

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 942

## CAN ONE SIN AWAY HIS 'DAY OF GRACE'?

by ROY MASON  
Tampa, Florida

Recently a friend told of an evangelist who while holding a meeting in a community consigned two different persons to eternal perdition. According to him, these two persons had rejected Christ until they could no longer be saved, no matter how much they might want to do so. He further warned others to look out lest they get in the same condition. Such a doctrine coming from anyone IS DEVILISH! Preachers have been known to try to scare people into making a profession of faith, with the threat that they were just about ready to cross "the dead line"

where it would henceforth be impossible for them to be saved. Such men were either plain religious quacks, or else grossly ignorant of the Scriptures, one or the other.

IT IS A PLAIN UNSCRIPTURAL LIE that people reach the place WHERE THEY WANT TO BE SAVED AND CAN'T BE SAVED.

The only way of "sinning away one's day of grace" is to defer turning to Christ until death strikes one down. When death

cuts one off, then to be sure "the day of grace" is over.

The doctrine of "sinning away one's day of grace" belongs in the theology of those who believe in "falling from grace." The two doctrines are twins, rocked in the same cradle. The scripture most often quoted to bolster up this doctrine is one lifted out of its setting — lifted out of its particular dispensation, and pressed into use in this dispensation of grace. The Scripture is Gen. 6:3. Reference there is to one thing — the coming of the flood. The Lord says that he (Continued on page eight)

## WILL YOU DO US A BIG FAVOR BY ANSWERING THE FOLLOWING QUESTIONS?

Through the years we have been answering questions in the "I Should Like To Know" column every week. Literally thousands of questions have been answered in this column. We have done our best to answer them according to God's inspired word. Of course, there have been some that we have been unable to answer; we are not God and do not know all the answers. But doing our best to answer your questions has truly been a joy, and we rejoice that we continually are receiving queries from people week after week.

This week, we are reversing things entirely. Instead of answering your questions, we want you to answer our questions!

We often wonder about what TBE is accomplishing in the world as it goes forth from week to week. Of course, we receive letters practically every day telling of how God has blessed the paper to some dear soul; but we would like to find out just what the paper has meant to you. So this week, instead of our answering

your "I Should Like To Know" questions, we want you to answer some questions for us.

You don't have to answer them all, just answer as many as apply to you or as many as you like. This will be a tremendous blessing to us, to find out just what TBE has meant to you. Will you do us this favor?

(ANSWER, CLIP, AND MAIL, OR ELSE COPY, ANSWER AND MAIL TO US)

1. How did you come in contact with TBE?

How long have you received TBE?

2. Were you saved or lost, when you first received TBE? Are you saved or lost, now?

3. Were you a Baptist, when you first received TBE? Are you a Baptist now?

4. Did you believe that Baptist churches are the true churches of Christ, when you first received TBE? Do you believe that they are, now? (Continued on page eight)

## Atheists Blame Christians For Lack Of Opposition

NEW YORK—Things are quiet today in the atheist camp. Its ranks are scattered.

"To tell the truth, we aren't very active any more," said Charles Smith, long-time president of the American Association for the Advancement of Atheism.

As an organized movement, anti-religion in the United States has dwindled to a mere skeleton of its one-time robust dimensions.

"There's been a considerable liberalizing of religion," Smith said. "The lines of conflict aren't as clearly drawn. But from the standpoint of intellectual growth, atheism is increasing."

"The churches don't preach hell-fire and Jonah-in-the-whale anymore. It used to be bad for you if you didn't believe this stuff," he said. Smith added, "some of the evidence is hard to explain away," but that he felt the growth of church life is mostly as social centers.

"They go in for this 'cheer 'em up' stuff now," he said. "That's not the old-time religion. Maybe this new sort is not so bad."

"They don't let it interfere with their lives. They spent more time in the old days pleasing God. Now they try to please their fellow man. It's more reasonable. Some of them are nearly as good as atheists."

### EDITOR'S COMMENT:

What a condemnation of modern Christianity is contained in

the above news item! The head of the Society for the Advancement of Atheism says that their organization is on the decline because they don't have much left to fight.

He says that churches don't preach hell-fire and brimstone like they used to.

He says that churches have become SOCIAL CENTERS.

He says that people of today don't let religion interfere with their lives, and that the modern Christian isn't interested in pleasing God, but in pleasing men.

What an indictment!  
(Continued on page six)

## ATTENTION BAPTISTS IN BALTIMORE, MD.!

Bro. Daniel Brass and family, who live in Baltimore, Md., are anxious to get in touch with other Baptists who enjoy the truths set forth in the pages of The Baptist Examiner. They have been searching for a church home, but so far have had but little success, since they are not willing to compromise God's Word.

In all probability there are some sound Baptists who read this paper, living in or near Baltimore and perhaps wishing for the same fellowship. If so, let me urge you to call Bro. Brass, who's phone is PE 2-3697.

Through such contact, God might give rich fellowship to many uncompromising Baptists.

## A MODERN EVANGELISTIC MEETING

The crowd had gathered from far and near. The churches laid aside their credentials To support the union meeting Of Evangelist Rupert Non-Essential.

The cars were parked for many a block, The large crowd filled every seat; And while the organ smoothly peeled its notes, Familiar choruses the choir did repeat.

On the platform sat the ministers From every church around, Also Senator Pat-On-The-Back And the mayor of the town.

The Most Right Reverend Pussy-foot, D. D., Chairman of this large campaign, Arose and greeted the gathering In a most cordial and humorous vein.

He introduced the evangelist, A man known far and wide; "He will offend not one," said he, "He's on no particular side."

The evangelist clothed in his flashy garb, (Continued on page eight)

## OUR RADIO MINISTRY

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

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

## Excerpt From Elder Grime's Ecclesiastical Catechism

### REFORMERS OR CAMPBELLITES

Question. Why do you so denominate this people?

Answer. These are names by which I am sure all readers will understand to whom I refer, and I do not know of any other but what might be mistaken.

Q. By what name do they prefer to be called?

A. I do not know. Alexander Campbell first adopted the names, "Christian Association," "Current Reformation." Then in a compromise with Barton W. Stone he later, though under protest, adopted the name "Christian Church." Some congregations still hold to this name, while many have long since enthusiastically repudiated it. Those repudiating this name, adopted the name, "Church of God." Many have abandoned this name and adopted, "Church of Christ." And, while these lines are being penned, in this city, in five or six blocks of each other, there are two churches of this people, one holding to the name "Christian Church" and the other to the "Church of Christ." So I have no means of knowing what name would be acceptable to them as a whole.

Q. Why do you call them "Campbellites?"

A. This is a name by which they have been called ever since they had an existence. It is given after their distinguished founder, Alexander Campbell.

Q. Was Alexander Campbell its

founder?

A. He was. It is true he had many allies. Among them we mention his father, Thomas Campbell, Barton W. Stone, and others. But in point of intellect, aggressiveness and influence, he so far outstripped all others in the movement as to justly entitle him to the appellation of founder of the movement.

Q. Who was Alexander Campbell?

A. He was a native of Scotland, brought up and educated in that country, and became a member of the Associate Reformed Presbyterians (Seceders), of which he and his father were both ministers.

Q. When was this new movement set on foot?

A. This is a little difficult to answer as to just when it should be dated, as, like all other movements of like character, it developed by degrees, taking a step at a time. It would seem that the spirit of reformation had taken possession of both father and son before they left Scotland. However, it was not until after reaching this country that it took shape. Thomas Campbell came to America in the spring of 1807, and soon thereafter, probably as early as the next fall, trouble grew out of his teaching. As a result (Continued on page eight)

## THE TITHER'S SURPRISES

The Christian who begins to tithe, that is, to give one-tenth of his income directly to the Lord's work, will have at least seven surprises.

1. He will be surprised at the amount of money he has for the Lord's work.

2. He will be surprised at the deepening of his spiritual life in paying the tithe.

3. He will be surprised at the ease in meeting his own obligations with the nine-tenths.

4. He will be surprised at the ease in going from one-tenth to larger giving.

5. He will be surprised at the preparation this gives to a wise and faithful stewardship over the nine-tenths that remain.

6. He will be surprised at himself for not having adopted the plan sooner.

7. He will be surprised at the peculiar joy that comes in counting that tithe as sacred unto the Lord.

—THE PROPHETIC NEWS

## The Baptist Examiner Pulpit

### "REBUILDING THE WALLS"

(Reprinted from Sept. 27, 1947)

(Read Nehemiah 1)

I want to preface my remarks with the words of the old song:

"Naught that I have, mine own I call,  
I hold it for the Giver;  
My heart, my strength, my life,  
my all,  
Are His, and His, forever."

I trust that when I have finished my message that each to whom these words shall come may truthfully speak as has the poet.

May it please the Lord for each of us to dedicate ourselves afresh and entirely unto Him.

As a background for our Scriptural story, let us remember that 163 years prior to the time of Nehemiah 1, Israel had been carried captive into battle. They remained there for seventy years. At the end of this Babylonian captivity, a small group of them under Zerubbabel and Ezra returned to Jerusalem and rebuilt the Jewish temple in spite of much opposition. It required eighty years to rebuild and restore the temple ritual. Of this we are told in the book of Ezra. Even though

the temple itself was restored they did not attempt to rebuild the wall about the city.

Then thirteen years elapsed between the books of Ezra and Nehemiah. The Jews were seventy years in Babylonian captivity. They were eighty years restoring the temple, which added to the thirteen years between the two books means that one hundred sixty-three years elapsed between the time the Jews were carried into captivity and the events of the book of Nehemiah.

Nehemiah himself had remained in Babylon. Although he loved (Continued on page two)

The notion having grown up that we must entertain men in order to win them to Christ, every invention for world-pleasing which human ingenuity can devise has been brought forward till the churches in multitudes of instances have been turned into playhouses, with theatre-boards, announcing the courses for the gay season, boldly set up at the doors; and there is hardly a carnal amusement that can be named, from billiards to dancing, which does not now find a resting-place in Christian sanctuaries. Is it then phariseism or pessimism to sound the note of alarm and to predict that at the present fearful rate of progress, the close of this decade may see Protestant churches as completely assimilated to nineteenth century secularism as the Roman Catholic church was assimilated to fourth century paganism?

—A. J. GORDON in 1894



# THE BAPTIST EXAMINER

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## "Rebuilding The Walls"

(Continued from page one)

God and His people, he did not leave Babylon with Zerubbabel or Ezra. He had found favor with King Artaxerxes, having become the king's cupbearer.

"And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and GAVE IT UNTO THE KING. Now I had not been beforetime sad in his presence."—Neh. 2:1.

Though he remained in Babylon and thus came into a position of influence and prominence, he did not forget his native land. Eventually through the providence of God he returned to Jerusalem and rebuilt the wall about the city. The entire book of Nehemiah is the complete story of the building of this wall.

### I

AT THE OUTSET IT IS INTERESTING TO NOTICE THE PURPOSE OF THIS WALL ABOUT THE CITY OF JERUSALEM.

Jerusalem was God's city. It was for God's people. The temple was God's temple and the worship there was God's worship. God wanted His temple and His worship kept separate from the heathen nations round about. He did not want His people to mix and mingle religiously with the heathen nations of Palestine. God knew that if these heathen nations were allowed to have access unto the Jewish temple and if they were allowed to co-mingle with the Jews — God knew that it would result in the destruction of the Jewish religion.

Therefore, the wall was a barrier of separation between the Jews and the heathen. God did not want these heathen nations mingling religiously with His people.

"An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless, the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever." Deut. 23:3-6.

Thus this wall was for the purpose of separating the pure from the impure, or truth from error. It was for the purpose of shutting out false worship and protecting the religion of the Jews.

Every individual ought to have a FIGURATIVE WALL OF SEPARATION ABOUT HIS LIFE—separation from all that is wrong, carnal, fleshly, irreligious and un-Scriptural in the world. Surely every child of God needs to be separated from the world unto God. Listen to these Scriptures: "Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL TO THE GLORY OF GOD."

THE BAPTIST EXAMINER

PAGE TWO

JULY 14, 1956

Christ never told His disciples to stay at home and wait for sinners to come to them.

—I Cor. 11:3.

"Be YE NOT UNEQUALLY YOKED together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—II Cor. 6:14,17.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore GLORIFY GOD IN YOUR BODY, and in your spirit, which are God's."—I Cor. 6:19,20.

"ABSTAIN from all appearance of evil."—I Thess. 5:22.

"Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to KEEP HIMSELF UNSPOTTED FROM THE WORLD." — James 1:27.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."—James 4:4.

"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. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:1,2.

Not only is this true of the individual, it IS ALSO TRUE OF THE CHURCH WHICH JESUS BUILT. His church is of Heavenly origin and the doctrines revealed in the Word of God which His church is to practice, were likewise revealed from Heaven. In contrast, the Catholic Church and all the Protestant churches of the world are of human origin and the most of their doctrines are also of human origin. In fact, all that they have which is true and Scriptural, they have gotten from the Baptists. The balance—the heresies they hold, they have picked up from the world. Baptists need to build a figurative wall of separation from the inroads of modernism, communism, feminism, Arminianism, and Catholicism. I insist, beloved, that the one thing which is needed in Baptists ranks today is a return to the old-fashioned truths which Baptists have held for twenty centuries. We need a wall to separate us from all isms and schisms. Listen:

"Can two walk together, except they be agreed?"—Amos 3:3.

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

"Having a form of godliness, but denying the power thereof: FROM SUCH TURN AWAY."—II Tim. 3:5.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW YOURSELVES from every brother that walketh disorderly, and not after the tradition which he received of us."—II Thes. 3:6.

"And if any man obey not our word by this epistle, note that (Continued on page six)

## MABEL CLEMENT

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Russell, Kentucky

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JULY 15, 1956

## THE BOOK OF REVELATION ————— REVELATION 1:1-8

Memory Verse: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."—Rev. 1:7.

### OUTLINE OF REVELATION

- I. The Seven Churches. Rev. 1:1; 3:22.
  1. Introduction. Rev. 1:1-4.
  2. Salutation. Rev. 1:4-8.
  3. The Vision on Patmos. Rev. 1:9-18.
  4. The Command to write. Rev. 1:19, 20.
  5. The Message to Ephesus. Rev. 2:1-7.
  6. The Message to Smyrna. Rev. 2:7-11.
  7. The Message to Pergamos. Rev. 2:12-17.
  8. The Message to Sardis. Rev. 3:1-6.
  9. The Message to Thyatira. Rev. 2:18-29.
  10. The Message to Philadelphia. Rev. 3:7-13.
- II. The Seven Seals. Rev. 4:1; 8:1.
  1. A Preparatory Vision. Rev. 4:1; 5:14.
    - (1) The Throne in Heaven. Rev. 4:1-3.
    - (2) The elders. Rev. 4:4, 5.
    - (3) The four living creatures. Rev. 4:6-11.
    - (4) The book sealed with seven seals. Rev. 5:1-4.
  - (5) Christ in His kingly character opens the book and the worship of Him. Rev. 5:5-14.
2. The Seals Opened. Rev. 6:1.
  - (1) First seal opened. Rev. 6:1, 2.
  - (2) Second seal opened. Rev. 6:3, 4.
  - (3) Third seal opened. Rev. 6:5, 6.
  - (4) Fourth seal opened. Rev. 6:7, 8.
  - (5) Fifth seal opened. Rev. 6:9-11.
  - (6) Sixth seal opened. Rev. 6:12; 7:17.
  - (7) Seventh seal opened. Rev. 8:1.
- III. The Seven Trumpets. Rev. 8:2; 11:19.
  1. A vision of Christ as High Priest. Rev. 8:2-6.
  2. The trumpets sounded in order. Rev. 8:7; 11:19.
    - (1) First Trumpet. Rev. 8:7.
    - (2) Second Trumpet. Rev. 8:8, 9.
    - (3) Third Trumpet. Rev. 8:10, 11.
    - (4) Fourth Trumpet. Rev. 8:12, 13.
    - (5) Fifth Trumpet. Rev. 9:1-12.
    - (6) Sixth Trumpet. Rev. 9:13.
  - A parenthesis of:
    - a. Mighty angel and little book. Rev. 10:1; 11:2.
    - b. The two witnesses. Rev. 11:3-14.
  - (7) Seventh Trumpet. Rev. 11:15-19.
- IV. The Seven Figures. Rev. 12:1; 14:20.
  1. The woman clothed with the sun. Rev. 12:1, 2.
  2. The great, red dragon. Rev. 13:3, 4.
  3. The man child. Rev. 12:5-17.
  4. The beast from the sea. Rev. 13:1-10.
  5. The beast from the earth. Rev. 13:11-18.
  6. The Lamb on Mount Zion. Rev. 14:1-13.
  7. The Son of man on the cloud. Rev. 14:14-20.
- V. The Seven Vials. Rev. 15:1.
  1. A preparatory vision. Rev. 15:1-8.
  2. The vials poured out in order. Rev. 16:1-21.
    - (1) First vial. Rev. 16:1, 2.
    - (2) Second vial. Rev. 16:3.
    - (3) Third vial. Rev. 16:4-7.
    - (4) Fourth vial. Rev. 16:8, 9.
    - (5) Fifth vial. Rev. 16:10, 11.
    - (6) Sixth vial. Rev. 16:12-16.
    - (7) Seventh vial. Rev. 16:17-21.
- VI. The Seven Dooms. Rev. 17:1; 20:15.
  1. The doom of Babylon. Rev. 17:1; 19:19.
  2. The doom of the Beast. Rev. 19:20.
  3. The doom of False Prophets. Rev. 19:20.
  4. The doom of the remnant. Rev. 19:21; 20:6.
  5. The doom of Gog, and Magog. Rev. 20:7-9.
  6. The doom of Satan. Rev. 20:10.
  7. The doom of the unbelieving dead. Rev. 20:11-15.
- VII. The Seven New Things. Rev. 21:1; 22:19.
  1. A new heaven. Rev. 21:1.
  2. A new earth. Rev. 21:1.
  3. A new people. Rev. 21:3-8.
  4. New Jerusalem. Rev. 21:2, 9-21.
  5. A new temple. Rev. 21:22.
  6. A new light. Rev. 21:23-27.
  7. A new paradise. Rev. 22:1-19.

### I. The Similarity Between Genesis and Revelation.

1. Genesis presents man in innocence and follows with him in sin. Revelation pictures man in sin and follows with him in innocence.
2. Genesis shows how the Devil turned the Paradise of Eden into a desert. Revelation shows how Jesus will eventually turn this desert back into a Paradise.
3. Genesis foretold the bruising of the serpent. Revelation tells how this will take place.
4. In Genesis we have the beginning of time (Gen. 1:1). In Revelation we have the end of time (Rev. 10:6).
5. In Genesis man lost his dominion over the earth. In Revelation, through Christ, man will reign over the earth.
6. In Genesis we see the first paradise lost. In Revelation we see the second paradise restored.

7. In Genesis the sentence of death is pronounced (Gen. 2:17). In Revelation, death is abolished (Rev. 21:4).

8. In Genesis the first bride is taken from the wounded side of the first man, Adam. In Revelation the second bride is taken from the wounded side of the second Adam (Jesus).

9. In Genesis man is driven out from the tree of life. In Revelation man regains the tree of life.

10. In Genesis the first marriage was performed by God in the presence of angels. In Revelation the marriage of the Lamb is performed by God, in the presence of angels.

11. In Genesis the serpent entered the world. In Revelation he is cast out of the world.

12. In Genesis a curse is pronounced upon the human family. In Revelation there is no curse.

13. In Genesis by the disobedience of one man many were made sinners. In Revelation, by the obedience of one man, many are made righteous.

14. In Genesis, God clothed man in skins, typifying the blood of Christ. In Revelation, God clothes man in fine linen made white by the blood of the Lamb.

15. In Genesis, the first Adam is defeated. In Revelation, the second Adam is victorious.

16. In Genesis, man weeps his first tears. In Revelation, God wipes all tears from their eyes.

17. In Genesis man suffers in pain. In Revelation, there is no more pain.

18. In Genesis, the heel of Christ is bruised by Satan. In Revelation, the heel of Christ crushes the head of Satan.

19. In Genesis, we have the first family. In Revelation, we have the whole family of Heaven.

20. In Genesis, man descended from life to death. In Revelation, man ascends from death to life.

21. In Genesis, the first two chapters, we have no sin, no sorrow, no pain, no tears, and no death. In Revelation, the last two chapters, we have no sin, no sorrow, no pain, no tears, no death.

22. In Genesis, we see the rainbow of the covenant on the cloud of judgment. In Revelation, we have the complete rainbow round about the throne, the covenant fulfilled.

23. In Genesis, the Devil added to God's Word. In Revelation, the plagues of the Bible are added to the man who adds to God's Word.

24. In Genesis, the earth is destroyed by the universal judgment of the flood. In Revelation, the earth is destroyed by the universal judgment of fire.

25. In Genesis, the Book ends "in a coffin," which is the curse of mankind. In Revelation, we are told of a resurrection, the hope of mankind.

### II. Introduction. Rev. 1:1-3.

The first word of the book gives its name. Greek, "Apokalupsis"; Latin, "Revelatio"; English, "Revelation." This means a drawing back of the veil. What Daniel was told to shut up, John was told to reveal. It is the Revelation of Jesus and not of Saint John the Divine. The purpose of the book is to reveal Jesus. He is the key to the whole book.

This book, like all the balance of the Bible is inspired of God ("which God gave unto him"—vs. 1). Cf. II Pet. 1:21; II Tim. 3:16.

The things of this book must "come to pass." It has to be fulfilled. Rome and her harlot daughters have to be destroyed. The Devil must be chained. The battle of Armageddon must be fought.

Verse 3 tells us how precious this book is. It carries a threefold blessing. Cf. Rev. 22:7. Accordingly, every man ought to be a stickler for this book.

### III. Salutation. Rev. 1:4-8.

As was customary, John signed his name at the beginning (vs. 4). John saluted these seven churches (probably established by John) in the name of the Triune God (vs. 4 & 5).

John reminds these churches as to what the Triune God has done for them. He had loved them. (vs. 5). Cf. John 3:16; I John 3:1; I John 4:10; Eph. 3:17, 18; Isa. 49:15.

"Could I with ink the ocean fill,  
Were the whole sky of parchment made;  
Were every stick on earth a quill,  
And every man a scribe by trade;  
To write the love of God above,  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Though stretched from sky to sky."

He washed them (vs. 5). The only one who can ever see God in peace must be loosed from his sins by the blood of Jesus. Church membership, lodge membership, good works, water baptism, and religious forms are valueless. We must be washed in the blood. Cf. Ex. 12:11; Lev. 8:23; Lev. 17:11; Isa. 1:18; Col. 1:14; I Pet. 2:9; I Tim. 2:5.

John further reminds these churches that the Lord Jesus is coming again (Rev. 1:7 & 8). Cf. Acts 1:9, 11; I Cor. 11:26; Heb. 9:28.



AND PRAISE IS

# The Saint's Endless Duty

ELD. FERRELL GRISWOLD  
Birmingham, Alabama

Text: Psa. 9:1. "I will praise thee, O Lord, with my whole heart: I will shew forth all thy marvellous works."

Praise is the privilege of all the saints. There are none too poor, or, too rich; none too wise, or, too ignorant that they cannot perform this duty. Chrysostom, in speaking of prayer and praise said, "Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the clouds of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all beside, whilst the wretch who never bowed the knee, though proudly sitting as a monarch of all nations, is of men most destitute." This is a duty that all can perform, and is one of the sacrifices that saints are to offer to the Lord. A note of praise, confession, or shout of joy can remove many of your heart-aches, and change your whole attitudes. "God loveth a cheerful giver, whether it be the gold of his purse or the gold of his mouth which he presents upon his altar."

## I. SEE THE PROPER OBJECT AFTER OUR PRAISE. "I WILL PRAISE THEE." v. 1.

God is the proper, and only object of the saint's praise, and this

### 1. Because of His marvelous attributes—

"Ignorance is worst when it amounts to ignorance of God, and knowledge is best when it exercises itself upon the name (attributes) of God. This most excellent knowledge leads to the most excellent grace of faith. O, to learn more of the attributes and character of God. Unbelief, that hooting nightbird, cannot live in the light of divine knowledge, it flies before the sun of God's great and gracious name. By knowing his name is also meant an experimental acquaintance with the attributes of God, which are everyone of them anchors to hold the soul from drifting in seasons of peril."—Spurgeon.

We may praise God for His **eternity** — "but the Lord shall endure forever." v. 7. "The enduring existence and unchanging dominion of our Jehovah, are the **FIRM FOUNDATIONS OF OUR JOY.**" We see nothing, and are acquainted with nothing that endures here. Our hopes are soon fled away from us as the morning

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dew. But God is eternal, and will remain forever. This is a theme for praise in that we live, move, and have our being in Him. We have a Friend that never changes; One that we can put our hope in throughout eternity.

We can praise God for His **sovereignty** — "He hath prepared His throne for judgment." v. 7. By the sovereignty of God we mean His right to rule, and do with this world as He sees fit in His wisdom. He is answerable to no man. He is King, and this universe is under His control. "It is the great support and comfort of good people, when the power of the church's enemies is threatening and the posture of its affairs melancholy and perplexed, that God now rules the world and will shortly judge the world." —M. Henry. Even Satan can go no farther than God permits, and our enemies can only rise against us as God allows.

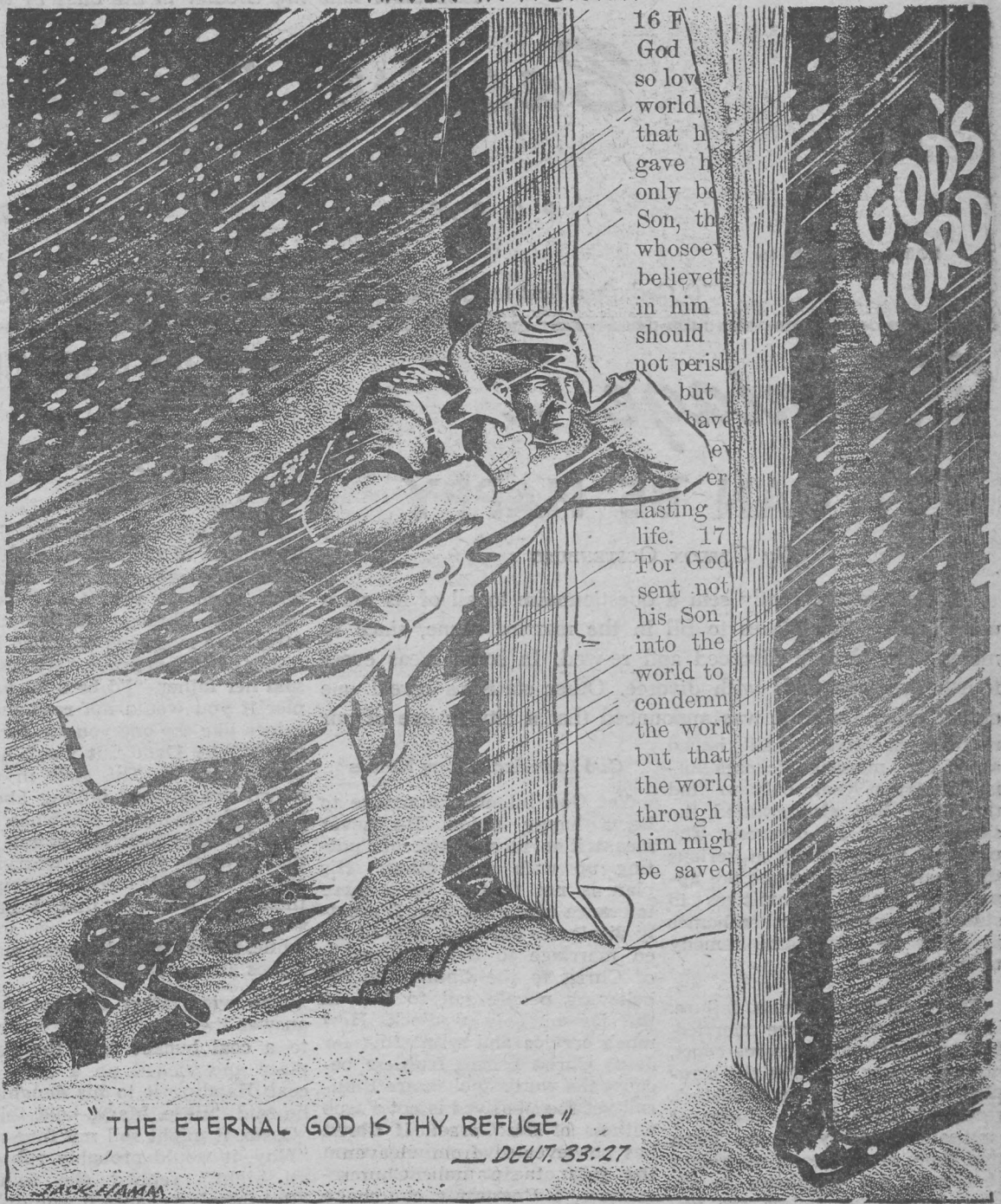
Our praise is unto God because of His **mercy**. This entire Psalm is a description of the mercy of God. In Psa. 89:1 we read, I will sing of the mercies of the Lord forever. Mercy is an attribute of God that is most precious to the saints. God could have justly damned every person to hell, but mercy was ours. Without His mercy we would all perish. How we ought to praise Him for this; how we ought to seek His mercy in all phases of our life.

God can be praised for His **justice** — Yes, I said justice! "And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness." v. 8. Very few understand and put proper value on the justice of God. Without this attribute we could not be assured of eternal life, and God would be no God. Sin is the violation of God's law, and if God showed mercy without justice — without demanding satisfaction for His broken law — we could not be sure of happiness in heaven. Jesus came into the world to pay the penalty of the broken law, and to establish a righteousness for broken hearted sinners. Sin must be punished, and it is this attribute that assures us that everything will be righted.

The justice of God implies three following particulars: That the laws which he has given to us are right, or suitable to our nature and relations; that they are enforced with proper sanctions; and that they are impartially executed. God's laws are right and suited to our nature, but all have broken them, therefore all stand under God's judgment. Christ came into the world and satisfied the demands of the law, and died on the cross to satisfy the curse of the law, that we by faith might be counted righteous.

God's **holiness** gives occasion for praise — "The Lord is known by the judgment which he executeth." v. 16. "His holiness and abhorrence of sin are thus displayed. A ruler who winked at evil would soon be known by all his subjects to be evil himself, and he, on the other hand, who is severely just in judgment reveals his own nature thereby. So long as our God is God, he will not, he cannot spare the guilty; except through that one glorious way in which he is just, and yet the justifier of him that believeth in Jesus."

To the sinner, still in his sins and blinded by the wicked one, the attribute of holiness and justice brings fear rather than praise. It is something that we cannot explain to the natural heart, but something understood by all the regenerate sons of God, viz., that the attribute of holiness brings praise and joy. Every sinner saved by grace has a desire to be holy as God is holy. He rejoices in the thought that God hates sin, for he himself hates sin, too. He knows that because of this phase of God's character, sin will not go unpunished, but that a



day of reckoning is coming when God shall set things aright.

What a joy it will be to you to set yourself to the task of thinking upon all the attributes of God, seeing wherein you can praise Him. The greater knowledge you gain of the character of God the more faith you will have, and the more praise will fall from your lips. In this message I have only lightly touched the subject.

### 2. Because of the Names of God—

"I will be glad and rejoice in thee: I will sing praise to thy name. O thou most High. And they that know thy name will put their trust in thee: for thou Lord hast not forsaken them that seek thee." v. 2:10.

Names in the Bible are full of meaning and spiritual truths. Every name means something, and this is more true of the names of God than any other. Every name given to God in the Bible gives us a new insight into His character. I will only give the names that are connected with Jehovah, or LORD, and one beside that, that you might see the occasion for rejoicing and praising Him because of His names.

We praise Him because His name is Jehovah-jireh — "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen (provided, ASV)." Gen. 22:13-14. Abraham had finally received the son of promise, and watched him grow into manhood. God appeared to him and said, "Abraham, take thine only son to the land of Moriah, and offer him for a burnt offering." Abraham, with heavy heart, obeyed, and took his son to the place marked out by the Lord. As he was about to put the knife to Isaac's throat, God called to him to stop. Then he saw the lamb, and called the place Jehovah-jireh. Jehovah is the name of redemption. Jehovah-jireh means

"God will provide a sacrifice." This He did by sending the Lord Jesus into the world to redeem His people from their sins. Oh! how we can praise Him for this name! He is the God of redemption. He has made a way for His people to be delivered from the penalty of sin.

We can praise Him because His name is Jehovah-rapha — "And said, If thou wilt diligently harken to the voice of the Lord thy God and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26. That last phrase, "I am the Lord that healeth thee," is the translation of Jehovah-rapha. This passage has reference to the physical healing of Israel, but the name of God here carries a much deeper meaning than physical healing. It has reference to the healing of sinners from the death of sin. Spiritual soundness is worth a great deal more than physical soundness. All who know Him as the Lord that healeth, all who have been freed from the bondage of sin, will certainly praise Him for this name.

We can praise Him because His name is Jehovah-nissi — "And Moses built an altar, and called the name of it Jehovah-nissi: For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." Ex. 17:16-16. The context reveals that the children of Israel were at war with Amalek but the Lord gave them the victory. After the victory Moses built an altar and named it after God. Jehovah-nissi means "the Lord our banner." Amalek is a type of the flesh that wars against the spirit, Gal. 5. Victory is ours only through the divine help of God. He is our banner that insures victory against the flesh. Our praises go up before the Lord every time we have a struggle against some distemper, lust, or evil desire of the flesh, and the

Lord gives us the victory. Oh! how the saint needs the Lord as his banner.

We can praise Him because His name is Jehovah-shalom — "Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom." Jud. 6:24. This means "the Lord our peace." This has reference to the peace that is the Christian's through the blood of Christ, Rom. 5:1. In verses 1-5 we are shown that the Lord hates sin. In verses 7-18 we see that He loves the sinners, and desires to show mercy to them. In verses 19-21 we see that God cannot deal in mercy with the sinner apart from a proper sacrifice. Therefore our peace with God is founded on the perfect sacrifice of the Lord Jesus Christ. Through Him we have peace with God. Any sinner that has ever been delivered from the pains of an evil conscience, and brought to peace with God can offer praise on the account of this name.

We can praise Him because His name is Jehovah-tsidkenu — "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6. That last phrase is the translation of Jehovah-tsidkenu. This has reference to Christ the Redeemer Who becomes righteousness for all those who put their trust in Him. Without this righteousness we shall not see the Lord. He alone has a righteousness that will be accepted by the Lord God.

We can praise Him because His name is El Shaddai — "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1. As El Shaddai, or Almighty God, the Lord is the nourisher, strength giver, and satisfier of the saints. (Continued on page six)



There is no danger of conforming to the world without if you have enough of Christ within.

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

# Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

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

## Marriage... IT CAN BE HAPPY

By GORDON OOSTENBURG

A University recently sent a questionnaire to all of its graduates, giving two places to fill in the married name, since so many were already divorced and re-wed. In some areas every fourth marriage ends with divorce. Other statistics reveal one out of every three. It was announced that a city in one of our midwestern states had issued about 1,600 marriage licenses during a certain year, only to find that they had also granted the same number of divorces. The problem is becoming so serious that many church groups are appointing special committees to study the causes for broken homes in order to offer some remedy to stem the tide.

Every divorce tells a failure. It means people were married, but not happy. The divorce court, however, does not give the complete picture. Sit in the minister's study or listen to the stories of counsellors and you soon learn that there are scores of marriages that may not terminate in divorce, but nevertheless are unhappy. Many couples in the church today remain together, but joy and contentment are absent from the home! Some such folk may stay married because of the presence of the community, or the viewpoint of the church, or possibly because they do not want to grieve the hearts of their parents. Some realize it would be best for the children and so they stay away from the divorce court, yet the marriage is full of strain and tension instead of a foretaste of glory. There are many who name the name of Christ, who may be serving the Lord and His church, and to the casual observer appear to be happily married, yet the harmony of marriage is absent. Actually the number of really happily married couples is few. It is the exception rather than the rule in these days.

### God Intended Happy Homes

Yet God intended marriage to be a happy union. He never meant it to be a matter of "putting up with each other." His plan is not that it be a mere tolerance of one another. It greatly displeases our God, who likened marriage to the relationship of Christ to the Church, to see believing people fail to live in the joy of holy wedlock. How much service and witnessing for Jesus Christ proves fruitless because the words spoken are Biblical, yet the life lived is not a true witness of the Gospel. If Christ has power to save a sinner from the grip of sin and its consequences, He certainly can make Christians live in the sweet communion of the sacred bond of marriage.

### Preparing for Marriage

Many marriages fail because of a lack of preparation. It is easy to understand how many couples who were wed in the last ten years were married without proper provision. Contacts through military life often resulted in hasty marriages. Under the pressure of the time preparation was ignored. Yet it is so essential to the blessed marriage. All those entering marriage should recognize that it is a divine ordinance. It is not something that sprang up as a convenience, nor was it devised by an earthly lawgiver. It was not a habit that men fell into in the early days. Rather

(Continued on page five)

## THE INFLUENCE OF BOOKS

Books are like friends; they leave part of themselves with us each time we come in contact with them. A young girl came into the library one evening carrying a magazine of which her father did not approve. "My dear," said her father, "I'd be a lot happier if you would not read magazines like the one you are carrying." "Why Daddy, it won't hurt me to read it. The girls in my crowd are always talking about it and I'm dying to see what it's like. It won't hurt my morals, if that's what you are worrying about. You've helped me ground them too well for that. I have to have a little thrill once in a while. I don't intend to read magazines like this often."

The wise father did not even answer the argument. He walked to a coal bucket near the fireplace and picked up a lump of coal. Handing it to his daughter, he said, "Here, Mary, hold this." "O, no, it might soil my fingers." "Why, it would probably rub off all right," replied the father. "But there's a chance it wouldn't." "Exactly so, Mary, you can't afford to take a chance with anything that's dirty. It might not rub off." "Dad, you old sermonizer," laughed his daughter. "I see the point. You win." And she threw the doubtful magazine in the fire unread.

### —NEWS AND TRUTHS

#### ED. NOTE:

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## COMIC STRIP CRIMINAL

A 15-year-old boy in Portland, Oregon, was arrested on a charge of shoplifting. This boy had never been in trouble with the police before, and Detective Robinson figured that he had received the inspiration for this crime from a certain comic strip, for he had been accused of stuffing a cashmere sweater into a box fitted with a trapdoor, just like the one used by the character in the newspaper comic.

"You read that strip, don't you?" asked the detective.

"Yeah," the boy replied.

"Did you get the idea from it?"

"Yeah," he admitted.

"Well, you didn't read last night's strip, did you?"

"Nope," and the boy shook his head.

"In last night's strip," said the detective, "the character who shoplifted with the trapdoor box pleaded guilty to larceny." So it seems they get caught both in the comic strips and in real life too.

Some folk wonder why it is that young people get so many ideas for crimes, but it shouldn't be hard to understand when they are such avid readers of comic strips and comic books, to say nothing of the large number who listen to dramatized crime stories in the movies, radio, and television. No doubt the boy's mother

was shocked to learn of the crime he had committed, but she need not have been. People don't seem to realize that their children are born wrong to start with, their criminal instinct comes naturally, and many children go wrong in spite of the very best training. So it should not be any surprise to anyone when children who have been permitted to grow up on movies, comic books and TV go into a life of crime.

Many people seem to forget that payday is coming some day. But the "wages of sin" are going to be paid just as surely as any other wages (Romans 6:23). In fact, it is even more certain, because God says so. "... be sure your sin will find you out" (Numbers 32:23). You may get by for a little while without getting caught, but it can't last long. God sees you, He knows everything you do; even if the law of man should fail to catch you, you cannot escape from Him.

Look to Jesus and trust Him as your Saviour, while you have an opportunity. He can save you from your sins and make a new man of you. "Therefore if any man be in Christ, he is a NEW creature: old things are passed away: behold all things are become new." (II Corinthians 5:17).

—C. D. CARTER

## The Little Baptist

### Chapter II

#### THE PARENTS

Colonel Brown had been reared in the Presbyterian church; but when he settled in the town of H....., in Mississippi, he claimed no church relation, and was entirely a "man of the world." He was an upright and honorable man, of excellent morals, kind, affable and social in his intercourse with others. His noble and generous traits of character had gained him a large popularity, and he seldom failed to be chosen to some important official position. In regard to religion, he became a *Liberalist*, conceding orthodoxy to all creeds, and catholicity to all sects. To experimental Christianity he was wholly a stranger, and was a living monument to the fact that being baptized in infancy, and growing up in the church, give no guarantee of an inward work of grace. Col. Brown lacked the "one thing needful" — true piety — and knowing not the power of godliness, he had discarded its forms, and held himself aloof from his church.

Mrs. Brown was very different. Though of almost opposite temperaments, they lived together with but little discord, and well illustrated the possibility of "harmonious differences." She had reserved humility, patience and kindness, that commended her as the model wife, the exemplary Christian, affectionate mother, and kind neighbor. She knew the power of experimental religion, and in her intercourse with the world, although herself one of the brightest ornaments of society, she sought not for honor, but was governed by her sense of duty. She did not inquire, "What can I do?" but "What ought I to do?" and where-

(Continued on page five)

### Is He Satisfied?

I am satisfied with Jesus,  
How other could it be?  
But oftentimes I wonder  
Is He satisfied with me?

Do I walk along as closely  
As He really wants me to?  
Do I serve Him always gladly  
As I truly ought to do?

Are the deeds I call sufficient  
Really what they seem to be?  
Or just a 'rummage sale' collection,  
Just 'cast-offs' to Him from me?

Do I give my best and greatest  
Or are my affairs feeble things?  
Do my prayers reach up to  
heaven

On holy, vibrant, spiritual wings?

Am I taking all for granted,  
Giving little, asking much?  
Do I walk 'afar' like Peter,  
And thus lose the holy touch?

Do I utter prayer that's answered,  
Or do I just kneel and pray?  
Are they words of supplication  
Or just something that I say?

Oh I wonder, as I'm thinking  
Of the Christian I should be—  
Though I'm satisfied with Jesus  
Is He satisfied with me?

—EDNA POWERS



## Our Bible Study

### STUDIES IN GALATIANS

By A. M. OVERTON  
(Now in Glory)

#### Chapter Three

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law" v. 21.

There is no conflict between God's purpose in law and grace. Conflict occurs only when man meddles and tries to exchange or mix them. Law was given to show man that he is a sinner, and therefore, needs salvation. Grace is God's love in action to save sinners who do not deserve any consideration.

The latter portion of this verse ends forever, to those who will

hear and believe God's Word, any argument about salvation by law. If any law had been given, or could have been given, that could possibly have given spiritual life to sinners dead in trespasses and sins, does anyone think for a moment that God the Father would have sent, or permitted His only begotten Son to come to earth, to endure the vile treatment of sinful men, to go through Gethsemane and Calvary to do what man could do for himself with law? Certainly not!

Life—any kind of life—comes by birth, not by law. Life must be begotten by another. Nothing without life can generate life. Laws can be passed that can take or destroy life, but none can ever give life. How simple and plain this truth is in every realm, yet

(Continued on page five)



**"THE LITTLE BAPTIST"**

(Continued from page four)

ever duty pointed the way, she did not hesitate to follow. She was devoted to her church, and her heart and hands were open to the poor. In her, meekness, courage, and humility were beautifully blended; and her Christian influence was felt throughout the circle of her acquaintance.

Mrs. Brown was not reared in the church, but under the influence of Presbyterianism; so when she married into a Presbyterian family, and professed religion, she very naturally united with that church. Notwithstanding her mind was superior, and her education liberal, she had one failing that was inexcusable. Like thousands of others, she let other people do her *thinking* in religious matters. In regard to doctrines, ordinances, and church polity, especially, she accepted the conclusions of others, without taking the pains to investigate for herself. Instead of giving personal attention to these things, it was enough for her to know that the church endorsed a doctrine or a practice. Her faith was in her church. The decisions of her church satisfied both her mind and her conscience. Or, rather, it satisfied her judgment, for as a matter of course, the conscience approves whatever the judgment pronounces right. Although she could see no reason for controversy on the subject of baptism, and, in candor, could but admit that the Bible was silent in reference to any other than believer's baptism, and decidedly plain as to the action having been immersion in apostolic times, yet, she would say, "Others of more extensive learning and research have agreed that sprinkling and pouring are of equal validity with immersion, and that infants are duly entitled to baptism, too, and I suppose they have good reasons for thinking so, else, as honest people, they would not teach and practice as they do."

Thus, she "pinned her faith to the sleeves" of other people, and quietly floated on with the current of her church, giving the subject but little serious attention, thinking that so many persons of exalted piety and wisdom could not be deceived. And, since so many good people had gone to Heaven with no other baptism than that which her church administered, it would be sufficient for herself also.

When her little daughter expressed such surprise on discovering what she supposed to be a Baptist Bible, she was no less astonished than amused, but as she reflected, the subject assumed a more serious aspect. Said she, "If the Bible is so plain upon this subject that even a child can understand it at a glance, I may be guilty of gross neglect."

It was hard for her to consent that her church was in error, and she resolved that none but the most positive testimony should convince her of it. A thought had been awakened, however, and though she resolved only to think silently herself, she would be no hindrance to an impartial investigation of the Bible by her child. She felt anxious to see what conclusion an unprejudiced mind would reach, exempt from all other influence than the Bible. Like other fond mothers, she doted on her child. She knew her intellect was more than ordinary, and she desired to see that intellect thoroughly cultivated; hence she determined to aid her in making improvement in every way possible.

(Continued Next Week, D. V.)

**Our Bible Study**

(Continued from page four)

lost men cannot see it, because they are blinded by the god of this world. (II Corinthians 4:3,4).

**"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" v 22.**

The Scripture under consideration here is the "law scripture." It has "shut all up" under sin, Jew and Gentile, that the promise (announcement of redemption) which is conditioned solely upon the faith, or faithfulness of Jesus the Christ in fulfilling His part of the mediatorial agreement covenant, might be given (note well, the fact that it is a gift) to those who believe, (not to those who "believe and—").

**"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed" v 23.**

The Greek article "the" precedes the word "faith" in this verse. Before "the faith" (the body of revealed truth concerning the Christ) "we" (Old Testament saints, or believers of the promise) were kept under (guarded by) the law, shut up unto "the faith about to be revealed."

**"Wherefore the law was our**

**schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" vv 24,25.**

Let us keep in mind that one of the main arguments of the book of Galatians is the folly of New Testament Christians clinging to the law, or legalism in any form, as the Galatians had been entrapped by the Judaizing preachers from Jerusalem. In the two verses just given, the purpose of the law is stated, and the inevitable conclusion is drawn.

The Galatians understood, more clearly than we moderns do, the meaning of the term "schoolmaster" as employed by both the Greeks and the Romans. Our term "tutor," which itself is not very commonly known today, is about the nearest word we have to this use of "schoolmaster." He was one, usually a well trained slave, charged with the education, training, and development of the children of a home until they should reach maturity.

The law (Ten Commandment Law) shut them up to the need of a Redeemer. The law (the Ceremonial law of sacrifices) taught them concerning the coming Redeemer. All of it was to bring them to Christ, that they might be justified, or counted

righteous, by faith.

The coming of the Christ, the revelation of the promise of redemption, brought those who believed into adulthood, and therefore they no longer needed a tutor, or schoolmaster. This truth is clearly set forth in the following verse:

**"For ye are all the children (sons) of God by faith in Christ Jesus" v 26.**

The word here for "children" is the word usually translated "sons" in the New Testament, and is speaking primarily of sonship rather than of birth, although the latter is certainly included. One could not be a son (legally of age) until he had been born into the family.

It is interesting to note that the definite article "the" occurs in this verse preceding the word "faith." This fits in with the truth we have seen in the preceding chapters, as well as in Romans 10:17, etc.

**Marriage**

(Continued from page four)

it has the stamp of divine invention. Thus as a relationship it is the closest and most sacred on earth. Its seriousness is seen when we realize that it is a life contract before Almighty God. God's intent is that it be permanent. His plan is that one man and one woman unite until death parts them. Heaven never intended marriage to last only until the quarrels begin, differences come, problems arise, or the beauty fades. When young people enter marriage seeking first God's guidance and heeding His Word, then they will be a long way in preparation for a blessed marriage.

**Mixed Marriages**

So many marriages prove disastrous because of what the court terms "incompatibility." They mean by this a clash of personalities, differences of view on religion and morals. The incompatibility, however, did not arise after marriage; it was present before marriage. God therefore warns us strongly about mixed marriages: **"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people" (2 Corinthians 6:14-16).** God asks, **"Can two walk together, except they be agreed?" (Amos 3:3).** Consequently, the time to think about spiritual things is before marriage. To say you will change your mate after marriage is folly. Through God's great mercy there are cases where unbelievers have been led by the Christian to Christ and now faithfully serve Him. Yet the warning of the Bible stands. Dare we tempt God? Are we not playing with fire when we go against the teaching of the Bible and marry unbelievers, hoping all will turn out all right? God's stern warning still stands: **"Be ye not unequally yoked together with unbelievers."** The problem of the mixed marriage also exists when a Christian marries a Roman Catholic. Any Christian young person contemplating marriage to a Roman Catholic should carefully read the pledge he or she will have to make. Such persons sign away his religious liberty and also the liberty of his unborn children. The results of Christian-Roman Catholic marriages have proved so disastrous that all churches speak in opposition of them.

**The Pattern for Christian Marriage**

Not only does the Christian marriage need preparation, but it must also follow a pattern.

**MOSES AND AARON ARRIVE IN EGYPT**

Boys and girls, after the Lord told Moses that Aaron and he would go to Egypt together to free the children of Israel from being slaves to the Egyptians, the Lord started Moses and his wife out on the trip. The Lord told Moses that he must do some great wonders for King Pharaoh to see, when they got to Egypt. But even then, the Lord said that King Pharaoh's heart would be hardened so that he would not let the children of Israel go.

When Moses and Aaron arrived in Egypt, they called all the older Jewish men together, and Aaron told them everything that the Lord had told Moses. And they did the signs for the people to see. And the people believed Moses and Aaron that the Lord really had sent Moses and Aaron to free them and to lead them out of Egypt. And as the children of Israel realized that the Lord had sent someone to free them from the Egyptians, they bowed their heads before the Lord and thanked Him because He had seen their affliction and had sent someone to rescue them.

Boys and girls, just as the chil-

dren of Israel were slaves to the Egyptian people, so is every unsaved boy, girl, man, woman, a slave to Satan and sin. Each unsaved, lost person is working today for his master, Satan, in the service of sin. You may think, "But I am a good little boy or girl; I always go to church every Sunday with Mama and Daddy. I try to obey them, and I always treat my little playmates well." But boys and girls, the Bible says that "all have sinned" (Romans 3:23) — this means you and me — and the penalty of our sin must be paid for.

Boys and girls, just as the Lord God sent Moses to rescue the Jewish people from the Egyptians, so God has sent His Son Jesus Christ to die on the cross of Calvary so that the penalty for our sins might be paid. After the Lord Jesus has rescued us, after we have trusted Him as our Saviour to pay the penalty of our sins, then we won't serve Satan anymore, but we will serve the Lord Jesus Christ happily each day. Young boy or girl, are you working today for Satan, or are you happily serving the Lord Jesus?

Next week: **Moses And Aaron Go To See King Pharaoh.**

Every organization has a constitution, every sport has its rules and likewise marriage has a pattern to follow. That pattern is the Word of God. It is the priceless volume which is Heaven's formula for a Heavenly home. Through it God counsels us how to live with each other so that we have peace and joy. Therefore the Bible should be read together and followed faithfully. Couples who pray together over its precepts find the solution for every problem. Yet it is possible to practice daily family devotions together and still be far from happy. What is the trouble? It is that the heart of the message from God's Word is ignored. "The letter of the law kills, but the spirit gives life."

God's pattern for the happy marriage as revealed through His truth is "love." Without it marriage can not succeed. With it, despite the lack of material advantages, marriage can be as God designed it. How many couples begin married life with the attitude that their mate must make them happy and that it is the mate's duty to do so. They enter holy wedlock looking for something, rather than with the intention of giving themselves to one another. **"Submitting yourselves one to another in the fear of God,"** we read in Ephesians 5:21. This is the Lord's way. People who enter marriage with the attitude of getting instead of giving are quick to find fault with one another. Little things irritate and disturb them, such as personal habits, ways of speaking, and mannerisms. These lead to quarrels and tension mounts while the divine pattern of "love" is ignored. There are couples who have been married 10, 20, 30, or even 50 years who may be Biblical in their beliefs, faithful in service to Christ and His church, yet because they have failed to apply the divine pattern, have merely put up with each other instead of enjoying a blessed marriage.

God speaks of this love in I Corinthians 13. It is only possible to the person who in repentance to God and faith in Jesus, has become a new person. This love of Christ must be applied in our relations with each other. How convincing these words are to the self-centered, self-willed person. Listen as God says: **"... love suffereth long, and is kind; love envieth not; ... seeketh not her own, is not easily provoked, thinketh no evil; ... Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."** When you feel ne-

glected, feel you have been overlooked, or ignored, it only reveals your lack of love. When you are so easily upset and disturbed about your partner's mannerisms, it only reveals your lack of love. When you become suspicious and think evil of your mate, it only reveals your lack of love. When you feel you have gone far enough and you are ready to quit, it only shows your lack of love. "Love never faileth." This is the secret. Love so that you expect nothing from your husband or wife, but go all out to please your partner, making it your aim to make her or him happy. It is the only pattern for a Christian marriage.

**You Can Still Have a Happy Home**

In some instances unhappiness has prevailed so long that the couples have given up all hope of having a happy marriage. They have dismissed it as a nice thought, but impossible, at least impossible for them. But no matter how long your marriage has been a failure, it yet can be what God intended it to be. It is not necessary to spend year after year living as strangers in the same house. It is not necessary to merely put up with the other, trying to be tolerant toward each other. The Christian marriage that follows the pattern of God will show progress. If your marriage has not shown progress, admit your failure. If you are not more happily married today than five or 25 or 50 years ago, something is wrong. The divine ideal is progress. Therefore **"Humble yourselves in the sight of the Lord, and he shall lift you up"** (James 4:10). God can make your marriage what it ought to be.

There must be spiritual progress. God's first unit was not the church or the school, but the family. Therefore He wants to further His program of redemption through married couples. Husband and wife should grow together in the Lord. That is God's intention for us. Don't say: "I'm more spiritual than my partner and he just doesn't understand me." That may be the case, but God wants you together to become one and by cooperation to be channels of God's mercy. Pray together. Have a stated time when you kneel together and seek the Lord's face. When this is done the "sun will never go down upon your anger."



Fair weather crews often desert when the winds begin to blow.



## "Rebuilding The Walls"

(Continued from page two)  
man, and HAVE NO COMPANY WITH HIM, that he may be ashamed."—II Thes. 3:14.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, NEITHER BID HIM GOD-SPEED: For he that biddeth him God-speed is partaker of his evil deeds."—II John 1:9-11.

II

### IT IS HIGHLY INTERESTING TO OBSERVE NEHEMIAH'S ATTITUDE CONCERNING THE DESTROYED WALL.

When he learned that the temple ritual at Jerusalem was being polluted by the Ammonites and the Moabites and other heathen nations round about, since the wall was broken down, he wept. Listen:

"And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before God of heaven."—Neh. 1:3,4.

He was even so sad, depressed, and downcast that the king noticed his condition and spoke to him concerning it.

"Wherefore the king said unto me, Why art thou thus? seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid."—Neh. 2:2.

It is enough to make any Christian weep when he sees any wall of Christian living broken down about him. Surely we are at the flood tide of compromise as to Christian living. Many Christians and many church members dress like the world, live like the world, and act like the world. The reason is obvious for they live totally on a worldly plane. I often say that since the Christian has the nature of God within him that the world ought to be able to see something of God in his life. However, the majority are so fleshly and worldly minded and the wall of Christian living is so

(Continued on page seven)

## "Saint's Endless Duty"

(Continued from page three)  
He feeds us, gives us strength from it, and satisfies our hearts. From this relation we become fruitful in His service. Without the Almighty God we could never be satisfied, nor fruitful in His service. Nor could we have the strength to carry it on.

I have given just a few of the names of God that reveal His character to us. There are plenty more to study for those who would know Him better. The more you know about His character as revealed in His names the more you will praise Him. Oh! dear one, know the Lord that you might honor Him with your praise.

### 3. Because of His providence—

"And the Lord will be a refuge for the oppressed, a refuge in times of trouble." v. 9.

We can praise God "for the thoughts of that peculiar favour which God bears to his own people and the special protection which he takes them under. The Lord, who endures forever, is their everlasting strength and protection; he that judges the world will be sure to judge for them, when at any time they are injured or distressed . . . It is the lot of God's people to be oppress-

ed in this world and to have

praise? Redemption was no small matter. God had to send His own Son, the perfect Lord Jesus, into the world to suffer hell in our stead. And the objects of redemption were not valuable ones, but worms of the dust, that despised his very Creator. He deserved hell, and was not worthy the love and mercy shown to him. But God took delight in him, and sent His only Son that he might be saved from the awful misery that he was subject to. Oh, but this is not the half. God took this worm and made him a new creation, and exalted him to the position of sonship. Now he is an heir to God and a joint-heir with Christ. Praise God! thou worm, Praise God!

In verse 13 we read, "thou that liftest me up from the gates of death." "What a glorious lift! In sickness, in sin, in despair, in temptation, we have been brought very low, and the gloomy portal has seemed as if it would open to imprison us, but underneath us were the everlasting arms, and therefore, we have been uplifted even to the gates of heaven."—Spurgeon.

The thought of God's providences takes the sting out of our troubles, and places a note of praise on our lips. To realize that everything is directed by the wise councils of God makes the saint willing to accept every phase of life as being ordained from God for his good.

### II. THE PROPER THEMES OF PRAISE. "I will shew forth all thy marvelous works."

The marvellous works of God make up the themes for our praise.

#### His marvellous work of creation.

Very few look upon creation as a marvellous work of God that should stir us to praise, but consider that here we see the wisdom, power, and mercy of God. Only one infinite could create such a universe as this. Not one flaw in its operation is enough proof of the wisdom of God. It took infinite power to speak this world into being. It took great power to bring into existence this world out of nothing. Then, consider the makeup of the world and see the mercy of God. He created man in the image of His own Person, made the earth to supply his food, and his surroundings to be a delight to him. It is mercy that our bodily makeup is such that the tender nerves and skin are protected by tough outer skin. It is mercy that our eating is a delight rather than a painful experience. Oh, soul, look upon creation and praise your God.

#### His marvellous work of redemption.

When you see how God redeemed us, who we were, and the outcome, how can you but

praise? Redemption was no small matter. God had to send His own Son, the perfect Lord Jesus, into the world to suffer hell in our stead. And the objects of redemption were not valuable ones, but worms of the dust, that despised his very Creator. He deserved hell, and was not worthy the love and mercy shown to him. But God took delight in him, and sent His only Son that he might be saved from the awful misery that he was subject to. Oh, but this is not the half. God took this worm and made him a new creation, and exalted him to the position of sonship. Now he is an heir to God and a joint-heir with Christ. Praise God! thou worm, Praise God!

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#### His marvellous work of providential deliverances—

"When mine enemies are turned back, they shall fall and perish at thy presence. O, thou enemy, destructions are come to a perpetual end." vs. 3,6.

The enemies of the Lord's people are many. They have the enemies of the flesh, world, devil, sinners, temptations, etc. Never will the Lord allow his own to be completely swallowed up by these, but will with every temptation provide a way of escape. As you think of the hundreds of ways in which God has delivered you from danger don't forget to offer praise.

#### His marvellous work of judgment.

"I will sing of mercy and judgment: unto the, O Lord, will I sing." Psa. 101:1.

This sounds like a strange thing for people of the Lord to praise His name for, but, nevertheless, thoughts on judgment should inspire you to the duty of praise. Think! you will not be in danger of the judgment to come, for you will be safe in the Rock of the Lord Jesus. Think! all those who despise your Saviour, and forget God, and hate holiness will receive judgment, and will be driven from the presence of the Lord.

## HEAVEN

Just beyond this world of sorrows  
Lies a land all fair and bright,  
By the mists of death's dark river,  
Hidden from the mortal sight.  
Eye hath never seen its beauty,  
Ear hath never heard it told,  
Heart cannot conceive the glory  
Of its streets of shining gold.

With Life's River, pure, celestial,  
Flowing from the Great White Throne;

Gates of pearl and walls of jasper  
Built of many a precious stone;  
Tree of Life whose fruit ne'er  
faileth;

Sweetest flowers that never  
fade;  
Many mansions everlasting  
By our Heavenly Father made.

Though we know not what we  
shall be

In that land to which we go,  
We shall be like our Redeemer,  
'Tis enough for us to know.

Be like Him who died to save us—

God will bring judgment on those  
who forget Him now, and in the  
future.

Now! "The wicked is snared  
in the work of his own hands."

v. 16. "Persecutors and oppressors are often ruined by their own malicious projects. Drunkards kill themselves; prodigals beggar themselves; the contentious are involved in ruinous costs; the vicious are devoured with fierce diseases; the envious eat their own hearts; and blasphemers curse their own souls. Thus, men may read their sin in their punishment. They sowed the seed of sin, and the ripe fruit of damnation is the natural result."

In the future! "And he shall

judge the world in righteousness, he shall minister judgment to the people in uprightness." v. 8. In the world to come all sinners who forgot God will be turned into hell. The day of grace will be over, and only the righteous will stand. This is a theme of praise in that this will be a time when the name of God will be vindicated. "The ungodly at death must undergo God's fury and indignation. The wicked shall be turned into hell." I have read of a loadstone in Ethiopia which hath two corners; with one it draws the iron to it; with the other it puts the iron from it; so God hath two hands, of mercy and justice; with the one he will draw the godly to heaven, with the other he will thrust the sinner to hell; and oh, how dreadful is that place! It is called a fiery lake (Rev. 20:15); a lake, to denote the plenty of torments in hell, a fiery lake to show the fierceness of them: fire is the most torturing element . . . To demonstrate this fire terrible, there are two most pernicious qualities in it. 1. It is sulphureous, it is mixed with brimstone (Rev. 21:8), which is unsavoury and suffocating. 2. It is inextinguishable; though the wicked shall be choked in the flames, yet not consumed (Rev. 20:10) . . . Behold the deplorable condition of all ungodly ones in the other world, THEY SHALL HAVE A LIFE THAT ALWAYS DIES, AND A DEATH THAT ALWAYS LIVES: May not this affright men out of their sins, and make them become godly? unless they are resolved to try how hot the hell-fire is."—Thomas Watson.

IN CONCLUSION, I must speak to you for a moment on the true nature of praise. "With my whole heart." v. 1. It must be heart praise; it must come from a renewed heart, that is full of faith toward the Lord Jesus. Praise must come from the Lord's people who "are a humbled people, afflicted, emptied, sensible of need, driven to a daily attendance on God, daily begging of him, and living upon the hope of what is promised."

William Cowper said, "As a vessel by the scent thereof tells what liquor is in it, so should our mouths smell continually of that mercy wherewith our hearts have been refreshed: for we are called vessels of mercy."

The heart is the instrument of praise, the mouth only its organ! Amen!

What could we desire besides?  
When we waken in His likeness  
Then shall we be satisfied.

## BROADCAST OF THE ANNIVERSARY SERVICE

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## BOOKS REVIEWED

Any book favorably reviewed may be purchased from us.

Once Saved Always Saved, by John L. Bray, 1620 N. W. 58th Street, Miami 42, Florida. Price 20c.

Brother Bray is the author of several booklets, and this is by far one of his very best. First, the author gives thirteen sound, solid, scriptural arguments why a child of God can never be lost. Then he discusses these topics: "A Child of God Should Live Holy," "Saved People Do Sin," "What Happens When A Saved Person Sins?" etc.

We urge you to write to Bro. Bray for this booklet today, and it will strengthen your faith in God's power to save and to keep saved.

\*\*\*

Acts 2:38—Does Not Teach That Baptism Is A Necessary Condition to the Remission of Sins, by Ballard and Barr. Price 25c.

This is a very helpful piece of literature, an effective antidote to the Campbellite perversion of this much abused portion of God's Holy Word. It "untwists" all the "knots" that Campbellites have tied in Acts 2:38 and frees the one who is enslaved to the theory of baptismal regeneration.

Order from: Vernon L. Barr, 1917 Shortal, Dallas 17, Texas.

\*\*\*

The Stories of Thomas, by Oswald Smith. Price \$1.00. A good book for children. Will especially appeal to children ten or twelve and up. Order from us.

\*\*\*

Rest For the Weary, by Vance Havner. One of the best for those who like this kind of reading. Fifty topics, 154 pages, \$2.00. Published by Revell.

\*\*\*

## Atheists

(Continued from page one)  
That charge that churches have become social centers is true! A program of eating and drinking and stuffing and frolicking goes on all week long in the average church. The church kitchen is patronized much more than is the church auditorium. Churches would be better off if the kitchens would burn down, and would never be rebuilt.

Oh, of course some whose religion is all centered in the stomach would drop out, but such persons are a curse to the church anyhow. —FAITH AND LIFE

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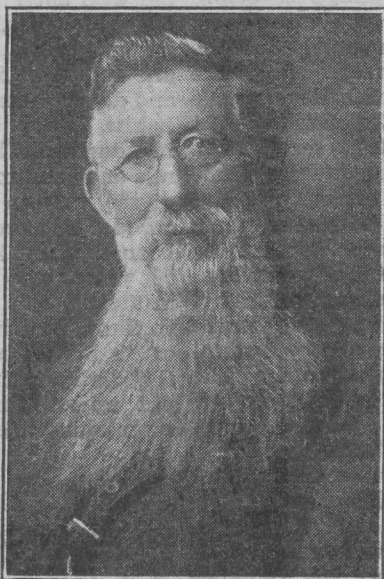
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If we are not responsible for the thoughts that pass our door, we are responsible for those we admit and entertain.

## "Rebuilding The Walls"

(Continued from page six)

completely broken down, that there is virtually no difference to be seen between the world and the church. Christians find their amusements the same as the world — movies, the dance, card parties and the beach. Certainly the majority of the professing Christians think nothing of living exactly like the world.

I say that Nehemiah wept because the wall was broken down about the city of Jerusalem, and every child of God ought to weep for the same reason.

Then surely real Baptists who want to be Scriptural need to weep much over conditions existing today. Our seminaries are filled with modernists, near-modernists, and heretics. These schools are producing a crop of fledglings who in turn will destroy the faith once for all delivered to the saints, in the churches where they become pastor. Accordingly, very few churches today believe in election. Mighty few preach salvation by grace and the security of the saved. Still fewer preach concerning the second coming and a very, very much smaller crowd preach the truth as to the local church and her ordinances. As for finding a church that has taken a stand as to the Scriptural place concerning women in the church, one would have to travel far and wide to find such. I say in the light of these errors and heresies that it is enough to make real Baptists weep at the thought of the destruction of the true faith as revealed in God's Word.

Nehemiah didn't stop with weeping over conditions. In fact, he didn't wash his hands of the matter because he was miles away in Babylon. He did not reason that since he was so far away there was nothing that he could do. Instead, he immediately set himself to the task of praying. Practically all of the first chapter records an early prayer concerning the broken down wall. Then later when attempting to rebuild the wall, he met opposition of his enemies with prayer.

"Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity."—Neh. 4:4.

It isn't enough for a pastor or for consecrated Christians to be grieved over worldliness and worldly practices which are creeping into our churches. Like Nehemiah they ought to do something about it.

It isn't enough for true Baptists to watch the inroads of heresy as they slowly creep into our churches. It does not excuse any Baptist to say the destruction of the faith is merely the fulfillment of Scripture. Though that be true, every preacher ought to take his stand for the Word of God, and every day contend earnestly for the faith. Of course, if he did he wouldn't get as many invitations to social functions as heretofore. I am sure that if he did so, he would mighty soon quit running with the Elks, feeding with the Moose, and flying with the Eagles. Likewise, it wouldn't be long until he would be feeding God's sheep.

I insist that it is the preacher's business to take his stand against all heresies and heretics — the same kind of stand Nehemiah took.

When Nehemiah returned to

Jerusalem, he rode around the city's broken down wall and observed its waste. Immediately he encouraged the people to rebuild.

"Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach."—Neh. 2:17.

Thus identifying himself with the people of God he encouraged them to take their stand and thus separate themselves from the heathen about them.

Would to God that these words might come home with much forcefulness to the heart of some worldly Christian and thus cause that one to rebuild the wall of separation around his life from the things of the world. And surely it is my prayer that these words might cause some weak Baptist to become identified with the people of God in a vital way so that henceforth he shall contend earnestly for the true teachings of God's Word.

### III

#### NEHEMIAH HAD SOME INTERESTING HELPERS TO ASSIST HIM.

When he began the task of rebuilding these walls, God raised up some helpers.

It is obvious to notice that everyone did his part. Listen:

"From above the horse gate repaired the priests, EVERY ONE OVER AGAINST HIS HOUSE."—Neh. 3:28.

Notice these words: "Over against his house." Many times that expression occurs within this chapter showing that each individual did his part in rebuilding the wall which was next to his house.

How interesting it is to find people, who when inspired by a courageous leader, are willing to do their part in separating themselves and their church from the world.

In fact, in all things every man ought to seek to do his part pertaining to the Lord's work. Listen:

"And they stood every man IN HIS PLACE round about the camp: and all the host ran, and cried, and fled."—Judges 7:21.

"Whatsoever THY HAND findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9:10.

In fact, in Nehemiah's day some people did two parts of the work. Listen:

"And next unto them the TEKOITES repaired; but their nobles put not their necks to the work of their Lord."—Neh. 3:5.

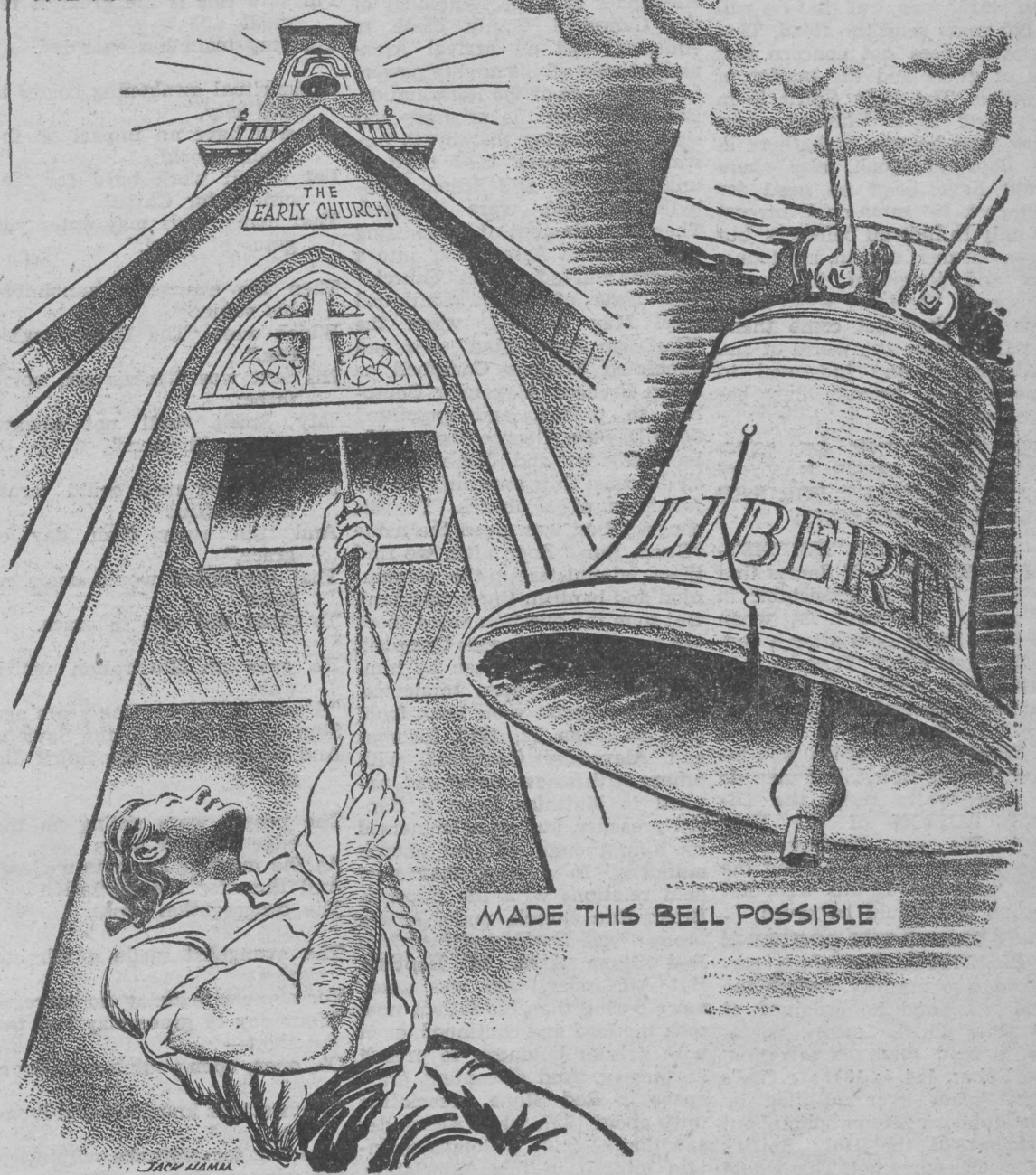
"After them THE TEKOITES REPAIRED ANOTHER PIECE, over against the great tower that lieth out, even unto the wall of Ophel."—Neh. 3:27.

It is apparent in these two Scriptures that the Tekoites not only did their part but also another part which someone else had neglected.

Thank God for the Tekoites! What a blessing they are to any pastor. How it does rejoice the soul of any preacher to have folk who are willing to do that which is expected of them — and to go far beyond this to do even more.

We have a good example concerning Nehemiah's helpers in the character of Meshullam, when we read:

## LEST WE FORGET THE RESPONSE TO THIS BELL...



"After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah OVER AGAINST HIS CHAMBER."—Neh. 3:30.

Here was a man who apparently did not have a house, — just a chamber or a room along the wall. While he had only a bedroom, it is highly conspicuous that he labored and separated his room from the religion of these heathen nations round about.

What lessons we can learn from these helpers of Nehemiah! These are trying days through which we are passing. Our churches are mixed up with the world. Our churches are filled with false doctrines, and heretics compose most of the membership. Would to God that this message might be the means of causing many to build a wall of separation about their lives and about their church to thus separate themselves from the world and from the false, pagan religion of the Catholics and Protestants.

### IV

#### NEHEMIAH HAD PLENTY OF ADVERSARIES WHEN HE ANNOUNCED HIS INTENTIONS OF REBUILDING THE WALL.

Immediately an adversary appeared on the scene. Listen:

"When Sanballat the Horonite and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel."—Neh. 2:10.

Still later this same adversary mocked the wall which Nehemiah built.

"Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall."—Neh. 4:3.

Even later this same group of adversaries continued their resistance until the wall was actually completed. They sought to take Nehemiah's life; they sought to discourage him by false reports; and they sought to undermine his work by hiring one of

God's prophets to lie unto Nehemiah. Read Neh. 6:1-14 if you would find the whole story as to his adversaries.

Yes, Nehemiah had many adversaries and every man of God who dares to follow in Nehemiah's footsteps will have the same. The reason why so many preachers tolerate that which they know to be wrong is because they are afraid of the adversaries which will rise up if they take their stand for the things of God. Surely any man who does insist upon separated Christian living and who requires that his church be entirely separate from all the heretical organizations of the world which are falsely called churches — surely that individual will find the road to be rough and the load to be tough, ere long.

I know whereof I speak by personal experience. The Devil has raised up every adversary in this world against this pastor. I know of no manner whereby he might strike, but what he has already struck. Only God knows the adversaries we have had to face.

It is rather interesting to notice how Nehemiah solved the problem of these adversaries. He just put the matter into God's hands and went on about his work.

"Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of

captivity."—Neh. 4:4.

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?"—Neh. 6:3.

After all, this was the best thing he could do. By building the wall he was taking his stand against these heathen about him, so having put the matter into God's hands he continued with his work to the best of his ability.

Eventually in spite of his adversaries the wall was finished.

"So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days."—Neh. 6:15.

What a blessing it is to know that this man of God succeeded in a task whereunto he had set himself because he depended on God.

I insist, beloved, that each of us need to build such a wall of separation about our lives so as to separate ourselves from the world. In like manner we need to build a wall about our churches so there can be no alien immersion, open communion, union meetings nor religious contacts with the heathen, pagan practices of the false churches of the world. May God give us grace to build just such walls of separation today.

Remember that you cannot build a wall of separation until you have put in the proper foundation. That foundation of course, is Christ.

"For other foundation can no man lay that is laid, which is Jesus Christ."—I Cor. 3:11.

If you have not yet been saved, then may you receive Christ as your Saviour and on Him as the proper foundation build a wall which will separate you unto the Lord and unto the true church which He established 1900 years ago.

May God give you grace to accept the challenge of this hour.

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JULY 14, 1956

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### "U-ALL" COME!



## Day Of Grace

(Continued from page one)

is not going to indefinitely strive with sinful men, but that he will in 120 years send the flood. That Scripture does not concern this day of grace and the matter of salvation. The Holy Spirit is in the world in a different sense today than he was back there in the days of Noah, else there would have been no need for Pentecost. He came on Pentecost not only to indwell believers, but to convict men of "sin, righteousness and judgment to come." Jesus said, "And he, when he is come (He had not come then) he will reprove the world of sin, righteousness and judgment to come. Of sin, because they believe not in me."

THE DOCTRINE OF "SINNING AWAY ONE'S DAY OF GRACE" IS FALSE FOR THE FOLLOWING REASONS:

1 — IT DENIES "IRRESISTIBLE GRACE" — it denies that the Holy Spirit is irresistible in his power. The truth is, when the Holy Spirit goes after a person, he "gets him." "For who hath resisted his will?" (Rom. 9:19) Men may successfully "resist the Spirit" in the sense of resisting the Word of God which was inspired by the Spirit, but men do not successfully resist the DIRECT ACTION of the Holy Spirit. We say "successfully." There may be struggling, but the Spirit wins out. If this were not true, no one would be saved.

2 — IT DENIES THE DOCTRINE OF ELECTION. God chose certain ones in eternity, before the world was, and he ordained at that time all the means necessary to lead them to salvation. (See Ephes. 1:4-5; 13) are God's eternal plans ever nullified by some stubborn person holding out in defeat of the Holy Spirit's power? Of course not. This would upset the eternal plans of God. If such were true, then every person might successfully resist, hence none be saved.

3 — IF SUCH A DOCTRINE WERE TRUE, THEN WHERE WOULD THE "DEAD LINE" BE CROSSED? Adherents of the doctrine can't tell you. We have heard some preach about people crossing this line and getting to the place where they couldn't have "that feeling" any more? What feeling? One is not saved by feeling. The truth is, we have known people who wickedly, viciously, held out against God, and who rejected Christ for years — then at last surrendered to him and were saved.

4 — THIS UNSCRIPTURAL DOCTRINE CONTRADICTS CHRIST'S OWN WORDS. Jesus said, (John 6:37) "Him that cometh unto me I will in no wise cast out." Adherents of this unscriptural doctrine hold that people "sin away their day of grace" after which they perhaps come to want to be saved, but when they come to Christ HE CASTS THEM OUT AS DOOMED.

The Scriptures make plain that ALL THAT THE FATHER HAS GIVEN TO THE SON IN THE ETERNAL COVENANT OF REDEMPTION WILL COME TO HIM. John 6:37 says, "ALL THAT THE FATHER GIVETH ME SHALL COME UNTO ME." God's plan will prove a 100% success. Every one given unto Christ will show up in the fold, without the loss of a single one. None will surprise God by refusing the invitation and by defeating the Holy Spirit's power to draw to Christ.

## Grime's Catechism

(Continued from page one) of this, he withdrew from the Presbyterians, and, after a time formed "The Christian Association."

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tion." This is the first organic form of the "Current Reformation." He did not claim for it the functions of a church. In 1809, Alexander and the remainder of the Campbell family came to America, and on arrival Alexander threw all his mighty powers into the cause of the Reformation. But even then the progress was slow, and hoping thereby to forward their cause, they tried to unite with the Old School Presbyterians, but were rejected. Then they thought of "organizing the 'Christian Association' into a separate and independent church." This state of affairs continued until May 4, 1811, when the "Christian Association" met and appointed Thomas Campbell as elder, licensed Alexander Campbell to preach, and appointed John Dawson, George Sharp, William Gilchrist and James Foster as deacons; thus assuming all the functions of a church. To this congregation was given the name "Brush Run." Soon after we find them administering the communion and baptism (by immersion). But soon the question arose about the propriety of Thomas Campbell immersing people when he himself had never been immersed. This impression soon bore fruit, and, on June 12, 1812, Thomas and Alexander Campbell, with others of this new movement, applied to Matthias Luce, a Baptist preacher, and were immersed by him, though without church authority. In a way, they now held relations with the Baptists. Brush Run church, under strong protest, was finally received into Red Stone Assn. of Baptists. But Alexander, who was much more daring than his father, now took the lead and continued, even with greater boldness, to preach his heresy. And discontent grew apace in Red Stone Association until about 1827, when Alexander saw that he could no longer maintain himself in this Association. He, with about thirty others, took letters from Brush Run Church, and constituted a church in the town of Wellsburg. They then attached themselves to Mahoning Association, nearly all of which Campbell had succeeded in proselyting to his views. Thus by a ruse, Alexander Campbell saved himself from excommunication at the hands of the Baptists. Now, being freed from the restraints of Baptist discipline, he, with his followers, plunged headlong into the vagaries of his new-fangled doctrines.

Q. Did Alexander Campbell intend to build a separate church?

A. No. Up to this time he had no thought of a separate body of people.

Q. What was his purpose then? A. He called it a "movement," and his avowed purpose was to reform the "sects," and do away with the various denominations and bring them all into one body by getting them to adopt his doctrine, and conform to his methods of worship.

Q. How did he succeed?

A. It was a miserable failure. Before he died he said he had lived to see, "Every sort of doctrine has been proclaimed, by almost all sorts of preachers, under the broad banners and with the supposed sanction of the begun Reformation."

Q. Did he do away with the "sects," and bring about "Christian Union?"

A. No. He only succeeded in adding one more sect to the then long list; and instead of the union of the sects, they are divided among themselves until they now virtually constitute three sects of their own. And, with great boasting words, they claim to be the true church of Christ notwithstanding there are men still living who saw the thing born.

## Evangelistic Meeting

(Continued from page one) Came then to the pulpit stand, With a Scofield Bible under his arm, He shook Dr. Pussyfoot's hand.

And said, "Thank you, Dr. Pussyfoot, For the kind words you have said; I'm sure this is the greatest revival That my team has ever led."

"If spiritual awakening comes to this city, It will have an impact on the whole world; Let us all work hard for 'decisions for Christ' That many souls may enter yon gates of pearl."

Then the evangelist announced his subject Which was: "The Unpardonable Sin." His text was Genesis six, verse three: "My Spirit shall not always strive with men."

He said that men could "cross the deadline" And "sin away their day of grace," That the Spirit would come no more To plead and woo to grace.

He gave an illustration which was: "A man in his meeting years ago Shut up his heart to the Saviour And forever away the Spirit did go."

The people were sitting on the edge of their seats As the message came to a close; And then for the invitation The congregation arose.

The evangelist made a stirring plea For sinners to delay no more, "Your day of grace may end tonight— Oh, open, open your heart's door."

"Jesus stands knocking and long-pleading for entrance within; Oh, sinner, sinner, arise And let the Saviour in."

"Do not shun Him, friend Nor reject His loving plea; Decide, decide; give Him your heart Else the Spirit may flee."

"Step out tonight, my sinner friend Hit the sawdust trail; Settle this matter once and for all, Be saved tonight from Hell."

"God has done all that He can, Gave His Son on Calvary's Hill; The Son has died, the Spirit woos— Salvation hinges upon your will."

Many people responded then And came to the front of the tent; The evangelist told them how much Their "decision for Christ" really meant.

The converts went to the after-meeting To be given further information. The personal workers who assisted them Were from every denomination.

Evangelist Rupert Non-Essential counseled— "Join the church of your choice; Work with it and pray with it, Sing and always rejoice."

## THE CHURCH THAT JESUS BUILT

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"Baptism is a minor detail; All you need is to get wet, Whether by your immersion, pouring, or sprinkling About the 'mode' we should not fret."

"Now here is a good Methodist pastor, And there is a Campbellite; Both these good brothers are Christians Though some things they don't see alike."

"And there is a good Baptist brother, And here a Presbyterian; One dips and the other pours, But both of them are God-fearing."

"And that's the thing that counts, you know, These other things are non-essential; To fuss about how one is baptized Is purely superficial."

"So take a card and fill in your name And also the church to which you want to belong; Regardless of the denomination If they believe the Bible, you can't go wrong."

Soon the after-meeting closed, And Brother Rupert asked Dr. Pussyfoot to pray; The poor blind souls being then dismissed Left the tent deceived as to the true Way.

My friends, this is happening, you know, In towns and cities of many lands; And thousands are being deceived By such Arminian bands.

And some of those who participate Even dare to wear the name Baptist; As compromisers of the Word of God They're at the very top of the list.

Shame, shame on such traitors of Christ; They are enemies of the truth; They are deceiving people right and left And especially our youth.

Oh! my brethren, let us contend For the doctrines preached of old; And let us stand against these practices With courage ever so bold. —BOB L. ROSS

## 'We Should Like To Know'

(Continued from page one)

5. Have you learned anything about Baptist history from TBE?

6. Were you delivered from a false church or cult as a result of reading TBE?

7. Were you an Arminian when you started receiving TBE? Are you now?

8. Did you believe the Bible doctrine of election when you first received TBE? Had you ever heard it taught before you received TBE? Do you believe the doctrine now?

9. Did you believe in a universal atonement or a particular atonement, when you first received TBE? Which do you believe now?

10. Has TBE helped you in understanding the second coming of Christ? Are you Pre-, Post-, or A-Millennial?

11. Do you believe in "Open Communion" or "Close Communion"? Has TBE helped you in this regard?

12. Should grape juice or wine, soda crackers or unleavened bread be used in the observance of the Lord's Supper?

By what means did you come to the knowledge of this?

## To Hold Revivals In Two States Within The Next Month



ELD. BOB ROSS

Bro. Bob Ross, who is actively associated with your editor not only in the publishing of this paper, but in our church and radio work as well, will be in two series of protracted meetings within the next month.

Beginning July 23, Bro. Bob will be with the Missionary Baptist Church, Gallager, W. Va.

Then about the middle of August, he will begin a meeting near Ludowici, Georgia.

We ask all our friends living within traveling distance to attend these meetings and especially do we ask all our readers to pray for a great spiritual outpouring on Bro. Bob and these two churches during these particular meetings.

13. Have you been led to see the unscripturalness of conventions, associations, and boards as result of reading TBE?

14. What do you believe about the church: is it universal and invisible, or local and visible?

Has TBE helped you to reach your conclusion?

15. Has TBE helped you to see the unscripturalness of union meetings and interdenominational organizations?

16. How about Christmas and Easter? Have you been convinced of the sin and idolatry of observing these Catholic days as result of reading the facts about them in TBE?

17. Do you accept the "new Bible"? Has TBE enlightened you to its heresies?

18. Has TBE shown you the evil of the mourners' bench? Do you believe that the mourners' bench is of God or of men?

19. Do you believe in the security of the saved?

Were you convinced of this doctrine by reading TBE?

20. Has TBE helped you in regard to the teaching as to a woman's place in the church? Should she speak in mixed assemblies?

Should she preach?

21. Do you have children?

Has BAPTIST YOUTH WITNESS been a help to them?

22. Does the Sunday School lesson outline help you in any way?

23. What about "I SHOULD LIKE TO KNOW"? Do you think that it is worthwhile to answer our readers' questions?

24. What about our tract ministry: has it helped you? Do you distribute our tracts? Would you like to see us print more tracts? On what particular subject?

25. What do you like most about TBE?

How do you think that we could improve the paper?