In Hell," as it made its way into the pages of most of the Southern Baptist state papers. Evidently, however, Southern Baptists heard and read as he has spoken and written, with "the blinds on." So the blind continue to lead the blind and the darknesses of Neo-orthodoxy further blind them to the truth of God's Holy Word.

Surely then it may be said that the Scriptural doctrine of Hell has been rejected not only at Southern Seminary but also by Southern Baptists. For they not only permit their propaganda (state papers) to disseminate such rank error, they also rally to the support of the convention responsible for such and swear by the institution which hires him. Thus conventionism continues to destroy the young men and women who are being trained as Southern Baptist leaders for tomorrow.

to send up petitions," and should go up to the legislature and petition at random, without any definite object? Do you think such petitions would move the legislature? A man must have some definite object before his mind.

Prayer, to be effectual, must be in accordance with the revealed will of God. To pray for things contrary to the revealed will of God, is to tempt God. There are three ways in which God's will is revealed to men for their guidance in prayer.

(1) By express promises or predictions in the Bible that He will give or do certain things. Either by express promises, in regard to particular things, or promises, in general terms, so that we may apply them to particular things. For instance, there is this promise: "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them."

(2) Sometimes God reveals His will by His Providence. When he makes it clear that such and such events are about to take place, it is as much a revelation as if He had written it in His Word. It would be impossible to reveal everything in the Bible. But God often makes it clear to those who have spiritual discernment that it is His will to grant such and such blessings.

(3) By His Spirit. When God's people are at a loss what to pray for, agreeable to His will, His Spirit often instructs them. Where there is no particular revelation, and Providence leaves it dark, and we know not what to pray for as we ought, we are expressly told that "the Spirit also helpeth our infirmities," and "the Spirit Himself maketh intercession for us with groanings that cannot be uttered."

To pray effectually, you must pray with submission to the will of God. Do not confound submission with indifference. No two things are more unlike.

Prayer, to be effectual, must be offered from right motives. Prayer should not be selfish, but dictated by a supreme regard for the glory of God. A great deal of prayer is offered from pure selfishness.

Women sometimes pray for their husbands that they may be converted, because, they say, "It would be so much more pleasant to have my husband go to meeting with me," and all that. And they seem never to lift up their thoughts above self at all. They do not seem to think how their husbands are dishonoring God by their sins, and how God would be glorified in their conversion. So it is with parents very often. They cannot bear to think that their children should be lost. They pray for them very earnestly indeed. But if you go to talk with them, they are very tender, and tell you how good their children are—how they respect religion, and they think they are almost Christians now; and so they talk as if they were afraid you would hurt their children if you tell them the truth. They do not think how such amiable and lovely children are dishonoring God by their sins; they are only thinking what a dreadful thing it will be for them to go to Hell. Ah! unless their thoughts rise higher than this, their prayers will never prevail with a holy God. The temptation to selfish motives is so strong, that there is reason to fear a great many parental prayers never rise above the yearnings of parental tenderness. And that is the reason why so many prayers are not heard, and why so many pious, praying parents have unduly children.

Much of the prayer for the heathen world, seems to be based on no higher principle than sympathy, while little is said of the heathen dishonoring God. This is a great evil; and until the churches have higher motives for prayer and missionary effort than sympathy for the heathen, their prayers and efforts will never amount to much.

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THE BAPTIST EXAMINER

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JANUARY 28, 1956



## Kind of Pastor

(Continued from page one)

the ground so often that his path is a rut, well worn and deep, and that he doesn't depend on the Lord for guidance in each situation, tries to take Ai just as he took Jericho.

If he lacks experience, your church will no doubt see that he gets plenty of it, so let's not make any hard and fast rules about experience, shall we?

**And age?** Ah, here's another point at which rigid rules are wrong. If the New Park Baptist Church of London had had such rules in 1854, it is probable they would not have called the 19-year-old boy-preacher from Waterbeach, and so would never have known the ministry of Charles Haddon Spurgeon. On the other hand, it is to be feared some pulpits committees have rejected God's man because he was past middle age. Never assume that the fire is out just because there is a little snow on the roof! Age hardens and sours some men, while others are mellowed and made more fruitful. On the one hand are some to whom advanced age brings added depth in preaching and increased vision and resourcefulness in leadership, and on the other hand are some who suffer from hardening of the intellect long before hardening of the arteries. In general, the fewer restrictions of this sort, the easier it will be for the Lord to have His own way and place His own man.

### How To Proceed

If possible, visit the man's own church before inviting him to yours.

Find out how he stands in his own community. Does he pay his debts?

Get his statement of doctrinal views. Find out what he believes and whether he has convictions and the courage to stand for them.

If he measures up thus far, and if, after much prayer, his name is still on mind and heart, invite him to the church for a week of Bible teaching or evangelistic meetings. Don't ask him to come for a Sunday to "candidate." Almost anyone who has been preaching for awhile should be able to dig up two good "candidating sermons" with which to make a good impression. On the other hand, some men are made nervous by the thought that they are "on trial," and are unable to do their best.

A week with the church provides a better opportunity for getting acquainted, and if he is the Lord's choice for the pulpit, there should be rather general recognition of that fact on the part of the church before the week is over.

Present the name of one man to the church, and vote on him before hearing another. Nothing so divides a church as to have a string of "candidates," and nothing is so humiliating to true men of God as to be put in the position of seeming to "compete" for a pulpit, and of being lined up and checked against each other, point by point, like horses at a county fair.

Be reverent; be prayerful. The shepherding of your church is a matter of great concern to your Lord, and He will direct you to His choice if you will allow Him to do so.

—The Baptist Bulletin



### Finney

(Continued from page one)  
obligation. Is not that a dangerous man who sees the wrong of an oath and will not renounce it?

15. While he adheres to his Masonic oaths, he ought not to be trusted with the office of a magistrate. How could he, if he means to perform his Masonic vows?

16. Nor, while he adheres, should he be trusted with the of-

fice of sheriff, marshal, or constable. If he intends to perform the Masonic vows, it is madness to trust him with an office in Church or State.

17. If and while he adheres, he ought not to be received as a witness or juror when a Freemason is a party. This has been ruled as law.

18. Nor should he have power to appoint officers, as he will surely unduly favor Masons.

19. Nor should he have the control of funds and the bestowment of governmental patronage. This he will certainly abuse, if he keeps and performs his vows.

20. Nor should he be entrusted with the pardoning power.

I wish it could be known in how many instances Freemasons have been pardoned and turned loose upon the public by governors and presidents who were Freemasons, and who were sworn to deliver them from any difficulty, whether right or wrong.

21. Nor should he be a postmaster, as he will surely abuse his office to favor Masonry, and to persecute anti-Masons, if he keeps his vows. Of this we are having abundant proof.

22. While he adheres, his testimony against renouncing Masons ought not to be credited, because he has sworn to ruin their reputation and their business, and, until their death, to represent them to others as worthless vagabonds. Is a man's testimony against another worthy of credit, when he is thus sworn to hold him up to the world? We have no right to receive such testimony. It is the greatest injustice to credit the testimony of one who has taken and adheres to this oath, if he testifies against a renouncing Mason.

23. Those Masons who have taken and adhere to the vow to thus persecute, and the vow to avenge the treason of violating Masonic oaths by the death of the traitor, should be held to bail to keep the peace. If they intend to perform their vows, they are eminently dangerous persons, and should be imprisoned or held to bail. Let no one say that this is harsh. Indeed it is not. It is only common sense and common justice. Only remember what they are sworn to do, and that they intend to perform their vows, and then tell me is it safe and just that such men should be at large, and not even be put under bonds not to fulfill their vows. We must take the ground, either that they will not fulfill their vows, or we must hold that they ought not to be at large without adequate bail. I am aware that some will say that this is a harsh and extreme conclusion. But pray let me ask do you not feel and say this because you do not believe that there is real danger of Freemasons doing what they have sworn to do? If they have sworn as Bernard and others represent, and if they really intend to fulfill their vows, and if you admit this, is my conclusion harsh and extreme?

When no occasion arises, calling for the fulfillment of their horrid oaths, they appear to be harmless and even good citizens, but let any man read the history of the abduction and murder of Morgan, as found in "Light On Masonry," and see how many men were engaged in it. Let him understand how this horrid murder was justified by the Grand Lodge, and by many respectable citizens. Let him ponder the fact that the men engaged in that affair were accounted respected citizens; that a number of them were men high in office and in public confidence, and that the conspiracy extended over a wide territory, and then let him say whether if an occasion arise demanding their action, they will prove to be law-abiding citizens, or, if they will not, as they have often done before, set at naught any law of God and man, and, if need be, reach their end through blood of their victim.

But some will say that this is representing Freemasonry as infamous, and holding it up to the disgust, contempt, and indignation of mankind. I reply, I have not misrepresented it, as it is revealed in the books which I have been examining. Remember, it is

## "I Should Like To Know"

(Continued from page one)

or declaration, especially one in writing by the minority of the body expressing dissent." So, the "Protestants" were those that came out of the Catholic Church in the 16th Century.

Martin Luther was one of the first, and the greatest reformer, who made a "protest" against the practices of the Catholic Church, and his followers formed the Lutheran Church.

The Reformation which took place in the 16th century results in the forming of the national churches in Britain, Denmark, Sweden, Norway, Holland, Germany, Switzerland. Out of these many other churches have come.

Baptists are not "Protestants" because they were never inside of the Catholic Church to "protest." Baptists are much older than the Reformation — the first Baptist church having been organized by Jesus Himself.

### 3. Should Baptist Churches observe Easter?

New Testament Baptist churches ought not to observe Easter. The very name "Easter" is derived from the name of a heathen goddess whose festival was held in April.

Chambers' Encyclopedia says that many of the popular observances connected with Easter are clearly of pagan origin. The goddess Ostra or Easter seems to have been the personification of the opening of the year of spring. The worship of this being seems to have struck deep root in Northern Germany and was brought down to the present century by the building of bonfires and numerous other rites. It was especially a festival of joy. With the usual policy, the Roman Catholic Church endeavored to give a Christ significance to such of the rites as could not be rooted out of pagan people. The bonfires can be traced in the great tapers sometimes weighing 30 pounds, with which the churches were lighted on Easter eve.

The most characteristic rite and the one most widely diffused is the use of Easter eggs. They are usually stained various colors with dyewood or herbs and people usually make presents of them, sometimes they are kept as omulets, sometimes eaten. Games are also played by striking them against one another. In some parts of Scotland it used to be the custom for young people to go out early on "Paschal Sunday" and search for wild fowl's eggs for breakfast, and it was thought lucky to find them.

This ought to be enough to show that Easter is foreign to the Scriptures and true New Testament Baptist Churches should shun it.



### Prevailing Prayer

(Continued from page seven)

to much. It must be persevering prayer. As a general thing, Christians who have backslidden and lost the spirit of prayer, will not get at once into the habit of persevering prayer. Their minds are not in a right state, and they cannot fix their minds, and hold on till the blessing comes. If their minds were in that state that they would persevere till an answer came, effectual prayer might be offered at once, as well as after praying ever so many times for an object. But they have to pray again and again, because their thoughts are so apt to wander away, and are so easily diverted from the ob-

ject to something else. Until their minds get imbued with the spirit of prayer, they will not keep fixed to one point, and push their petition to an issue on the spot. Do not think you are prepared to offer prevailing prayer if your feelings will let you pray once for an object, and then leave it. Most Christians come up to prevailing prayer by a protracted process. Their minds gradually become filled with anxiety about an object, so that they will even go about their business sighing out their desires to God. Just as the mother whose child is sick, goes round her house sighing as if her heart would break. And if she is a praying mother, her sighs are breathed out to God all the day long. If she goes out of the room where her child is, her mind is still on it; and if she is asleep, still her thoughts are on it, and she starts in her dreams thinking it is dying. Her whole mind is absorbed in that sick child. This is the state of mind in which Christians offer prevailing prayer.

ed by this mental struggle. The prevailing prayer.

—China's Mill

### THE TRUE CHARACTER OF UNIONISM

Sam Jones, the Methodist evangelist, once said, "I don't know whether I am orthodox or not, but you can attend to orthodoxy when I am gone."

This is the true spirit of union evangelists. They "blow in" "blow out." Churches that participate in union meetings guilty of spiritual adultery.



A fool may have a know look, but it is all off when opens his mouth.



### Campaign

(Continued from page one)

to read within the last year  
MALCOLM L. LILL  
Salt Lick, Kentucky

Well, let me remind you the letter from you would be just deeply appreciated, and in the last few days of the month January, let me suggest that send us at least a dozen subscriptions. As a matter of showing appreciation, we will send you a copy of the book, "Mabel Clent" just as soon as it is finished. It is now in the process of being printed, and will be mailed to those who have thus assisted us in enlarging our paper's circulation, just as soon as we complete the printing.



### Liberalism

(Continued from page one)  
of God. Liberalism has a uniform, a new technique, cause it has a new fleece, nonetheless the same old of infidelity. With it we will no compromise, by it we will be deceived. Take heed, beware we are in a moral conflict, the stakes are high and the battle is unto death. We pray God give us more prophets who sane, but unafraid. The Bible will not slacken, but will become more fierce and more disciplined. Loyalty to the Christ of Scripture is the ultimate. "That in all things He might have the preeminence." (Colossians 1:18).

—Daybr

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