

# 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.

VOL. 25, NO. 25

RUSSELL, KENTUCKY, JULY 28, 1956

WHOLE NUMBER 944

## THE FALLACY OF SINLESS PERFECTION

by ROY MASON  
Tampa, Florida

There are some who so distort the teachings of the Scriptures, and so delude themselves as to believe that they have reached the place where they no longer sin. As a rule such persons will become sinfully angry when any one questions their sinlessness. Personally we are unable to understand how any person can become so blind to his own tendencies, his own faults and sins as to imagine himself without sin. But it happens! Although such persons manage to deceive self, they do not deceive their husband or wife, they do not deceive their neighbors or their fel-

low church members. Most of all they do not deceive God.

### WHY IS THE DOCTRINE OF SINLESS PERFECTION NOT TRUE?

There are several very strong and conclusive arguments against it.

1 — THE ARGUMENT OF SCRIPTURE. The Bible simply does not teach such. Many, many Scriptures refute this false doctrine. First, there is the positive statement made by James (3:2)

"In many things WE ALL DO ERR." Then in the Model Prayer Jesus counsels us to pray "Forgive us our trespasses . . ." Why ask for forgiveness if one has reached the place of committing no trespasses? Again, we are told in Heb. 12:5-8 that if one be without chastisement, "Whereof all are partakers, then are ye bastards and not sons." This teaches that all Christians are chastised by the Lord, and of course he does not chastise any child for perfect obedience, so it must be for disobedience. If all are disobedient, then all are sinful, and

(Continued on page eight)

1. Why haven't you answered my questions yet?

Sorry, but we have so many to answer that we just haven't had the space to do so. Keep watching this column; sooner or later they will be answered.

2. Is the church and kingdom the same?

No. The kingdom is made up of all the saved on earth at any given time. The church is the institution established by Christ Jesus, manifesting itself in local bodies of believers. A person does not belong to a church until he is added to it; whereas one is in the kingdom as soon as he is saved.

3. Please explain the following verses: Hebrews 2:9; II Peter 3:9; and Revelation 22:17. Did Christ taste death for every man?

The word "man" in Hebrews 2:9 is not in the original manuscript of the Bible. It was added by the King James translators, supposedly for clarity. But it has only wrought confusion, and has led many who are not aware of this fact, into gross error as to Christ's atonement. The context clearly

reveals for whom it is that Christ died. In verses 10-14, 16, 17, we have references to "many sons," "brethren," "children," and "seed of Abraham." These are the "every" for whom Christ tasted death.

II Peter 3:9 refers to God's longsuffering in the salvation of His elect. Peter says that God is longsuffering to "usward," not willing that any of the "us" should perish. The "us" whom Peter speaks of are the elect of God, as we see from reading II Peter 3:1 and I Peter 1:1. Peter wrote both of his epistles to the elect, according to these two passages.

Revelation 22:17 simply means what it says: "whosoever will." Compare this with John 6:44 and Psalm 110:3, and you will see that no one will come but whom God draws — His elect. See Philippians 2:13.

4. Does Isaiah 49:1 refer to Christ?

Yes. See Matthew 1:20, 21; Luke 1:31, 35; 2:10, 11, for explanation of last portion.

5. Explain Jeremiah 1:1.

(Continued on page eight)

## "God First" Should Be The Desire Of Every Christian

By FRANK B. BECK  
Millerton, N. Y.

While pastoring a Church in Kingsport, Tennessee, I was driving up one of the winding highways, and suddenly stopped. There was a car accident just ahead. Sitting by the roadside were two young men dazed and cut and bloody. I was glad that I could give them the Gospel. What would be the thoughts of those who first witnessed the accident? Naturally their first impression would be: **Get an auto mechanic! Get a wrecker. Quick! sew up the broken fenders! staunch the flow of gasoline! Rush these broken cars to the garage!** Would it? Certainly not. Their first thoughts would be of summoning doctor and ambulance, why? Because human life is more important than damaged machinery.

The other day Mr. Lajos De Erdos arrived in New York on an ocean liner. He was coming from Yugoslavia for the wedding of his daughter, Maria, whom he hadn't seen in twelve years. As the boat docked he scanned the faces on the huge pier at West Forty-Eighth Street, and caught sight of Maria, and she saw him and Lajos become so excited shouting, **Maria! Maria!** he waved wildly. And he waved so wildly the envelope with his passport and other valuable papers went flying out of his hand down into the waters between the boat and the pier. Then Mr. Erdos forgot about Maria for the moment. Ignored her completely. Would not even look at her. Was that not rude and unkind of him? Not at all. The most important

thing he had in the world right then were those papers permitting his entrance into the United States and into the arms of his daughter. Racing to the gangplank he plummeted down the foot-wide gap between the pier and the boat, clothes and all. Soon he had the papers strewn all over the murky waters clamped between his teeth and was being pulled by willing hands up out of the water. Mr. Erdos believed in putting the most important things first.

I would that all professing Christians did that! It is so common for the followers of the Crucified to be all concerned over the machinery of their church and denominational programs, and forget the souls of sinners all around them. It is so ordinary for the strangers and pilgrims and foreigners in this world, whose country is Heaven, to cast away the instruction in the sacred Word of God on evangelism in excitement and enthusiasm, only to discover that we cannot reach the heart of our loved ones without the Word of God. Let us never lose sight of a lost soul by the massive machinery of the church, denomination, or great evangelistic or radio rallies! Let us never lose hold on the only passport to a human heart, the Holy Scriptures. The party or program that has substituted worldly ways had better come down in humility into the muddy waters of indifference and pride and retrieve that passport, the Word of God, and take its stand on **thus saith the Lord!**

(Continued on page six)

## THE PRICE OF REVIVAL

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." — Eph. 4:30-32.

This is God's secret of revival. But this prescription needs spiritual illumination. Revival is only for the saints, and is impossible without prayer and co-operation of the Holy Spirit. It has been said that

"Satan trembles when he sees The weakest saint upon his knees; Prayer strengthens for the fight, And makes the Christian's arm-or bright."

See Ephesians 6:10-20.

The Holy Spirit is the wonderful gift of God the Father and His Son, Jesus Christ, and indwells every born-again believer. (Continued on page seven)

## 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.

## The Idolatry Of All The Non-Denomination Crowd

There is a certain class of religionists who seem to take pride in the fact that they are "interdenomination," "non-denomination," "non-sectarian," or something else of this sort. And anyone who has enough conviction about him and enough of the spirit of Christ and the apostles in contending for the faith, to stand for certain Bible truths which cause division among those religious bodies of so-called Christendom, are branded by these "non-?" as being guilty of denominational idolatry.

But it is only too evident who is really guilty of idolatry when we examine the philosophy of "non-?" in the light of the teachings of the Bible.

We are told that we should not make "non-essentials" and "minor details" barriers to fellowship with other brethren who differ with us. To this we most heartily agree. But the monkey-wrench in this matter of fellowship is the fact that what these brethren call "non-essentials" and "minor details" are expressed commandments of our Lord to obey! Indeed, they are essential to fellowship with our Lord, and are most certainly major details. And when men go about to brand our Lord's commandments with such irreverent terms who is the party that is guilty of idolatry: the man who seeks to follow the Lord, or the man who casts aside the commandments for a supposed fellowship with others.

As an illustration, let us notice how these religionists regard

those who believe and contend for baptism by immersion. Baptism is regarded by them as a "non-essential." And all those who refuse to fellowship with those who practice sprinkling and pouring and infant "baptism" are branded as denominational idolaters and sectarians. Well, since early New Testament times, those who ever stood for the whole counsel of God, compromising none of it, have been branded as being sectarian (Acts 24:5; 28:22). As to who is guilty of idolatry, we clearly see from the Scriptures. These "non-?" claim that we put a "non-essential" before Christ, which blocks fellowship with Him with other brethren. But we notice that Jesus teaches that there can be no fellowship apart from obedience to His commandments. We read in John 12:21—"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

And furthermore, whosoever considers baptism to be a "non-essential" or "minor detail" should pay careful attention to Matthew 28:19, 20, where it is given by our Lord as one of the three components of the Great Commission. Clearly, those who reject Scriptural baptism reject the counsel of God against themselves. (Luke 7:30). It cannot be proven by Scripture that such people have any fellowship with Christ since they do not obey Him. Let those who are always barking about "non-essentials" wrestle with Matthew 5:19—"Whosoever therefore shall break

(Continued on page seven)

## THIS IS CATHOLICISM — EVEN IN AMERICA

When Rocky Marciano retired as the undefeated heavyweight champion boxer of the world, his wife prepared a syndicated article relative to his future plans. Telling of his experiences as a fighter, she said:

"The day of the fight I had a little routine. I would take his new boxing shoes — he had a new pair for each fight made here in Brockton — to a priest to have them blessed. The priests were wonderful and they would kid each other about this ceremony.

One would say: "The time I blessed Rocky's shoes he won in three rounds. But when

(Continued on page eight)

## The Baptist Examiner Pulpit

### "WHAT GOD'S GRACE DOES FOR US"

"Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." — Rom. 5:20.

Last Sunday, I preached to you on the subject, "The Devil's Big Four," and I tried to show you four ways whereby the Devil has perverted God's grace.

First of all, the Devil has perverted the grace of God by causing preachers to preach that **man can sin away his day of grace.** In spite of the fact that Jesus said, "All that the Father giveth me shall come to me," preachers

—multitudes of them—continually persist in saying that a man can sin so long, and so far, until he crosses the dead line, and then God won't save him. Now that is a lie made out of the whole cloth. Jesus said, "All that the Father giveth me, shall come to me." — John 6:37.

Then there is a second perversion of the grace of God, and that is, that the Devil has preachers to **frustrate the grace of God.** They did that in the New Testament, for the Apostle Paul, in the book of Galatians, speaks of those who frustrate God's grace. What he means to say is that every preach-

er who tells you that you are saved by what Jesus did and by what you do together, is frustrating the grace of God. Salvation is all of grace, and not of works in any manner. Listen:

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." — Gal. 2:16.

Let me say to you, beloved friends, that salvation from be-

(Continued on page two)

## REWARDS FOR CAMPBELLITES

One of our good friends has made the following offer to the Campbellites:

"\$25 for a Scripture which teaches that the name of the church is 'The Church of Christ,' or any other particular name.

"\$25 for historical evidence which proves that there was a church which contended for the doctrines of the modern so-called 'Church of Christ' before the days of Alexander Campbell.

"\$25 for historical evidence proving that the kind of churches known today as Baptist had a beginning at any date and with any person other than in the days of Christ and with Christ Himself."



## THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR  
PUBLISHED WEEKLY

SUBSCRIPTION PRICE  
(Domestic and Foreign)  
One Year in Advance 50c

Send Remittance to Russell, Ky.

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

### IT SELLS ITSELF

"Dear Bro. Gilpin:

While in Tulsa, Oklahoma, the other day, I came in contact with the BAPTIST EXAMINER and immediately decided that I wanted to subscribe. I was given copies which covered four different weeks and after close examination, I certainly concur with many others that this is one of the most sound Baptist papers that I have ever read.

Enclosed you will find my check for \$1.00 and I will look forward to finding the BAPTIST EXAMINER in my mail box soon."

—DON BROWN, Oklahoma

## \$ A-MONTH-CLUB \$

One of our readers, Brother L. E. Jarrell, of Lordsburg, New Mexico, suggested two years ago that if we could get one hundred of our readers to contribute \$1.00 a month, that it would take care of our obligation each year on our press, which is due the last of June. While we have never been able to get a hundred to do so, we are thankful for those who month by month send us a dollar for this purpose.

We paid our obligation on the press for this year, just a few days ago, and the first one who sends us a dollar for our payment in 1957 is Mrs. J. D. Hommerding of Jackson, Michigan. This one dollar is mighty lone-some in the box by itself. We are hoping that it won't stay in that condition long. I sincerely wish that we might hear from at least one hundred of our friends this very week, with a dollar each for this purpose.

### "Salvation By Grace"

(Continued from page one)  
ginning to end is the work of God and the work of grace, and in no sense at all can there be any effort on the part of human beings in their salvation. The man who says that you can be saved but that you have to hold out yourself—that Jesus will save you but you have to keep yourself saved by your own holding out—that man is frustrating the grace of God.

There is a third way whereby the Devil has perverted the grace of God, and that is, the Devil has caused preachers to turn the grace of God into lasciviousness. I am satisfied that any man who preaches the true message of grace has been lied upon in this respect. I know that I have myself. I don't know how many times somebody has come to me and said, "Brother Gilpin, I've heard that you said that all one has to do is to join a Baptist church, be baptized, and live any way that he wants to." Now, beloved, that is not true. I never said that. Instead, I have always insisted that the grace of God does exactly what Paul says when he wrote to Titus. Listen:

"For the grace of God that bringeth salvation hath appeared to all men, TEACHING us that, DENYING ungodliness and worldly lusts, we should live SOBERLY, RIGHTEOUSLY, and GODLY, in

## A FLORIDA READER



MRS. MAE CONRAD

This is one of our unseen, but not unloved, friends—Mae Conrad of Florida—who regularly supports THE BAPTIST EXAMINER. For years, Mrs. Conrad has been one of our most consistent supporters, and it is through her influence that many likewise have come to be regular readers of this paper. On numerous times when she has written us, she has expressed her deepest appreciation for what THE BAPTIST EXAMINER means to her. We truly thank God for all of our readers, and especially for Mrs. Conrad.

this present world: Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:11-13.

In other words, it teaches us that we are to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly—soberly as unto ourselves, righteously as unto one another, and godly as unto Him who created us, and re-created us, in Christ Jesus.

There are preachers though who have preached exactly what I have been accused of preaching. There are preachers who have turned the grace of God into lasciviousness and have said that one may live any way that he desires after being saved—that since you are saved by grace, it will

take more grace to save you, and the more you sin, the more grace will be used and therefore a life of sin will magnify God's grace.

Beloved, that is a Devil's lie. There is no truth to it. The man who is saved by the grace of God wants to let his life count for God, and if he is saved, it is his sincere desire that the world will be able to see something of God within his life from day to day.

There is a fourth way that the Devil has perverted God's grace and that is by preaching falling from grace. You realize, of course, the Word of God speaks about falling from grace. Listen:

"Christ is become of no effect upon you, whosoever of you are justified by the law; YE ARE FALLEN FROM GRACE."—Gal. 5:4.

Sometime ago, I announced that I was going to preach a sermon on the subject, "Some Baptists Who Fell From Grace." Of course, it was a catchy subject. Some folk came, I am sure, just because of the subject that I announced. They had to be Baptists in Galatia, because there wasn't anyone back there but Baptists. There wasn't any other kind of church in that day, and they did fall from grace. They had never yet been saved. They were individuals who were depending upon their own works. Paul says that the man who is depending partially upon his works for his salvation has fallen from grace. Beloved, mark it down, the man who is depending in any manner at all upon his works, has fallen from grace.

Now don't misunderstand me: the fellow who is saved will never lose his salvation. The man who is saved once by the grace of God will never have to be saved again because he loses his salvation. He is not going to fall from salvation, but these individuals that Paul spoke about in the book of Galatians were individuals that had never been saved, and who were depending partially upon their works and partially upon Jesus Christ for their salvation. Paul said to them, "Ye are fallen from grace."

Beloved, every person in this world who is depending in any wise upon himself for his salvation has fallen from grace. In fact, he has never yet been saved.

I say, beloved, the Devil has perverted the grace of God in

### "TWO FINE YOUNG BAPTIST PREACHERS"



RAYMOND WILLIS



JAMES HOBBS

Of recent date, it was your editor's happy privilege to assist in the ordination of two fine young men who were set apart for the ministry by the King's Addition Baptist Church of South Shore, Kentucky, of which Brother Jim Everman is the pastor.

Serving as moderator was Pastor Jim Everman of the King's Addition Baptist Church. Brother Austin Fields of Arabia Baptist Church, Arabia, Ohio, preached the sermon, and Brother Sidney Fisher of the Mount Pleasant Baptist Church of Chesapeake, Ohio, presented the Bible to each of the newly ordained men in behalf of the King's Addition Baptist Church. I was honored in that I was chosen to ask the questions. The ordaining prayer was given by Brother Willard Pyles, Garrison, Kentucky, and Brother Earl Kirkendall of the Bethany Baptist Church of Rushtown, Ohio, was chosen as clerk.

Both of these who were set apart to the ministry are unusual lads and evidence a genuine knowledge of the Word of God. Truly, it was a joy to hear their answers to questions that were propounded to them. It is with young Baptist preachers like these that have a thorough knowledge of the Word of God, that we have any hope for the future. May God's blessings be upon both of these fine young fellows.

## NO ENEMIES

By CHARLES MACKEY

You have no enemies, you say?  
Alas, my friend, the boast is poor:  
He who has mingled in the fray  
Of duty, that the brave endure,  
Must have made foes! If you have none,  
Small is the work that you have done.  
You've hit no traitor on the hip,  
You've dashed no cup from perjured lip,  
You've never turned the wrong to right,  
You've been a coward in the fight.

these four ways—in causing preachers to preach that you can sin away your day of grace, by frustrating the grace of God, in turning the grace of God into lasciviousness, and in preaching falling from grace—and whenever either of these, or any of these, or all of these are preached, you can mark it down, it is the Devil's perversion of God—Almighty's great doctrine of grace.

Now, this is a resume of my sermon last Sunday evening.

In contrast, beloved, I want to show you now what the grace of God does for us.

First of all, let's define grace. Some people say that the word "grace" means "unmerited favor," and that is a good definition, for you and I haven't merited the favor of God. There isn't a one of us that merits God's blessings. In fact, if we got what we merited, the last one of us would go to Hell. Therefore, if God saves us by grace, it is unmerited grace. We haven't merited it. We haven't been worthy of it. It is unmerited favor on God's part.

But I have another definition for grace. It is my own definition—"something for nothing." Beloved, I don't deserve salvation. I have no approved works to offer to God. Everything that I do, and the best I can do, is repulsive and abhorrent to a thrice-holy God, for He has already said:

"But we are all as an unclean thing, and all our RIGHTEOUSNESSES are as FILTHY RAGS."—Isa. 64:6.

The best there is about us looks like a dirty, horrible, repulsive, filthy rag in the sight of Almighty God. Beloved, we haven't anything to offer God. We haven't anything at all wherewith to please Him. Therefore, if God saves us by His grace, then our salvation is definitely something for nothing.

Now let's see from God's Book what the grace of God does for us.

### GOD'S GRACE HAS ELECTED US.

"And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no work."—Rom. 11:6.

"Even so then at this present time also there is a REMNANT ACCORDING TO THE ELECTION OF GRACE."—Rom. 11:5.

Paul says in these verses that you are either saved by grace, or you are saved by works, and his conclusion is that there is a remnant that has been saved according to the election of grace.

So, beloved, the first thing that the grace of God has done for us is that it has elected us unto salvation.

Notice again:

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

Beloved, if you are saved, it is because God made His choice in grace before the foundation of the world. You were not chosen when God created the world. You were not chosen when God put in the foundation for creation, but even before the foundation of this world—before Almighty God ever laid down the foundation for

this earth, God had already chosen you. If you are saved or if you are ever saved—you were already chosen in Christ Jesus before creation.

Now, beloved, that is grace—that God chose us before the foundation of the world.

Look at the experience of Paul. He didn't deserve salvation. He thought he was doing God a favor when he persecuted Christians, and when he destroyed churches, and hounded saved people to death. On the roadway to Damascus, as he was going there that he might harass and vex the Christians, and in all probability put them to death—as he went toward Damascus, God struck him down on the roadway. When Paul stood up on his feet, he looked up into the skies and said, "Lord, what wilt thou have me to do?" God spoke to him and said, "It is hard for thee to kick against the pricks." That day, beloved, Saul became Paul. That day a child of the Devil became a child of God. That day a lost man was found. That day Saul was saved by God's grace—the same grace that had chosen him before the foundation of the world.

I say, beloved, he didn't deserve that God should have chosen him. He didn't deserve that God should have elected him to salvation before the foundation of the world. Neither did you, and neither did I, but thanks be unto God, before the world was, He had already chosen us in Christ Jesus.

Somebody will say, "Brother Gilpin, you seem to revel in that doctrine of election. You seem to rejoice." I do, beloved. I confess to you, it is the supreme joy of any child of God, when he sees that all of his hope for salvation rests upon what God did—not only in Christ Jesus at Calvary, but what God did for us before the foundation of the world.

A man recently said to me, "Brother Gilpin, if I believed in the doctrine of election, it would just take all the spirit out of my zeal and enthusiasm. If I believed that, I couldn't be as zealous and enthusiastic for the Lord as I am." Let me tell you something, beloved, if any doctrine of the Word of God kills your zeal and enthusiasm, you had just better thank God that it was killed, because you have the kind of zeal and enthusiasm that is worked up in the flesh, that needs a good old-fashioned killing right now. If your enthusiasm is the kind that is whooped up by the flesh, you had better ask God to give you something that will kill it, because it is the wrong kind of enthusiasm. I tell you, beloved, the preaching or the teaching of the elective grace of God will never kill any man's spiritual enthusiasm or missionary activity.

There was no man who believed in missions more than the Apostle Paul, and yet there was no man that taught the doctrine of election more than the Apostle Paul. There was no man who believed in evangelism more than the Apostle Peter, and yet, beloved, Peter spoke out again and again about the doctrine of election. Did he not say, "Elect according to the foreknowledge of God"?—I Pet. 1:2. I tell you, my brother, my sister, an understanding of the Word of God doesn't cut the evangelistic nerve in any

(Continued on page three)



## "Salvation By Grace"

(Continued from page two)  
manner. Instead, it just causes you to do your work in the light of the Word of God, rather than with that whooped up enthusiasm and zeal of the flesh.

Let's go back to the day of Jesus when the Son of God was journeying through Samaria. Listen:

"And HE MUST NEEDS go through Samaria."—John 4:4.

Ordinarily, a Jew wouldn't set foot in Samaria. Usually, a Jew going from Southern Palestine to Northern Palestine, would by-pass Samaria. He would cross the Jordan River to the east side of the Jordan, and then go north and cross the Jordan back into Northern Palestine, rather than go through the land of the Samaritans. But one day Jesus must needs go through Samaria. Why? Because there was one of God's elect there that was to be saved—the woman of Samaria—the woman whom Jesus told the story of her life when she came to draw water from Jacob's well. Beloved, the reason that He needed to go through Samaria was because that woman was there, and as one of God's elect she needed to be saved.

Listen, my brother, the grace of God elected, chose, and pre-determined your salvation and mine. I thank my God for this fact, that God's grace is an elective grace.

### II

## GOD'S GRACE IS A CALLING GRACE.

God's Word tells us that we were called by His grace. Let's notice this in the experience of the Apostle Paul:

"But when it pleased God, who separated me from my mother's womb, and CALLED me by his grace."—Gal. 1:15.

Did Paul deserve to be called? Evidently not. Look at him as he was going to Damascus to persecute Christians. Look at him as he headed in the direction of that city. All of a sudden God struck him down, and saved his soul. Beloved, it was God that called him. Saul wasn't looking for the Lord that day. He wasn't expecting to be saved that day. When Saul started toward Damascus he had no thought in mind of being saved on that particular day. God called him, and God said, "Saul, it is hard for thee to kick against the pricks." He was called by the grace of God.

Let's notice another Scripture in that respect:

"God who hath saved us, and CALLED us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

Beloved, if you are saved, it isn't because some interested church workers got you by the arm and led you down to the front and got a profession out of you. It isn't because some preach-

er, when he finished his sermon, got down off the rostrum and came and plead with you to get a profession from you. If you are saved, beloved, it is because the Spirit of God has called you by His grace. It has been a holy calling that God has given to you.

Let's take an illustration of this out of God's Word. Do you remember that man Onesimus that we read about in the book of Philemon? Onesimus was a slave to Philemon, and I am satisfied that if Philemon, who was a Christian, had said, "Onesimus, I want you to go to Rome that you might be saved" — I am satisfied that Onesimus would have said, "Now, Master, just put on all the work you want to, and I will do it, but don't say anything about me being saved. I am not interested." But one day, in the providence of God, Onesimus started to Rome. I can see him as he made his way down the street—maybe the same day—maybe the next day—maybe months later—I can see him as he notices a crowd gathered. Naturally, he wondered what was going on. Onesimus crowded up close in order to see what was happening, and he saw a Jew with bad eyesight, who could scarcely see, standing there, chained to the man beside him, preaching. It interested him to see this man who was himself a prisoner, preaching liberty unto others, and as he listened, the grace of God reached down and saved him.

Beloved, if Philemon had said, "Onesimus, I want you to go to Rome that you might be saved," I am sure that he would never have made the journey. He didn't go to Rome to be saved, but he went to Rome to get away from the home of Philemon, his master. When he got to Rome, the grace of God saved him. God's grace irresistibly called him so that Onesimus became a child of God.

You know, I have always been happy just to be preacher. Now some preachers are not content to be just preacher, but they want to be preacher and Holy Spirit too. When the sermon is over, they want to get off the rostrum, down into the congregation and "buttonhole" some individual and get him to make a profession of faith. They want to be preacher, and they want to be Holy Spirit too. Listen, beloved, I am perfectly content to stand here and preach God's Word, and tell you that it was the grace of God that chose us before the foundation of the world, and that it was the grace of God that called us unto Jesus that we might be saved.

### III

## GOD'S GRACE SAVES US.

"For by GRACE ARE YE SAVED through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8, 9.

"Being justified FREELY BY HIS GRACE through the redemption that is in Christ Jesus."—Rom. 3:24.

Listen, beloved, the grace of God elected us before the foundation of the world, the grace of God called us unto Christ Jesus, and the grace of God saves us and gives us life in Christ Jesus. I don't tell any man that if he joins a church that he will be saved—not even a Baptist church—not even the church of which I am pastor. I don't tell any man that if he will make a profession of faith that he will be saved. I don't tell anybody that if he is baptized, or turns over a new leaf, or quits his meanness, that he will be saved. I say to you, beloved, there is only one way that God has saved anybody in the last six thousand years of earth's history, and that is by the grace of God.

Will you stand with me at Calvary and see Him who went to the Cross, and who bled for our sins. Will you see Him who a little while before in Pilate's judgment hall, had His beard plucked from His face, until His face was matted with blood. Will you see Him who was scourged by Pilate's soldiers until His back was cut into shreds. See Him as He goes to Calvary and there on the Cross

"SURELY, LORD, YOU DON'T MEAN IT!"



"LOVE YOUR ENEMIES, BLESS THEM THAT CURSE YOU, DO GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM WHICH DESPITEFULLY USE YOU." — *MATT. 5:44*

died for our sins. My brother, my sister, I ask you, why did Jesus Christ suffer? Why did Jesus Christ die? There is only one answer. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the Scriptures."—I Cor. 15:3.

I tell you, if you want to be saved, you will never find salvation this side of the Cross of Calvary. You will never find any man saved by anything this side of Calvary. Men talk about a modern religion. Men talk about a liberal theology. Men talk today from the pulpit in terms of modern thought. I tell you, beloved, there isn't one thing this side of Calvary that will save a soul. Jesus Christ died for our sins, and when I see Him who hung there upon the Cross, I can see what the grace of God does for us. God's grace not only chose us before the foundation of the world, and not only called us, but, beloved, the grace of God saves us—we are saved by God's grace.

Notice again:

"Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. And the GRACE OF OUR LORD was exceeding abundant with faith and love which is in Christ Jesus."—I Tim. 13, 14.

Beloved, there is only one way that God has ever saved anybody in six thousand years of earth's history and that is by the grace of God, through the death of Jesus Christ on the Cross of Calvary. Grace elects, grace calls, and grace saves us.

### IV

## GOD'S GRACE KEEPS US.

Let me ask you, how long would you keep saved if it depended upon you? You know the answer. There isn't one of us here that could keep himself saved long enough to get out of this building. Beloved, the grace of God that saves us, keep us. That is what Paul meant when he said: "For the which cause I also suffer these things: nevertheless I am not ashamed; for I know

whom I have believed, and am persuaded that HE IS ABLE TO KEEP that which I have committed unto him against that day."—II Tim. 1:12.

That is what he meant when he said:

"Who shall also CONFIRM YOU UNTO THE END, that ye may be blameless in the day of our Lord Jesus Christ."—I Cor. 1:8.

That is why I don't preach to you the kind of doctrine that a lot of folk preach. I heard a poor fellow for just a few minutes on the radio this week. He is a good lad, for I happen to know him personally. I thought when I listened to him, how pitiable for him to be preaching, for he said in the course of his message, in the very few minutes that I listened to him, probably a half dozen times, that a man can be saved and lose his salvation if he doesn't hold out faithful. Beloved, that is just not so. If it were left up to you, even if you tried to hold out faithful, you would lose your salvation. But thanks be unto God, the grace of God that chose us, the grace of God that calls us, the grace of God that saves us—that grace keeps us day by day.

Listen:

"And I give unto them eternal life; and they shall never perish."

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neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand."—John 10:28, 29.

### V

## GOD'S GRACE SUSTAINS US.

Do you have any problems? Problems are just the lot of mankind. Trouble, trouble, trouble comes to all of us. As Job said:

"Man that is born of woman is of few days, and FULL OF TROUBLE."—Job 14:1.

Thanks be unto God, that grace of God that saved us, will sustain us in the hour of trouble.

Look at Paul again. He had a thorn in the flesh. I don't know what the thorn was. It has been conjectured variously by many individuals, but regardless of what it was, it was just as unpleasant as if you were to have a thorn imbedded in your flesh. Paul went to God three different times in prayer, asking that He remove that thorn. You would think that as wonderfully as he was blessed of God, and as wonderfully as God used him, that if God ever heard anybody when he prayed, that He would have heard Paul. But God answered him negatively each time, and said:

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

Paul came to the realization that he was better off with his thorn and with God to bless him and give him grace than he would have been without the thorn, for he said:

"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—II Cor. 12:9.

Listen, beloved, that is sustaining grace. God's grace will sustain you.

Let's notice again in that respect:

"For we have not a high priest (Continued on page six)

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PAGE THREE

JULY 28, 1956



# Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

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

## LOST

by A. W. PINK

What multitudes of people there are who have no concern over, in fact no consciousness of, their woeful condition! While they do not regard themselves as perfect, yet they are not aware that there is anything seriously wrong with them. They are respectable people, law-abiding citizens, and nothing particular ever troubles their conscience. They consider that they are certainly no worse than their religious neighbors, and though they scarcely ever read the Bible or enter a church, they fully expect to go to Heaven when they die.

Some of them will indeed admit that they are sinners, but imagine that their good works far outnumber their bad ones. A smaller class of them were sprinkled as infants, attended a Bible class as children, said their prayers each night, and later joined the church. Nevertheless, to this moment, they have never realized that they are the enemies of God, an abomination in the eyes of His holiness, and that hell is their just desert. How is this sad state of affairs to be accounted for? II Corinthians 4 tells us.

"But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not" (verses 3,4). The apostle's design was to point out that the reason why people are not saved under the preaching of the Gospel is not because of any ambiguity in it, but owing to the malignant influence of Satan. They see no beauty or glory in the Gospel, no suitableness in it unto their case, and therefore do they despise and reject it. Though Satan rules in their hearts and lives (Eph. 2:2), yet it is by their own free consent. They voluntarily obey him and submit to his will. His dominion over them is maintained by keeping their minds in darkness, deceiving and deluding them, blinding them by pride, prejudice, and the workings of their own corruptions. But the fault and blame are wholly theirs, for they are determined to follow their own course at all costs, turn a deaf ear to the most earnest

entreaties and solemn warnings and disregard the remonstrations of their own conscience.

Nowhere but in the Scripture of Truth can we learn what is the real condition of the natural man. There his case is diagnosed with unerring precision by the Divine Physician. Many are the terms used therein by the Holy Spirit to describe the solemn and direful state to which the fall has reduced every descendant of Adam; and among them probably none is more pointed and awesome than is the term *lost*. How dismal is its sound! How much is summed up in that single word! It signifies that the natural man is in a sinful, wretched, and parlous state, that he has departed from his Rule, that he is astray from God, that he has wilfully and wantonly forsaken the path of duty. Lost: a traveler from time to eternity treading the road that leads to certain and everlasting destruction. A creature who has forfeited the approbation and favour of his Maker, and is now an outcast from Him. One who has squandered his substance in riotous living, and is now a spiritual bankrupt and pauper. Out of the way of peace and blessing, and utterly incapable of finding his way back to it.

The Scriptures are far from depicting fallen man as being only partly ruined, or representing his case as being so little changed that by diligent endeavour and persevering effort he can restore himself to his original

(Continued on page five)

## Stalin's Meeting With God

Joseph Vissarionovich Stalin was born December 21, 1879. His father was a drunken cobbler, but his mother was a devout peasant. Through her labors and savings, Joseph was sent to the Greek Orthodox seminary, where he studied for the priesthood. He was described as small, sickly, and scarred by smallpox. He was afflicted with a web-foot and a withered left arm.

At 19 he was expelled from the seminary after being caught perusing revolutionary books. In due time he became a professional revolutionary. He is charged with organizing the robbery of the State Bank of Tiflis of 300,000 rubles. He was frequently arrested by Czarist police; and was exiled to Siberia six times. In 1905 he met Lenin in Finland; and by 1917 was chief trouble-shooter on civil war fronts.

He was accused of the ruthless purge of the Red Army which Leon Trotsky had mustered.

When Lenin died in 1924, Stalin with Zinoviev and Kamenev seized power; and when Trotsky was exiled in 1928, Stalin's control was virtually complete. In 1929, he instituted the first "Five Year Plan" to make Russia a major industrial power. After that he consented to fewer and fewer public interviews. Only a privileged few might see him. He liked guarded hideaways.

On one of these rare interviews, Lady Astor was a guest. She asked him the straightforward question: "When are you going to stop killing people?" "When it is no longer necessary," Stalin replied.

While Winston Churchill was visiting Stalin in 1942, Stalin admitted to him that he killed ten million farmers in four years.

When his young wife Nadezhda died, Stalin said, "She is dead, and with her have died my last warm feelings for all human beings."

The press says there are "uncounted millions of prisoners in Siberian slave-labor camps."

No man of history ever amassed power so vast or so absolute, as did Joseph Stalin. No man ever ruled over as great an empire as Stalin's. Russia with her satellites controls over one-fifth of the earth, and one-third of the world's population.

Joseph Stalin being utterly opposed to "religion" was therefore anti-God, anti-Christ, anti-Bible and anti-Semitic. Like most other

(Continued on page five)

### YOUR LITTLE SON

There are little eyes upon you, and they're watching night and day;  
There are little ears that quickly take in every word you say;  
There are little hands all eager to do everything you do,  
And a little boy who's dreaming of the day he'll be like you.

You're the little fellow's idol, you're the wisest of the wise:

In his little mind about you no suspicions ever rise;  
He believes in you devoutly, holds that all you say and do  
He will say and do in your way when he, too, grows up like you.

There's a wide-eyed little fellow who believes you're always right,  
And his ears are always open and he watches day and night.

You are setting an example every day in all you do,  
For the little boy who's waiting to grow up to be like you.

## The Little Baptist

Chapter IV

MELLIE AT SCHOOL

When the morning came for Mr. Hamilton to open his school, Mellie Brown was there at an early hour, with her satchel of books, eager to begin her lessons. After a short examination, Mr. Hamilton permitted her to enter the class of her choice. She was found to be equal to many who were much her senior, and who had spent much more time at school.

Mellie soon became a great favorite in the school, and especially so of her teacher. Mr. Hamilton was not long in discovering her rare mental capacity, and in appreciating her genial and lovely disposition. And it is not at all strange that he conceived for her a feeling of partiality; not that he let this make any difference in his treatment of her and the others, but, with superior merit on her side, he gave her extra attention, yet with no design of invidious discriminations. Mellie was highly attractive: small for her age, a beautiful face, a bright countenance, her every look and action revealing a mild and pleasant temperament.

In her deportment, she was systematical and orderly. At her studies she was expert and energetic. No bad marks were ever given her for misconduct; but when a prize was offered in her class, she was generally the fortunate contestant, because she never failed to try, and always did her best. Often she might be heard singing:

"If you find your task is hard — Try, try again;

Time will bring you your reward — Try, try again;

All that other folks can do,

Why with patience may not you?

Only keep this rule in view, Try, try again."

An intimacy soon grew up between her and her teacher, so

(Continued on page five)



## Our Bible Study

STUDIES IN GALATIANS

by A. M. Overton  
(Now in Glory)

CHAPTER IV

Introduction

There is really no break at all between the preceding chapter and the passage before us. It is a continuation of the evidence being set forth showing the Galatians that they are free in Christ Jesus, being Abraham's seed in Him, and therefore heirs according to the promise. In other words, the argument is somewhat like this: The child in the family is not governed by the law of the community. He is free from external law. He further illustrates this truth in the opening verse of our study.

The Study

"Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed of the father" vv 1,2.

"Now this is what I mean," he is saying, "The heir, as long as he is under age, is no different from the slave though he own the whole inheritance." The minor has no control over the estate even though he may be the sole heir, but is kept under guardian-teachers and house-overseers until he comes of age.

"Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was

(Continued on page five)

### NAPOLEON CONVINCED

Napoleon Bonaparte must have spent much time — especially in his later years — in reading the Bible; for it is recorded how on one occasion, in the presence of three general officers, he said: "That Bible on the table is a book to you. It is far more than a book to me; it speaks to me; it is as it were a person. And when confined to the rock of St. Helena, he turned to Count Montholon with the inquiry, "Can you tell me who Jesus Christ was?" The question being declined, Napoleon said: "Well, then, I will tell you. Alexander, Caesar, Charlemagne, and I myself have founded great empires . . . upon force. Jesus alone founded His Empire upon love . . . I tell you all these were men: none else is like Him; Jesus Christ was more than man . . . He asks for the human heart: He demands it unconditionally; and forthwith His demand is granted. Wonderful! . . . All who sincerely believe in Him experience that remarkable supernatural love towards Him . . . Time, the great destroyer, is powerless to extinguish this sacred flame . . . This it is which proves to me quite convincingly the divinity of Jesus Christ!"—Sidney Collett



## "THE LITTLE BAPTIST"

(Continued from page four)

that she felt no hesitancy in asking him questions. Often her questions were touching some person or doctrine in the Bible. She always carried her Bible with her, and daily read it as circumstances would admit; and when alone she would mark texts to have explained by her mother or teacher at some convenient time.

Mr. Hamilton frequently required his school to read a chapter in the Bible as a part of the morning exercises, and it was not at all unusual for Mellie to interrupt the reading by some impromptu question, which it seemed she could not restrain. This practice, though not in accord with strict propriety, was tolerated in her because of her simplicity and honesty of purpose, as well as the kind, ingenuous and confiding manner in which she would ask the questions. The teacher often answered in a way to profit all the school, and imparted much useful information to his pupils that he never would have done but for the inquisitive, thinking little Mellie Brown.

One morning the New Testament lesson was the eighth chapter of the Acts of the Apostles, and it happened to come Mellie's time to read the thirty-eighth verse, which describes the scene of Philip going down into the water to baptize the eunuch. She finished the verse and stood in deep reflection while the next in the class read: "And when they were come up out of the water," etc. Mellie, as if moved by some irresistible emotion, put a stop to the reading by saying: "Mr. Hamilton, Philip was a Baptist, wasn't he?"

Taken by surprise, Mr. Hamilton was confused for a time, but reflecting a little he replied:

"Well, it does look a little like he might have been; but why, Mellie, do you wish to know that?"

"Because," said Mellie, "I just thought that he baptized the man like the Baptists baptize people, and I suppose he must have been a Baptist."

(Continued Next Week, D. V.)

## Stalin

(Continued from page four)

People, Stalin did not cherish the thought of death, but death is no respecter of persons. Powerful as he was, he had to go!

"And it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). Although he did not believe in God, he has met God and must, at the Great White Throne, give an account for his every motive, thought, word and deed—for God is! All must meet God, either in grace or in judgment.

The message for all of us is, "See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven" (Hebrews 12:25).

—TOM M. OLSON.

## Lost

(Continued from page four)

glory. "The wicked are estranged from the womb" (Psalm 58:3), and every sin they commit takes them a step nearer the everlasting burnings. They are living in this world "without God," and therefore as alienated from Him, "having no hope" (Eph. 2:12). Nor are there any exceptions: the Word of Him that cannot lie declares, "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psalm 14:3). "Man being in honour abideth not: he is like the beasts that perish" (Psalm 49:12). "It is a people that do err in their heart, and they have not known My ways" (Psalm 95:10). You may, my reader, have been born of Christian parents and had a pious upbringing, but if you be out of Christ — no matter how much respected by your fellows, or how religious — you are lost, and so lost that you may utterly despair of all self-help.

How that awful fact gives the lie to a delusion which is held by so many. The general idea is that man is now on probation, and that unless he does certain things and lives a particular kind of life he will ultimately be lost. But such a concept is at direct variance

with the clear teaching of Holy Writ. As we have seen, II Corinthians 4:3, speaks of "them that are lost" — not which will be. If the creature has not surrendered to the Lordship of Christ and put his trust in the atoning blood, he is lost this very moment, and in the most imminent danger of perishing eternally. He is like a man with closed eyes sporting on the edge of a precipice. Fearful beyond words is the condition of fallen man: his case is as hopeless as that of a dying person whose disease is incurable. A lost sheep, a lost child, is a pitiful object, but what mind can gauge or pen depict the tragedy of a **lost soul**? Lost now, lost for ever unless a sovereign God intervenes and performs a miracle of mercy for its recovery.

Not only lost now, but lost when we entered this world, yea, before our existence began, and therefore did Christ announce, "The Son of man is come to save that which was lost" (Mt. 18:11). Lost in Adam, for when the covenant head apostatized all whom he represented fell in him and died spiritually. Thus man is lost **privatively**, for he is no longer what he was originally — in a state of uprightness, in fellowship with his Maker, able to perform His will; all of that was forfeited when he sinned in his first parent. Lost **positively**, in that man is now what he should not be, namely a defiled creature, a guilty criminal, a child of disobedience. Lost **judicially**, under the curse of God's broken law, sentenced to death, "condemned already" (John 3:18), the wrath of God abiding on him (John 3:36). Lost **meritoriously**, for his transgressions deserve eternal death, which is the wages of sin, and fully has he earned them. Lost **experientially** in point of ability or power to recover himself: "not subject to the law of God, neither can be" (Romans 8:7). In the fallen creature there is no help, for he is "without strength" (Romans 5:6). The moral impotency of man is such that he is utterly incapable of performing a single spiritual act: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23).

Thus man is lost in every way,

## Our Bible Study

(Continued from page four)

come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" vv 3,4,5.

The "we" here are evidently the Old Testament saints. He is comparing them to children, and declares that they were in bondage to the "elements of the world," or the rudiments, or first principles of the partial revelation they had. But, in due time "when the fullness of time was come," when God's clock struck, God sent forth His Son, born of a woman, born under the law (into a Jewish family), "to redeem (buy out) them who were under the law, that 'we' might receive the adoption (full legal placing) as sons." Therefore, the believer in Jesus Christ is no longer in bondage, but is a full and legal son.

God has provided a "much more than enough" salvation for all who believe in Jesus Christ. The birth from above gives us an eternal place in His family as a child. But, in addition to that, God has gone into the courts of eternity and has legally adopted us, who are His born children. There could be no rightful question raised about our heirship as born ones, but now there cannot possibly be any room for question since we have been "adopted," too.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father" v 6.

In the Old Testament, there is little of the relationship of Father and children set forth. It is not until the Son of God is manifested and revealed that we behold that gracious truth. When we come to know Jesus Christ as Saviour, then we through Him know God as our Father, and the Spirit of the Son gives us the feeling toward God of "Father." The double expression, "Abba, Father," has practically a single meaning. The word "Abba" is a Hebrew word brought through the New Testament Greek without translation, but it means "Father," with perhaps a little more childish dependence than our ordinary word "father."

and in every sense. Federally, by the imputation to him of the guilt of his representative's offence. Effectually, by the transmission of a corrupt nature from his parents. Actually, by his own evil conduct: "thou hast destroyed thyself" (Hosea 13:9). Manifestatively, by the forming of evil habits, so that now he is "holden with the cords of his sins" (Prov. 5:22). Lost to God, for He has no love, no service, no glory from the unregenerate, so that they deprive Him of the honour of their creation. Man is lost to himself; to all reason and rational inducements, to right conceptions and perceptions, to every consideration of God's claims upon him; lost to all sense of shame for his horrible condition in the eyes of the Holy One; so lost as to have "pleasure in unrighteousness" (II Thess. 2:12). Lost to piety and true happiness; out of the way of holiness, peace, and security. Lost irretrievably, like a sheep that wanders farther and farther astray, until it perishes. Man is utterly unable to find his way back to God, for he is in total darkness — a wanderer in a pathless desert, perishing in a howling wilderness.

What makes man's case yet worse is that he has no desire to be recovered. He has perversely set himself up to be his own master, and stubbornly determines to please himself and carve out his own career. Rather than return unto God, the unregenerate would take any road which leads farther away from Him. They resent His expostulations and resist the strivings of His Spirit. If not with their lips, with their hearts "they say unto God, Depart from us; for we desire not the knowledge of Thy ways"

## For Little Children

### THE LORD'S PRAYER TO MOSES

Boys and girls, when Moses didn't know what to do or where to go, he went to the Lord and asked Him what he should do. And the Lord answered Moses and said:

"Moses, I am the Lord. I am Almighty God. And Moses, when I told Abraham, Isaac, and Jacob that I was going to give the land of Canaan to the children of Israel, I meant what I said. I know that the children of Israel are slaves to the Egyptians now, and I know that the Egyptians are making them work hard. But I have remembered my promises to them, and I will redeem them from the Egyptians. They will be my people, and I will be their God. And I will lead them over to Canaan, as I have promised them. I will keep my promise because I am the Lord."

After the Lord told this to Moses, Moses then told the children of Israel what the Lord had said. But the children of Israel would not listen to Moses because they were so sorrowful and were working so hard.

Then the Lord said, "Now, Moses, go talk to King Pharaoh again and tell him to let the children of Israel go out of the land."

Moses answered and said, "But Lord, the children of Israel wouldn't listen to me, and I know that King Pharaoh won't either." But the Lord said, "No, Moses,

I want you and Aaron to go to King Pharaoh and tell him all that I have told you. I have told you what to say, and you can tell Aaron, and then Aaron will tell King Pharaoh. I will harden King Pharaoh's heart so that he won't let the children of Israel go. And then I will do great wonders and miracles in Egypt. And I will lay my hand on the children of Israel, and I will bring them out of Egypt. And the Egyptians will know that I am the Lord when I bring the children of Israel out of Egypt."

Next week, boys and girls, we will see if Moses and Aaron obeyed the Lord and went to see King Pharaoh.

Boys and girls, have you ever seen the Lord do a miracle? He did miracles and wonders for Moses, didn't He? Yes, He did and He does miracles today. He performs a miracle everytime He saves a lost sinner. The Bible tells us that every lost sinner is dead in sin. So, if the Lord Jesus saves us and makes us alive to Him, He must work a miracle to make us alive to Him, when we are spiritually dead. And how can we be saved and be made alive? The Bible tells us in Acts 16:30,31 — "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."

Yes, boys and girls, God will save us when we look to His Son, the Lord Jesus, and trust in Him by faith that His blood will wash away our sins.

(Job 21:14). Yea, they would much prefer to be annihilated than yet meet God face to face, and have to give an account of themselves to Him (Romans 14:12). They hate His holiness and dread His justice, while despising His goodness and abusing His mercies. The only "life" they know has its objects in this world, and its enjoyment in gratifying the lusts of the flesh. None will know how utterly man is lost until either they experience His wrath in hell or behold His glory in heaven, and can then measure the fearful distance they have departed from Him.

Now, dear reader, if you be Christless, the above describes your woeful case, and, as we have stated, it sets forth the unerring diagnosis of God Himself. You are at this moment a **lost soul**. That is not merely the opinion of the writer, but the solemn sentence of your Judge. Oh that you were so in your own apprehen-

sion. Not that that is a condition of salvation or of your accepting the Gospel offer, for it is the work of Christ for sinners and not that of the Spirit in them which is the only foundation on which a scriptural hope may be built. Yet the whole need not a physician, but they who know themselves to be sick, and until a miracle of grace be wrought upon him no soul can have a feeling sense of his lost condition, for until then he is deaf to God's calls, and without any godly sorrow for sin. Does the reader say, But I have been saved? Our reply is, Make quite sure you have scriptural proof thereof in your heart and life.

The one man who is worse than a quitter is the man who is afraid to begin.

The Lord pity the man with a gigantic brain and a tadpole backbone.

## Little People's Corner



Quiz by Ethel M. Hoskins; drawing by Marsden Lore

### Can You Name Her — a Bible Quiz

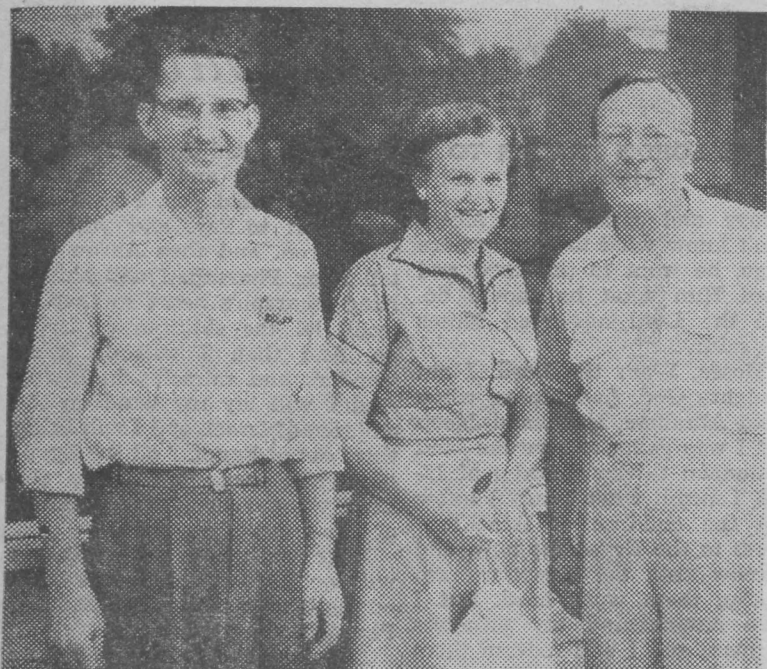
God called to her out of heaven,  
As she wept in the desert wild;  
And showed her a well of water  
For her thirsty little child.

By Courtesy of C. S. M.

ANSWER:  
Hagar



RECENT VISITORS AT ECONOMY PRINTERS



Mr. and Mrs. William Stephenson of Springfield, Ohio, were recent visitors at our printing shop. For a long time we have been having fellowship with these friends, and it was truly a joy to have them visit us, and see where THE BAPTIST EXAMINER is printed.

There are not many Christians like these two, and it certainly is a real joy to have known them intimately for many, many years. Real Christians who are genuine Baptists like these two are hard to find. How I do thank God for them, and how happy we were to have them visit us!

Why don't YOU come to see us also?

Salvation By Grace

(Continued from page three) which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Let us therefore come BOLDLY unto the throne of grace, that we may OBTAIN MERCY, and find GRACE TO HELP in time of need.—Heb. 4:15, 16.

Do you have problems? Are you burdened? Are you perplexed? Are you cast down? Do you wonder what tomorrow holds? Do you wonder what the future has in store for you? Are you burdened because of what is going to take place a month, or six months, or maybe a year from now? Beloved, I would like to commit you to the Lord Jesus Christ, whose grace not only chose us unto salvation from before the foundation of the world, but whose grace called us unto Himself, whose grace saves us, whose grace keeps us, and whose grace is able to sustain us day by day.

Go back to that time when those Jews were in Babylon in captivity, when the king commanded that they be cast into the fiery furnace. They heated that furnace seven times hotter than it had ever been heated before, and when those men, who were servants of the king, picked up the three Jews to cast them into the furnace, the flames were so hot that it killed the king's servants in the discharge of their duties. I look around on the outside of that furnace and I see those dead bodies, and I say, "What is the meaning of this? Why are these men dead?" Then I think about Shadrach, Meshach, and Abednego, who were cast into that furnace. I look into that furnace, and, lo, I see not just three individuals, but four. These three men that were thrown in were bound, but I see four men, walking about within that furnace, unharmed and unhurt. The flames have not damaged their bodies one particle. I look at those men and the form of the fourth is the form of the Son of God Himself. Beloved, those Jews who loved God to the extent that they would rather die than to compromise their convictions, and who as a result were cast into the fiery furnace, were now walking around in the flames of that furnace, arm in arm and side by side with the Lord Jesus Christ, who

came down to walk with them within that furnace. When they were brought out, the Word of God tells us that they were not hurt in any respect.

Beloved, I look at this experience and I say, "It is better to walk in a fiery furnace with the Lord Jesus Christ than it is to walk on the outside without Him." Thank God, His grace sustains us!

Do you believe that God's grace can sustain you? If you have to go into the flames of some figurative furnace, do you believe the grace of God can do for you what it did for these three? Thank God, I believe with all my heart that God's grace is a sustaining grace today, just like it was for these three Jews in the long ago. The Devil has done a lot in perverting God's grace, but God's grace that chose us in Christ Jesus, calls us, saves us, keeps us, and sustains us from day today.

CONCLUSION

Let me ask you, do you know the grace of God, or are you a stranger to His grace? Has God's grace called you? Has God's grace saved you? Are you saved today?

I can't think of anything more pitiable than to see a person that is a stranger to the grace of God, and yet, since I have been preaching, I am sure that there have been hundreds of people that have passed by who are strangers to God's grace, and if their heart were to stop, their soul would be in Hell before the body could be picked up off the street. Listen, beloved, I ask you, are you a stranger to God's grace?

Might it please God to help you see this truth, that salvation is all of God. Might you repent of your sins and believe on Jesus Christ and be saved. May God bless you, and may God deal with you right now.

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SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JULY 29, 1956

FOUR GREAT CHURCHES

Revelation 2.

MEMORY VERSE: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

INTRODUCTION:

We have a Divinely given outline for the book of Revelation. Cf. Rev. 1:19. The book falls into three divisions.

1. "The things which thou has seen," chapter one.
2. "The things which are," chapters two and three.
3. "The things which shall be hereafter," chapter 4-22.

We have already said Revelation was written to reveal and not to conceal. One of the first things Jesus reveals is what He means by a church. In Revelation Jesus used the word "church" twenty times, seven times in the singular and 13 in the plural. In every instance He refers to a local Baptist Church. Jesus knew nothing of a universal, invisible church. Each local church is His body. Cf. Eph. 1:23. In this chapter we study concerning four of these local organizations, each complete and independent of all others.

I. Jesus Sends His Message To Each Church Through The Pastor.

Pastors are God's appointed message-bearers to His churches. That is one cause of failure among Baptists, substituting B.Y.P.U., W.M.U. and S.S. God holds each pastor responsible, and He will preach through him the message he wants delivered.

II. Jesus' Revelation Of Himself To These Churches. (This book was written to reveal Jesus. Rev. 1:1).

1. In Ephesus, He reveals Himself as the one who holds the Pastors in His hand. (V. 1). Christ walks in the midst of His churches and puts preachers there and they can't be moved until He gets ready. Because of this a preacher should never candidate for another church; neither should a little handful attempt to fire the preacher.
2. At Smyrna, He reveals Himself as the first and the last. This church had suffered much persecution from Satan. Jesus encourages them by saying He was here before the Devil began and will be here when the Devil is defeated.
3. At Pergamos, He reveals Himself as having a sword in His mouth. This was where Satan dwelt (V. 13). Jesus encourages these saints by telling them that He is on the ground and ready for the battle.
4. At Thyatira, He reveals Himself as having eyes of fire and feet of brass. This church had gone into the depths of Satan. With His eyes of fire He sees through this evil and with His feet of brass He will stamp it out.

III. Things Which Jesus Commended in These Churches

1. Ephesus.
  - A. Works (V. 2).
  - B. Patience (V. 2). Cf. Heb. 12:1; II Pet. 1:5-9.
  - C. Discipline (V. 2). Cf. I John 4:1; Titus 3:10, 11; I Cor. 5:7.
  - D. Did everything from right motive—for Christ's sake. (V. 3). Cf. II Cor. 5:14.
  - E. Were not quitters (V. 3). Cf. Eph. 6:12-18.
  - F. Hated false doctrine. (V. 6).
2. Smyrna.
  - A. Their faithfulness in works (V. 9).
  - B. Tribulation (V. 9). Cf. Acts 5:41. Polycarp,

"God First"

(Continued from page one) That is putting first things first.

What are the most important matters in the world?

FIRST, THE MOST IMPORTANT PERSON IN THE WORLD IS GOD.

I shall ask creation the question, "Who is the most important person in the world?" and creation answers: "In the beginning God created the heaven and the earth" (Gen. 1:1). I ask history, "Who is the most important person in the world?" and history answers: "Jesus Christ (the Alpha and Omega, the first and the last" (Revelation 1:11). I ask doctrinal and practical and moral and ethical theology the question, and true theology answers: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life" (John 3:16). "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17:3).

I now ask you the question, Who is the most important person in the world? Jesus Christ,

is that your answer? But what about yourself? What of your father or mother, or son or daughter, or husband or wife? Jesus Christ must come first, before them. Do not ignore these challenging words of Christ, "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me" (Matthew 10:37-38).

Suppose the Church must dismiss your loved one from its membership for a Scriptural reason? That means that you will always take sides with Christ and His Church in the matter. Christ comes first.

Suppose your loved one refuses to attend Church? You will come without him, or her. Christ must come first.

SECONDLY, THE MOST IMPORTANT PLACE IN THE WORLD IS THE CHURCH.

Christ thinks so, He "loved the Church and gave Himself for it" (Ephesians 5:25). When the Sabbath came it was His "custom" to be in the Jewish church of His day, the synagogue (Luke 4:16). He was there!

their pastor, was to be burned. Counsel said, "Renounce Christ and live." He answered, "Eighty and six years have I served Him, and He never wronged me; how then shall I blaspheme my King, who saved me?"

- C. Poverty (V. 9).
- D. Blasphemy of Jews (V. 9). He commends them because a synagogue of Satan has blasphemed and persecuted them. Cf. Mt. 5:10-12.
3. Pergamos.
  - A. Held fast to Christ and refused to deny His faith, notwithstanding their persecutions (V. 13). Antipas, the pastor, slain because he would not deny the Word of God. Our biggest problem as Baptists is that too many are denying the Faith.
  - 4. Thyatira. Commends several things (V. 19). Note especially their last works. Couldn't be said of Baptists. Fifty per cent of Missionary Baptist Churches didn't give one cent to missions last year.

IV. Jesus' Censure Of The Churches

1. Ephesus had left her first love (V. 4, 5). This is illustrated by a husband who leaves wife, and spends time and money with another woman. When a Christian leaves off Bible study, prayer, and church attendance, he has left off his first love for Christ. If a church does so (as at Ephesus) it is even worse. No wonder there was danger of the candlestick being removed.
2. No censure for church at Smyrna. Were living and preaching right. Because of this, they were having many persecutions.
3. Pergamos hadn't exercised any discipline. (V. 4). She retained in her membership, the Balaamites. Balaam had led Israel to partake of the festivals of heathen religion. This was a mixing up of Jewish and heathen religions. It resulted in immorality and idolatry. At Pergamos, they taught this doctrine, "You come to my festival and I'll go to yours; I'll partake of the Lord's Supper with you and you partake of the heathen feast with me." They are the predecessors of all unionists. Cf. Amos 3:3; II Tim. 3:5; Rom. 16:17.
- She also retained the Nicolaitanes. (V. 15). They believed in a graded ministry, like the Catholics.
4. Thyatira was permitting a woman to lead the church. (V. 20-24). Cf. I Cor. 14:34-38; I Tim. 2:11-15; I Tim. 3:2. Instead of changing the Bible to meet the demands of the Twentieth Century, we need to change the Twentieth Century to meet the requirements of God's Word.

V. Jesus' Promises To The Overcomers.

1. Access to the tree of life (V. 7). Cf. Gen. 3:24. This, the victor's life food. Was an earthly paradise our fathers were driven out of. The overcoming saint has the promise of the Paradise of God.
2. Shall not be hurt of the second death (V. 11). This is when soul and body shall be cast into hell. Cf. Rev. 20:14,15. How precious to Smyrna. The Devil might kill their bodies, but these martyrs could not be hurt of the second death.
3. Pergamos (V. 17). Hidden manna. This is the victor's life food; Manna is typical of Christ. White stone. This is the white stone of justification.
4. Thyatira. Rule the nations (V. 26,27). The overcomer shall share in Messiah's kingly rule. Cf. Ps. 2:9. An honor worth suffering for; will come to only those who have opposed women preachers.
- The morning star (V. 28). This is Christ Himself. II Pet. 1:19.

Therefore the Church is more important than your home. Christ left His heavenly home to form and fashion the Church (John 16:28). Leave your home and attend the Church to continue Christ's Church! "We will not forsake the house of God" (Nehemiah 10:39).

The Church house is more important than your home. Why should your home be well furnished, kept in repairs, and painted, while the material Church house remains with loose or broken windows, with roof that leaks, with walls unpainted or needing plaster? Such is not the spirit of even a Nehemiah! (Nehemiah 1:1-2:3).

The Church is more important than your job. I am not referring to people who must labor on Sunday to perform works of absolute necessity or mercy, such as doctors and nurses. I am speaking to people who have stores or gas stations or other places of business who can close up and attend Church. The Church is more important.

I remember one hot Sunday in Kentucky coming back from a preaching service the driver of the car in which I was riding (Continued on page seven)



"Many professing Christians sing: 'I'm a child of the King,' but they live impoverished lives."

## "God First"

(Continued from page six)  
stopped at a roadside milk bar and ordered ice cream cones. I protested. I felt sick over that. It would bother me (thank God) to this very day. The worst part of it was one of the men had just been complaining of a golf course opening nearby on Sunday, which took away most of his boys from his Sunday School class. They were caddies. Now we were supporting an ice cream store on Sunday which kept the young girl waiting on us out of Church and Sunday School. But they thought nothing of that. Christian when you buy that newspaper, or ice cream, or gasoline, or loaf of bread on God's day, you are encouraging that man who sold it to put his job before the Church!

I am not talking about works of mercy and absolute necessity, but if my boss when I worked in the business world asked me to work on Sunday I would refuse! You ought to do the same. Why? Because your Church is more important. But suppose you lost your job? You would either starve to death and become a martyr for Jesus Christ and the right (Revelation 12:11), or God would give you a better job! (Philippians 4:19).

The Church is more important than the school. Yet I have known professing Christians to keep their children home from Sunday School or Church for reasons for which they would not keep their children home from school. Do you send your children to school if it rains? Do you send your children to school even though their clothes are not the best? I have heard of church-members taking their children out of the prayer meeting to attend a scout meeting, or an entertainment at the school, but I maintain before God the Church is more important! Christ instituted the Church. The Church teaches you and your children how to be saved (Romans 10:13), how to know Jesus Christ (2 Timothy 1:12), and how to go to heaven!

FINALLY, THE MOST IMPORTANT PERFORMANCE IN THE WORLD IS CHRISTIAN SERVICE. That means the service of the saved people performed by the power of God working in them (Philippians 2:12-13), and done unto the glory of God (1 Corinthians 10:31), and in the name of Jesus Christ (Colossians 3:17).

Children in Christian homes, and Christian young people should be challenged and encouraged more to put a life calling to the unevangelized mission field, or to a pastorate in the home land, or some other form of Christian service first, and above all, or any, enticing gestures from the world of business or sports. What with the temptation of television uncontrolled in many homes, and the menace of the worst kind of novels and magazines allowed our children, I sometimes wonder if we are raising our children to be prize-fighters, ballet dancers, or movie stars! Christ calls our young people to "Go . . . into all the world and preach the Gospel to every creature" (Mark 16:15). May the Holy Spirit increase our prayers for, and our pleas to our young people to that chief end!

If Christian service is the most important performance in the

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world you will support it with your money. The Holy Bible commands one-tenth of your income to God through His Church (Malachi 3:8-10, and 1 Timothy 3:15). That ought to come first. Before food and clothes and medicine and debts owed to others. God first!

Frederick W. Robertson was a famous Episcopal clergyman in England. But his desires had been to be a soldier. His family had so served his country. Young Robertson therefore was appointed an officer of the Dragoon Guards. Proudly he donned his uniform and buckled on his sword. Turning to admire himself in the mirror, suddenly something happened. He heard the call of Jesus Christ to devote himself to a higher cause. Oh, I would that that call of Christ might come to you and me again now with increasing clearness and conviction and consecration!

He took off his sword. He divested himself of his resplendent uniform and resumed his civilian clothes. He sat down and wrote his resignation. One of his biographers wittingly says that Robertson's first funeral service was his own. He buried the soldier, but Christ's servant was born!

If such is needed, I pray that you may look in the mirror of God's Word (James 1:22-25), and hear the voice of Christ calling you to "seek . . . first the kingdom of God, and His righteousness" (Matthew 6:33). Lay down your sword of rebellion. Lay aside the garments of business or pleasure or worldliness and resign yourself henceforth to put God, Jesus Christ and His Church, and Christian service first! Amen.

## Idolatry

(Continued from page one)  
one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

It is most evident that the Apostle Paul would have received the same censure by these religionists as do those who follow Paul's instructions given in the Scripture. In Romans 16:17 Paul says: "Now I beseech you, brethren, mark them which

cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." And then again in II Thessalonians 3:6, 14 — "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. And if any man obey not our word by this

epistle, note that man, and have no company with him, that he may be ashamed."

In the light of these passages, it appears that Paul was a little on the "sectarian" side. In fact, according to the philosophy of the "non-?" advocates, Paul should be censured for idolizing himself. For it is not simply some so-called "denominational teaching" that he contended for, but the "tradition" and "word" spoken by Paul himself. It is only too evident that Paul was one of those "narrow-minded" fellows who had no fellowship with his brethren who refused to adhere to the Word of God. And notice carefully in II Thessalonians 3:6, 14 that it IS saved people of whom Paul speaks and not merely hypocrites or the unsaved.

Thus, it is these who set aside God's commandments for the sake of so-called fellowship that are guilty of idolatry. It is these who brand certain Bible teaching which are commandments of our Lord as "non-essentials" and "minor details" that are guilty of idolatry. Indeed, by setting aside God's commandments, they have thus made a god of this "non-?" philosophy.

When Paul was in Athens, he found there altars to the heathen gods. And for fear that some deity may have been left out of their devotions, the Athenians had an altar with this inscription, "TO THE UNKNOWN

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Brother McTaggart, of Melbourne, Florida, who is 84 years old, and his wife to whom he has been married for 60 years, are two of our staunch supporters. For many, many months, their prayers and contributions have been regular benedictions in our behalf.

That you might know how much Bro. McTaggart loves this paper, I quote from a recent letter, "I really don't know what I would do if you had to stop the paper. TBE is the life of our home."

## THE BOOK OR THE BANK ROLL



## "TWO MORE OF OUR CHRISTIAN FRIENDS"



WILL AND ADA McTAGGART

GOD." This is somewhat of a parallel to interdenominational, non-denominational, non-sectarian, or non - what - have - you idolatry. These religionists pay tribute to all denominations, and for fear that some might be offended, they call themselves "non-denominational" or some like name. — Bob Ross

## Price Of Revival

(Continued from page one)  
"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?" (1 Cor. 6:19). It is solemnly possible to grieve the Holy Spirit, because He is a gracious, loving, tender personality. It is not possible to grieve nor vex a mere influence. "The wind bloweth where it listeth." You cannot grieve the wind; but the breathing of the Holy Spirit is the breathing of the very heart of God.

To grieve the Holy Spirit is to hinder His operation in the heart and soul, thus impoverishing our lives, and stultifying our growth in grace and in the knowledge of the Lord Jesus Christ, dwarfing our service for Him and quenching revival. "Quench not the Spirit" (1 Thess. 5:19). How can the Holy Spirit be grieved?

We grieve the Holy Spirit by unholy and foolish speaking. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). Hear the Lord Jesus Christ: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36,37). What (Continued on page eight)

## THE BAPTIST EXAMINER

PAGE SEVEN

JULY 28, 1956



## Catholicism

(Continued from page one)  
So-and-So blessed them he took six rounds to win. They were real sweet and kidded me like that so I wouldn't be nervous.

Then I would go to church and light a candle for Rocky. The candle wasn't so much to ensure that he'd win. It was to help make sure he wouldn't get hurt."

It is hard to understand how anyone could be so ignorant and so devoid of spiritual insight. The heathen pagans in foreign lands are not more ignorant of God's revealed will, than this.



## I Should Like To Know

(Continued from Page One)

"The words of Jeremiah" means that what is written in the book of Jeremiah are his sermons, prophecies, and writings. "The son of Hilkiah" means that Jeremiah was the son of Hilkiah who was "of the priests that were in Anathoth (a city) in the land of Benjamin."

Of course, "the words of Jeremiah" are the words that God inspired.

### 6. What church did Philip baptize the Ethiopian into?

The Word of God does not say. However, the eunuch could have been received into any church on his baptism.

### 7. Where did Philip get authority to baptize?

He doubtlessly went out under blanket authority from the church at Jerusalem.

### 8. In Acts 9, what church did Saul join?

Probably the church in Damascus. See Acts 9:19. However, this is not a definite fact.

### 9. Is baptism actually the door into the church?

Yes and no. Yes, if you mean that one must be baptized to be a member of the church. No, if you mean that one is put into the church by the act of baptism.

### 10. We term Philip as a deacon; if so, do deacons have authority to baptize?

No person, regardless of his office, has the authority to baptize. The authority rests in the church, and whomever the church appoints to baptize may Scripturally perform this act.

### 11. Where in the Bible does it say not to talk about the mistakes of the dead after they are gone?

Nowhere.

### 12. Is it in accord with the teachings of the New Testament Baptist church for faithful and active church members — many of them members for many years — to be warmed over at revival meetings and Sunday church services?

I do not believe that we ever get to the place where we do not need to be drawn closer to the Lord. However, I had rather that church members would be made "hotter" in the service of the Lord than to be "warmed over."

### 13. Has the term "age of accountability" any Scriptural meaning?

No. It is unscriptural to set dates as to when one becomes accountable.

### 14. I would like to have you answer and show how Christ died for the Adamic sins of all, and yet died only for the elect. I believe in election and limited atonement, but would like to have your answer on this.

I cannot show you this for the simple reason that it is heresy and not taught in the Word of God in any manner whatsoever.

If Christ died for the Adamic sins, or sin of all men, then all men are made free from their sins, since all sin is the result of Adam's sin. Both guilt and depravity are the results of Adam's sin. Therefore all sin is traceable to this fountain. Christ died for the sins of all the elect of God. The doctrine you refer to is just another abomination arising from the garbage heap of Arminianism.

### 15. Are the 144,000 spoken of in Revelation 7 the only ones that are God's elect, or are all the saved (now and in the future) His elect?

The elect of God are so many that no man can number them. See Revelation 7:9. The 144,000 are the Jews of the tribulation who will be saved during that period. Of course, they are God's elect, but so is every person who has been saved or ever will be saved.

### 16. Is there any indication in the Bible as to when any one's name is written in the Book of Life?

Yes. See Revelation 13:8; 17:8.

### 17. When anyone is born of God, does the person make the choice or does God?

Both. A person chooses God because God has chosen the person. If God has chosen a person, then that person will choose God. No man chooses God who has not first been chosen of God. All whom God has chosen will choose God. None others will choose Him. John 6:37.

### 18. Does the latter part of Acts 13:48 refer to being ordained to a new birth or being saved?

I can not tell exactly what our querist has in mind here. But the passage in Acts clearly teaches that all whom God has ordained to eternal life will believe the gospel of Christ. And the ordination took place before the foundation of the world. Ephesians 1:4.

### 19. Does a sinner have to make a move within himself before he can be saved?

Paul told the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. Of course, man is responsible to repent of his sins and to believe in Christ. Yet God grants both of these gifts.

### 20. In Acts 2:39, was Peter preaching election?

Yes, he touches on it in the last phrase.

## Perfection

(Continued from page one)  
the doctrine of sinlessness "goes up the spout."

Further the Bible says that a person who declares himself without sin "DECEIVES HIMSELF." (See I John 1:8). Now if someone wants to try to make this passage contradict I John 3:9, let us point out that the contradiction is in the mis-translation. The verb used there is one of continuous action, and the meaning is that one who is born of God will not live in sin — will not wallow in it. The marginal translation is "Will not PRACTICE sin."

Paul, who was certainly a model Christian disclaimed perfection. (See Phil. 3:12).

**2—THE ARGUMENT OF HUMAN OBSERVATION.** As we live among human beings, we simply don't come to know any perfect people. We meet some very fine Christians — people who want to live right, but usually the finest, most devout Christians are those who are most conscious of their own imperfections.

**3—THE ARGUMENT OF HUMAN EXPERIENCE.** We who try to follow Christ, know perfectly well that we make a poor showing at best. Satan sees to that. He throws all kinds of temptations before us, and added to this there is the old Adam within us to contend with. Paul had a struggle that is familiar to every one

## "MISSIONARIES IN EASTERN KENTUCKY"



Mr. and Mrs. M. L. Moser, Jr., and their two sons, David and Maurice, were recent visitors in your editor's home and spoke not only at Calvary Baptist Church, but in other Baptist Churches round about.

It was truly a joy to have these dear Christian friends fellowship with us. They are doing a marvelous work for our Lord in Mexico, under the direct supervision of the Central Baptist Church of Little Rock, Arkansas.

Having been on the field where they are serving, and having seen first hand the fruits of their ministry, I rejoice to commend to all of our readers this work of Brother Moser and to ask for your financial and prayerful support in his behalf.

## Price Of Revival

(Continued from page seven)

are the words of the Lord Jesus Christ? "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

**We grieve the Holy Spirit by ignoring His presence.** "What? know ye not that your body is the temple of the Holy Spirit which is in you?" (I Cor. 6:19). The Apostle Paul was inspired to rebuke them, because they were ignoring the Holy Spirit's presence. If our earthly friends treated us as we often treat the Holy Spirit, we would be offended. To live in the same house with a person and be seldom recognized, would be anything but pleasant. Mutual recognition is absolutely essential to the maintenance of friendship. "Know ye

not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Cor. 13:5). "Grieve not the Holy Spirit" by ignoring Him.

**We grieve the Holy Spirit by rejecting His teaching and guidance** (John 14:26; 16:13,14). By rejecting His leading, Israel vexed the Holy Spirit of God. "But they rebelled, and vexed (grieved) His Holy Spirit: therefore He was turned to be their enemy, and He fought against them" (Is. 63:10). The Holy Spirit is ever seeking to teach us His Word, and lead us into the truth of the Lord Jesus Christ. If we are not growing in grace and in the knowledge of Christ, we may well suspect ourselves of disobedience to the Lord, the Spirit (II Peter 3:18).

**We grieve the Holy Spirit if we connive at things which He hates** (Eph. 5:11-16). The Holy Spirit is opposed to every form of sin. If we love worldliness and self-seeking, then the love of God is not in us (I John 2:15-17). Let us not forget the Holy Spirit's mission in the world (John 15:26,27).

**We grieve the Holy Spirit when we try to serve the Lord in the energy of the flesh.** The Holy Spirit has come that we might have power to witness for Christ (John 16:7). He has also said in Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." When the Holy Spirit is grieved by self-assertiveness, the evidence is apparent in a fruitless life. We may have our lamps (Bibles) and a measure of light (Ps. 119:105), like the foolish virgins, but if we do not have the reserve of the oil of the Holy Spirit, we will be ashamed before the Lord Jesus Christ at His Coming (I John 2:20,28,29). The reserve of oil is found only in the presence of the ungrieved Holy Spirit. For the fruit of the Holy Spirit see Galatians 5:22,23.

**Christians grieve the Holy Spirit when they quench His light and power.** "Quench not the Spirit" (I Thess. 5:19). The vast majority today do not know what a genuine revival is. They know nothing of the cost of revivals. The old-time revivals came down from Heaven. We need to be willing to pay the price of revival. Revivals cannot be worked up, they must be prayed down from Heaven.

Don't bury a mad dog with his tail sticking up above the ground. Forgive and forget.

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