

A man may have another heart and yet he may not have a new heart. This was King Saul's experience.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

"I SHOULD LIKE TO KNOW"

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHY THE MOURNER'S BENCH IS UNSCRIPTURAL

A. M. OVERTON
(Now With the Lord)

churches as the backbone of "old-fashioned religion," and to them it is unthinkable that this custom should be questioned.

The writer once believed in and practiced a modified form of the "Mourner's Bench," but when asked for scriptural authority and example for it, he discovered, after a long and stubborn search, that there is not one single scripture in all the New Testament, when rightly applied, that supports such a practice.

When he made this jarring discovery, he immediately launched into a period of research to determine, if possible, when and where such a widely practiced and fervently accepted custom began. His research carried him to the Congressional Library in Washington, the largest library in the world, where he had unlimited resources and expert assistance. There he found that this practice is a comparatively modern custom, and that it is so little known in most sections of America that there is very little historical reference to it, and no books at all on the (Continued on page eight)

One of the most firmly established religious customs in the southern part of the United States is the practice of the "Mourner's Bench" in revival meetings. Although from the south it has spread into some other sections of the country, yet it remains peculiarly a southern custom.

Many honest and conscientious Christians have never questioned the scripturalness of this traditional practice, and take it as a matter of course in religious affairs, because they have never known anything else. It is held up by many preachers and

1. Is it scriptural to have a paid ministry?

Yes. Paul says, "Let him that is taught in the Word communicate unto him that teacheth in all good things."—Gal. 6:6. The word communicate means "share with." In other words the layman is to share his material blessings with the one who teaches him spiritual truths. Read also I Cor. 9:7-15; I Tim. 5:18.

When Paul was in Corinth, he made tents for a living and did not allow the church to support him. Later he wrote this church about this very matter and said, "Forgive me this wrong." See II Cor. 12:13.

2. Should a church have more than one elder or pastor?

The question has a Plymouth Brethren background. They say there should be more than one elder in each church and that a one-man ministry is unscriptural. That is Scofieldism. See his note on page 1283 of the Scofield Bible.

It is true that whereas one pastor today may have three or four churches, that in New Testament days, one church perhaps may have had three or four pastors. Still this was not always

true. Paul sent Tychicus to Colosse to be elder there. Cf. Col. 7-9. It is true that he had Artemas go along as a companion, but, there is no indication that the latter was any more than a companion — certainly not an elder. When Paul sent for Titus to meet him at Nicopolis (Titus 3:12), he sent either Artemas or Tychicus to take the place of Titus. Remember he did not send both — just one. On another instance Tychicus was sent alone to Ephesus. II Tim. 4:12.

3. Was Moses' wife a Negro?

Numbers 12:1 tells us that Moses' wife was an Ethiopian. This does not mean that she was a Negro. Sellassie, the king of Ethiopia, is anything but a Negro. He has not one single feature of the Negro race, yet he is an Ethiopian.

4. Is capital punishment right or wrong?

Right. I am 100 per cent in favor of it. One reason for so much delinquency (both juvenile and adult) is the lack of punishment. Read Gen. 9:6, "Whoso sheddeth man's blood, by man shall his (Continued on page eight)

To Print One Million Tracts

Election Means Our Destiny Is In The Hands Of God

ELECTION! — what a hated word! What a despised doctrine! What a neglected truth even by many who profess to believe it.

Election means that the destiny of men is in the hands of God. Many of us have regarded as an axiom the statement that every man's destiny is in his own hands. But this is to deny the whole tenor of Scripture. At no time is the destiny of the saint in his own hands, either before or after he is saved. Was my destiny in my own hands before I was saved? If so, I regenerated myself; I resurrected, by my own power, myself out of a state of sin and death; I am my own benefactor and have nobody to thank but myself for being alive and saved. Perish such a thought! By the grace of God I am what I am. Read John 1:13; Ephesians 2:1-10; 2 Tim. 1:9; James 1:18.

hands now? Then I will either keep myself saved or I will lose my salvation. But the Bible says we are kept by the power of God through faith. I Peter 1:15; Psa. 37:28; John 10:27-29; Phil. 1:6; Heb. 13:5. If my destiny is not safe in my own hands after I am saved then how could it be thought to be safe in my own hands before my conversion?

The saint dies, his body is consigned to the grave and becomes a dust-heap. Is his destiny in his own hands then? If so, what hope has he of ever coming out of the grave with an immortal and incorruptible body? None at all if his destiny is in his own hands.

Such a theory, that the destiny of the saint is or ever has been in his own hands, reverses the very laws of nature and implies that water can rise above the level of its source; that man can lift himself into the attic by his boot-straps; that the Ethiopian can change his color, and the leopard can remove his spots; that death can beget life; that evolution is true and God is a liar. The theory that one's destiny is in his own hands begets self-confidence and self-righteousness: the belief that destiny is in the hands of God begets SELF-ABNEGATION AND FAITH IN GOD. —C. D. COLE.

THIS IS OUR GOAL FOR THIS YEAR

Believing that one of the greatest needs of this day is sound literature — particularly scriptural tracts, we are setting ourselves to the task of printing for free distribution one million tracts this year.

Of recent date, your editor made a trip over into Tennessee. In stopping at the various airports, I was impressed by the fact that the Catholics and Christian Scientists had plenty of their literature on hand. In a few instances, there were some evangelical tracts. For example, at the Charleston, West Virginia, airport, a Christian Business Men's Committee had a small supply — perhaps a dozen, on hand. Even those few evangelical tracts which were to be found were in the main very poor from the standpoint of the message. Frankly, I never saw one single tract with a distinctive Baptist flavor any place. Now, what was true of this trip into Tennessee has been true of my travels through the years in most depots, bus stations, and airports.

I am thus convinced that we who have the truth are very (Continued on page eight)

Daily We Add Dozens Of New Readers For TBE

With gratitude in our hearts to Almighty God, and deeply appreciating the efforts of our friends in behalf of THE BAPTIST EXAMINER, we rejoice for our subscription campaign and for the number of new subscribers that the Lord is adding daily.

This is being written as of January 26. We have just finished going through our mail for the day and find that in addition to our renewals, we have 106 new subscriptions that came in the mail today.

Subscribes for Class

Brother Carey E. Witt of Franklin, Kentucky, who teaches a young men's Bible class, sent us twenty names and addresses of men whom he teaches each Lord's Day. He says:

"Three or four of these are not professing Christians and do not attend church or Sunday School, but I love them, and I pray that the Spirit of God may quicken them. May THE BAPTIST EXAMINER coming week by week into their homes be used of God to turn their whole hearts to the Lord."

If one teacher who has read THE BAPTIST EXAMINER for years upon years, and has supported it liberally, feels that the paper can be a blessing to his Sunday School class, then why shouldn't many Sunday School

teachers feel the same? May the action of Brother Witt be a challenge to many who read these lines.

Two More Interesting Letters

Dear Brother Gilpin: I am sending you 12 names and trust that these folk accept God's Word. We read and find so much in your paper. So glad that you have the courage to preach the truth.

Your brother in Christ,
WILLIAM M. CARR,
Fenton, Michigan

Dear Brother Gilpin: I have been a regular and enthusiastic reader of your publication for many years. I find it to be a source of information and learning.

B. A. HIDGON
Millport, Alabama

Here are two individuals — (Continued on page eight)

WHEN A TRACT PAID OFF

A preacher in England asked a dying Christian woman where she found the Saviour, and she gave him a piece of paper torn from an American journal containing part of one of C. H. Spurgeon's sermons.

The scrap had been wrapped around a package that came to her from Australia. The words of Spurgeon were read by her and were the means of leading her to Christ.

Commenting on this incident, a writer says, "Think of it; a sermon preached in England, printed in America, in some way coming to Australia, a part of it used as wrapping paper there, coming back to England, and being the means of converting this woman."

What an encouragement there is in such an incident for those who preach the gospel by means of printer's ink! Tracts and religious papers have been wonderfully used of God in the salvation of souls.

Why don't you send THE BAPTIST EXAMINER to some lost person who needs the Saviour? Why not write for our tracts and distribute them? God says, "My word shall not return unto me void."—Isaiah 55:11.

ANYBODY CAN BE A PASTOR

A Modern pastor must possess and use some of the talents required of all men in all professions combined.

He must be more of a scholar than the college professor, for the professor teaches the same books year after year while the pastor must create and deliver hundreds of sermons annually.

He must be more of an organizer than an industrial superintendent, for industry pays men to work while the pastor must build with voluntary labor.

He must be more of a financier than the bank cashier, for people bring the money to the bank for safe-keeping, while the pastor must raise the money as gifts from the people.

A modern pastor is expected to make more calls than a doctor. He is expected to write more articles than the county-seat editor. He is called upon to solve more family problems than a lawyer. He holds more personal interviews than a psychiatrist. He must use more salesmanship in soul-winning and enlistment than is required of the Fuller brush man.

The pastor of a church must be (Continued on page eight)

The Baptist Examiner Pulpit

"PRESENT TRUTH"

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." II Pet. 1:12.

The first time that this text was called to my attention was probably twenty years ago, and in a peculiar manner, at that. A short time before, I had written my little tract, entitled "The Security of the Saved." There is a man over in Pennsylvania whom

I have known for a number of years, and realizing that he believed so strongly in security, sovereignty and salvation by grace, I wrote him and sent him a copy of my tract. Several weeks passed by and when I received no reply from him, I wrote him a second time and asked him if he received the tract, and if so, I told him I would appreciate his comment concerning it. He wrote me and said, "Brother Gilpin, I did get your tract. I read it, and I believe it, and I agree

with it thoroughly, but," he said, "I wasn't much impressed by it, because I don't believe that it is present truth," and he quoted this text of Scripture.

Beloved, I certainly do not in any wise at all agree with him, for I think that it is present truth, and if there is any one truth that needs to be preached today in connection with salvation, it is that when God saves one, He saves him forever. I think that the security of the saved could (Continued on page two)

JOHN R. GILPIN — EDITOR
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EDITORIALS

- (1) OUR TRACT MINISTRY
- (2) A DESIRE OF OURS
- (3) SOUTHERN BAPTISTS CRUSADING FOR DE-SEGREGATION
- (4) BLASPHEMOUS NEO-ORTHODOXY PUBLISHED IN ILLINOIS STATE PAPER

OUR TRACT MINISTRY

Many of the tracts which we have had for distribution have been exhausted and need to be reprinted. We now have orders from folk on hand which we are unable to supply until these tracts are reprinted. Among those which are to be reprinted are the following:

- (1) Historicity of Baptists and Others
- (2) Security of The Saved
- (3) How To Become A Christian And Go To Heaven
- (4) A Sermon From A Text Mutilated By The Campbellites
- (5) The Doctrine of Election
- (6) While America Sleeps

These tracts are being widely distributed, and the importance and need of these messages is tremendous. We call upon all of our friends to back our tract ministry. There are three ways in which you can help: (1) distribute tracts, (2) pray, (3) finance the printing. If you can not help to finance the work, you can pray and distribute them to others. Any manner in which you can help, we shall greatly appreciate your service in the on-going of our tract ministry.

A DESIRE OF OURS

For quite awhile we have had a desire to do more by way of printing books. We have in mind books of the smaller nature which would be distributed at a lower price than the ordinary book. Here are just a few of the subjects of books which we have thought about printing: SALVATION, BAPTISM, THE LORD'S SUPPER, THE DOCTRINE OF THE CHURCH, ETERNAL SECURITY, ELECTION, BAPTIST HISTORY, and other needed truths.

There is a great need for literature today that is true to the Bible and Baptist principles and doctrine. We feel that little books or booklets can do more than any kind of a book to get the truth to the people in this particular way. For instance, take the books that Bro. Clarence Walker of Lexington, Ky., has had in print for quite awhile: WHY BE A BAPTIST by H. Boyce Taylor and THE TRAIL OF BLOOD by J. M. Carroll. Both of these books have done an enormous amount of indoctrinating people in the Faith. And their ministry continues to set people straight and keep them from the road of modern apostasy among Baptists.

We ask our friends to especially remember this work in prayer. It is not easy to print THE BAPTIST EXAMINER at a subscription rate of 50c per year, and carry on our tract ministry, and also print books and booklets. We depend upon the Lord to supply our need and finance His work which we are endeavoring to carry on.

So we lay this work before you, and trust the Lord to lay it upon your hearts to support it with your earnest prayers.

SOUTHERN BAPTISTS CRUSADING FOR DE-SEGREGATION

What the Southern Baptist Convention hopes to gain by de-segregation is a mystery to us. Certainly we know of no good that can ever come of de-segregation. But we can think of innumerable evils, and we are already witnessing such, that have their roots in de-segregation. A few of the Convention's propaganda agencies (the Baptist state papers) have been crusading for the past few weeks for de-segregation. We do not receive all of the state convention papers of the S. B. C. (some won't send them to us), but we do receive quite a number.

The Texas BAPTIST STANDARD, for one, has published quite a few articles in the paper favoring de-segregation. However, we are thankful that some of the other state papers have not come out for de-segregation.

Two Southern Baptist Schools Reject Integration

While some Southern Baptists are in favor of de-segregation, there are still others who realize its dangers and evils. The students of John B. Stetson University, a Southern Baptist school located in DeLand, Florida, voted against admitting Negro students. Eight hundred of the 1500-member student body voted "no." Many did not vote at all.

Also, the trustees of Chowan Junior College of Murfreesboro, North Carolina, unanimously voted not to admit Negroes as students. Chowan has an enrollment of 227.

BLASPHEMOUS NEO-ORTHODOXY PUBLISHED IN ILLINOIS STATE PAPER

In the January 13 issue of THE ILLINOIS BAPTIST appeared an article entitled *God's Revelations Progressive*, by S. L. Morgan, Sr., Wake Forrest, North Carolina. "Progressive Revelation" is one of the favorite expressions of the neo-orthodox crowd, and this article is saturated with blasphemy. Here is what the author says under the heading, *Outgrowing Older Concepts of God*: "Slowly, century by century, through Israel's inspired prophets and poets, this crude concept of God was purified and outgrown" (our emphasis).

This statement is in reference to some passages referred to by Mr. Morgan which state that God was often "angry" (Judges 2:14) and was a "man of war" (Exodus 15:3).

Under the heading, *A Rising Moral Standard*, we read: "As the concept of God grew clearer and truer, men's ideas of justice and right and goodness grew purer and truer, and the cruder concepts were out-grown. Men saw they had misjudged the nature of God, and that His holy nature made Him definitely incapable of doing some of the unethical, cruel things they had attributed to Him. And since men inevitably tend to grow like the God they worship, slowly Israel and the race rose to higher moral levels. "This becomes clear as we proceed. The early Old Testament stories picture Israel living by a moral code, low and crude." Is this not blasphemy of God's holy law?

At this point the writer takes up Abraham and states that he was "no exception." Of the sacrifice of his son Isaac on the altar, the writer says of Abraham: "Abraham obviously believed that on great occasions God would be pleased with a human sacrifice—even of his son Isaac. God intervened to prevent the sacrifice, and so taught Abraham, and Israel through him, that God is not pleased with human sacrifices."

Under the heading, *Low Status of Women*, Mr. Morgan presents a teaching that is definitely untrue to the Bible. He says: "A husband was permitted under the law to divorce his wife for any trifle or whim; he the sole judge; Jephthah had the undisputed right to sacrifice his daughter to pay a vow, and Lot to offer his

daughters to the lust of the Sodomites to appease a mob."

This is definitely a falsehood regarding the Old Testament law as anyone who studies the Bible knows. Later in the article, the author makes light of the idea of the worship of God through sacrifices and states: "The people thought of God as terrible and unapproachable, as when they begged Moses at Sinai, to intercede for them with God, but not to let God speak to them 'lest we die.'"

Under a heading discussing the *Ancient Idea of Sin and Suffering*, the author says that "the Psalmist grappled with this baffling problem," and he says that "the writer of Ecclesiastes waxed cynical and bitter."

Under the heading, *The Growing Concept of Immortality*, Mr. Morgan states that the Hebrews had "the dimmest concept of life after death." And then he says: "Only by latter Old Testament times was there a definite belief in life after death." Job is the oldest book in the Bible, and Job said this: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." Thus we see the ignorance and folly of Mr. Morgan.

He concludes his article by asking: "May one, then, think lightly of the Old Testament because it earliest stories picture

A PAIR THE REDS CAN'T STAND



"HOW BEAUTIFUL... THE FEET OF HIM THAT BRINGETH GOOD TIDINGS" — ISA. 52:7

Jack Hamm

God as less than perfect, and even some of the great patriarchs and kings as children groping to find God and the right?" And he says: "By no means." But he belittles the Old Testament by making it only a "crude" presentation of the character of God.

What will such teaching as this do for Southern Baptists in a few more years?

BOUND VOLUMES

The 1955 bound volumes of TBE are ready and are being mailed. Only about 20 copies remain, and if you wish such, send us your \$5.00 or else your order and we'll ship on open account.

1954 VOLUMES

We find we have one of these. It was reserved for one of our readers, but he has asked me to sell it. First come, first served.

"Present Truth"

(Continued from page one) always be called "present truth." However, it may be that there are some truths that would be more applicable today than they were yesterday or vice versa.

This morning, I want to talk to you about what I consider present truth, and I want to discuss with you the present needs of every true Baptist church.

I

WE NEED A RETURN TO BIBLE-TEACHING.

"But we will give ourselves continually to prayer, and to the MINISTRY OF THE WORD."—Acts 6:4.

This was spoken at the time when the church was getting ready to elect their first deacons. The brethren said, "You seek out men whom you can appoint to act as deacons, and we (the preachers) will give our time to prayer and to the ministry of the Word." In other words, they realized that they needed to spend

their time in the ministry of the Word.

Surely, beloved, in this Twentieth Century, it is no less a need than it was with the first apostles of Jesus Christ.

Notice again:

"And they spake unto him THE WORD OF THE LORD, and to all that were in his house." — Acts 16:32.

This was at the time when the Philippian jailer was saved, and the Apostle Paul and Silas in preaching to the Philippian jailer and his house, preached unto him the Word of the Lord. In other words, you will see that they majored on the Word of God.

When the Apostle Paul wrote to young Timothy, in the last letter that Paul wrote to him, he said:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing THE WORD OF TRUTH."—II Tim. 2:15.

The Bible is the Word of Truth. In fact, it is the only Word of Truth that we have within the world. There are parts of the Bible that were written to the Jew, which are Jewish promises. There are parts of the Bible that were written to the unsaved, which are promises for the unsaved people only. There are parts of it that were written to God's people, and there are parts of it that were spoken to His local church. As Paul urged young Timothy to study the Bible so that he might rightly divide the Word of Truth, so we need to study the Bible so that we can divide the Truth, and know how to apply it. Therefore, beloved, if I do heed the words and the admonition of the Apostle Paul to study the Bible, to such an extent that I know how to divide the Word of Truth, then I won't make the mistake of applying a passage of Scripture to a saved person (Continued on page six)

THE BAPTIST EXAMINER

PAGE TWO

FEBRUARY 11, 1956

THE CHURCH THAT JESUS BUILT

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A WEEK END VISIT WITH A GREAT GROUP OF GOD'S DEAR SAINTS

Left Huntington airport at 12:26. My "spare-rib," who has stood most loyally by me through the years, drove me to the airport. For 28 years, she has been seeing me off, staying by the "baggage," praying for me, and then meeting me on my return. Heaven will surely have a great reward for one so faithful.

Only 25 minutes in the air to Charleston, W. Va. Cold lunch was served just as soon as we were in the air. Really hungry. These airplane rides are always accentuated by the fine lunches served aloft.

As we took off, I leaned back in my seat, closed my eyes, and breathed a silent prayer as I always do, first for the man up front — the pilot, and then for those left behind.

"God bless John Jr., as he operates the shop in my absence . . . and Helen who feels all the responsibility of home, shop,

Travel Notes On Editor's Recent Visit With Christian Friends At Tullahoma, Tennessee, Friday - Sunday, January 13-15

separation. Thank God, I'm long since ready for that day.

Lots of free Catholic and Christian Science literature available. Just a few evangelical tracts put out by Christian Business Men's Committee. None with a genuine Baptist message. For shame on us Baptists. The heretics who have no truth are active propagating their falsehoods, while we who have the Truth are most lazily and carelessly idling our time. God forgive us.

Left Charleston, W. Va. at 1:55, flying Capitol Airlines.

Large plane, four motors, built

I had to use the "burp cup" on a stormy day. Have had a few stormy trips since when this cup has been most handy. However, I thank God for many thousands of air miles, and many miles travelled since that first trip.

I feel so near the Lord up here — and so dependent upon Him.

These clouds we are flying above are beautiful. What a reminder! Someday, He is coming on a cloud. What a glorious day for God's own! Every once in a while I look out and think: "He may be on one of these."

Down from 8,000 feet we dropped into Knoxville, Tennessee. No snow, but green grass and red clay were visible in every direction when we came below the clouds.

Just as we landed, I saw a sign, "Prepare To Meet God." This is a good warning. Thank God my preparation is made — He made it for me, having chosen me in eternity past, and having given His Son for my sins 2,000 years ago.

At Knoxville, the plane took on fuel. Am reminded that we need to pause in our daily rush and bustle about material things and "re-fuel" spiritually. The Word of God and prayer really helps — I know by experience.

Remember my first trip to Knoxville over 30 years ago. I was a student in Cumberland College (Williamsburg, Ky.) and I brought a student to Knoxville to get a train to Philadelphia — going home because she was sick. She soon went on home to Glory. Someday, all of us are going on up to be with Him. What a homecoming that will be!

As the plane gained altitude in leaving Knoxville, I was reminded that someday I'm going up again on a one-way flight, and I'm not coming back. Of course it won't be a plane that will take me up. If I die, the angels will be my spiritual pallbearers. If I tarry till He comes, He'll take me up with all the rest of the redeemed. O glorious day!

On the way to Chattanooga, we never got above the clouds. It called to mind many of my days in life which have been cloudy indeed. Yes, all of us have had our sun-less days and star-less nights. Yet it has all been for God's glory — just getting us

must all look about alike. I don't guess He sees much difference in the moral but Christless woman and the immoral derelict in the gutter.

Was met at the airport at Chattanooga by Bro. Alton Waggoner and his son-in-law, Harry Danner. It was most enjoyable fellowship which God gave us with these two fine Christian men during the nearly 90 mile drive to Tullahoma.

There was no snow in Chattanooga nor in Tullahoma, yet on the way we passed through Mount Eagle (high up in the mountains), where there was snow on the ground, the streets were covered with ice and the trees were bending low under the weight of sleet which covered and clung to them.

During my visit to Tullahoma, I stayed in the home of Bro. and Sister Alton Waggoner — two of



MR. AND MRS. ALTON WAGGONER



Bro. John Ross and your editor relax after the preaching service is over on Sunday evening.

church, and paper when I'm away . . . and Bob and 'Ruth' as they prepare material for TBE. How deeply grateful for the two new pages in TBE — the Baptist Youth Witness. Surely it is of God in view of the many hundreds of letters received recently concerning it . . . and Phala who has capably run our household since 1942. Definitely, if there's any housework or cooking or entertaining of guests to be done in the New Jerusalem, she'll give the angels many pointers . . . and our church — Calvary Baptist Church of Ashland — a small but most wonderful group of friends in Christ. May God bless Bob as he preaches to them Sunday . . . and then, all the friends who appreciate the ministry of TBE, the radio and our church. Surely glad for all these — dozens of whom come to my mind . . . and one in particular who has been exceedingly helpful of recent date."

Very smooth flight. Couldn't see much on account of clouds. An occasional glimpse revealed the W. Va. hills, which are always so beautiful and inspirational to me. Didn't the Psalmist say: "I will lift up mine eyes to the hills from whence cometh my help. My help cometh from the Lord."—Psalm 121:1, 2.

The snow on the hills reminded me of Isaiah 1:18, "Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow." Beautiful, beautiful snow — and wonderful, wonderful blood of Jesus that washed my sins away.

Flew 3,000 foot altitude, with just scant time enough to eat and then we were in Charleston, W. Va. Thank God for safe journey thus far.

In Charleston airport for about 45 minutes. Enjoyed observing planes and people come and go. Passengers separating in every direction, never to meet again. Someday, there will be another

to seat 60 passengers.

Flew altitude of 8,000 feet at speed of about 200 miles an hour.

Hostess announced next stop to be Knoxville, Tennessee, in about one hour and twenty minutes.

Wonderful day for flying with blue sky and sun shining brightly. Flight as smooth as sitting in an easy chair in my living room. Continuous cloud bank beneath us looks as if it were a never-ending lake of snow and ice. How good God is to give His unworthy servant a good day for travel.

Am reminded of some days that have not been so good. Remember the first flight years ago from Cincinnati to Birmingham, when

Leaving Knoxville on the same plane, we took off for Chattanooga, about 100 miles away, which we are scheduled to reach in 35 minutes, flying at an altitude of about 4,000 feet.

A mother, baby, and little boy of about four were seated in front of me. I smiled to the little fellow and he came back and climbed up in the seat with me. He told me he was on his way to Mobile where he would be met by his father. This was to be a big moment for him. He was all excited about it. It is going to be a big moment for me too, when I meet my Heavenly Father!

ready for the realms beyond. God's greatest saints, whom I Rom. 8:28 means much to me as I contemplate my past. Didn't He say: "In everything give thanks for THIS is the will of God in Christ Jesus concerning you."— I Thess. 5:18. Well, I thank Him for everything.

Mountains, rivers, lakes, automobiles, stock and people down below — how small they appear to be. How little each of us must look in the sight of a thrice-holy God!

In fact, there is no appreciable difference in the size of men from this viewpoint. And when God looks upon us, I imagine we



A portion of the group that forms the new organization. Apparently there'll be between twenty and thirty to become charter members of this new church.

I spoke Friday night, Saturday night, and Sunday morning and night in Bro. Danner's home. God gave us happy fellowship with this wonderful group who were hungry for the Word. They had only recently come out from another church within the town — about twenty in all. It was a real joy to me to shepherd these hungry souls and encourage them for the future. They plan to buy a building, organize a church, and call a pastor. I predict great things in their behalf, and look forward to seeing someday a great, sound, orthodox church in Tullahoma, which will stand for the deep truths of God's Word.

Saturday evening I called Bro. John Ross, a young Baptist preacher living in Tennessee, who due to a "run-in" with the Convention boys was church-less. He came to visit with us Sunday morning and thrilled our souls as he preached on "Law and Grace." Undoubtedly just as soon as the church is organized, he'll be called as pastor. What a blessing for one of God's greatest young preachers and one of God's group of great saints to get together. I considered my mission finished to Tullahoma, when I brought this pastor and group of saints together.

(Continued on page eight)

A rock which is in nobody's way may stand where it is.

"Remember now thy Creator in the days of thy youth."—Ecc. 12:1

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

ALL OF GRACE THE EDITOR'S REPLY TO CRITICAL READER

by C. H. SPURGEON
(1834-1892)

Famous Baptist Preacher of London

"By grace are ye saved, through faith"—Ephesians 2:8.

I think it well to turn a little on one side that I may ask my reader to observe adoringly the fountain-head of our salvation, which is the grace of God. "By grace are ye saved." Because God is gracious, therefore sinful men are forgiven, converted, purified, and saved. It is not because of anything in them, or that ever can be in them, that they are saved; but because of the boundless love, goodness, pity, compassion, mercy, and grace of God. Tarry a moment, then, at the well-head. Behold the pure river of water of life, as it proceeds out of the throne of God and of the Lamb!

What an abyss is the grace of God! Who can measure its breadth? Who can fathom its depth? Like all the rest of the divine attributes, it is infinite. God is full of love, for "God is love." God is full of goodness; the very name "GOD" is short for "good." Unbounded goodness and love enter into the very essence of the Godhead. It is because "his mercy endureth for ever" that men are not destroyed; because "his compassions fail not" that sinners are brought to Him and forgiven.

Right well remember this; or you may fall into error by fixing your minds so much upon the faith which is the channel of salvation as to forget the grace which is the fountain and source even of faith itself. Faith is the work of God's grace in us. No man can say that Jesus is the Christ but by the Holy Ghost. "No man cometh unto me," saith Jesus, "except the Father which hath sent me draw him." So that faith, which is coming to Christ, is the result of divine drawing. Grace is the first and last moving cause of salvation; and faith, essential as it is, is only an important part of the machinery which grace employs. We are saved "through faith," but salvation is "by grace." Sound forth those words as with

the archangel's trumpet: "By grace are ye saved." What glad tidings for the undeserving!

Faith occupies the position of a channel or conduit pipe. Grace is the fountain and the stream; faith is the aqueduct along which the flood of mercy flows down to refresh the thirsty sons of men. It is a great pity when the aqueduct is broken. It is a sad sight to see around Rome the many noble aqueducts which no longer convey water into that city, because the arches are broken and the marvellous structures are in ruins. The aqueduct must be kept entire to convey the current; and, even so, faith must be true and sound, leading right up to God and coming right down to ourselves, that it may become a serviceable channel of mercy to our souls.

Still, I again remind you that faith is only the channel or aqueduct, and not the fountainhead, and we must not look so much to it as to exalt it above the divine source of all blessing which lies in the grace of God. Never make a Christ out of your faith, nor think of it as if it were the independent source of your salvation. Our life is found in "looking unto Jesus," not in looking to our own faith. By faith all things become possible to us; yet the power is not in the faith, but in the God upon whom faith relies. Grace is the locomotive engine, and faith is the chain by which the carriage of the soul is attached to the great motive power. The righteousness of faith is not the moral excellence of faith, but the righteousness of (Continued on page five)

Regarding The Heretical "Youth For Christ" Movement

(In the December 24, 1955 issue of BYW, we answered a question in YOUNG PEOPLE ASK relative to the YFC movement. A reader from Portland, Oregon, wrote to us and expressed his disagreement with our answer. Here is our reply to this reader).

My dear brother—

Your letter of January 17 has been turned over to me since your criticism regards the section of the paper which I edit.

First, let me re-affirm that we are definitely opposed to YFC. And if you are truly a Baptist by conviction, and not one merely in name and church affiliation, we sincerely believe that after considering what we shall say in this letter, you too will be opposed to it.

First of all, you say that you "cannot be so narrow in my thinking and belief to condemn all who are not saved in a Baptist church."

My dear brother, surely we do not condemn anyone's being saved in another church, tent meeting, Bible class, revival, or in any other place. We believe in absolute freedom of the individual conscience to worship the Lord as he understands the Bible to teach. However, this does not mean that our conscience is bound to accept his ideas as to worshipping the Lord. And if we find that the Word of God is absolutely contradictory to his ideas, then we are bound to follow the Word of God.

Next, you say: "I will not believe your statement that YFC is merely promoting interdenominationalism and leading youth into error."

The Bible teaches that "a little leaven leaveneth the whole lump." My brother, truth mixed with error is the most damnable thing upon the face of the earth. If in this world we had only absolute truth on one side and absolute falsehood on the other, it would be almost like a Heaven on earth. But it is the corrupting, little by little, of truth with error that is so damnable. Notice that Paul says in I Corinthians 16:8,9 — "But I will tarry in Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries."

If you will turn in your Bible to Acts 18:24, and read through Acts 19:7, you will find that the first "adversary" whom Paul faced at Ephesus was Apollos and his teaching. But notice that the Bible says of Apollos: (1) "an eloquent man," (2) "mighty in the scriptures," (3) "instructed in the way of the Lord," (4) "fervent in the spirit," and (5) "spake and taught diligently the things of the Lord."

Here are five very commendable and outstanding qualities which are given of this man, Apollos. And I believe you will agree that he was a man as zealous as those who promote YFC. But notice in verse twenty-five, the Scripture says that Apollos knew "only the baptism of John." When he began to "speak boldly in the synagogue," two of the (Continued on page five)

Exactly What Is The Gospel?

by WILLIAM PETTINGILL

Many so-called gospels are preached today, and they are so different from each other that they cannot all be right. Just what is "the Gospel?" The question is of vast importance, for in Galatians 1:8,9 the double curse of God is pronounced upon "any man," or even "an angel of God," who preaches "another gospel which is not another."

By this time the reader is thinking of the clear definition of the Gospel found in I Corinthians 15:1-8: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve: after that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James, then of all the apostles. And last of all He was seen of me also, as one born out of due time."

Without controversy, that is the Gospel. But it does not tell us in the passage just how to apply the Gospel in dealing with men about their eternal salvation. Just what should we say to these lost ones in order to bring them to salvation? How shall we "preach the Gospel?"

When the Philippian jailer asked: "What must I do to be saved?" the answer was ready:

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30,31). Incidentally, the phrase "and thy house" is strangely misinterpreted by some teachers, who say that if a father believes and is saved, then his children must be saved. The logical sequence of such teaching implies that no descendant of a saved man, however remote, can ever be lost, which is absurd. The true meaning of the passage is that if the jailer believed on the Lord Jesus Christ he would be saved, and also would his children be saved if they also believed. This is agreeable to the context (vs. 32-34).

But what does it mean to "believe on the Lord Jesus Christ?" Speaking for myself, I have always believed all that the Bible teaches about the Lord Jesus Christ. Long before I was saved, I believed that He was the Son of God, that He died for our sins, that He had risen from the dead, etc. What is the difference between my believing before I was saved and my believing since I was saved?

The answer is given in John 1:11-13: "He came unto his own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born not of blood, nor of (Continued on page five)

OUR

BIBLE

STUDY

YOUNG

PEOPLE

ASK ...

by A. M. OVERTON
(Now in Glory)

STUDIES IN GALATIANS

CHAPTER ONE

"Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" v. 4.

We can well bury ourselves in this verse for unending meditation. How wonderfully rich is the truth of it! No human has ever fathomed the depths of the meaning of the one word "Himself." We cannot comprehend all of the majesty, power, glory, and infinity manifested in the Person, Character, and Revelation of Jesus Christ, the Son of God, the Creator of the universe. And yet, all of the "Himself" He gave "for our sins." Every believer can rejoice that whatever the size and number of his sins, they are counterbalanced with "Himself." And He, we know, is far more than enough to take care of our eternal sin-debt, regardless of its size and enormity.

The purpose for which He gave Himself for our sins is glorious for us: "That He might deliver us from this present evil world (age)." The word for "deliver" is not the ordinary word for that term, but is literally to "take up out of." The same word is translated "pluck out" in Matthew 5:29, and Matthew 18:9, and is translated "rescue" in Acts 23:27.

What immeasurable grace it is that the Lord Jesus Christ should be willing to give Himself for our sins that He might pluck us out of, rescue us from this present evil world about us, from the evil age in which we live. Yet, that's exactly what He has done, and will do.

And He did it "according to the will of God and our Father." We hear Him say in another place, "Lo, I come to do thy will, O God" (Hebrews 10:9, quoted from Psalm 40). What He did was a part of the whole eternal plan and purpose of Almighty God. This plan for man's salvation is clearly expressed in John 6:40: "This is the will of him that sent (Continued on page five)

Q. What is a saint?

A. Many people misunderstand what a saint is because of the false teaching of the Roman Catholics. Roman Catholics teach that saints are dead and are in Heaven, and that people may pray to them. They teach that after one dies, he then becomes a saint provided he meets certain qualifications. But this is all wrong according to the Bible. The Bible teaches that we become saints on earth or that we never become saints at all. Jesus said in John 8:44—"Ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." There is no second chance after death to become a saint. In Luke 16:19-31 is the story of the rich man who died and went to hell, and Lazarus who died and went to Heaven. Lazarus did not go to "purgatory" but straight to Heaven; the rich man went to hell. In hell he prayed, but his prayers availed him naught. He died in his sins, and he will be in hell forever, although the hell in Luke sixteen is not the last hell. See Revelation 20:11-15.

A person becomes a saint by faith in Jesus Christ. In Galatians 3:26, we read: "Ye are all the children of God by faith in Christ Jesus." And in Revelations we read: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."

We read that Paul persecuted the saints (Acts 9:13, 20:16). We read in Acts 9:32 that Peter "came down to the saints which dwelt at Lydda." In Romans 12:13, we read that Christians are to "distribute to the necessity of saints." In Romans 16:25, Paul said: "I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem."

These scriptures are only a few; scores could be given which clearly show that a saint is a sinner saved by trusting the blood of the Lord Jesus Christ for salvation. More than a saint, a saved person is referred to as a king. (Continued on page five)

FEBRUARY 11, 1956

Our Bible Study

(Continued from page four) ... that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up in at the last day.

How easy it is for us to join with the apostle in the next verse:

"To whom be glory for ever and ever. Amen" v 5.

When one learns the truth herein set forth, he has no word of praise or honor for himself, or for any other man. He fully realizes that all glory eternally belongs to Him, "Who gave Himself for our sins, that He might deliver us from this present evil world."

It would seem that the Galatians could have no argument left in the face of this clear and plain declaration of gospel truth. But, like misled people today, they could not grasp it quickly, if at all. It is a very dangerous thing to trifle with God's truth.

In studying Galatians it is very helpful to keep in mind the circumstances that led up to the writing of the letter — the perverting of the gospel by the Judaizing preachers who followed Paul and his company in their missionary journeys. They did not deny anything Paul preached, so far as the record shows, but they did say that it was not enough to simply believe on Jesus Christ. It was in refutation of this error that this letter was written to the churches in Galatia.

Young People Ask

(Continued from page four) ... priest, child of God, joint-heir with Christ, etc.

To understand the meaning of the word "saint" simplifies the matter even without scripture. "Saint" is short for "sanctified." And the word "sanctified" simply means "set apart." Saints are sinners who have been sanctified, that is, set apart by the blood of Christ. We read in Hebrews: "Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

All Of Grace

(Continued from page four) ... Jesus Christ which faith grasps and appropriates. The peace within the soul is not derived from the contemplation of our own faith; but it comes to us from Him who is our peace, the hem of whose garment faith touches, and virtue comes out of Him into the soul.

So then, dear friend, the weakness of your faith will not destroy you. A trembling hand may receive a golden gift. The Lord's salvation can come to us though we have only faith as a grain of mustard seed. The power lies in the grace of God, and not in our faith. Great messages can be sent along slender wires, and the peace-giving witness of the Holy Spirit can reach the heart by means of a thread-like faith which seems almost unable to sustain its own weight. Think more of HIM to whom you look than of the look itself. You must look away even from your own looking, and see nothing but Jesus, and the grace of God revealed in Him.

Editor's Reply

(Continued from page four) ... Lord's disciples who knew the Word of the Lord more fully, Aquila and Priscilla, "took him unto them and expounded unto him the way of the Lord more perfectly." (verse twenty-six).

But the fruits of Apollos' teaching before he understood more of the Word of God had already sprung up. And we have the account of how Paul's first adversaries, or the converts of Apollos, were converted to the whole counsel of God, in the first seven verses of Acts nineteen.

My brother, I ask you to apply these scriptural circumstances to the work of YFC. If we were using for a standard of judgment the zeal of Apollos and the results of his work, as far as numbers are concerned, we would quickly have to say that he was truly of God. But when Paul appears on the scene declaring the whole counsel of God, the work of Apollos is exposed as erroneous.

The same is true concerning YFC. Numbers and zeal would have us believe that it is of the Lord. But in the light of Bible doctrine, it is shown to be unscriptural. Why, if I were judging by numbers, I would have to be a Catholic because it is the largest so-called Christian denomination.

Next you say: "The facts are that hundreds and thousands of young people have been truly born again and continuing faithful in His service." Then you point to the fact that YFC operated Bible classes in 25% of the high schools and "won an estimated 23,000 teen-agers to Christ."

Again, this is only looking at the quantity of persons and not the quality of teaching. I have been acquainted with a few YFC workers in my life and know a little bit about their methods of "winning to Christ." Let me picture for you a YFC meeting:

First of all, we have an attractive, youth-appealing preacher. We hear the testimonies of boys and girls given before the mixed congregation of youth (violation of I Corinthians 14:34). We have the youth choir singing popular hymns and choruses, and then a solo or quartette number by youth. Next, the preacher preaches, and then the high-pressured invitation for youth to make "a decision for Christ" or to "surrender to full-time Christian service" is given.

When I was in high school, I saw hundreds of my high school friends walk the aisles. Many of them joined churches, and many of them attended the regular youth meetings. Always it was a "rally." When it came to real convictions and standing for the Word of God, these characteristics could not be detected. The meetings were interdenominational, carried on outside the church. I have observed the fruits of YFC's converts, and when it comes to real convictions for Bible doctrine, they have the backbone of a jelly-fish, and rightly so, for interdenominationalism is nothing more than a conviction-less conglomeration. It majors on non-convictions.

I answer "yes" to your question: "Can you conscientiously say that these along with thousands of others were led into error?" They are led into error regarding:

(1) the Doctrine of the church. The church is local and is not universal and invisible as YFC teaches.

(2) the way of Salvation. Salvation is not a decision, but a Divine revelation to the heart and mind of the sinner.

(3) the Bible Doctrine of total depravity. Man does not have a "free-will," as YFC teaches, but a will motivated by a nature vitiated by sin. See John 1:13, 6:44, 63,65; Ephesians 2:1, 2:3-10; James 1:18; Acts 5:31, 11:18, 13:48, 16:14, 18:27; I Corinthians 4:7; Galatians 1:15,16; and Philippians 1:6, 2:13, etc.

(4) the Bible Doctrine of Baptism. YFC teaches that baptism is necessary for salvation, and that it is a sacrament.

(5) the Doctrine of the Lord's Supper. On this YFC is totally heretical.

(6) the Great Commission. The Commission not only says to "go," but it says to baptize, which YFC does not do. And it also says to "teach all things," which would be impossible for YFC to do because if it did, it would lose all its Protestant members. If YFC taught the truth concerning baptism, all Pedo-baptist YFC members would be offended and leave. If YFC taught the truth about the Lord's Supper, the Welch's grape juice and soda cracker crowd, and all the open-communionist members, would leave YFC. If YFC taught the truth of Eternal Security, it would lose the support of the "falling from grace" crowd. If YFC taught the Doctrines of Election and Particular Redemption, the Arminians would scatter fast. As a matter of fact, YFC is an Arminian organization anyway. If YFC taught the truth about women's keeping silence in the church, it would be a hot-bed sure enough!

(7) the Bible Doctrine of Separation. The Bible teaches that two cannot walk together except they be agreed (Amos 3:3). YFC is agreed alright, agreed to stand

For Little Children

THE TOWER OF BABEL

(Genesis 11:1-9)

Boys and girls, did you know that a long time ago people tried to build a city and a tower to reach Heaven? Well, they did, but it did not work out so well. God was not pleased with the people for trying to build the city and tower to Heaven. So God scattered them all over the earth. The reason that there are so many different people and languages today is because God scattered these people and mixed up the languages. Their languages became so mixed up that when they talked, it was nothing but "babbling." This is why the tower is called "The Tower of Babel."



The reason that the people wanted to build the city and tower to Heaven was that they were afraid. They were afraid that they would be scattered. Because of their fear, they wanted to be one big strong group of people. They thought that if they were strong, they could not be scattered. They did not want any different races. They did not want any different languages. And they did not want any different nations. But God did not like their idea. So He scattered them.

Building the Tower



Boys and girls, we are living in a very wicked world today. In fact, the world has been wicked

ism. YFC teaches that any "mode" is alright.

(5) the Doctrine of the Lord's Supper. On this YFC is totally heretical.

(6) the Great Commission. The Commission not only says to "go," but it says to baptize, which YFC does not do. And it also says to "teach all things," which would be impossible for YFC to do because if it did, it would lose all its Protestant members. If YFC taught the truth concerning baptism, all Pedo-baptist YFC members would be offended and leave. If YFC taught the truth about the Lord's Supper, the Welch's grape juice and soda cracker crowd, and all the open-communionist members, would leave YFC. If YFC taught the truth of Eternal Security, it would lose the support of the "falling from grace" crowd. If YFC taught the Doctrines of Election and Particular Redemption, the Arminians would scatter fast. As a matter of fact, YFC is an Arminian organization anyway. If YFC taught the truth about women's keeping silence in the church, it would be a hot-bed sure enough!

(7) the Bible Doctrine of Separation. The Bible teaches that two cannot walk together except they be agreed (Amos 3:3). YFC is agreed alright, agreed to stand

ever since Adam sinned. But the world we live in today is trying to do something like the people tried to do long ago. And it is very wicked in God's sight. Today there is what we call the "United Nations," or "U. N." This U. N. does not want America to be a free nation. And we used to have "segregation," which means that negroes and white children went to different schools. But the wicked people do not want different races anymore, so "segregation" has been put out.

God Scatters Them



The Lord is angry with the people for what they are doing. He is angry with those who like the U. N. He is angry with those who want negro and white children to go to school together and to marry each other. One day He is going to judge the people for their sins. He scattered the people of long ago, and He will judge the people of today.

One day, the Lord Jesus is coming back in the clouds to gather all the saved people up with Him. Then He will come to earth to make war against the wicked people who are unsaved sinners.

If the Lord Jesus comes in the clouds today, will you be gathered up to Him? Are you saved or unsaved? The blood of Jesus Christ can cleanse you from your sins. The Bible says that Christ died for the sins of all who trust Him.

Next Week: Abraham — The Father of the Jews. Read Genesis 12.

for nothing regarding doctrine. The Bible teaches: "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—II Thessalonians 3:6. The Bible principle is: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."—II John 10,11. This looks bad for YFC which receives any heretic who says, "Lord, Lord." My Bible says: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple."—Romans 16:17,18.

I could name others, but I think that these are sufficient reasons for the godly to "touch not the unclean thing." (II Corinthians 6:14-18). In the light of the foregoing reasons which I have given, I do not think that to discourage youth from attending YFC services is, as you say, "almost terrifying." And I do not think that YFC is preaching "Christ and Him crucified." YFC is preaching about Christ and the blood, but they do not preach Christ and the blood. When it comes to the matter of salvation, it is all wrapped up in a "decision for Christ." Thousands of young people who have "made a decision for Christ" as a result of high-pressured YFC invitations, will someday wake up in hell due to the folly of "decisionism."

I trust that the preceding will cause you to ponder more the real work of YFC. Actually, YFC is without any authority whatsoever to preach and teach since the

The Gospel

(Continued from page four) ... the will of the flesh, nor of the will of man, but of God." Here we learn that until one has received Him, one has not believed on His name. Until then one has not believed "to the saving of the soul" (Hebrews 10:39).

When one thus believes, he receives the Lord Jesus Christ as his personal Saviour and is immediately "born" — born again — "not of blood, nor of the will of flesh, nor of the will of man, but of God." This ought carefully to be taught by the preacher, the teacher, the personal worker.

So the preacher of the Gospel must "preach Christ." Certainly! But what does it mean to preach Christ? In his own devious way the Modernist preaches Christ, the Unitarian preaches Christ, the Universalist preaches Christ, the Christian Scientist preaches Christ, the Mormon preaches Christ; but none of these preaches the Gospel. When Paul wrote about it, his readers clearly understood that to preach Christ was to preach the Gospel in all its fullness. But this is not so true in our day, and we must "preach Christ," according to the Scriptures.

On his way from Athens to Corinth, Paul determined to know nothing among the Corinthians "Save Jesus Christ, and Him crucified (I Cor. 2:2). And in the preceding chapter (I Cor. 1:18) he declared that "the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God." In Peter 1:18,19, it is written that we are redeemed by "the precious blood of Christ, as a lamb without blemish and without spot."

So the preacher of the Gospel must preach Christ and Him crucified; he must preach the Cross; he must preach the Blood.

But one may do all this without preaching the Gospel at all. The Roman Catholic system, for example, preaches Christ and Him crucified, it preaches the Cross, it preaches the Blood, but it never preaches the Gospel.

To preach the Gospel we must preach the Gospel of grace. We must preach that salvation is the gift of God. We must preach that salvation is by grace through faith; . . . not of works, lest any man should boast" (Ephesians 2:8,9). Good works are the result of salvation, but not its cause (Ephesians 2:10).

Romanism preaches Christ, the Cross, the Blood; but Romanism has never preached that the sinner can be saved through Christ alone. It is always plus something — plus the intercession of "Mary, the mother of God," plus the prayers of the saints, plus works of penance, plus the terrors of purgatory, etc. Romanism has never preached the Gospel; and whenever anyone within the Romanist system is saved, it is not because of, but in spite of, the system. Rome is not a Christian church at all, but is definitely antichristian.

But Rome is not alone in preaching "another gospel which is not another." Equally guilty are those who preach salvation through infant baptism. Romanism is joined by Greek Catholicism, and also by many Protestant denominations, in teaching this terrible error. Infant baptism saves no one, but lulls many into a fancied security. Neither infant baptism nor any other water baptism saves anyone. Baptism has its place, but it is only for those already saved by grace through faith, plus nothing.

Beware of any teaching that adds anything at all to the finished work of Christ, who saves all who receive Him as Saviour. He is the Way, and the only Way, to God. "Thanks be unto God for His unspeakable gift!"

Commission was given to the church. But we have only sought to point out its inconsistencies and unscripturalness.

May the Lord bless you. By His grace, BOB L. ROSS

THE CRAWLING AND UPRIGHT POSITION



FOR THE INVISIBLE THINGS OF HIM FROM THE CREATION OF THE WORLD ARE CLEARLY SEEN, BEING UNDERSTOOD BY THE THINGS THAT ARE MADE, EVEN HIS ETERNAL POWER AND GODHEAD; SO THAT THEY ARE WITHOUT EXCUSE.— ROM. 1:20

Present Truth

(Continued from page two)

that ought to be applied to a sinner, or I won't make the mistake of applying a passage of Scripture to an unsaved person that was written only and wholly to a Christian.

In the light of these three texts—Acts 6:4, Acts 16:32 and II Tim. 2:15—I say that in the First Century they majored on Bible teaching, and one of the needs of the present church today is that of returning to Bible teaching. We have come so far from the first century, almost to the point that we have gotten away from Bible teaching. In fact, instead of majoring on Bible teaching, a lot of emotional experiences are told in the majority of pulpits.

Some years ago, I heard a Baptist preacher preach, and in the course of his message, he told thirty-one emotional stories. Not another reference was made to the Word of God other than his text, which was made in the beginning. The balance of his sermon was just one emotional story after the other.

I say, beloved, we have come a long way since the early apostles. We have come to the place that the Sunday School teacher and the preachers depend upon pathetic stories in order to stir the minds of the people that sit before them. We have come to the place that a lot of jokes are told from the pulpit by the preacher and by the teachers of the Word of God. Well, beloved, so far as I am personally concerned, I am saying that we need to lay aside the emotional experiences, and the death bed scenes that the preachers dote upon. We need to lay aside the stories that preachers so often tell to stir the minds and the emotions of the congregation. We need to lay aside the jokes that might be told in order to cause people to laugh. We need

to lay aside all these things, and instead, return to Bible preaching in this twentieth century.

I often think of what happened a few years ago in Sunday School in a church where I was holding a revival meeting. I found that in that particular church, in the smaller classes, they were using fairy stories, and they were particularly emphasizing "Goldilocks and the Three Bears." Well, beloved, I know that children like to be picked up on their parents' laps and that they like to hear about Goldilocks and the Three Bears and all the fairy stories that are possible to be told unto them, but so far as I am concerned, when we come to the house of God, what we need is a return to Bible preaching such as the apostles and the preachers had in the First Century.

II

WE NEED A REVIVAL OF PRAYER LIFE.

I am ashamed of the fact that I pray so little. In view of the fact that I have seen what God has done for me in answer to prayer, and in view of the fact that I have seen from observation what God can and does do for others as a result of prayer, I say that I am heartily ashamed of the fact that I pray so little.

Sometime ago, I read the life of Martin Luther. They tell me that ordinarily Martin Luther prayed four hours every day, but on the days when he was real busy, that he prayed six and seven hours a day. In other words, on the days when he was real busy, he felt that he needed to pray more than at any other time, that he needed more of God's guidance than than at any other season.

Well, beloved, I am saying to you that we need a revival of prayer life. The poet has said that: "More things are wrought by prayer than this world dreams of." I certainly believe that, and as I look backward across my own experience in the Lord's work, and as I think about how that God has blessed and has answered my prayers as I have come to Him, I say to you that I am

amazed and ashamed of the fact that I pray so little.

The Word of God tells us that we ought always to pray. Listen: "I will therefore THAT MEN PRAY EVERY WHERE, lifting up holy hands, without wrath and doubting."—I Tim. 2:8.

"And he spake a parable unto them to this end, that MEN OUGHT ALWAYS TO PRAY, and not to faint."—Luke 18:1.

Most of us, I am afraid, have a fainting prayer life. We pray for a little while and if we don't get an answer immediately, we just quit.

Sometime ago, a woman telephoned to a theatre that she had attended the night before to inquire if anyone had found a pearl necklace that was lost in one of the boxes. She told the individual to whom she talked that the necklace was a priceless heirloom, and that while it was not worth over \$1,000 actually in money, that it was priceless to her because it was an heirloom of her family. The individual told her that he didn't know whether it had been found or not, but that if she would hold the line a few minutes that he would check, and find out. When he had thus checked, he found that the necklace had been found, and was waiting for someone to call and identify it. When he went to the telephone to give the woman this message, he found that she had hung up and had left the line. In other words, she didn't hold the line long enough.

Beloved, I often think about prayer in that respect. Many, many times we come to God in prayer, and we fail to pray without fainting. In other words, we pray for a little while and when the answer does not come immediately, we quit praying. God's Word tells us that we are to pray without ceasing. Listen:

"Rejoicing in hope; patient in tribulation; CONTINUING INSTANT IN PRAYER."—Rom. 12:12.

"PRAY WITHOUT CEASING."—I Thes. 5:17.

As you walk about in your home, or in your place of work, or on the streets, you may not be

able to kneel down and pray, yet, beloved, you may heed this admonition when it tells us that we are to pray without ceasing. Surely, beloved, we need a revival of prayer life. When this early church was threatened by the rulers and it looked like the rulers were going to bring havoc upon the church, the Word of God tells that these individuals went to God in prayer. When they prayed, beloved, the place was shaken. We say sometimes that prayer changes things. We need also to say that prayer shakes things. I tell you, beloved friends, we need a revival of prayer life.

III

WE NEED A RETURN TO DOCTRINAL PREACHING.

"But speak thou the things which become SOUND DOCTRINE."—Titus 2:1.

I remember some years ago talking to an old woman back in the country and she was so happy about her pastor, who was definitely a compromiser. She said, "You know, our pastor don't preach no doctrine, nor nothing," and I thought after having heard him once, how truly she spoke. In the majority of the churches that you attend today, you will find that that is the way that most of the services are conducted—"no doctrine, nor nothing."

The Word of God says that when Paul was speaking to young Titus, he told him to "speak thou the things which become sound doctrine." Beloved, I have no business minimizing the Word of God. I ought to preach to you the doctrines of the Bible. Did you ever try to eat an apple that was half rotten? Well, it is the same when you go to church and hear a sermon that is part good, but has a lot of error and falsehood.

Some years ago, I attended an associational meeting and a missionary to Africa was assigned to preach the doctrinal sermon of the day. He was to speak concerning the doctrine of the church. He said a number of good things in his sermon, and he also said a number of things that were foreign to the Word of God. After the services were over, I was talking to another Baptist preacher, and I commented concerning the message. He said, "Brother Gilpin, his message reminded me of eating tomatoes with rotten specks in them. If you pick out the rotten specks, the tomato is pretty good; but it is rather hard to enjoy the tomato for thinking about the rotten specks that you have to trim out." Beloved, that was exactly the way it was in hearing that doctrinal sermon that day. There was so much about his message that was "rotten specks" doctrinally, that by

the time you trimmed that, you had a hard time enjoying what was good.

I am saying to you, beloved, we need a return to doctrinal preaching. Where can you go today that you hear about the doctrine of election? Where can you go today that you could hear the doctrine of predestination or foreordination? Where can you go today that you can hear the doctrine of the security of the emphasized Sunday after Sunday? Where can you go, beloved, you can hear the doctrines of the Word of God as they are preached? I say, beloved, we need a return to doctrinal preaching.

Several years ago, there was a pastor of a Baptist church in a town who was a good doctrinal preacher. There wasn't a man in that town who stepped into the pulpit but what he preached the trines of the Word of God. He had resigned, and had gone elsewhere to become pastor of a church called another pastorate. He didn't know anything about the Word of God. After he had been pastor of this Baptist church for about six months, an elderly man whom I had become acquainted with, and who had attended for about fifty years, said, "I know, we like our new pastor much better than we did our old pastor." She said, "We can't take any of our friends from other denominations to church without our other pastor making them angry. If he didn't call the name of their denomination, he would preach against what they believed. He was always preaching doctrine every time we went together."

Beloved, there are lots of folk who like to take a Methodist, Campbellite, and Roller friends with them. They go to church, and they want them to hear anything that will insult them. What that really needs is to be insulted by the Word of God—to hear God says from His Word, to get the doctrinal teachings of the Word of God. Beloved, that woman stands at the altar bar of God, she will tell that she had a pastor that taught her the true doctrine, instead of somebody who would compromise and bring forth a message that would make Campbellites, the Holy Spirit, and all the other denominations in the town feel perfectly all right by what he had to say.

IV

WE NEED A FRESH SERMON OF THE NEW TESTAMENT CHURCH.

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of the Lord." (Continued on page seven)

A Historical Research BIBLE BAPTISM THE ROMAN CHURCH and THE BAPTISTS

by J. B. ROWELL VICTORIA, B. C., CANADA

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SUNDAY SCHOOL LESSON

LESSON FOR FEBRUARY 19, 1956

JESUS AND JOHN REJECTED ----- MATTHEW 11

Memory Verse: "He that believeth not is condemned already."—John 3:18.

John's Doubts. Mt. 11:1-3.

At the time John sent two of his disciples to question Jesus, John was in prison. John had been up in the desert (Luke 1:8). His preaching in the wilderness (Mt. 3:2). His spirit that had blown only the free air of the desert, now became stunted in the foul atmosphere of the dungeon. Under these conditions, doubts came into his mind. Great man he was, John had his ebbs and flows of religious life, as each does today. He had prophesied that the axe was to be laid at the root of the tree, and that the chaff was to be winnowed out (Mt. 3:10-12). Now he wonders if Jesus really the Christ. If so, then why does not Christ release the axe and release him from prison? Why isn't the fiery spirit he had foretold, begin to work?

In John's doubts, we mirror our own life. What a Christian is there but what in some emergency he has not had this experience?

Jesus' Answer To John's Doubts. Mt. 11:4-6.

Jesus does not answer "yes" or "no." John had doubted Jesus' works, so Jesus refers him to the deeds that had caused the doubts. Jesus knew John's conception of Him needed to be enlarged, so He recounts His own deeds to prove to John that He was the Christ.

The Gospel. Mt. 11:5.

Campbellism says the Gospel was not preached until Pentecost. Jesus said it was already preached when He replied to John. I prefer to believe Jesus. Mk. 1:1-14,15; Lu. 4:17,18-21.

Jesus' Praise Of John. Mt. 11:7-11.

The world praises a man to his face, and speaks of his faults behind his back. Jesus pours His praise on John with an unstinting hand.

What was it that had drawn the crowds to John? It was his heroic firmness. He was not as a reed shaken by every wind that blows. He stood as a marble pillar.

Jesus next praised John because of his indifference to material case. He wore not silken robes, but a girdle of camel's hair.

Jesus also praised him because he was a prophet. John received his message from God and knew its source. Jesus concluded His praise by saying that John was greater than all others "born of women."

The Least In The Kingdom. Mt. 11:11.

This is a difficult passage to exegete. First, notice that John was in the kingdom (V. 12). Cf. Mt. 11:12. Second, notice that the kingdom began with John. Cf. Mt. 3:2.

What then does it mean? John's work may be compared to the landing place of the stairway; the highest step of the lower flight, or the lowest step of the upper flight. John was of higher position than those under the law, yet lower than those following him. His work may be compared to the hour before dawn and sunrise — part of the day, yet less light than the first moment after sunrise is actually risen. John's position since he produced the kingdom, was inferior in dignity and privilege to the least in the kingdom.

Kingdom Suffereth Violence. Mt. 11:12.

Through the preaching of John's and Jesus'

early messages, the multitudes have misunderstood the type kingdom Jesus and John represented. Many had sought to enter the kingdom without submitting to the King of the kingdom.

Today, the kingdom of God suffers violence in an identical manner. Through whirlwind, emotional, sob-story evangelists, thousands seek to enter the kingdom who have never known the grace of God.

VII. The Sad Rejection. Mt. 11:15-19.

Jesus said His hearers were like children who wouldn't play with their playmates at either of two extreme games—funerals or weddings. Thus, His hearers had rejected both John and Jesus. John's coming was represented by a funeral — the kingdom he announced, being death to the law. Cf. Col. 2:14-17. Jesus' coming was represented by a wedding, as some day each believer will be happily married to the Lord. Cf. I Thess. 4:13-17; Rev. 19:7-10.

VIII. A Friend of Sinners. Mt. 11:19.

Thank God, Jesus is a friend of sinners. Cf. Luke 19:10; I Tim. 1:15.

IX. The Rejected Jesus Predicts Judgment. Mt. 11:20-27.

The Jews "repented not." How important this doctrine of repentance is: If the failure of the Jews to repent brought forth such stern words from Jesus, how necessary is it for us to repent today!

Judgment is always connected with repentance. If one fails to repent, judgment must necessarily follow. Cf. Eccl. 11:9; Mt. 12:36,37.

"More tolerable." Not all will be condemned alike. There will be degrees of punishment. Cf. Mk. 12:40; Lu. 12:47,48; Heb. 2:2.

Growing out of His prediction of judgment, Jesus strangely offered thanksgiving (V. 25). Not for the woes of Capernaum, but for the revelation of salvation to those who are willing to take the humble trusting position of a babe, Jesus gives thanks. Salvation is a matter of revelation (V. 27). Cf. Jn. 6:44.

X. The Offer of Rest. Mt. 11:28-30.

Verse 28 is Jesus' invitation to the sinner to find "rest" in Him. Each sinner finds such when he ceases from his own works. Cf. Heb. 4:4-9.

V. 29,30 is His invitation to the believer to find his rest and meditation in Jesus.

We thus have in this section an invitation to both sinner and saint to "rest" in Jesus.

QUESTIONS

1. Is the doubting of John any different to the experience of the most of us today?
2. Was the Gospel ever preached before Pentecost?
3. Compared to others, how great was John the Baptist?
4. Explain Matthew 11:11.
5. How does the kingdom suffer violence today?
6. How do the "funerals and weddings" represent the world's attitude toward John and Jesus?
7. Can we say that Jesus is a "friend of sinners" today?
8. Will judgment fall on those who reject Him?
9. Will there be degrees of punishment in Hell?
10. What rest does Jesus offer both saint and sinner?

"Present Truth"

(Continued from page six)

When he was about to make the tabernacle: for, See saith he, that you make all things ACCORDING TO THE PATTERN SHEWED TO THEE in the mount.—Ex. 25:40.

When Moses was getting ready to build the tabernacle, God called him up on Mt. Sinai to give him instructions as to the building of it. Moses went up on Mt. Sinai and was there for forty days, and he came down with tables of stone. Then he went back for a second period of forty days. During that eighty days period of time in communion with God on Mt. Sinai, God gave to Moses a revelation as to how their tabernacle, which was their place of worship, was to be built. God showed him how large the court was to be. He told him what pieces of furniture were to be put in the court yard, the size of those pieces of furniture, and what their usages were. He told him how to build the tabernacle itself, how many rooms to put in it, and what pieces of furniture were to be put in each of the rooms.

Beloved, Moses built accordingly to what God had commanded, and the Word of God tells us that the shadow of God came down and overshadowed that tabernacle.

Beloved, you know what happens when an individual builds a house and doesn't pay any attention to the pattern, or the blueprint, that he has before him. Well, God has given to us the pattern or the blueprint of His church, and we need to pay attention to the pattern that is laid down relative to His church. If there is any one thing that we need today above anything else, it is a fresh study of the New Testament church.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—II Cor. 11:12.

Beloved, the Lord Jesus Christ is the head of his church — not Martin Luther, not John or Charles Wesley, not Alexander Campbell, and not Mary Baker Eddy, but the Lord Jesus Christ is the head of His church. This verse of Scripture tells us that He has espoused us to one husband, to the Lord Jesus Christ Himself.

I make no apology for the fact that I am a Missionary Baptist. If I weren't a Missionary Baptist, do you know what I'd be — I would be ashamed to tell it. In the days of His ministry, Jesus Christ established a Missionary Baptist church, and there have been Missionary Baptist churches

from the day of Jesus Christ down to this time. I believe all of the other so-called churches that are in the world today have come as a result of men. I believe that all of them, with the exception of the Missionary Baptist church, are counterfeit churches that have been put into the world in opposition to the church that Jesus built.

I am not saying that I agree with everything that Baptists do. I am not saying that I agree with the Baptist denomination so far as what they put out from Headquarters. I do say though that the church that Jesus built was a Missionary Baptist church.

We have come so far from the Word of God that we have gotten to the place that just anybody that comes along and calls himself a preacher, and any organization that calls itself a church — we think surely that it must be of the Lord, and that it must be perfectly all right. Instead of studying and analyzing what they believe, we just accept that particular organization and what it stands for as being true. Beloved, you wouldn't do so if you would make a fresh study of the New Testament church. If you would study God's Word as to what He says about His church and about the ordinances of His church, you would see that the word "church" was never used except to refer

to a local congregation. God help us to awaken today to the fact that the need we have is for a fresh study of the Word of God relative to a New Testament church.

V

WE NEED A REVIVAL OF MISSIONARY ZEAL.

How much zeal do you have today for the cause of Christ? You are saved, and maybe your family are saved, but how much interest do you have in the cause of Christ as it goes out to the ends of the earth? Listen to God's Word:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:47.

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:14-16.

Beloved, what we need is a revival of missionary zeal. What you need individually, is to see that men are lost and on the road to Hell, and that men need the Gospel and that they will never hear it, unless you and I who have it, take it to them.

When I was just a boy, between my home town and the next little town was a creek, and sometimes as a result of the rains, that creek would overflow its banks. The only way that a person could get across it, would be to ford it. One time, when the waters were out of their banks, a man tried to ford that creek, and his buggy was floated to one side, into a deep pool. Somebody came along and pulled him out and they pumped some water out of his lungs. Beloved, the first thing that that man did was to point back to the pool from whence he had been rescued, and to gasp that there was one more there. In other words, there had been two in the buggy. They had gotten one man out, but there was another one drowning in that same pool of water.

Beloved, if a man in being rescued from drowning waters remembers that there is someone else drowning too, surely, you and I who have been rescued from the flames of Hell ought to remember that there are others on the road to Hell, and we ought to look up into His face and pray to God to give us a revival of missionary zeal.

Suppose today that your child were dying with some dread disease, and that somebody gave you a remedy that cured your child. How grateful you would be to that individual for the remedy! Suppose that a year from now your neighbor's child is dying from that same disease. I ask you, would you withhold that remedy from your neighbor's child? Out of love for humanity, and a desire to serve your neighbor, you would be only too glad to take that remedy that saved your child, and pass it on, so that it might save the child of your neighbor.

Beloved friends, if you would do that for a neighbor's child who is suffering physically, how much more ought you do for that neighbor's child who is on the road to Hell, and who needs the gospel of the Lord Jesus Christ. I tell you, beloved, one of the needs of the church today is a revival of missionary zeal to the extent that we are concerned about, and interested in, the cause of Christ to the ends of the earth.

VI

WE NEED TO RETURN TO BIBLE CONSECRATION.

It is well to come into the house of God and sing, "Take my life, and let it be Consecrated, Lord, to Thee," but do we mean it? It is well to sing, "Take my hands, and let them move At the impulse of Thy love," but

do we live thus, all during the week? It is well to come into the house of God and say that we want to be wholly consecrated unto the Lord, but, beloved, actually we need a return today to Bible consecration.

Listen to what I consider to be one of the greatest verses in all the Word of God relative to Bible consecration:

"And who then is willing to consecrate his service this day unto the Lord."—I Chron. 29:5.

The background of this text is most interesting. David is exhorting the people. He has encouraged Solomon to build the temple, after he, himself, is gone. He knows that he is not going to live long, and he wants the temple built for God's Glory. After having encouraged Solomon to build the temple, he turns to the people and exhorts them to work with Solomon in the building of the temple, and tells them to bring gold and silver and all the precious things that they have, by way of an offering. Then after encouraging Solomon and exhorting the people and urging upon them to give their offering, he says, "Who then is willing to consecrate his service this day unto the Lord?"

Beloved, I would appeal to you who are here, to bring your tithes and your offerings and to come prayerfully to the house of God, and above that, "who then is willing to consecrate this day his service unto the Lord?"

Several years ago, there was an old Baptist preacher in the South who dedicated nearly a thousand Baptist church buildings before his death. All over the South, wherever there was a church being built, they would send for this old brother and have him come and preach the dedication sermon to raise the money to pay off the debt on the building. I said to him, "Brother, tell me, what is the most interesting experience you ever had in connection with the dedication of a building?" He said, "Brother Gilpin, one day I was called down to Georgia to dedicate a building. I went out there for the dedication service, and I was met by an old country man, a deacon in the church. The next day, when we got up to go to the services, I said, 'Brother So-and-So, what part do you want me to take?' He said, 'Now, what I meant was, what part did he want me to take in the service, but the old man misunderstood me. When I asked him what part he wanted me to take, he said, 'Man, we want you to dedicate it all—from the foundation to the cupola.'"

Beloved, what I am saying to you today is, that what this church needs, and what the true churches of America today need, is a return to Bible consecration, and all of our churches need to be completely dedicated to the services of God.

VII

WE NEED A NEW AWAKENING AS TO THE TRUTH OF JESUS CHRIST'S RETURN TO THIS WORLD.

Most of the people of this world have forgotten the fact that Jesus said:

"And if I go and prepare a place for you, I WILL COME AGAIN."—Joh. 14:3.

According to statistics released by the FBI, J. Edgar Hoover says that only 3 out of every 100 Americans go to church on Sunday morning, and that 2 out of 100 go to church on Sunday evening. Do you mean to tell me that the people of America are expecting the return of Jesus when 92 of them lay up in bed on Sunday morning and when only 2 out of every 100 will be in the services on Sunday evening? My brother, my sister, we need a new awakening as to the truth of the return of the Lord Jesus Christ.

Concerning the five foolish and the five wise virgins, we read:

(Continued on page eight)

Tennessee Trip

(Continued from page one)

Ate dinner Sunday noon at Danner home and the evening meal with Bro. Elmer Arnold and wife. Rest of the meals were eaten with Bro. and Sister Waggoner. The folk say that they feasted on the Word. Well, I feasted on the good things for the body that this group of noble sincere Christians provided for me.

Friday night, I preached on "Jesus' Church"; Saturday night, "Amazing Grace"; Sunday morning, "Election"; and Sunday night on "Rewards." The folk said they had a good time in the Lord, and I'm sure they did, as their faces lighted up like an old cathedral as I broke God's Word to them.

What a destitution spiritually there is within this town. I have come in contact with, or heard about most every heresy imaginable, chief of which is the universal church, mourner's bench, falling from grace, feminism, Arminianism, and emotionalism. If God uses Bro. John Ross and this group to establish a sound church, it will surely be a monument to God's sovereignty and the Truth.

Spent my last night with the Waggoners, and left early Monday morning — at 4:30 a. m., to get to Nashville in time to get a plane to Louisville and on home. Would have liked to have stayed longer, but the work God has called me to — my printed ministry — was calling. Bro. Homer York drove me from Tullahoma to Nashville. Got a plane at 8:06 and I am on my way to Louisville. "God bless the man up front who is guiding this plane."

Just left Bowling Green, Ky. (only stop between Nashville and Louisville). Flight attendant has announced that we'll be flying at an altitude of 4,000 feet and that the scheduled flying time is 38 minutes. That means that within 38 minutes we'll either be in Louisville — or else in eternity. O blissful thought! If I live to get home, I'll go on with my work — my written ministry. If I die, I'll go home to my Saviour. "Have Thine own way."

Took time out in Louisville to call my old friend T. B. Grissom of Burnside, Kentucky, that I might sing "Happy Birthday" to him — it being his 50th birthday. He and his wonderful family have marvelously refreshed my soul and body many, many times in the past. When Bunyan wrote his "Pilgrim's Progress," he had Christian spend one night with Gaius and another with Mnason on his way to the Celestial City. If he had lived today, he would have had him spend a third night with the Grissoms — the most perfect hosts I've ever known.

Leaving Louisville on Eastern. Stewardess advises flight possibly will not stop in Huntington, but will take me on to Charleston. I want to be home as soon as possible. I hate to waste all afternoon getting back from Charleston to Ashland. Rom. 8:28 is good to fall back on. "Lord, if it is your will, have them land at Huntington."

Before taking off, Captain definitely advises that we will not stop in Huntington. Showed me a morning Courier-Journal with picture of Eastern plane wrecked at Huntington airport due to weather conditions of yesterday. This means I'll phone from Lexington and have Mrs. Gilpin meet me in Charleston instead. Regret it for her sake, as it means a long, hard trip for her. I'm remembering I Thess. 5:18, "In everything give thanks, for this is the will of God in Christ Jesus concerning you." Am sure it is His will.

After a long "warm up" and wait at end of field, we're off from Louisville to Lexington. Supposed to be there in about 20 minutes. "Lord God, especially guide the man up front."

Stewardess advises time on ground at Lexington insufficient

"I Should Like To Know"

(Continued from page one)

blood be shed." To those who would object, let me remind you that it is much easier to be sentimental than scriptural.

5. Does Deut. 23:18 refer to pets (animals) or a selfish, indecent person?

I never knew of anyone giving it the second definition. I am sure that it unmistakably refers to pets or animals.

Does Rom. 16:16 refer to the modern Campbellian movement?

There isn't anything in the Bible that even remotely resembles the Campbellian movement. Both the organ and the anti-organ variety are farther from the Bible than the North Pole is from the South Pole. Nobody ever heard of the Campbellian heresy until 1827. Rom. 16:16 refers to Baptist churches — the only kind that were in existence when Paul wrote Romans. Every true Missionary Baptist Church is a church of Christ — none other is. Surely Campbellites are not, as they are farther from the Bible than all other denominations except the Catholics, and there's not much difference between these two. They are both so far removed from the New Testament standard of churches that neither could be even remotely recognized as a genuine church.

7. Is it correct to refer to the Catholics as "brethren"?

Absolutely not. They are represented by the old whore of Rev. 17. They are not brethren of mine except in Adam. This is like lots of sentimental gushy Baptists who refer to the Methodists, Campbellites and Holy Rollers as our "sister denominations." They are not sisters of mine. They are just daughters and granddaughters of the old whore of Rome.

8. Should a congregation work in a visitation program with a pastor who doesn't believe in election?

The majority of pastors who fail to preach election are Arminian to the core. It is mighty difficult for one who believes in election to line up and work in an Arminian program. Amos asked, "Can two walk together except they be agreed?" Cf. Amos

for phone call. Hastily scribbled a note and asked her to have ground crew call home in my behalf so someone can start to Charleston to meet me.

There's a young mother, who has just gotten out of hospital, with two small children on board, going to Huntington. She, too, must go on to Charleston. Have offered to return her to Huntington when Mrs. Gilpin meets me. Hope to witness to her. Maybe this is God's reason for me not getting to stop in Huntington. "Lead on, O King Eternal."

We're off from Lexington at 11:59 a. m., EST. In 50 minutes, we're supposed to be in Charleston. Am anticipating a good lunch, the courtesy of Eastern Airlines. Incidentally, not only are their lunches, but their courtesy is the best. This crew has been especially courteous.

Arrived in Charleston 12:50. It looks like I'll have three male passengers to Huntington besides the lady.

Thank God for another safe trip by plane, which makes thousands of miles of safe flights since the first one in 1946.

Mrs. Gilpin, Rhoda and her husband arrived at four o'clock to meet me. Lots of snow and bad roads had delayed them. Thank God for our large station wagon as there were eight adults and two children to ride to Huntington — folk who had been carried beyond the Huntington airport the same as I. It took us almost five hours to get home due to the snow and ice.

Now I'm home — happy to have been away to serve my God — and now happy to be back with my loved ones and my work at home.

3:3. He might as well have said "work" as "walk." Everyone ought to want to work with his pastor, but it is mighty hard for one who believes the Bible doctrine of election to work with one who is fostering an Arminian program.

9. Can a man put off his salvation until God won't deal with him any longer?

Usually this question is asked, "Can one sin away his day of grace?" Actually a sinner has never had any grace. He is still under the law of God.

The only place one may put off his salvation until God won't save him is in the brain of an heretic. The emotional sob story evangelists say such is possible to scare folk into the church.

Remember that all of God's elect will ultimately be saved. Cf. John 6:37; Phil. 1:6; Acts 13:48.

10. Is anyone in Hell because of our failure as Christians?

Absolutely not. Nothing any child of God does could ever keep one of Jesus' elect out of Heaven. They are sure to be saved. Cf. Acts 13:48. We ought to live for Jesus to the best of our ability, but nothing we do will keep one of His elect out of Heaven.

Anybody Can Be Pastor

(Continued from page one)

a better diplomat than a Congressman, for the Congressman is content to stay elected by fifty-one percent of the votes, while the pastor must stay elected one hundred percent with the deacons, or else he will feel led of God to move to the next county on account of his wife's health! —BAPTIST MESSENGER

New Readers

(Continued from page one)

Brother Carr and Brother Hidgon — who have received enough blessing from the paper that they want to share that blessing with their friends, so that each subscribes for 12 individuals.

Don't you have 12 friends or loved ones that you would like to see receive the truth from week to week? Then if so, we earnestly solicit your help and pray that the Lord will lead you to subscribe for them today.

Truly, we thank God for the way in which our subscription campaign is progressing. We anticipate more than 5,000 new subscriptions to report by the end of February.

"Present Truth"

(Continued from page seven)

"While the bridegroom tarried, they all slumbered and slept." — Mt. 25:5.

Even the wise ones slumbered and slept along with the foolish ones.

Notice again:

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And TO WAIT FOR HIS SON FROM HEAVEN, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." — I Thes. 1:9,10.

What was their spiritual diary? They had turned from idols to God, to serve the true and living God, and to wait for His Son from Heaven.

The majority of us are so busy with the things of this world that we don't have time to think about the things of the Lord Jesus Christ. But some of these days, when we least expect Him, He is going to put in His appearance and find us sleeping instead of watching.

Listen again: "So Christ was once offered to bear the sins of many; and unto them that look for him SHALL HE APPEAR THE SECOND

TIME without sin unto salvation." — Heb. 9:28.

Are you looking for Him? Are you expecting His return? Wouldn't you be glad to see Him today? Beloved, the one thing that will keep you true to Him, keep you clean in your living, keep you clean in your doctrine, and keep you looking up, is the thought of the return of the Lord Jesus Christ.

CONCLUSION

There are other needs of the church, but I consider these seven to be present truth that needs to be preached today. May God help you and me to heed these admonitions and exhortations that our church, the Calvary Baptist Church of Ashland, Kentucky, might be a better and a different church than the average church of the world today. I have no desire that our church be like the average church, but I want people to think of Calvary Baptist Church as a church that stands for something, that lives for Someone, and who gives to please that Someone.

May God bless you!

1,000,000 Tracts

(Continued from page one) slothful in putting it out, and due to either carelessness or laziness, we are not circulating the Baptist truths which we should.

I have today a new determination, believing it to be an impression from God. I am planning to print this year fully one million tracts for free distribution. These will include tracts on "While America Sleeps," "Security of The Saved," "Historicity of Baptists," "Sermon From a Text Mutilated By The Campbellites," "Election," "Baptism," "The Lord's Supper," "The Woman's Place in A New Testament Church," and many others. We are beginning as of this date, and are starting today to print 50,000 of Brother Bob Ross' tract "How To Become a Christian and Go To Heaven."

The cost of the paper, alone, for these tracts will run approximately \$5,000.00 which in itself is a lot of money.

However, I am reminded that God lays claim to the cattle upon a thousand hills and that He has told us that the silver and the gold belong to Him.

Believing that this if of the Lord and that God wants me to print these tracts, I am making plans now to keep our presses busy this year on this type of printing. I have approached, personally and by correspondence, a very few of our readers and they all have expressed themselves as being highly delighted over the prospect of this printing being done.

Eld. R. E. Hawkins, of Milford, Indiana, in expressing his interest in the matter, says, "This is indeed an answer to prayer . . . By the first of next month, we will have a nice offering for you to use in this means of spreading the Truth by way of tracts."

I am sincerely trusting that God will lay this matter heavily upon the hearts of our friends to have a part with us in this respect. All we are asking is that you furnish

the money to buy the paper and we will be only too happy to send out these tracts free of charge. In the years gone by, we have distributed hundreds and thousands of our various tracts. We have never yet sold one. They have all been sent out free. Of course, any who wish to make free will contribution are at liberty to do so, and the offering is gladly accepted in that it helps us to keep the tracts in print. However, all we shall ask of those to whom the tracts are sent that they be distributed carefully and prayerfully.

It is the sincere prayer of the editor that the Lord will direct every one of our readers to have at least a little part in regard to this tract ministry. Believing so strongly that it is of the Lord we are ordering the paper, feeling sure that God is going to provide the funds for this job.

How we do pray today that the Lord will raise up several who shall contribute liberally. We realize that the majority of our readers will perhaps contribute small sums, but what we pray for, is that God will give us some large contributions that we might be able at once to get a great number of these tracts into circulation.

May we ask that you listen to the still small voice, and that you contribute as the Lord may enable and lead you.

The Mourner's Bench

(Continued from page one) subject.

The oldest building in America where a "Mourner's Bench" was found was built in 1780. There is no proof that the bench was put in the building when it was first built.

David Burris, in his tract "The Altar and the Mercy Seat," says, "The 'Mourner's Bench' had its beginning in 1794, and is at least 1700 years too young to be the New Testament word of leading lost sinners to Christ." James R. Joy, secretary of the Methodist Historical Society, New York City says, "The 'Mourner's Bench' and 'Anxious Seat' were terms that came into use in America in the early part of the 19th century at camp meetings and other revival services."

Why should people, who desire to follow the plain Word of God, practice a custom that is absolutely no scriptural or biblical foundation? Why should they depart from the New Testament and adopt a practice that originated in the mind of man?

The practice of the "Mourner's Bench" is evil because it directs the attention of the lost person away from Jesus Christ. It centers his attention on something he can and must "do" before the Lord will save him. It is just much "works for salvation" baptism, or anything else brought forth by errorists as necessary for salvation.

One will do well to read the Book of Acts, which is the Holy Spirit's record of what He did with the New Testament church and preachers, and see if He led them in any such practice, course He did not.—From a tract distributed by Temple Baptist Church, Evansville, Ind.

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