

# The Baptist Examiner

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

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## THE FINAL END OF SATAN AND HIS FOLLOWERS

ELD. ROY MASON  
Tampa, Florida

Modernists do not believe in the existence of Satan as a real person. They teach that he is a mythical character. They are like the boy who listened skeptically while his Sunday school teacher talked about Satan. Then he said, "Aw teacher, there ain't no devil—it's just like Santa Claus—it's Paw!"

Some would make Satan to be a mere "influence," but the question arises, "Whose influence?"

The Bible teaches that the devil is a real person—just as much a person as God is a person. As to the origin of Satan, and as to how he became the evil being that

he now is, there is not much information. Ezekiel 28:11-15 and Isa. 14:13-14 are suggestive passages in this connection. Piecing together bits of information, we arrive at the conclusion that Satan's original name was "Lucifer"—star of the morning. He was one of the mighty angels who through pride and the desire to usurp the place of God fell and lost his high position. Since then he has been God's enemy.

Is the rebellion of Satan, and his influence such that it extends throughout the whole universe?

We have no answer to this question, but it seems doubtful. It would rather appear that his activities in the main are centered about this earth. When God started human life here, Satan soon got hold of the first man and woman, and from then on he has poisoned every person with the deadly virus of sin. He is the present usurper ruler of this world as now organized. The Bible calls him "the god of this world." (2 Cor. 4:4).

**What Does The Devil Look Like?**

The popular idea is gotten, not from the Bible but from John (Continued on page eight)

1. Does the ordination of a preacher authorize him to baptize?

Not unless the church authorizes it. Baptism is by church authority, not by preacher authority.

2. Was Philip ordained as a preacher or only as a deacon?

He was ordained as a deacon and later became an evangelist. Supposedly he was later ordained as a preacher but the Scriptures are silent on that question.

3. Our church adopted new rules giving women the right to make motions and to speak—everything but to be deacons and preachers. Ought I to help to pay for such preaching?

Yes, if you stay in the church. You pay to the church, not to the preacher, but as long as you are a member of the church you ought to contribute to its support.

The Lord Jesus is the head of the church and you are a member of His body. For you to fail to contribute to the support of the church, which is His body,

is for you to be in rebellion against the body of Christ. When in rebellion against the body, you are in rebellion against the head.

4. What can one do in such a church?

Either support it or take your letter and join some other church, that you can support. It is better in many such cases to stay in the church and support it and try to correct its errors. Disloyalty to the body of Christ in failing to support the body of Christ is just as bad as the rebellion of the heretical pastor and the bossy women.

5. Recently our church building was being repaired and I put in some time working and credited the amount to my tithe account. Was not this the same as having paid this amount of money?

No, a thousand times no. The tithe is the Lord's. He said for that tithe to be paid into His treasury or storehouse. You still owe God the amount of money you kept out. Your tithe ought to go into God's treasury. If you want to work for the church let (Continued on page eight)



## What It Costs



It was a cool November afternoon in 1928. I was living in Rossmoyne, a suburb of Cincinnati (Ohio).

I had been in the ministry since I was seventeen years old. I was then nearly 23. I had been a nominal, average young preacher. I went along with the Convention through ignorance. I had never taken a bold stand for any definite doctrines. In fact, I didn't know too much about the doctrines of God's Word.

Frankly, up to that time, I had been a very popular young preacher. I had served three small country churches and seemingly God had blessed each of these under my ministry. I had at least been very happy in my ministry and had gotten along unusually well, both with the people of the church, outside the church, and the denomination.

To say that I was happy is but expressing it very mildly. I was married and my first child was then on the way. By all indications, both from the standpoint of my home, my church of which I was the pastor and my connections with the denomination and the world at large, I had very, very bright prospects for the future.

On this particular day, one of the deacons of the church of which I was then pastor came to see me relative to the matter of building a new church building. He had told me that afternoon that he would personally give \$25,000.00 toward our new proposed building, that is, if I would allow him to control the church and to direct the affairs thereof.

After he had gone, I sat down to take stock. I realized that in reality, he had actually made me a bargain, and as I contemplated his proposal, I asked myself one question, "Am I for sale?"

There were thus three alternatives that were facing me. I could either quit the ministry, or I could sell out, or I could fight. The first would have, at least, been honest. The second would have been cowardice of the worst type. The third was an indication of bravery, toward God and man and honesty in the sight of God.

As I sat contemplating both the past and my present and my future, I decided that the only position that I could take was that of the latter. I must fight for what I knew to be right from that hour on.

That afternoon, I made a decision so far as I was personally concerned. That decision was that I was going to preach the Bible. Up until that time, I had tried just about everything else to get a crowd and though I had been signally blessed as an average preacher, in the main, though I might draw a crowd on one occasion, the crowd would not last, and after all, though I had tried everything else to get

a crowd, in reality I had failed. I decided that afternoon that I was going to take God's Word as final and that I was going to preach it, and that I was going to please God and put God first so far as my life was concerned from that time on. I made up my mind that afternoon that I would rather push my trunk out of town on a wheelbarrow, if necessary, than to compromise what I knew the Word of God to teach.

I turned to God's Book to find a promise which cheered my soul, for the first time to ever see it. That promise was, "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:5,6. After I had read that promise, frankly, there came over me a sense of the presence of God and the sweetest peace that I had ever known since I had surrendered to preach and been ordained into the ministry. I didn't know all that was out before me, but the peace and the joy and the satisfaction that was mine that afternoon was indescribable and I was ready, regardless of what the cost might be, to stand for what I believed the Word of God to teach.

I don't mean to say that it

hasn't cost. In fact, I will say, frankly, it has cost—and how!

I was then pastor of the old Mt. Carmel Baptist Church of Rossmoyne, Ohio, which was located in a community where the Lord's Day was completely forgotten, and where on Sunday, carpentry work and building of all kinds went on just the same as during the week, and where dances were taking place in the public schools—and that under the supervision of the instructors of the schools. I had a little church paper and in that paper, I wrote an editorial, entitled, "The Church In A Heathen Community." I likened that community with its Sunday work, its dances supervised by the school officials and its disregard for God, as a heathen community, and as a result, the wrath of that community was called down upon my head.

At that time, my wife was about six months pregnant and certainly was in no condition humanly speaking, for that which came to pass in our lives. Various committees representing the schools, the PTA, and prominent citizens came to see me. Telephone calls by the dozens came to my home every day. Personal threats which would disturb the equilibrium of anyone—especially a young fellow with but mighty little experience, began to be heaped upon me by these individuals who were incensed over what I had said. Even the newspapers in Cincinnati began to take notice, and they carried most everything that was said for approximately three months. There were times when we had as high as seven daily papers

represented by the reporters in a single service. Even one sermon that I preached on dancing was reported in full in a New York paper whereby I got a whole page in a Sunday edition of a New York paper. For three months this went on. I dared not back up on the stand that I had taken just a few weeks before. I had determined that I would not compromise and accordingly, for three months, I stood my ground. I preached the truth. I did not compromise, and I went through three months of as bitter persecution as any individual ever faced within this world.

Then, just at the end of this persecution, our first baby was born. My wife had been under a terrible strain during the last few months of her pregnancy and her nerves completely gave way. For four solid months, after my son was born, Mrs. Gilpin never even recognized me. We had just a little money saved up, and during the period of her illness, I probably received a salary of about \$1,000.00. Well, when she got better and came to recognize me, I realized that we had spent what little we had had before she became sick, we had spent the \$1,000.00 that I made (Continued on page three)

### PREACHING THE GOSPEL IN PRINT

By A. C. DIXON

The object of this article is to make a plea for the printed page, as a means of bringing Christ to the world and of building up the churches.

1. The Printed Page Goes Where Living Voice Cannot Go.

A colporteur in Central Missouri called at the house of a farmer noted for his violent opposition to churches and all things religious. The family was not at home, so he put under the door a four-page tract, such as he thought would do good to the man or any of his household, if they should read it. On entering the door, the farmer was the first to see the tract, and picking it up, crushed it in his hand and was about to throw it into the fire; but suddenly a better impulse seized him, and he determined to sit down and read what these Christians were going around and putting under the doors of people's houses. The result was that he sent for the colporteur to come and instruct him in the way of (Continued on page six)

### OUR RADIO MINISTRY

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

### HELPFUL DEFINITIONS

**Calvinism**—The system of theology that acknowledges that God is sovereign, that "He doeth according to His will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou?"—Daniel 4:35. Whether it is salvation or service, all is done "according to the purpose of Him who worketh all things after the counsel of His own will."—Ephesians 1:11.

**Arminianism**—The system of theology that conditions the purposes and acts of God on the will, acts, and merits of man.

**Pelagianism**—The teaching that man is essentially possessed of a free will that is capable of the highest possible spiritual attainment and graces, without the gift of these graces by the Holy Spirit. Pelagius, with whom this theory rose to its peak, denied the ruin of the race and the necessity of grace. He taught that "God has endowed His creatures with a capacity or ability for action; and it is for him to use it." "I say," he says, "that man (Continued on page eight)

## The Baptist Examiner Pulpit

### "THE BIBLE AND WATER BAPTISM"

"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."—Matt. 28:19.

I know of but few things that are more impressive than the ordinance of baptism. From the day in which this ordinance was initiated, it has been attended by large crowds. Thus in the days of John the Baptist, we read, "Then went out to him, Jerusalem, and all Judea, and all the region round about Jordan."—

Matt. 3:5.

As a child I attended a service at which this ordinance was administered. For weeks my older brother and I played at "baptism," going through the ceremony and even repeating the baptismal formula over each other. We said that that was baptism, and in our childish way of thinking, it was. However, there were certain things lacking which God says are necessary for valid baptism. What are these necessary require-

ments?

#### THE PROPER SUBJECT.

Only a believer can be such. Only such as have repented of their sins, believed with saving faith on Christ, been born again by the power of the Holy Spirit, and whose sin stains have been washed away in the Blood of the Lamb, can be fit subjects for baptism. There is absolutely no au- (Continued on page two)



Hannibal, it is said, dissolved the rocks of the Alps with vinegar; but Christ dissolves our hearts with love.

## THE BAPTIST EXAMINER

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### "Water Baptism"

(Continued from page one)

thority for the administering of this ordinance upon anyone who has not passed from death unto life; but if we are dead unto this world of sin and alive unto God, through faith in Jesus Christ, we are then ready to obey this command of baptism.

If you will notice the command of our Saviour, you will see that baptism is an act which comes after belief, or the making of disciples:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19.

Christ's first command in this text, to teach all nations, is rendered from the Aorist Imperative, "matheteusate," which means "to make disciples." Thus Christ's order is that of making disciples, baptizing, and teaching disciples. To change Christ's order would bring chaos to the Christian system.

But how did the early church interpret this command of Jesus?

"But when they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8:12.

Please note that no infants nor those who were unable to believe are mentioned.

"... And the eunuch said, See here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8:36,37.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10:47.

Acts 10:43,44 tells us that they had received the Holy Ghost through believing in Christ.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved. . . . And he took them the same hour of the night, and washed their stripes: and was baptized."—Acts 16:30-34.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized."—Acts 18:8.

Thus in every instance the early church interpreted Christ's command by baptizing only those who had exercised faith in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity forbid us to baptize unbelievers. Since faith comes before baptism, I cannot baptize unbelievers, in order to save them, as the Catholic, Episcopalian and Campbellite churches do. Until I have seen some evidence of one's faith in Jesus, God's Word stands as a locked door forbidding me to lead anyone into the waters of baptism; faith in the Son of God as Saviour, unlocks the door into the baptism.

Since faith comes before water, infants are necessarily excluded from the ordinance of baptism.

THE BAPTIST EXAMINER

PAGE TWO

MARCH 10, 1956

One might as well baptize an idiot with no mind at all as to baptize an infant, for neither would be the proper subject, until the power to believe had become theirs. That infants have not the power of exercising faith in Christ needs not be argued. That they know nothing as to the meaning of the rite can be seen from the following: In a staunch formal southern church, a child of about two years of age was to be baptized (?). As the mother held the child in her arms and as the minister dipped his hand into the font, the child voiced its disapproval of the whole affair by crying out, "I don't want a jink; I don't want a jink."

Some months ago I was talking with a Presbyterian concerning infant baptism. In the course of our conversation, I suggested that he have his pastor give him ONE verse of Scripture that would justify its existence. I have seen this brother a number of times since, but as yet I haven't the passage of Scripture. From the dawn of infant baptism, the world has been waiting for ONE verse that would give proof for this rite. Over 800 years has elapsed and the world is still waiting. If over thirty-two generations can not find Biblical authority for this procedure then it is high time to call a halt and discard that which he condemns.

The advocates of infant baptism uphold it on the grounds that it is a beautiful ceremony. Evidently Eve thought the same about the forbidden fruit, but she brought a world of trouble upon herself and trouble upon a whole world, by partaking of that which was forbidden. I grant you that it may be beautiful, but beauty doesn't justify what God condemns. Your neighbor's wife or automobile may be beautiful, but that doesn't give you the liberty of appropriating either the wife or the automobile to yourself. The ceremony of heathen worship may be beautiful, but that is no reason why I should attempt to add it unto the church which Jesus established, for to do so would be to add to completion. To add infant baptism is equally as bad.

#### II

##### A PROPER MODE.

There are certain churches and individuals that are saying today, "There are three modes of baptism: immersion, affusion, and sprinkling; either is as good as the other; the candidate may take his choice." Paul, speaking words given him of God says,

"One Lord, one faith, and ONE BAPTISM."—Eph. 4:5.

Heathen peoples have all through the ages turned from the one Father, one Lord, and one Spirit, and have thus ruined their hope of eternal life. Christian peoples have been turning from the one body which Jesus established, from the one faith which He gave to that body, and instituted three baptisms, instead of the one which He gave. If sprinkling be the proper mode, then immersion and affusion are wrong; but if immersion is right then affusing and sprinkling are wrong. One and only one can be right.

For many reasons, I believe that immersion and only immer-

sion is the proper mode. If immersion is the only proper mode, then, any other mode is improper.

##### 1. The example of Jesus.

That Jesus was immersed is a question that is settled beyond dispute. Commentators of the leading denominations, although they may disagree regarding the proper mode today, thoroughly agree that Jesus was immersed.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him."—Mark 1:9,10.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized. But John forbade him, saying I have need to be baptized of thee, and cometh thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water."—Matt. 3:13-16.

Was such ever seen at a sprinkling or pouring, either on the part of infants or adults? Surely Jesus going up out of the water means nothing, if immersion did not take place within the water.

##### 2. The practice of the early church.

"And the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip."—Acts 8:36-39.

In this passage we are told that both Philip and the eunuch went DOWN INTO the water; there Philip baptized the eunuch; then they CAME UP OUT OF the water. One would have to be considerably prejudiced to see anything but immersion there. I once heard of a man who walked some thirty odd miles behind a wagon to see if the back wheels ever caught up with the front ones. We say that was a fool's errand. It looks to me like a bigger fool's errand if Philip took the eunuch into the water for any purpose other than to immerse him. No greater folly could be found than for the baptized and the baptizer to go down into the water in order to sprinkle the candidate.

##### 3. The Method of John the Baptist.

"And John also was baptizing in Aenon near to Salim, because there was much water there."—John 3:23.

Why was much water necessary for John's baptism if only a few drops were used for each candidate? That which is said regarding John's baptism is a guarantee for the integrity of immersion.

##### 4. The picture which baptism presents.

Baptism is to picture a burial and resurrection.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should

walk in newness of life."—Romans 6:4.

Neither pouring nor sprinkling will present this picture. Immersion and immersion only reveals such. Another mode of baptism will blur and destroy the picture. Suppose, you remove your wife's picture from your desk, and place there the picture of another woman. Will your wife be pleased? Will she be satisfied with the substitute? Is Christ satisfied when we substitute or even destroy altogether the picture which is to keep His passion and triumph in remembrance until He comes?

**Greek lexicons.** More than forty of these give the primary meaning of the word "baptize" to mean immerse, plunge, or dip. Thayer, possibly the most widely used New Testament lexicon says, "Baptism — to plunge repeatedly, to immerse, submerge. An immersion in water." While Liddell and Scott give, "Baptism — to dip in or under water."

Commentators of all denominations have translated "baptize" as immerse. George Whitefield (Methodist) says, "It is certain that in the words of our text (Rom. 6:4), there is an allusion to the manner of baptism by immersion."

Cardinal Gibbon (Catholic) says, "For seven centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century, the practice of baptism by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."

Luther (Lutheran) says, "Baptism is a Greek word, and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped."

Wall (Episcopalian) says, "Immersion was in all probability the way in which our blessed Saviour, and for certain, the way by which the ancient Christians, received their baptism."

Lightfoot (Presbyterian) says, "That the baptism of John was by plunging the body, seems to appear from those things related of him, namely, that he baptized in Jordan, and that he baptized in Aenon, because there was much water there."

Dean Stanley (Episcopal Church of England) says, "For the first thirteen centuries the almost universal practice of baptism, was that of which we read in the New Testament, and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed into water. The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

John Calvin (Presbyterian) says, "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church."

##### 7. The practice of Greek Christians today.

The Greek language has undergone changes, but "baptizo" is still translated "immerse." Missionaries of all denominations in Greece today are compelled to immerse both adults and infants.

From the foregoing we can easily see that immersion is the proper mode for baptism. If Christ gave immersion as the proper mode, then who gave us the power to change it?

#### III

##### A PROPER PURPOSE.

In order to give the proper purpose of baptism, it may be well to tell what the proper purpose is not, before we mention what it is. That purpose is not for salvation, as is so wrongly supposed sometimes. If I did not believe that those who are waiting for baptism were already saved, I would not lead them into the waters of the baptism. To immerse one who is not already saved would not save that one nor would he be Scripturally baptized; but rather it would be to make a mockery of a sacred ordinance. Such a one would go

into the water a dry sinner and come out a wet one. It can not be too strongly argued that our purpose is not for salvation.

1. It pictures the death, burial and resurrection of Christ.

"Buried with him in baptism, wherein, also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:12.

2. It symbolizes the death of our old life to sin; the burial there; and the resurrection to walk in newness of life.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Romans 6:4.

3. Our baptism is a declaration of our faith in Jesus, as that One who was sent of the Father, and anointed with the Spirit. Hence the formula,

"Baptizing them into the name of the Father and the Son and of the Holy Spirit."—Matt. 28:19.

Our baptism then declares our faith in the Triune God.

4. Baptism symbolizes our putting on of Christ.

"For ye are all the children of God by faith in Jesus Christ. For as many of ye as have been baptized into Christ have put on Christ."—Gal. 3:26,27.

In the Old Testament, the high priest bathed his whole body before entering the Holy of Holies, (Lev. 16:4). Under the New Covenant, every Christian is his own high priest and for that one to be fully obedient to Christ and to enter into full communion with God, he must go through the symbolism as of the Old Testament—that of baptism.

"Not the putting away of the filth of the flesh, but the answer of a good conscience toward God."—1 Peter 3:21.

Thus baptism symbolizes the inner workings of grace in the heart.

#### IV

##### A PROPER ADMINISTRATOR.

Some have the idea that just anyone calling himself a minister, and any organization calling itself a church, has the authority to administer this ordinance and very much surprised they often ask, "Does it make any difference as to the administrator?" Christ must of thought it made a great difference or else he would have never traveled sixty miles over dusty roads from Nazareth to Jordan to be baptized of John.

Any order is worthless that has no one to carry it out. Any law is null and void which makes no provision for its execution. So with baptism. Unless someone has the authority to administer this ordinance it is void and is not binding upon us.

Now Christ in giving the command, to baptize, designated the one to perform this ordinance. That authority rests upon the church alone. When Jesus spoke the words of our text, it is certain that the eleven disciples were present and possibly the entire membership of the church. So it is upon the church and not upon any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or anybody else knowing aught of it. I refused for two reasons: first, the man expected his baptism to save him, and second, I had no authority to administer the ordinance, since Jesus gave that ordinance to the church.

Some months ago, a woman talked with me about joining our church. She had been a member of the Campbellite Church and had had immersion for baptism. I told her that it would be necessary to rebaptize her, as Baptist baptism was the only door into a Baptist Church. I explained to her that the Campbellite Church baptizes in order to save, whereas the Baptist churches baptize because folk have been saved. She replied, "But I was saved" (Continued on page seven)



## What It Costs

(Continued from page one)

while she was sick, and I realized that I was \$5,000.00 and better in debt as a result of her illness. When she regained her equilibrium and her nerves quieted, she was left with a paralyzed arm, and for nearly two years I had to care for her the same as a child on account of this paralyzed arm. I cut her food, and helped her dress, and looked after her as carefully as a child for at least two years, until God gave her recovery.

I say, beloved, it costs — and how! I look back over that first experience following my determination not to compromise relative to God's Word and irrespective of the cost both to my wife and to me, I thank God for the decision that I made that I would not compromise His Word.

About 23 years ago I moved to Russell, Kentucky. I wasn't in Russell four weeks until my enemies began to talk. In the meantime, I had learned considerably more about the Bible, and I was determined I was going to stand for it. I didn't believe in undenominationalism, neither did I believe in interdenominationalism. By that time, I was a Baptist and I knew why.

Many began to criticize me because I didn't unionize. Well, I can't unionize in the light of God's book, which says:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."—Rom. 16:17.

These enemies made fun of my position on depravity, the doctrine of the church and baptism and the Lord's Supper — and all the balance of the teachings of God's Word which all true Baptists hold dear today.

After I had been in Russell for about two years or a little longer, and we had built a new building, the school asked if they might use that building for the baccalaureate service on Sunday. They were expecting to have a Methodist preacher to preach the sermon. I got to thinking about the passage where our Lord said, "Occupy until I come." Accordingly, on Sunday morning, I went into my pulpit and I told the congregation that I thought it was wrong to allow the school to use our building under the circumstances. I didn't feel that if my Lord were to come back to earth on that particular Sunday and find a Methodist preacher in a Baptist pulpit, and a Baptist preacher sitting idly by, that He would think that I was doing a very good job "occupying" while He was gone away. As a result of this sermon, the church agreed that I was right, and that we should not allow this Methodist preacher or anyone else other than a Baptist preacher to ever fill the pulpit.

Well, beloved, it costs — and how! There were some in the church who opposed me, and who thought that we should allow the

school to use our building. It had been customary in the past to do so, and you know, it's hard for people to break away from custom. Well, I say, it costs. The newspapers all around told how the church was divided, and they called me various names that surely weren't complimentary. I had people call me on the phone, meet me on the street, and come to my home to insult me, and to do everything within their power to break my resistance, and to cause me to go along with the world and compromise on the matter of unionism. It hurts when people stick out their tongues at you, when they meet you on the street. It hurts when people spit at you as you walk by. It hurts when people shout after you when you have passed, with some dirty, slighting remark. I say, it hurts when you walk into your study and find a note nailed to your desk with a knife and on that paper are these words, "Dead men tell no tales."

Yes, beloved, it costs for a preacher to determine that he will not compromise concerning God's Word, and unionize with the world.

From that time on, during all the balance of my ministry in Russell, I was lied on repeatedly. I don't say that I am perfect, far from it. At best, I am only a sinner saved by grace. I don't think that there is any sin in all the category of sins, that my enemies have not linked my name with. It would be impossible for me to say all the things that have come to my ears by way of accusations. And yet, in the 25 years and better, that I was pastor of the First Baptist Church of Russell, not one of these enemies was ever able to prove one single accusation.

I remember in one instance that a man even swore as to the time that he personally had seen me, even going so far as to give the exact date, time and place when he knew positively, so he said, that I was a guilty sinner.

It so happened, in the providence of God, that at that particular time I was 300 miles away in another state and this man's word was thus given the lie because friends who were with me, knew positively as to my whereabouts. Thus it was over and over and over again through the years that these accusations continued, sometimes in one form, sometimes in another, but always the same — just a rehash of the same old accusations.

Many times my friends have urged me to sue those who have thus slandered my character, but I always had a feeling that God was on His throne, and that God could take care of, and would take care of, those who persecuted the individual who did not compromise God's Book. I have seen God do this so many times that actually, beloved, I would be afraid to take things in my hands, and sue any individual for having slandered me.

I remember in one instance that a man called me one afternoon and told me to hang the crepe on the door of the church, that it was dead. Well, beloved, in less than one year's time, the crepe was flying from his door, and he himself was in the casket.

I can recall another instance when a woman, one day, in perfect health seemingly, passed me and when I attempted to speak to her, she insultingly stuck out her tongue, and passed on. Well, in less than one hour's time, that woman was in eternity. She had gone home, and had died of a heart attack. I couldn't begin to tell you of the times that God has actually taken care of me and blessed me in this respect.

Well, for 25 years, beloved, it went on thus. There never was a time during the entirety of my pastorate in Russell when there wasn't difficulty of some kind that was aimed at me, either inside or outside of the church. I can truly say that though God blessed, it was 25 years of "Hell."

I might say that I have always believed in salvation by grace and the security of the saved, and I have always had absolute as-

surance that I was going to Heaven. I might say jokingly that if I were ever to go to Hell, the Lord ought to let me off 25 years, for the years that I spent in Russell.

I know what it is to have men curse me on the streets. I know what it is for my family to be insulted. My children have gone to school many days with heavy hearts because of the insulting barbs that have been hurled at their father's name. Many have been the insults that they have taken because I did not compromise, and that I did not back up from that position that I took in 1928 on that November afternoon in my home in Rossmoyne, Ohio. I had determined that I was going to take the Word of God as final and stand for it, regardless of what might come.

Even though I am away from Russell, it still costs today, just as it has during the past, to stand for the Word of God. Even preachers who ought to know how that preachers are lied upon have dared to peddle the Devil's lies. It has been amazing to me how many times preachers have allowed themselves to be the tools of Satan, and have retold the same lies that my enemies have told through the years.

I tell you, it hurts sometimes mighty deep, yet I go back to that same day in November 1928, to realize that the God who has cared for me from that time on, will still care for me throughout the future.

I say, though, beloved, it does cost, and it is still costing. This past week there was a young fellow holding a revival nearby. I knew him but scarcely, but I invited him and the pastor for whom he was preaching, to dinner in my home, yet this young fellow refused. He said that he had a previous engagement.

Later, he said that he didn't know anything at all about me except what he had heard, and though he agreed with my position that I take in THE BAPTIST EXAMINER, if he were to come to my home for dinner, or if he were to associate with me

## A BIRD'S-EYE VIEW

"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND... THOU SHALT LOVE THY NEIGHBOR AS THYSELF."

— MATTHEW 22:37,39



in any manner, that he would be classed along with me, and he was afraid that it would hurt his ministry. He said that he didn't want to take sides; therefore, he had better stay away. Yet, beloved, he had already taken sides with my enemies, and the position that he has taken in refusing to come to my home is just a reflection of the fact that he has accepted and believed the lies of my enemies.

Yes, I say it costs to take a stand for the things of God. It costs even to this day. I think about Bob Ross and my daughter Ruth. Truly, if ever there were two consecrated God-fearing and God-loving young people, they are these two, yet it is costing them. It is costing Bob to be associated with me. It is costing Ruth because she is my daughter. These two are having to bear the reproach of my ministry as they try to serve the Lord.

I remember, though, that it has cost every man in the Word of God who ever dared to stand up for his convictions. It cost Isaiah. I am not sure, but tradition says that he was sawn asunder because he would not com-

promise. "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."—Heb. 11:37.

Maybe this verse gives the key, and tells the story of what happened to the prophet Isaiah.

Then, too, it cost Jeremiah. On one occasion they put him down into a dungeon and left him to die. On another occasion they whipped him publicly and put his feet in the stocks. It was at that time that Jeremiah determined to quit the ministry, and even went so far that he said that he would never preach again yet when he did so, he felt the fire of God burning within his bones, so that he could not quit — he could not forbear. He had to stand up for the things of God.

Truly, this has been my experience through the years. I have quit the ministry many, many times, but always got back into it in time to preach on the next occasion.

It cost Paul for his convictions. Read the cost in God's Book:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—II Cor. 11:24-27.

In fact, the apostle Paul tells us that we can expect it to cost us if we are going to stand up (Continued on page six)

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PAGE THREE

MARCH 10, 1956



# Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

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

WHO LIED:

## CHRIST or MAN?

We shall look for a few moments at certain discrepancies in the "Easter" business which have caused "confusion of face" among Christians for a long time.

First, we shall consider the basic subject.

Is "Easter" In The Bible?

Someone will say, "Yes, in Acts 12:4." But is this so?

A casual look at the first four verses of that chapter will reveal the following facts:

Herod had begun the fifth persecution of the Christians. He killed James, the brother of John, with the sword. He also put Peter in prison.

Verse three tells us that it was the passover season. He could not find time right then to torment Peter so he put him in prison, to keep him there until the Passover was past. The word "Easter" is a mistranslation and any reference Bible will point out that it was supposed to read "passover."

In fact, we have already seen there was no so-called Easter observance until more than 450 years later. But, when the King James Version was translated, the "church" had been observing "Easter" for a long time so the word was put in here wrongly. It occurs nowhere else in the Bible, and "Easter" observance is not taught anywhere in the Bible.

What About Palm Sunday?

Jesus is supposed to have made His triumphal entry into Jerusalem on what is commonly called Palm Sunday. But did He? If He did, He broke the Jewish law and should have been stoned to death. Let us see why.

In the first place, on the previous day, He traveled from Jericho to Bethany; a distance of 20 miles. He could not have done this on Saturday — the Jewish Sabbath — for anyone who traveled more than two miles was stoned to death as a law breaker.

John tells us in chapter 12 of his gospel that Jesus arrived in

Bethany six days before the passover. The year Jesus was crucified, the passover (the 14th day of Nisan) was on a Wednesday. So Jesus arrived in Bethany on the previous Friday.

The next day, Saturday, He made His triumphal entry. He went into the temple and Luke 10:11 tells us that "when He had looked round about upon all things . . . he went out into Bethany with the twelve." This was on the 10th day of Nisan.

He did not clean out the money changers that day because it was the Sabbath. But Mark 11:15 tells us that the next day, He went into the temple, overturned the money changers' tables and generally cleaned house in there.

So, if Jesus traveled 20 miles on Saturday so that He could make His triumphal entry on Sunday, He was guilty of sin, and not fit to be our Saviour. But He didn't.

What Day Was Jesus Crucified?

The world says Friday. The world makes Christ a liar.

Three times in the gospels (Matthew 12, Matthew 16, John 2), the critics of Jesus asked Him to give them a sign of His divinity.

On three occasions He gave them the same sign; the sign of Jonah. "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." —Matthew 12:40.

Jesus was crucified on the eve of the passover. He was buried before sundown. It was the day

(Continued on page five)

## THE MOST DANGEROUS OF ALL SNARES FOR YOUTH DEATH OF THE APOSTLES



PHILIP

This apostle was born at Bethsaida, in Galilee. He was sent on important missions into heathen countries, being deputed to preach in parts of Asia, where he labored very diligently in his apostleship. He then travelled into Phrygia, and arriving at Hierapolis, found the inhabitants so sunk in idolatry to worship a great serpent. By his preaching, however, they were converted to Christianity, and even accomplished the destruction of the serpent. This so enraged the rulers, and especially the priests, who gained much money by the superstitions of the people, that they committed him to prison. He was then cruelly scourged, and afterwards crucified. His friend, Bartholomew, succeeded in taking down the body, and burying it; but, for this, he was himself very near suffering the same fate. Philip's martyrdom took place eight years after that of James, in the year 52 after Christ.

(Taken from Foxe's "Christian Martyrs Of The World," 590 pages, \$3.95.)

## The Death Of Christ

by J. M. PENDLETON  
(Now In Glory)

"Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."—Luke 9:31.

Without hesitation I may say that the death of Christ is the most important event that has ever taken place on earth. His cross is invested with a grandeur all its own. It attracts the attention of all the redeemed, the angels study its mysteries of grace.

Doubtless, the death of Jesus is the theme of many of the colloquies of Heaven. On this theme dwelt Moses and Elijah on the Mount of Transfiguration. They were clothed with glory. They shone with a splendor like that of Heaven. Rays of divinity darted through the veil of the Redeemer's humanity. His countenance was changed and His raiment became white as snow. What a scene! Moses and Elijah were very properly present; the former the representative of the law; the latter, of the prophets. They appeared to do honor to the Magnifier of the law and the Fulfiller of the predictions of the prophets. These two men had been for centuries in Heaven, had seen much, had heard much, had learned much, but knew of nothing so full of interest as the "decease" of Christ about to take place at Jerusalem. This was the topic on which they dwelt, and I dwell on it today.

### I. The Cause Of His Death

This we find in the love of God. We have the testimony of Jesus Himself on this point as follows: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." —John 3:16. There is a blessed repetition of this teaching in Romans 5:8; I John 4:10. Of the strength of this love, we can form only a feeble conception. If all the love of all the angels could be concentrated into one heart, there would be unspeakably less love in that heart than God felt for ruined man when He sent His own Son on a mission of mercy. Remember that the Son of God had been from eternity the object of His Father's complacent affection and delight. Isaiah 42:1. But love to this world induced the Father to give up His Son.

We must not suppose that God's love to sinners was ex-

cited by the death of Christ. This would be transposing cause and effect. The death of Christ would not have occurred at all had there not been previous love in the bosom of God. The gift of Christ is God's "unspeakable gift," but His love was antecedent to the gift, and the gift is emphatically traceable to the love.

### II. The Nature Of Christ's Death

On this point opinions differ. Unitarians and Socinians concede that Christ's death manifests the love of God and confirms the truth of what Jesus taught, but they exclude from it all idea of atonement. They deny that His sufferings were expiatory, and say that expiation was needless. They make the greatest of all mistakes; for it is a soul-destroying mistake. The grand peculiarity of the death of Christ is its expiatory nature. He died as a propitiation, died to atone for sin. This is manifest from such Scriptures as these: "Whom God has set forth as a propitiation through faith in his blood." "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "Who his own self bare our sins in his own body on the tree." "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (Romans 3:25; Hebrews 9:26; I Peter 2:24; I John 2:2.) The death of Christ was an atoning death. Had it not been, there would have been no saving value in it.

### III. The Necessity Of Christ's Death

I do not refer to absolute necessity, for there was not such necessity. God might justly have permitted fallen man to perish in their sins, as He did fallen angels. He was under no obligation to save them. By the neces-

(Continued on page five)

Among all the snares Satan sets to blight and curse Christian people is his attempt to get them to associate with the unsaved, especially in the marriage of Christians to the unsaved. God expressly forbids such marriages, commanding, "Be ye not unequally yoked together with unbelievers" (II Corinthians 6:14). If young people will take heed to this command, they will be saved from a fearful harvest, which if this counsel is disregarded, they will be compelled to reap. Many young people under the spell of infatuation, or perhaps through the advice and influence of mistaken or unsaved friends, fall into the snare of the Devil, only to live in misery and to bring up children for the world and the Devil.

The Christian who marries the unconverted will either draw back and lose out in his soul, or have a very heavy cross to bear during life. How can one pray, "Lead us not into temptation," while at the same time he plunges into it of his own accord? "Can two walk together, except they be agreed?" (Amos 3:3). Again, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Corinthians 6:14). Again we read, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Corinthians 6:17, 18).

It is a sad thing indeed to see the young people marry out of God's order. No doubt one of the main reasons why there are so many sad homes and such an alarming number of divorces is because God's claims are ignored. People depend upon their own feelings in settling this event which will affect their whole life.

A young girl of my acquaintance married an unsaved young man. As soon as the marriage ceremony was performed, he moved her into a community where she had no opportunity of attending public worship. As a result she lost out in her soul and is today in the insane asylum. Several precious little girls were left behind to share in the sad mistake of the mother in not taking heed to the Scriptures quoted above. And just to think, it could have been avoided.

The above is an extreme case, it is true, but only the judgment day itself will reveal the great host that are caught in this "snare of the Devil." One person came to the writer with about the following words: "Don't fail to warn the people wherever you go about marrying out of the order of the Lord. If I could have heard this subject preached on, I might not have been in this trap; but I didn't hear it preached until it was too late."

There is no doubt that if the preachers would preach more plainly on this subject, there would not be so many of our young people caught in this trap, to their deep and lasting sorrow. None should ever take this step of marriage until they have received the advice of the more serious of the brethren. May the Lord bless, and keep our precious young people out of this "snare of the Devil." —

GOSPEL HERALD.



## Our Bible Study

### STUDIES IN GALATIANS

by A. M. OVERTON  
(now in Glory)

#### Chapter One

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."—V. 10.

Moffatt translates this well, "Now is that 'appealing to the interests of men' or of God? Trying to 'satisfy men'? Why if I still tried to give satisfaction to human masters, I would be no servant of Christ."

One of the age-old cries that is used against any preacher not well liked is, "Oh, he is just preaching to please men." We do not need to be confused by this

cry, if we know what the man preaches. God's thoughts and God's ways have never been in harmony with man's (Isaiah 55:8, 9), and consequently not pleasing to Him. The preacher who preaches the gospel message that Paul had proclaimed to these Galatians, as to everybody else wherever he went, could never be truthfully accused of trying to please men. The gospel of Jesus Christ is too easy and too simple for man to like it. He wants something that is hard, mystical, and with human works in it. God's servants seek to please Him, and Him alone. Human servants seek to please their masters—men.

"But, I certify you, brethren,

(Continued on page five)



MARCH 10, 1956

## BAPTIST YOUTH WITNESS

## The Sacrifice Of Another

A little girl in Switzerland lived with her parents on the side of one of their lofty and beautiful mountains. A deep chasm separated this from the neighboring Alps, and into this chasm a huge rock had fallen and lodged, so that it formed a natural bridge.

One day when about to cross on the rock-bridge the mother saw that it was loose and just ready to fall. The frost had loosened it. She told her little child that if she ever crossed it again it would fall and she would be dashed in pieces.

The little girl thought, "I will not step on the bridge," and ran gleefully away to gather the wild flowers which grow in profusion — the Alpen-rosen, the Himmel-blumen on the Alps.

She wandered on, so busily engaged that she had come quite near to the bridge before being aware.

Just at that moment she saw her father coming toward her and found he intended crossing the bridge.

"Father!" said she earnestly, "mother says the rock is loosened and will fall if you step on it." "Nonsense, child," said he. "I crossed it before you were born. It is quite safe; I must go to my work."

"Oh, don't—please don't step on it," said she. "It will fall, I know it will."

But the father only laughed and persisted that there was no danger. The little girl, almost wild with distress, cried, "Father, father! Stop. Promise me one thing. Promise me, if I die you will trust in my Saviour." She

knew her father was not a Christian, for he was a profane, careless man. She herself had trusted Jesus and knew she was safe, and determined what she would do.

She ran ahead of him and leaped upon the rock and sure enough it went down, and with it went the little girl. The trembling father crept to the edge, and with eyes dim with tears gazed wildly on the wreck and the crushed form of his dear little child. She had died for him. He was safe. She had suffered and bled in his place.

This thought led this father to Jesus. He knew that his little girl loved the Saviour. He knew she knew what he did not — that he was not prepared to die.

In her great love he read a deeper mystery — how God commendeth His love to us in that while we were sinners Christ died for us.

How we are safe by what Christ has done. How we must trust Him and how He, in love, takes our place. Brother, sister, have you learned that?

—George S. Bishop

## Our Bible Study

(Continued from page four)  
that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—VV. 11, 12.

In these verses the apostle is pleading with these Galatians, who had been misled and confused by the "law and works" preachers, to consider the source of his "glad tidings" message. He declares, what they should know upon giving it any thought, that his message was not "after" man, or "from" man. It was not that which followed man's natural line of reasoning. He further declares that he did not receive it of man, nor was he taught it of man. In other words, he is saying that he did not figure it out for himself — Paul was a man — neither did he get it from some other man's conclusion. Paul was an educated man, but he did not get the gospel of Christ through human education. He received it by revelation from God.

This pointed declaration ties in perfectly with Matthew 16:17, where the Lord Jesus Christ reminded Peter that his knowledge of saving truth (that Jesus is the Christ, the Son of God) did not come from flesh and blood, but by God's revelation. It also needs to be studied in connection with Acts 9:17, which gives us the occasion of Saul's (Paul's) coming to know saving truth (who Jesus was). It came by the revelation of Jesus Christ. This simple truth, so hard for men to learn, needs to be kept in mind by every teacher and preacher. We have the glorious privilege of teaching and preaching the gospel of Jesus Christ,

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but if it ever becomes truth to anyone, it must be by God's revelation through the Holy Spirit.

## Christ or Man?

(Continued from page four)  
of the preparation and the lamb had to be slain before sundown. Exodus 12 tells us that the lamb was killed on the 14th day of the first month, Nisan. I Corinthians 5:7 tells us: "For even Christ our Passover hath been sacrificed for us." The year Christ was crucified the 14th day of Nisan was on Wednesday. All Jewish days began at sundown.

The passover supper was eaten that night. That evening at sundown began the feast of unleavened bread. This feast was observed the day following the death of Christ, or the 15th day of Nisan. John 19:31 tells us: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."

A "High Day" was one of the special Sabbaths on which the Jewish people observed their great religious festivals.

Jesus was buried before Sundown the day He was crucified — the 14th day of Nisan.

The next day was the special Sabbath of unleavened bread.

The following day, Friday, Mark 16:1 tell us that the women bought the spices with which to anoint His body. The following day was the regular Sabbath.

The revised version of Matthew 28:1 tells us: "In the end of the sabbaths, as it began to dawn toward the first day of the week . . ."

Notice, the word is plural — sabbaths. The special sabbath of the unleavened bread, then the intervening day, then the regular sabbath. Then the women went to the tomb to anoint His body, but He was risen.

Now, why not believe and teach it right? The world says Jesus was crucified on Friday, spent two nights and a day in the tomb, then was raised. This adds up to an error. Either the theologians are wrong, or Christ was a liar. To accept the man-made

teachings is to believe in a lie rather than the Word of God. If Jesus was not in the grave three days and three nights, then He was an impostor. Was He?

Nay; He was in the grave Wednesday night, and Thursday, Thursday night and Friday, Friday night and Saturday. And then He was raised from the dead as He said; **proving that He is the very Christ of God.**

Then, upon the first day of the week, very early in the morning, they came to the sepulchre, and they found the stone rolled away from the sepulchre and He was risen. (Matthew 24:1,2). There is no contradiction here. The first day of the week began at sundown Saturday evening and Christ came forth some time between then and when the women got there.

People think because the women got there early in the morning, that Christ was raised early in the morning. He could have been raised several hours earlier. Any time after Saturday sundown.

"We ought to believe God, rather than men." (Acts 5:29). Be sure — He was three days and three nights in the tomb. The full 72 hours. God's sign was kept. Jesus came forth in victory over death and the grave in His resurrection power and glory, **but only in keeping with the Word of God.**

"Beware, lest any man spoil you through philosophy and vain deceit; **after the tradition of men, after the rudiments of the world, and not after Christ.**" (Colossians 2:8). —EVERETT C. LERCH

(Used with permission of Faith Mission Publications, 2661 S.W. 15th St., Ft. Lauderdale, Florida. The foregoing is chapter four of a booklet exposing the idolatry of Easter entitled, "The Influence of Baal-Ashtoreth Upon Modern Day 'Christianity.'" Price 25c per copy).

## Death Of Christ

(Continued from page four)  
sity of the death of Christ, I mean that it was necessary to render the salvation of sinners consistent with the law and justice of God. I have said that the love of God was the cause of the death of Christ. Of course the atonement of Jesus does not make God merciful, but it enables Him to exercise His mercy without compromising the rectitude and the honor of His government. Some vainly talk about the efficacy of repentance to atone for sin. There is no such efficacy. Has repentance ever been regarded in civil governments as expiatory of crime? Can repentance repair physical or moral injury? But it is folly to talk of the efficacy of repentance, in view of the fact that no sinner ever repents independently of influences proceeding from the atonement of Christ. No created being could atone for sin. The universal law of creature-ship is that all which creatures can render is due to God on their own account. This makes creature substitution impossible. Atonement, therefore, if made at all, must be made by a being above the law of creature-ship, having the sovereign right of self-disposal. In other words, he who makes atonement for sin must be divine.

## IV. The Results Of The Death Of Christ

I can merely refer to some of

## THIS WEEK'S MEMORY VERSE

"Remember now thy Creator  
in the days of thy  
youth."

—Ecclesiastes 12:1

## For Little Children

## A BRIDE FOR ISAAC

Abraham had lived a long life, and he was now very old. The Lord had blessed Abraham in all things.

Abraham's son, Isaac, was now old enough to be married. Abraham wanted Isaac to have a wife that was a saved person. He knew that the people of Canaan did not serve the true God and were not saved. So, Abraham called his servant to go back to Abraham's people in Mesopotamia to get Isaac a wife. Abraham told his servant that the Lord would send an angel before him to direct and guide in all things.

The servant then promised Abraham that he would do all that Abraham had said. So away the servant went to get a bride for Isaac.

When the servant came near the city where Abraham's people lived, he stopped by a well to let his camels rest. As the servant stood by the well, he prayed to the Lord for His leadership. Soon, many women came to the well to draw water. So the servant prayed that the woman who would give him drink and his camels drink, would be the one whom the Lord had chosen for Isaac.

About that time, Rebekah came to the well with her water pitcher on her shoulder. She drew up some water, and the servant asked her for drink. Then Rebekah gave the servant the pitcher of water and let him drink. And when he had drunk, Rebekah drew water for the

camels. After this, the servant asked Rebekah who her father was. She told him that her father was Bethuel, who was Abraham's nephew. Because of these things, the servant knew then that Rebekah was the one whom the Lord had chosen for Isaac. So, he bowed down and worshipped the Lord.

That night, the servant told Rebekah's family all that Abraham had told him to do. He told them how that the Lord had showed him that Rebekah was the one whom He had chosen to be Isaac's wife. Everyone was happy, and the next day the servant took Rebekah, and they started back to the land where Abraham was.

On the way, Isaac met them. Soon after, Isaac and Rebekah were married.

## Lessons From The Story

Not many of you boys and girls who read this story are old enough to be married. But there are some good lessons for all of us to learn from this story regardless of how old we are. *First*, we learn to always pray for the Lord's direction as the servant did. The Lord will guide us if we will ask Him. *Second*, we should marry only a Christian person. No one is too young to be taught this. Isaac was happy with Rebekah, but he would not have been happy with a Canaanite woman as his wife. Christians who marry Christians will be happy, but if Christians marry unsaved persons, they will be unhappy. People who serve the Lord are the happiest.

these. I name the following:

1. *The offer of salvation is made to all men.* Jesus Himself says: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations."—Luke 24:46, 47. The death of Christ, the sacrificial value of which was proved by His resurrection, is the basis of the proclamation of the gospel. Salvation is offered to men with indiscriminate universality. There is no difference between the Jew and the Greek. There is nothing in the way of salvation of any man but his unwillingness to be saved by Christ.

2. *The Holy Spirit is given.* He is sent to improve the world of sin. It is His province to give life to the sinner, dead in sin. He renews the heart, sanctifies the soul, and fits it for Heaven.

3. *The actual salvation of countless myriads.* We cannot tell what proportion of the human race will be saved. We know, however, that redemption in every case will result from the death of Christ. Revelation 5:9. His death will be life to all the saved.

4. *The divine glory will be pre-eminently promoted.* The glory of God is the supreme end of all He does. Creation and providence display His glory, but redemption through the death of Christ far, far more.

Think and talk much of this great topic. It will be the grandest theme of Heaven.

"I think the supplement to the Examiner is just fine. Our six-year-old enjoys the part for little children." Mr. and Mrs. Walter L. Herin, Texas.

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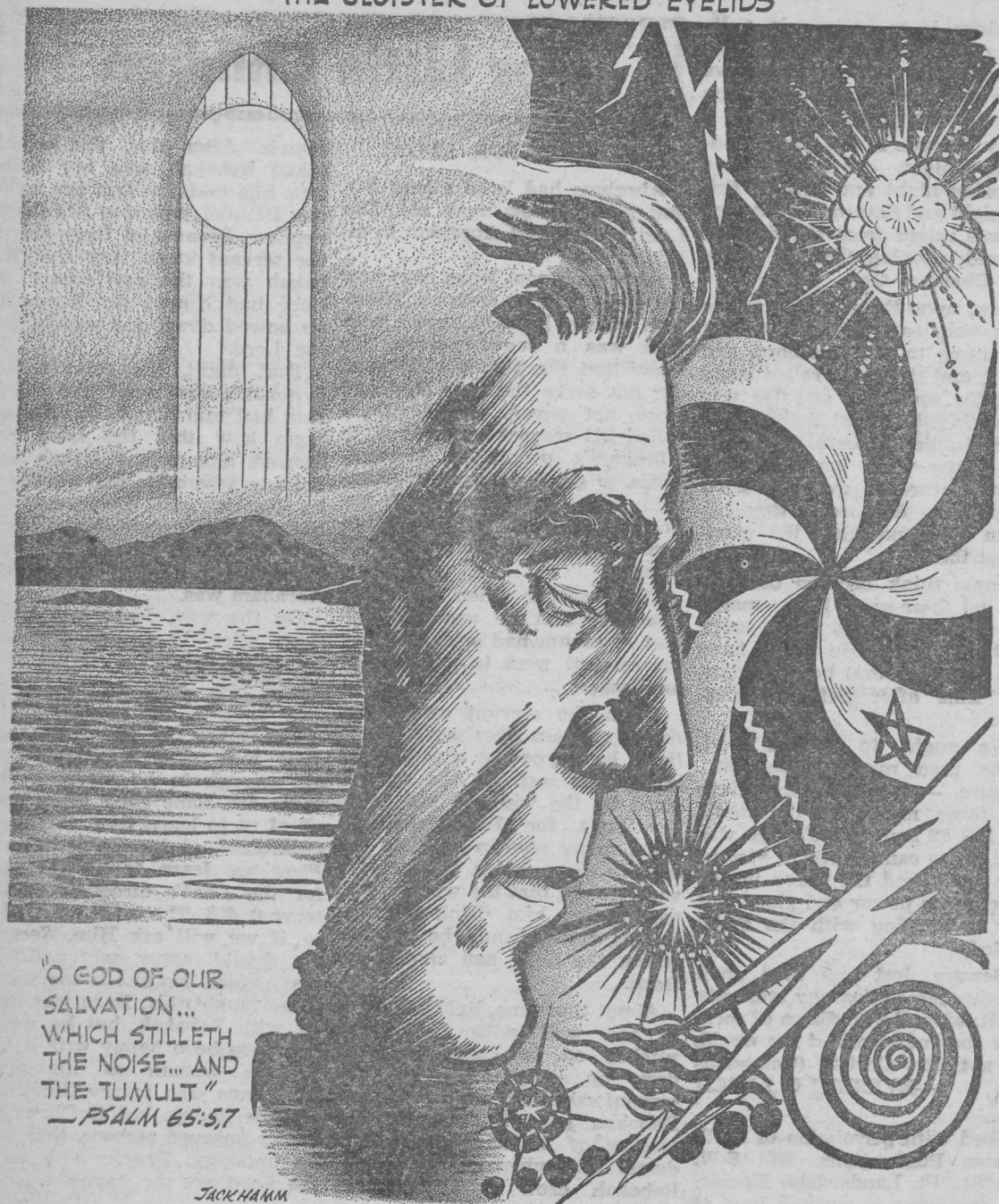
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A cake made of memories will do for a bite now and then, but it makes poor daily bread.

## THE CLOISTER OF LOWERED EYELIDS



"O GOD OF OUR  
SALVATION...  
WHICH STILLETH  
THE NOISE... AND  
THE TUMULT"  
—PSALM 65:5,7

JACK HAMM

### The Gospel In Print

(Continued from page one)

life; the colporteur baptized the whole household, and organized a church in the neighborhood. The little tract had prepared the way of the Lord. If the colporteur had gone at first in person, he would doubtless have been repulsed, perhaps insulted.

Bro. G. J. Johnson preached one evening in a church in Pennsylvania and in his sermon spoke of a little book, written about the Blood. He noticed that a family near the pulpit showed interest at the mention of the book, and learned after the service, from the pastor, that the little book had been used of God to bring that whole family to Christ. They were trusting in good works and penance for salvation, until a friend sent them the book to read. From it they learned for the first time, that they could be completely saved by the Blood of Jesus, and they were soon all rejoicing in His "finished" salvation. The little book had gone where no preacher would have been welcomed, carrying with it light and life; and there are hundreds of homes that would drive from their doors one who came to preach the Blood of Jesus. They may receive and read the truth; it is our duty to give it to them.

Addison, the great English author, is said to have been converted by a tract sent to his home under a cake by a Christian baker. We have heard of a dissolute cobbler who was converted by reading part of a tract which he found between the soles of a shoe he was mending. A carpenter, in tearing down an old house, read a torn tract which he found in a rat's nest, and declared that it was the means of the conviction which led to his conversion. An infidel man in North Carolina, who never went to church, was sauntering one beautiful Lord's Day along the shore of a pond

and, for the lack of something else to do, picked up some torn pieces of paper which had been thrown from a fisherman's basket, and amused himself by putting them together and reading them. He saw written there his doom as a sinner, and hastened to seek the counsel of an earnest Christian.

Truly, these leaves for the healing of the nations can go where the voice cannot reach, and we need to scatter them far and wide, that they may be all the time doing their work of mercy.

### II. The Printed Page Is Often More Permanent In Its Influence Than The Living Voice.

If John Bunyan had not written, we should doubtless be ignorant of the fact that such a man ever lived. Luther took hold of the printing press and made the Reformation permanent. No wonder the monks said: "If we do not put down this printing press, it will put us down."

John Wycliffe was a great tract writer and distributor. One of his tracts carried in the pocket of a nobleman into Bohemia, was lent to John Huss and brought him to a knowledge of the Truth.

(Ever since the Reformation days wise leaders in Gospel work, have regarded tract ministry as belonging to the forefront of evangelistic activities.)

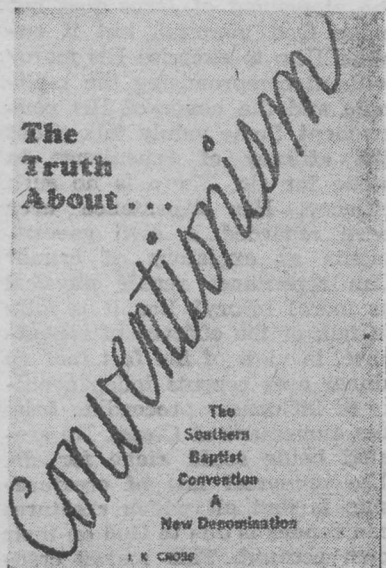
Richard Baxter, converted by reading a book, wrote his "Call of the Unconverted," which Philip Doddridge read and was converted. Doddridge wrote, "The Rise and Progress of Religion in the Soul," which led William Wilberforce to Christ. Wilberforce wrote "Practical View of Christianity," by means of which Leigh Richmond became a Christian; and Leigh Richmond wrote a little tract called "The Dairyman's Daughter," which has been translated into more than a hundred languages, and millions of them have been circulated. More than 1000 persons are known to have been led to Christ by reading "The Dairyman's Daughter." To it I owe my first act of consecration to Christ.

Reading Buchanan's "Star in the East" sent Adoniram Judson

to preach the Gospel to the heathen, so that all the results of his work can be traced to that small book. It may be that eternity will reveal to Mr. Buchanan more permanent results from that book than from all the other forces of his life

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## Our Subscription Campaign Surpassed The 5000 Goal!

Last December, we first announced in THE BAPTIST EXAMINER that we felt led of the Lord to make a special effort to reach more people with His message through THE BAPTIST EXAMINER. The campaign has been over now for quite a few days, and praise the Lord, we have the 5000 new subscriptions and more too! Due to all the red tape that is necessary in order to keep the mailing list up to date, we have not been able to make an exact count of the new subscriptions received during the campaign, but our record clearly shows that we added well over 5000 new subscribers.

### Thanks To Our Friends

Of course, this campaign was not actually our campaign, it was the campaign of our many friends who love THE BAPTIST EXAMINER. It has truly given us a spiritual uplift and new courage to know that we have so many faithful, hard-working lovers of the truth that we do. Though we are not able to see and talk with all of our friends face to face, one day up in glory we shall have an eternity to rejoice together, thanking God that we were counted worthy to be a partaker in the spread of His Word by way of the paper. Truly, it is with an humbled heart, and a heart of love that we say to our friends, "Thank you." We do not have a crown for your service, but our Lord does!

### The Lord's Work Is Still To Be Done

In the work of the Lord there is always need for more to be done. And we just recently announced that we feel led of the Lord to print one million tracts this year for free distribution. Three of the smaller tracts have already gone through the presses: "Good Night Here, Good Morning Up There," "How To Become a Christian and Go to Heaven," and "A Hebrew's Long Search for the Atoning Blood." We are now printing "The Unpardonable Sin." Others which we are to print have been announced in a previous issue.

We feel the great need for these tracts, and as always we are trusting the Lord to provide for that which we feel He has led us to do. We do not sell these tracts, but send them out free to anyone who promises to faithfully and prayerfully and carefully distribute them to the saved and the lost alike.

False cults, the Catholics, interdenominationalists, and other heretical groups publish thousands of tracts each year and distribute their doctrines all over the land.

combined.

### III. The Printed Page Is More Easily Diffused Than The Living Voice.

Busy men and women, who cannot leave their work, may distribute the printed Gospel.

In a busy railroad town a ticket agent was converted. He could spare little time from his office, so he decided to supply himself with Gospel tracts and give one with every ticket sold. In five years he distributed \$250 worth of tracts, and received letters from 22 persons, saying they had been led to Christ by reading them.

A druggist in Indiana testified that he has known of not a few conversions through tracts, which he sent into homes with his medicines. A devoted Christian, who is a member of a church in Baltimore, has served God in this way for many years, and he says he has seen most encouraging results.

A wealthy lady went one evening into her kitchen to see what the servants were doing. She found one of them absorbed in reading something and on looking, to see what it was her eye fell upon the word "Eternity" at the head of a tract. It went like

(Continued on page eight)

But sound literature is the most scarce of all literature. Truly, there is a great need for the four-square Baptist message everywhere, even in most Baptist churches.

Will you pray with us that the Lord will provide and bless in all things concerning this needed work?

### Mabel Clement Is Still Free

Although the subscription campaign has ended, we have no less a desire to reach thousands of others with God's Word. And we are continuing to give a free copy of Mabel Clement for every twelve subscriptions sent in by our readers for others.

### What It Costs

(Continued from page three)

for the Word of God. "I beseech you" therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

This verse would show us that if we are going to be true, our lives must literally be sacrificed, and many are not willing to pay the price. Many are not willing to bear the reproach of our Lord. Many want an easier time in this world. I can't say that I have enjoyed the persecutions. I can't say that I have enjoyed the things that have been said contrary to me, and what has been done contrary to me, yet I can say there has been an inward peace within my soul from the time that I determined that I was not for sale—that I was going to be true to God's Word, regardless of what it cost. Has He not said: "I am with you always, even unto the end of the age."—Mt. 28:20.

As I face the future, I am more determined today that my flag shall never be furled and my colors shall never drag on the ground. I am determined more today than ever that regardless of what it costs, I am going to stand on my convictions concerning the Word of God until Jesus comes or until He calls me home by death.

In this respect, I am reminded of a preacher friend of mine who used to stand for the same teachings that I contend for today. In fact, in my early days as a young preacher, he was of a tremendous value to me by way of inspiration, and I truly thank God for the blessing that he was to me in those early days. However, some years ago, he sat in the Brown Hotel in Louisville, Kentucky, and said to a friend of mine, "I am through fighting. I can not stand it any longer. I don't want my children stigmatized as the children of....., the old fighter." In other words, because of his children, he couldn't stand the persecution, and accordingly, he laid down his sword, he put up his gun, and the fight was over. Since that time, he has been just a nominal preacher among Kentucky pastors, and now is in the Convention—just like the balance of the Convention boys.

Well, beloved, I don't expect to do so. There are so many things that encourage me, particularly God's Book. Listen to these promises:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

"My grace is sufficient for thee."—II Cor. 12:9.

"The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33:27.

As I face the future today, remembering that I have, in all probability, more enemies than I have ever had, and less friends than I ever had, the question comes to me many times as to what shall be my attitude in the future. There's the temptation to give up and I have thought many times that perhaps

(Continued on page seven)



Faith knows that whenever she gets a black envelope from the Heavenly post-office, there is a treasure in it.

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MARCH 19, 1956

## THREE MORE KINGDOM PARABLES - - - - -

Mt. 13:44-56.

Memory Verse: "God be merciful to me a sinner."  
—Luke 18:13.

### I. The Parable Of The Hidden Treasure. Mt. 13:44.

1. It does not mean that the sinner is the buyer and salvation is what is bought, as most commentaries teach.

The sinner can't buy anything, because he has nothing with which to pay. Cf. Luke 7:42; Mt. 18:25-34.

Salvation can't be bought, as it is a gift. Rom. 6:23.

Salvation is not hidden in a field, but is revealed in the Bible.

The sinner having found Christ, does not hide Him again. Cf. Mark 7:24; Acts 4:20.

The seeking sinner does not buy, but forsakes the world to win Christ.

The field Christ declares is the world. Mt. 13:38. If salvation were the hidden treasure, we must say that it is hidden in the world. Yet, salvation is found in the Bible, not in the world. Therefore, salvation cannot be the hidden treasure.

2. The buyer is the Lord Jesus Christ. Cf. Ps. 74:2; Gal. 3:13; I Pet. 1:18,19; II Pet. 2:1. He has bought this treasure at the cost of His own blood.

3. The hidden treasure represents the Jewish nation. Cf. Ps. 135:4; Rev. 7:4; Ps. 74:2; Jer. 31:1-11; Ex. 19:5.

4. Jesus bought the field because of what was hidden in it — the Jewish nation. The Jews will still be hidden in the world when He comes. Then they will be saved.

5. The usurper, Satan, still has possession of the field, but some day Christ, the Purchaser, will take possession and bring to light the hidden treasure it contains. Rom. 11:25,26.

6. Christ will never regret the purchase of the field, nor will He be disappointed in the treasure it contains. Cf. Isa. 53:11.

### II. The Parable Of The Pearl. Mt. 13:45,46.

1. The difference between this and the preceding parable. In the former, Christ bought the field in which the treasure was hidden. In this, He buys the pearl itself.

2. The pearl is the sum total of the elect Gentiles. Cf. Rom. 11:25.

3. The merchant man represents the Son of God.

4. The price paid by Jesus for the pearl was the giving up of His home in Heaven for a life of humiliation in being made sin for us. He took upon Himself the curse of the law and bore the penalty of our sins. Cf. Mt. 20:28; Rom. 3:23; II Cor. 5:21; II Cor. 8:9; Phil. 2:5-8.

5. This pearl had been lost in the transgression of Adam. Rom. 5:12-21.

6. This parable teaches us the priceless value of human souls in the estimation of Jesus.

7. We see here the matchless love and compassion of Christ, so loving us that He sold all that He had to buy us.

8. Because we are redeemed, thus we see the

infinite obligation we owe to Him. Cf. I Cor. 6:19, 20.

9. The usual interpretation that the pearl is salvation and that the buyer is the sinner, is false we have seen in the former parable, since such is contrary to the plain teachings of the Bible.

10. The pearl is a product of suffering. It is thus with all redeemed. He suffered for our sins. Cf. I Pet. 3:18.

11. Some day, the pearl will be worn in the crown of the Saviour. Earthly rulers don't wear their jewels every day, but mostly on the day of coronation. When Jesus is crowned King of Kings, the pearl bought at the price of Christ's blood, will adorn the diadem of our Monarch.

### III. The Parable Of The Net. Mt. 13:47-50.

1. The net represents the Word of God.

2. The fishes are saved men and women. Cf. Mt. 4:19.

3. The sea represents the world.

4. The fish include both good and bad. All professors of religion are caught in the gospel-net.

5. There never will be a converted world. Thus, post-millennialism is false, as there will always be wheat and tares and good and bad fish. We are not to Christianize, but evangelize. In contrast, we are to witness to the whole world. Acts 1:8.

6. There will be a final separation of the righteous from the wicked at the end of the millennium age. Cf. Ps. 1:5; Ps. 37:9; Dan. 12:2.

7. The fire here mentioned is sure enough Hell-fire. Cf. Rev. 14:10,11; Rev. 20:11-15.

8. There is no second chance for those who reject the Gospel. The net will be pulled to shore but once, and there will be only one separation. Cf. Heb. 9:26.

9. There will always be hypocrites who are in the kingdom, and yet not a part of the kingdom.

10. Only the angels know perfectly the good and bad, so they separate.

11. In big meetings we especially see the Gospel-net filled with true and false. We are to blame for much of it, because of our carelessness in methods. Much of it, though, we cannot help.

### IV. The Instructed Scribe. Mt. 13:51,52.

The instructed scribe has reference to a teacher of the Word of God who is taught of God. The Old and New is a reference to the Old and New Testaments. The Old and New must be interpreted in the light of each other. When this is done, there is no contradiction. No man should be followed if his interpretation makes passages of Scripture contradict one another.

### V. Jesus, A Home-Town Boy. Mt. 13:53-58.

The multitudes heard Jesus just like every young man is heard by his home-town with much skepticism. Because of their unbelief, Jesus did not make mighty works there. It takes faith to do the works of God. May we pray, "Lord, increase our faith!"

Jesus pledged to it perpetuity.

Again, says the objector, "Wouldn't I be making a mock of baptism to go down into its waters a second time?" Not at all, beloved, for you haven't been baptized for the first time yet.

Acts 19:1-5 tells of twelve who were baptized the second time since their first baptism had been by a faulty administrator. Someone, over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all administered baptism to these twelve.

When Paul came by and explained to them the error of their baptism, without a murmur nor complaint, they were immersed for a second time. Why the WPA or Red Cross has as much right to baptize as has any Protestant or Catholic Church.

The perpetuity of any organization is at stake when the administration of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist Churches of the north, while hoped for by all is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

So we see from the Scriptures that there must be a proper subject, a believer; a proper mode, immersion; a proper purpose, the symbolizing of the death of the old life to sin, and the putting on of the new life in Christ; a proper administrator, a New Testament Church. And if these who are waiting, are willing to accept this as Scriptural baptism and this church is willing to administer it, then the question asked at the house of Cornelius, logically follows, "Can any man forbid water, that these should not be baptized?"

Logically my message should come to an end here. But that you may appreciate and understand my great affection for this ordinance, I beg your clemency for a further word. In the cemeteries all over the world there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and graves of sisters; graves of gray-haired saints and graves of babes. There are graves of your dead and of mine. With what pain to our hearts they left us. The clods that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulseless upon a lifeless breast! Again and again we ask, "Is there no hope they shall live again?" Yes, as long as water stands in the baptism, as long as water flows in the Ohio, Miami, Mississippi, Kentucky and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the voices of many waters. The cataracts leaping in the sunlight, the roar of turbulent falls, the silent flowing of smooth streams, the white-caps of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." But, wherein does the water give hope of a resurrection?" you ask. Listen to Paul.

"Therefore we are buried with him by baptism into death: that like us Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we should be also in the likeness of his resurrection."—Romans 6:4,5.

Will you hear Peter?

"... when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."—Peter 3:20,21.

Go to the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them, they shall not sleep forever. Tell them the resurrection is coming. Tell them you saw its symbolism and heard its forecast last evening. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!

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## What It Costs

(Continued from page six)

should, that my work wasn't worth what it cost. I have many times thought my work wasn't worth what it has cost my wife, and what it has cost my boy and what it has cost my girls, as well as the cost to me. However, beloved, I can't give up. This little poem surely explains the sentiment of my soul;

"I want to let go, but I won't let go.

There are battles to fight By day and by night For God and the right, And I'll never let go.

I want to let go but I won't let go.

I'm sick 'tis true Worried and blue And worn through and through, But I won't let go.

I want to let go, but I won't let go.

I will never yield. What! Lie down in the field? And surrender my shield? No! I'll never let go!

I want to let go, but I won't let go.

May this be my song 'Mid legions of wrong— Oh God, keep me strong, That I may never let go."

No, I must keep on. I don't know how much my work is appreciated. Oh, I know there are those who read THE BAPTIST EXAMINER, who write to me in most encouraging language, and tell me how much good the paper does them. I am hearing from quite a number who are encouraged to stand for God's Book just because of the position that I take. I am sure that there is many a preacher who is made more bold in his contention for the Word of God, just because of my example, yet after all, I don't know as to how much my ministry has meant and I don't really know how much it is appreciated. I can never know, only the Lord Jesus, whom I am trying to serve, really knows.

However, I do thank God for the many letters that come to me from day to day, and I rejoice to know that my ministry has been a blessing to at least a few here and there who love the old time truths of God's Word without compromise, and because of this, and because of that experience of that November afternoon in 1928 when I determined in my heart that I would not compromise His Word and when the peace of God flooded my soul—because of this, I will just keep on preaching without fear and favor, and standing for God's Book without compromise until the Lord Jesus says, "It is enough."

Yes, it costs to be a faithful preacher. Don't misunderstand me: I haven't been a perfect one, but I have been faithful to God's Word. I know it has cost, and I know it will cost anyone who dares to take the same position. However, I rejoice for the privilege that I have had, and I thank God for the opportunity that He has given me to stand up for His truths during the years.

It is my sincere desire as I face the future that regardless of what it may cost, I can always be a blessing to those of you who hear my voice over the radio, or who sit before me in the pew, or who perhaps, thousands of miles away, may read the messages that go forth from week to week through the columns of THE BAPTIST EXAMINER.

If I can ever be of help to you personally, I want you to call upon me. If I have been a blessing to you, I would appreciate hearing from you.

THE BAPTIST EXAMINER

PAGE SEVEN

MARCH 10, 1956

## "Water Baptism"

(Continued from page two)

before I was baptized." I said, "But to whom did Christ give the ordinance of baptism? to you or to the church?" That ended the conversation for she knew that Christ gave the ordinance to His church. A few days ago in talking with this one, she told me that she was now ready to become a member of our church, coming to us by the door of Baptist baptism, for now she saw that only the church was the proper administrator.

B. H. Carroll used to tell of a Welshman, who desiring to be naturalized, went to an Irish friend, for information. The Irishman, wishing to assist his friend, procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact as evidence thereof. At the next election the Welshman's vote was challenged. He submitted his certificate which was rejected. He remonstrated, "But I am a citizen at heart; I intend to comply with the law; and here is the evidence from the good man who administered the oath." The election judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism also prescribed the administrator as the New Testament Church.

But someone asks, "Why all this ado about the administrator?" My answer is, "In order to show

why we do not receive alien immersion as valid baptism." All will admit the Y. M. C. A., the B. T. U., the Christian Endeavor, the Epworth League and similar organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches, they were no more churches than the above named organizations are churches now. Campbell had been excluded from a Baptist Church for heresy. Luther was excommunicated from the Catholic Church. Wesley didn't even call his organization a church, but rather the Methodist Society.

Christ had given the command to baptize to the church; Luther, Wesley, Campbell, and others were only men, with no more authority to baptize than any man today. If they had no authority then, when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain wrong before it becomes a right? FOR EVER AND FOREVER!

"But," says the objector, "Are you sure the Baptist Churches have the power to administer this ordinance?" If I did not believe that the Baptist churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this rock I will build my church and the gates of hades shall not prevail against it" (Mt. 16:18), I would at once leave the Baptist Church and search for the New Testament church, for I know that it is somewhere in the world since

Jesus pledged to it perpetuity.

Again, says the objector, "Wouldn't I be making a mock of baptism to go down into its waters a second time?" Not at all, beloved, for you haven't been baptized for the first time yet.

Acts 19:1-5 tells of twelve who were baptized the second time since their first baptism had been by a faulty administrator. Someone, over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all administered baptism to these twelve.

When Paul came by and explained to them the error of their baptism, without a murmur nor complaint, they were immersed for a second time. Why the WPA or Red Cross has as much right to baptize as has any Protestant or Catholic Church.

The perpetuity of any organization is at stake when the administration of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist Churches of the north, while hoped for by all is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

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## "I Should Like To Know"

(Continued from page one)

the building committee hire you and pay you so much per diem. But do not take God's money against His will. One-tenth of your income, one-tenth of your profits in business, one-tenth of the increase of your property when you sell it, one-tenth of any inheritance or gift that comes your way belongs to God.

One-tenth of all cash receipts should be paid in cash. If an Old Testament saint needed to keep the tithe of his crop to feed on or for seed, then he was to let the priest pass on its value and add one-fifth thereto to be sure that God was paid in full.

The querist does not live in Kentucky. We do not want to seem harsh or unkind. But we know so many folk in Kentucky that treat God the same way, that it is hard to keep from saying some things. The kindest thing that can be said about a course like that is that it reveals two things, namely, a desire to hold on to money when we get it and a disposition to take advantage of God and keep His money and put off something else on Him, when we ought to pay Him what we owe. We cannot make trades with men without their consent; neither can we take from God what is His, without His consent, and get by with it. That looks like a man, who hasn't full time work, and puts in time working for God, when he has no job and charges God up with it and keeps the tithe in his pocket to pay himself. No more reprehensible course is imaginable than that. And the next is worse still if possible.

6. My wife buys material, makes dresses, sends them to our orphanage and credits her tithe account with less than the dresses would cost at the orphanage. Is this Scriptural tithing?

That isn't tithing at all. You still owe God every dollar of all the tithe you have taken from Him *volens volens*. Here are some of the sins in a transaction like that. First, taking advantage of God and putting off on Him, what He does not want, when He has plainly said what He does want. He wants the tithe of all your increase, not a worthless substitute. Second, He wants obedience, and that is not obedience. Third, he wants the first fruits, not a poor substitute for any kind of fruit. Fourth, read Malachi. God talks very plainly about those who think anything is good enough for God. He calls giving God such things as that "despising His name," "offering polluted bread," treating Him contemptibly, "cursed be the deceiver," and says that His dealings with those who treat Him thus are "dreadful."

7. The church where I have membership sends its money through the Northern Convention. I do not think they are teaching the Word of God, as they deny the Deity of Christ, the inspiration of the Bible, etc. Is it right for me as a steward of the Lord's money to help teach such doctrines?

No. What you ought to do is to come out of a church that permits such things and be separate. II Cor. 6:14-18. "Be not partaker of their sin."

8. What is the duty of Christians about moving their letters to a church that does not practice what the Bible teaches?

Every Baptist ought to move his church letter where he lives if the church is anything like Scriptural. Otherwise, he should keep his letter in a church that is orthodox even if he doesn't get to attend once a year. Abraham got into trouble every time he moved his tent and did not move his altar. No exceptions. None now. He went to Egypt and

Philistia. Both times he lied. Both times his neighbors reproached him. Both times God had to come to his rescue. Both times he had to move. So did Isaac, when he moved for business reasons and left his altar back where he came from. Lot ruined his whole family and lost all his property by putting business first and moving into Sodom and left his altar behind. No exceptions to that.

A man has only one life to live. He ought to let his light shine all the time. He cannot do that and have his membership in one place and his home in another. James plainly tells believers to always consult God's will before they move. Jas. 3:13-17. A saved man has no right to move into any place where there is not a live, orthodox Baptist church simply to make money. His first duty is to God and then to look after the religion of his family. God first.

Lots of Baptists are going to find great gaps in their records, with nothing to show for their lives at the judgment, because they put money first and left their membership at home: "saved as by fire" and all their works burned up. The only justifiable reason for any Baptist moving where there is no church is to do mission work.

## SATAN'S FINAL END — AND THAT OF HIS FOLLOWERS

(Continued from page one)

Milton and the poet Dante together with newspaper cartoons which represent him as clad in a red flannel suit, with horns, hoofs, a tail and carrying a pitch fork. The truth is, no one knows what he looks like. Certainly he does not present himself in repulsive repellent form, for Paul tells us that he sometimes transforms himself into "an angel of light."

### Where Is The Devil At The Present Time?

Ask most people and they would say that he is in hell. He is **Not**. If he were, then we would not have a world in the condition that our world is in. He is loose, and he makes this earth and its surrounding space the scene of his activities. As the age comes to a close, Satan will make his biggest bid for the dominance of the world. He will do this through Anti-Christ, who will be activated by him as no creature who has ever lived. During the fearful period of the Great Tribulation, Satan shall be "closed in on" by the forces of God and shall be confined to this earth. Read Rev. 12:7-12 for this information.

### Satan Not To Be The First In Hell!

Contrary to popular opinion, Satan will not be the first in hell. The first inmates will be the Beast (Anti-Christ) and the False Prophet. (See Rev. 19:20). The Millennium will be made possible by the arrest and confining of Satan. The place of his confinement will not be hell, but will be the "abyss," translated "The Bottomless Pit." Where will this place be? We don't know. It will be a place of temporary confinement. (See Rev. 10). It will not be a reformatory, and Satan will not be changed, for when he is loosed at the close of a thousand years, he gets busy at his old tricks — that of raising insurrection against God. There will be no military forces to oppose him, so God intervenes supernaturally to destroy his rebellion. (Rev. 20:7-10). This time Satan is not put into temporary confinement, but in the place "prepared for the devil and his angels." He finds his stooges, the Anti-Christ and the False Prophet already there to meet him, and contrary to the notions of many the Devil does not become the "boss" of hell. He is there as an inmate to suffer the punishment of the place.

Satan and his forces **Will Not Be Annihilated** as the Adventists teach. This would stultify justice. Annihilation is not enough for

the wicked — there must be just controversy with modernism in the past few years.

**Eschatology**—This is the study in theology of last things, such as resurrection, second coming, millennium, etc.

—Bob L. Ross

## The Godel In Print

(Continued from page six)

an arrow to her soul, and she had no rest until she found it in Him, who through His death and resurrection, gives hope for eternity.

A timid young woman was distributing tracts among the sailors of New York. She came upon a group of rough men, who were swearing savagely about something. Afraid to speak to them, she laid down among them a tract entitled: "The Swearer's Prayer." A young man picked it up and began to read it. Its first sentences brought to mind the home and parents he had left, and he made up his mind at once to quit the sea and become a Christian. He went up to Albany, N. Y., and entered the prayer meeting of the Pearl Street Baptist Church, of which Bro. Bartholomew T. Welch was pastor, and asked Christian people to pray for him. He was soon converted and licensed to preach. For years he has worked through the northwest, and one who knows him says that not less than 10,000 souls have been saved through his labors. What a result from a little tract given by a timid woman!

### IV. The Printed Page Is Sometimes More Powerful Than The Living Voice.

The printed word comes with a quiet persuasive power. It has no repulsive manner. Attention is not attracted from the truth to the way in which it is delivered.

It persistently presents its claims.

A young man in a town of central New York, was distressed at the low state of religion in the place. He bought 1000 tracts and gathered about him a small company of earnest Christians, who prayerfully distributed them. The result was a revival in which more than fifty were converted, thirty of who traced their first impressions to the tracts.

At a religious reading club in a New Hampshire village, it was the turn of a worldly young woman to read on the evening when the tract already mentioned, was to be read. Before she was half through there came over her such a sense of guilt and danger that she had to request another to finish it. In the language of one who reported the incident: "The tract was read, but the end of time and the realities of eternity were brought into close connection with the scenes of that evening. The influence extended from heart to heart, from family to family, through the neighborhood, and in the short space of

a few weeks most of those persons who first listened to the reading of the tract, and more than 60 others were led to place their hopes of salvation on Jesus Christ. An earnest preacher had labored for years in this town with little results, and died without reaping any sheaves. "God uses a little tract" continues our reporter, "to do what forty years of preaching had failed to accomplish, and now that town has a live church."

This is a reading age, and men reach conclusions by reading rather than by listening. The great object of preaching is to move them to act. We must still depend, as in Apostolic times, on the pen for indoctrination. Rich men need to wake up to the importance of spending money in supporting the printed as well as the spoken Gospel. The objection that people do not read sermons or strictly religious articles is not well taken. It is a very moderate statement to say that any man whose sermons are published, multiplies his congregation by two, while in most cases he multiplies it by at least ten, and in some cases by the thousand.

Evangelization is simply bringing the truths of the Gospel in contact with the people. That is our part, the rest is with God. We cannot convert men through the press any more than from the pulpit; in both cases we must simply proclaim the Truth, and trust God to cause it to germinate and bring forth fruit. Of course, there is waste. The parable of the sower would lead us to expect at least three-fourths of the seed to be lost. So there seems to be an immense waste of words and energy in the pulpit. But we must be willing to waste, or else we shall do nothing.

If I had the money, I would fill at least a column of every daily paper in this land with saving Gospel Truth. If the editors would not publish it as reading matter, then I would insert it as advertisements, and make the way to Heaven so plain that every reader would have no excuse for being lost. Those who are frightened from our churches by threats of penance and punishment may be thus reached, and it is the only way to reach some with a pure Gospel and for this purpose all who have money should be ready to contribute liberally to the treasury of the Lord for this important work.

—The Christian Workers Magazine

Editors Note:

Now after reading this, don't you want to have a part with us in printing a million tracts this year? We are asking our friends to provide the paper, and we'll do the rest. Truly, there is no work more encouraging than that of the printed ministry. Will you be a partner with us in this venture?

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