

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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SPECIAL DAYS TO BE SHUNNED BY BAPTISTS

by ROY MASON
Tampa, Florida

The more powerless religion becomes, and the less spiritual, the more formality it attaches to itself, the more ritual, and the more observance of "days." Judaism in the days of Christ had reached that place. They had all sorts of "days" and observances. The Sabbath had been surrounded with traditions until its observance had become a burden. The Jewish ecclesiastics were furious when Christ healed a man on the Sabbath. They were ready to murder Him for violating their Sabbath tradition. Catholicism has all sorts of "days." This saint and that saint must be honored, and they even

have "all saints' day" just so as not to miss any of them. Catholicism is burdened down with traditions, ritualism and days. Protestantism (Baptists are not Protestants) which sprung directly from Catholicism, has brought along some of the day observance of the Mother Church. Baptists formerly did not go in for "day observance." Their only real day to observe was the Lord's Day which the world calls Sunday. That day they did not observe in Sabbatarian fashion, but in a

voluntary spirit. A great change has come among Baptists during the last fifty years. They have become more "sacerdotal," and they have taken on practices from the other denominations. This they are encouraged to do by the Sunday School Board. Is this a money making scheme so the Board can market paraphernalia? We wonder? For instance the Board markets "robes" for choirs and Easter trappings. The church bulletin service puts out covers for bulletins with Easter scenes, etc. We had great staunch leaders among Baptists some years ago, (Continued on page eight)

The following questions are asked by a lady in North Carolina who is a member of a Southern Baptist Convention church. She has been enlightened as to the modernism and programism in the Convention and has sent us these questions. After telling of the many evils that she has found in the Convention, she asks:

1. I have a feeling that my Lord doesn't want me to contribute further to the Cooperative Program. But what am I to do? and how and to what would He have me to give?

Your attitude in regard to the Cooperative Program is right. It is a program invented by men to lord it over God's heritage. What the Lord would have you to do, if I understand the Bible, is to get out of the Convention and unite with an independent Baptist church that stands for God's Word. If there is no church near to you that does so, you should place your membership with a New Testament Baptist church somewhere, even if it is hundreds of miles away, and you should give your money there. You could at least be useful to the Lord by your prayers and offer-

ings, though you could not attend services or work on the church field.

2. I have always contributed to all phases of our Baptist work until this year. So far this year, I have marked my contributions, "For Local Expenses." But I have given very little this year to missions since all the work of our Convention seems so tied up that I can have no confidence in any of it. I have given to the orphanages and to the Baptist Hospital fund, but I have given nothing to Wake Forest College. Because of all this, I feel out of place at our WMU and Circle meetings. At each of the Circle meetings, we are asked to fill out blanks as to whether or not we are contributing regularly to the Cooperative Program, whether or not we participate in this and that. Even the matter of our praying is brought in so we can be listed as participating in planned Community Missions. There seems to be nothing left to the individual and his God; it all has to be brought out to promote the Southern Baptist Program. It, to me, just doesn't ring true. Seems as if (Continued on page eight)

Shoe Salesman Is Saved From A Life Of Drink

"When I lose my business, how shall I get whisky? I was shaving early one morning, after the customary three or four drinks needed to give me a steady hand for that daily chore, when this thought first entered my mind,



DAN LEONARD

and from that moment it became an obsession. I was panicky day and night with the fear of a liquorless future. Robbery, theft, would have to be the solution. With such a prospect in view, I took to drinking more heavily than ever before, occasionally passing out in midafternoon before my customers in the store.

"I was well aware of the fact that I was facing business failure. Customers were fewer, creditors impatient and demanding, salesmen indifferent to my or-

ders, and I was less dependable. Failure, although I knew it to be inevitable, was, however, only secondary and a passing interest to me. My primary concern was more whisky. To be without it was maddening and unbelievable."

As Dan Leonard, a pleasant, well-poised shoe merchant, quietly spoke these words from the platform of the Denver Rescue Mission and earnestly looked into the faces of world-weary, sin-burdened men who sat listening before him, he caught and held their attention.

"I was the sixth of a family of ten children. When I was eight my mother died. My father was a confirmed alcoholic that I rarely saw him completely sober. A rank evolutionist and atheist, he ridiculed any and all forms of religion at the slightest provocation. His genial personality and jovial nature, however, attracted to him many cronies with like interests. In spite of his habits he was the admiration of all his children, and I, in particular, idolized him and thought him a wonderfully entertaining and popular father.

"I first began to drink when fifteen years of age and soon after left home to make my own way in the world. Having worked in my father's shoe store learning that trade I did not find it difficult to get jobs as I lived in various cities.

"Years later, as a traveling salesman, my appetite for liquor (Continued on page three)

YOUNG CANADIAN PREACHER IS SOUND IN THE FAITH

Of recent date, we carried some pictures relative to the mission work which is being done by Brother A. G. Aspinall in the far



ELD. A. G. ASPINALL

western section of Canada.

At that time I was unable to publish a doctrinal statement, but am happy to say that I have (Continued on page eight)

OUR RADIO MINISTRY

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

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

Preacher's Experience Shows That Jesus Fully Satisfies

(A Preacher's Testimony)

By DEMPSEY HENDERSON
Rt. 1, Dukedom, Tenn.

While I was lost and still astray God led a preacher to come my way;
He told me of my life of sin,
And how that Satan dwelled within;
How Jesus Christ was crucified
And God, with His sacrifice, was satisfied.

He told me that if from Christ I turned
And died that way, in hell I'd burn
But if I'd repent and trust in Him,
He'd lift me from sin to His own spiritual realm;

That His blood would cleanse me from all sin
And His Holy Spirit would dwell within,
And safe in Him a new creature I'd be;
Then one day His blessed face I'd see.

Now when I heard of His wonderful love
That God sent down from Heaven above,
My heart within me began to melt.
And the pains of death and hell I felt.

I tried to run, I tried to hide;
I joined the church by telling a lie;
But all of this was of no avail

And in all I tried I only failed.

As I looked to Calvary
Where Jesus hung upon the tree,
I bowed my head in guilt and shame
And called upon His precious name.



ELD. DEMPSEY HENDERSON

He then to my heart the blood applied
And then and there to sin I died.
He saved me by His grace divine,
Praise God in Heaven now Jesus is mine.

He led me to the watery grave
'Twas there to Him my life I gave.
He set me in the church, His bride;
Praise God in Him I'm satisfied.
(Continued on page eight)

The Baptist Examiner Pulpit

"How The Word Of God Has Been Treated"

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."—Heb. 4:12.

Let me say, first of all, that I believe this Book from beginning to end. So far as I am personally concerned, I accept it all, without any reservation or without any question. To me, the entirety of it is the Word of God. It is God Almighty's revealed will to you and to me. I love this Book.

Sometimes, the older a person gets, the less he stands for, and contends for, the Bible. I have noticed in the case of many preachers that as they grow older, they get lax concerning the doctrines of God's Book, but, beloved, so far as I am concerned, the older I get, the more God's Word means to me, the more of a blessing I get from the reading of it, and the greater challenge it offers me for standing firm for God's Book.

Let's notice some Scriptures that show us how wonderful the Bible is:

"Wherewithal shall a young

man cleanse his way? by taking heed thereto according to thy word."—Psa. 119:9.

In this text, we have both a question and the answer. The question is, how is a young man to cleanse his way, and the answer comes by the acceptance of the Word of God.

Beloved, this is just as good advice to us today as it was in the day of David. The Word of God is the same to us as it was in David's day. It is the means whereby we can cleanse our ways.

Let's notice another Scripture (Continued on page two)

A STRANGE FAMILY

The father has not missed church in twenty-three years. A son has not missed in twelve years. A daughter has not missed an evening service in eight years. The mother has a perfect record for eleven years.

What's the matter with this family? Don't they ever have company? Aren't they ever tired on Sunday morning? Don't they ever have headaches or nervous spells or family reunions or picnics or anything? Don't they have a radio and television so they can get good sermons from outside preachers? What's the matter with them?

Perhaps they are remembering the price Christ paid to save them.

THE NEED OF THE CHURCH

More tithes and fewer drives.
More action and less faction.
More workers and fewer shirkers.
More backers and fewer slackers.
More of God's plan and less of man's.
More prayers and less strayers.
More divine power and less human power.
More Good News and less book reviews.
More burden-bearers and less tale-bearers.
More fighting squads and fewer tightwads.
More liberal males and fewer food sales.
More seeking grace, less seeking for place.

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NEEDED
A LINOTYPE OPERATOR

Perhaps somewhere there is a Baptist linotype operator who is interested in a Christian ministry, and who might be open for a job.

If so, the job is waiting for such a one in our printing shop. He must be a union operator or else qualified to join the union. Salary: \$95.00 for 38-hour week.

We'll be happy to hear from any of our readers who may thus be interested.

"How The Word Of God Has Been Treated"

(Continued from page one)
to help us to see how marvelous the Bible is:

"Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY."—Mt. 24:35.

This is a definite statement concerning this earth, and a definite promise concerning the Word of God. God created this earth, and He says that Heaven and earth shall pass away. Here is a definite statement as to what is going to happen to this present earth and the heavens we see above. At the same time, here is a definite promise concerning the Word of God—that the Word of God shall not pass away.

If you will notice, the Lord Jesus takes the two things which seem to be so much unlike. This earth seems to be so enduring, while the Word of God seems to be so perishable. It looks like if anything would stand, it would be this world, and in contrast if anything would fail, it would be the Word of God; but the Lord Jesus says that that which seems to be so substantial to man—namely, this earth, is going to pass away, while that which seems to lack so much of being substantial—namely the Word of God, is going to last and survive forever.

Let's notice a third Scripture in this respect:

"The grass withereth, the flower fadeth: but the word of our God SHALL STAND FOR EVER."—Isa. 40:8.

Isn't it marvelous to know that when all the grass of this world is gone, and when all the flowers of this earth have perished, that the Word of God will still be here? When the day comes that this earth is burned over and there isn't one blade of grass left, and when all the leaves upon the trees are gone—when this world is completely bare so far as vegetation is concerned, the Bible will still be here.

In the light of these three Scriptures, I tell you that I love the Bible. It means a lot to me. I am thankful that when I stand before you to preach, I am preaching from a Book that has a cleansing message that is going to last forever. When this earth is no more, when the vegetation of this earth is completely gone, and when the stars and the moon and the sun have ceased to shine, the Word of God is going to still live on. It can't be destroyed. Yet, in spite of that fact, I want

to show you how the Bible has been treated through the years gone by.

I

IN THE DAY OF JOSIAH, THE BIBLE WAS LOST.

"And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest FOUND A BOOK OF THE LAW of the Lord given by Moses."—II Chron. 34:14.

Here we have the story of the finding of that Bible that was lost.

Can you imagine the Bible getting lost? The strangest thing about it was the place where it was lost, for it was lost in the temple—in the house of God. It was bad enough for it to be lost, but to think that the Bible was lost in the church. Let's go back and get the story.

For a long time, the temple of God had not been used. (They hadn't been observing the teaching of God's Word.) They had been worshipping idols. Naturally, they kept up their idols, and looked after their altars in connection with these idols. Naturally, beloved, the places where they worshipped by way of idolatry were kept in tip-top condition, while the house of God was neglected. Finally, a man by the name of Josiah became king. Josiah loved the Lord. He was one of the few individuals who lived in the Old Testament days who was "all out" for God. Josiah, loving the Lord, instituted a number of reforms in the land of Israel, and among those reforms was that they began to gather money for the cleansing and repairing and the rebuilding of the temple for worship. Beloved, when they went inside the temple to repair it, the first thing that they found, covered over with rubbish, hidden away behind the refuse and the debris within the temple—that temple that hadn't been used for a number of years—they found the Word of God.

You would think that even though the people of that land were idolaters, and though they were worshipping idols, that someone in all that land would have remembered the Bible, but, beloved, the Bible had been forgotten. It had been lost right there in the temple of God.

Yes, they lost the Bible in the day of Josiah, and it is just as possible for people to lose the Bible today. I don't know whether you realize it or not, but I am afraid that in the average home, the Bible is lost right now. I dare say that 99 per cent of the population of America today spend much more time reading the Sunday paper than they do reading the Word of God, and as such, the Bible is a lost Book within the home.

I say also that as they lost the Bible in the temple long ago, many churches lose the Bible today. Every time you go to a church where they use Sunday School literature instead of the Word of God, the Bible is just a lost Book.

I was talking with a woman here in town a few days ago relative to the Sunday School class which she attended. She said, "Brother Gilpin, in our Sunday School class, the woman who teaches it just takes the Quarterly and reads those ten or twelve verses that are found there within the Quarterly, and so far as the Bible is concerned, I have never seen our teacher have a Bible one single time." She said, "It may be that I am a poor student. It may be that she does the best she can in teaching, but so far as I am concerned, I don't know a bit more about the Bible when I go away than I did before I went."

I dare say, beloved, that the experience of this individual could be duplicated over and over and over again. In every church where they use Sunday School literature instead of the Word of God, the Bible is a lost Book. In the majority of cases, it is a forgotten Book. It is lost in the average church.

I think also how little the Bible is preached from the pul-

Memory Verse: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:3.

I. The Condition Of The Churches.

In these first three chapters of Revelation, we have studied the seven churches of Asia. It is a mighty discouraging picture which they present, as not one of them was perfect. However, the mother church at Jerusalem was not perfect, for there was a Devil in it. Cf. John 6:70.

The Scriptures prophesy that the condition of the churches will become worse and worse. Cf. II Thess. 2:3; Mark 13:22; I Tim. 4:1; II Tim. 3:1-5; II Peter 2:1.

In view of this, some think that the Gospel will fail entirely. Some think it has already failed. This chapter and the one that follows were written to show the Gospel results.

II. The Rapture. Rev. 4:1.

John being caught up is a type of what will happen at the close of the church age. All saints will be caught up with the Lord. Cf. I Thess. 4:13-17. Some people will never go down into a hole in the ground (grave), but will go up through a hole in the sky.

III. What John Saw In Heaven. Rev. 4:2-11.

1. The throne of God and God seated upon it (vs. 2, 3). That which is most prominent is the Lord Himself. The first one we see when we get to Heaven will not be any of our loved ones, but rather, the Lord Jesus Christ Himself.

2. The rainbow (vs. 3). The sign of God's covenant with Noah (Gen. 9) that the earth should not be destroyed was a rainbow. In every cloud that has come over the earth, the rainbow has shone through. In each cloud that has come into your life, the rainbow of God's love has shone through.

However, this rainbow is different—it is a complete circle. Down here we have only been able to understand half of God's providences and promises. Then we'll understand it all. After awhile, we'll learn the sequel to life's distress, privations, disappointments, and painful experiences.

This rainbow is green, a color of beauty and rest. That is what Heaven will be. The three primal colors of the rainbow are blue, yellow, and red. Mix blue and yellow and you get green. No

pit. In the majority of churches, it just isn't preached today. Instead, beloved, you have book reviews and philosophical discourses. You have all kinds of material things that are presented. I say then, beloved friends, that whenever you present book reviews and philosophical discourses and discussions of the topics of the day, the Word of God is just lost so far as the church is concerned.

Several years ago, there was a man in Dayton, Ohio, who announced that he was going to preach four sermons—one each night for four consecutive Sunday nights—and they were all very, very "catchy" subjects. I wondered where he would get any material out of the Bible for such subjects, and I wrote him concerning the matter. He very frankly and very fully answered my letter. He gave me a brief resume of those four spectacular messages that he was to bring. He said that if he were to preach from the Bible that the people wouldn't come, and that the only way that he could get them to come out to church on Sunday night, was to give them something of a frothy nature, in which there was none of the Word of God.

I insist, beloved, that in a church like that, the Word of God is lost, just the same as it was lost in the temple in the day of Josiah.

I'll go further and say that wherever and whenever a preacher compromises concerning the Word of God, and when he fails to preach the doctrines and the teachings of the Bible, and whenever he preaches modernism instead, and gives to the congregation liberal thought instead of the Word of God—the Bible is lost so far as that church and congregation are concerned.

A few years ago there was a man in Pensacola, Florida, by the name of Wallace R. Rogers, who was pastor of the First Baptist Church of that city. One day, in commenting upon that

passage of Scripture in Malachi where it says that the man who doesn't bring his tithes to the Lord is a robber, he said:

"Malachi, being at the great disadvantage of not having attended one of our seminaries, where he could have been taught manners, bluntly said that taking the tithe which belongs to God is robbery—just plain stealing. Modern up-to-date pastors of modern, up-to-date congregations could not afford to say an uncouth thing like that. Modern pastors must be careful to be smart and not offend, and being a modern pastor, I refrain from calling people who rob God just thieves, but Malachi didn't know any better. He said, 'Ye have robbed' God. Poor, old Malachi! How unfortunate that he didn't have seminary training."

Now, beloved, when that was printed in the Florida Baptist Witness on April 30, 1947, I said that it was the worst blasphemy that I ever saw in print concerning the Word of God. I have two books in my library that were written by infidels, and there's not a statement in either of the books that can begin to be as blasphemous as this statement by Pastor Rogers of Pensacola, Florida. I tell you, beloved, the man who would dare to speak thus about the book of Malachi has no respect for the Word of God, and the Bible is a lost book in a church where such a man might be the pastor.

II

IN THE DAY OF JEHUDI, THE BIBLE WAS CUT TO PIECES AND BURNED.

Jeremiah had written the book which bears his name, and he sent the copy of that which he wrote unto the king. As the king sat in his house, with a fire burning upon the hearth, Jehudi, the king's servant, read to him the words of Jeremiah. The king didn't like what was being read to him, and he would stop Jehudi and have him cut some portion out, and cast it in the fire. Jehudi read on and again the king had him cut another portion out, and cast it in the fire, until finally, when Jehudi had finished reading the book of Jeremiah, there was nothing left of this wonderful

red in this celestial rainbow, for red is the color of suffering and sorrow. No sorrow can enter the Gates of Pearl. Cf. Rev. 21:4.

3. What each of God's redeemed will look like (vs. 4). There were thousands of priests in Israel, but only 24 served at a time. They represented all. Cf. I Chron. 23, 24. Thus with these elders. They represent ransomed sinners. Cf. Rev. 5:9. Twenty-four is made up of two (2) twelves. In the Old Testament, there were twelve tribes. In the New Testament, there were twelve apostles. These twenty-four elders then represent the saints of God, which are saved in both the Old Testament and New Testament days.

Furthermore, all these were clothed. None were naked. Evidently clothed with Christ's righteousness. Is. 61:10.

4. Preparation for judgment (vs. 5). All that keeps the unsaved from destruction now is the presence of the righteous. Mt. 5:13. Cf. Gen. 19. When this fourth chapter begins to become history, all true believers will be with their Lord. This is just a hint that as soon as the righteous and unrighteous are separated, tribulations will fall on the lost.

5. The brazen laver (vs. 6). Much in contrast with its use in Exodus, it is here seen with no water in it. The reason is obvious—none is needed, as no sin shall enter Heaven. Cf. Rev. 21:37. It is there that the priests may behold their perfect beauty, and shall stand as a testimony that there is no more struggle with sin.

6. The living creatures (vs. 6-8). These are the Cherubim—an order of the angels. Their task is to praise God continually.

7. The worship of Heaven (vs. 9-11). This was led by the living creatures. How it makes us to rejoice at the future prospects of the redeemed. Notice the elders as they cast down their crowns. Here is an incentive for service. Gain all the crowns possible, in view of what we are to do with them.

Listen to them as they praise God. There are no evolutionists in the crowd (vs. 11). All of them believe in the sovereignty of God (vs. 11).

CONCLUSION: All this chapter is for one purpose, namely to show that the Gospel will not fail. God will call out His elect and a multitude will be saved. Rev. 5:9. All will be saved alike—on one basis—the BLOOD. Cf. I Peter 1:18, 19; I Peter 2:24.

prophecy. Beloved, the entire book of Jeremiah had been consumed within the fire.

To be sure, God told Jeremiah to write it over again, and when he wrote it the second time, he put in the story as to how the king had had the words of Jeremiah cut up, and burned until the whole roll was consumed by the fire.

Let me say to you, beloved, there's lots of people just like that old king who don't like the Bible, and they want to cut out of the Bible what they don't like. For example, the modernist reads about the virgin birth, and the atonement of Jesus Christ, and the resurrection, and the miracles of the Bible, and the inspiration of the Scripture, and he doesn't like it. As a result, he cuts it out of the Word of God and figuratively drops it into the flames. In other words, he destroys the Word of God because he doesn't like it.

Several years ago, when the Northern Baptist Convention was meeting in the state of Washington, a man made a motion that they require all out-going missionaries of the Northern Baptist Convention to sign a statement saying that they believed in the virgin birth, the deity, the blood atonement and the resurrection of Jesus Christ, that they accepted the miraculous of the Bible, and that they believed the Bible to be the inspired Word of God. When they put it to a vote on the Convention floor, it was voted down two to one.

Beloved, there's many and many a person today who is a modernist, who will cut out of the Bible the great doctrines of the Word of God, just because he doesn't like them.

That is not only true of the modernist, but it is also true of the Feminist. There are people in the world today who believe that women ought to be licensed to preach and that they ought to be ordained to the ministry. Besides these, there are lots of Bap-

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"How The Word Of God Has Been Treated"

(Continued from page two)

tists who believe that women ought to be turned loose to speak, to pray, to preach, and to do anything that they want to so far as the church services are concerned. In contrast, I quote the following Scriptures:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." — I Cor. 14:34.

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." — I Tim. 2:11, 12.

This is what the Word of God says concerning a woman's place in a New Testament church, yet the majority of Baptist churches today want the women unbridled to do anything that they please by way of speaking, or praying, or testifying, or even preaching in the house of God.

We read: "But if any man be ignorant, let him be ignorant." — I Cor. 14:38.

This is speaking about a woman's place in the church, and it says that if a person won't accept this teaching as to women keeping silence in the church, then just let such an one be ignorant — and the word for "ignorant" is "blockhead." In other words, he is cutting out of the Word of God these Scriptures in I Corinthians and I Timothy, just exactly like Jehudi destroyed the roll of Jeremiah and burned it, in the long ago, and God declares that such an individual is nothing short of a spiritual blockhead.

The Arminians treat the Word of God in the same manner, in that they cut out portions of the Word of God.

At one of our Fellowship meetings of recent date, Brother James Hobbs of Rushtown, Ohio, in his message said that he could not understand how any man could fight the doctrine of election. He said, "Now there are some doctrines that folk might fight against because you don't actually find the word itself in the Bible — like the doctrine of the security of the saved." You find that doctrine in the Bible, you know, but you don't actually find the expression, "the security of the believer," in the Bible. He said, "But when it comes to the doctrine of election, I can't understand how any man could fight against it, because the words 'elect' and 'election' are found over and over again within the Word of God."

Beloved, I can't understand it either, but there are people by the thousands all over the country who turn spiritual somersaults every time you talk about the doctrine of election.

Notice what God's Word says concerning election:

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

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because GOD HATH FROM THE BEGINNING CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth." — II Thess. 2:13.

Beloved, in the light of the Word of God, any Arminian who denies the doctrine of election might just as well take his scissors and cut the Bible into pieces and drop it into the fire, just like they did in the day of Jeremiah.

III

IN THE DAY OF MALACHI, THEY WERE PARTIAL CONCERNING THE WORD OF GOD.

"Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been PARTIAL IN THE LAW." — Mal. 2:9.

In Malachi's day, there were portions of the Bible that they

lived up to, and there were portions that they didn't like, and they passed them by. In other words, they were partial concerning the Word of God.

Now, beloved, do you suppose that there is anybody today who is partial to the Word of God? Do you suppose that there is any preacher or any layman anywhere who just accepts parts of the Bible and doesn't accept the rest of it? How about these modern evangelists who come to town in a whirlwind fashion, and who ask you to sign a decision card, without there being any evidence of the work of the Holy Spirit? Beloved, such a man is partial concerning the Word of God.

Or consider that evangelist who stands before a congregation and minimizes the security of the saved, because he knows that this will offend somebody. Or perhaps he leaves out the doctrine of salvation by grace because he knows that that will offend somebody, and he leaves out Baptist baptism, and he leaves out the doctrine of immersion for baptism and thus he leaves out all the great teachings of the Word of God, and doesn't preach any of them. What is he doing, beloved? He is just partial concerning the Word of God — just exactly like they were in the day of Malachi.

Then, beloved, there is that popular preacher who is popular with everybody. When the Rotarians or Lions need a man to speak on their program, they get this popular preacher to entertain them. He has some nice jokes that he tells, that tickles their fancy, and he remains a popular preacher. When any of the lodge crowd needs a speaker, they always call on this popular man, and he has a way about him that he can entertain them. Whenever I think of a fellow like that who knows how to run with the Elks, to fly with the Eagles, and to feed with the buzzards, but who never yet has learned to feed the sheep of God — when I think of a fellow like that, I am thinking of one that is certainly partial concerning the Word of God.

I tell you, beloved, any man who dares to take the whole Bible and preach it all, is not going to be popular with the lodge crowd. The man who dares to stand up and preach the Word of God isn't going to be a popular preacher.

In order to be a popular preacher, he has to be partial concerning the law. He must preach just the part that he knows his congregation will accept. He looks down in the congregation and he sees one of the brethren who has stock in a distillery, or maybe he has a truck that distributes beer, or maybe he has a building that he rents to somebody for the sale of intoxicants, or maybe he sees somebody that is even running a rum house himself. Naturally, this popular preacher doesn't dare say anything about the liquor problem, for fear that it will affect his popularity.

Or maybe he looks out into his congregation and sees one of the brethren of his church whose wife is an Episcopalian. He does not dare say anything about the historicity of Baptists. He doesn't dare say a word about Baptist baptism. He doesn't dare say anything about immersion for baptism. He doesn't dare say anything against infant baptism, and against all the religious heresies of the day. What is he doing? He is just being partial concerning the Word of God.

Beloved, you would be far better off to stay home and read your Bible than to go to a church where the pastor is partial relative to the Word of God.

There is another preacher who is partial concerning the Word of God and that is the preacher who will skip portions of God's Word in order to maintain his position as pastor of the church.

Just across the river in Ohio, a layman was conducting a Bible class in the book of I Corinthians. When they came to the

thirteenth chapter, this layman, knowing that the fourteenth chapter says that the women are to keep silence in the church, said to his pastor, "What are we going to do when we get into that next chapter?" and the pastor said, "If I were you, I would just skip it."

Now, beloved, that is being partial concerning the Word of God. I have heard that same preacher contend for salvation by grace. I have heard him contend for Baptist baptism. I have heard him contend for the security of the saved, but when it came to another doctrine that was just as much in the Word of God — that of a woman's place in a New Testament church — he said, "If I were you, I would just skip it."

IV

IN THE DAY OF PAUL, THEY PERVERTED THE WORD OF GOD.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." — Gal. 1:6-9.

Paul had been in the regions of Galatia preaching, and when he left, some other preachers had come in, who preached contrary doctrines to those Paul had preached. Paul wrote back to these churches in Galatia and told them that these men were perverting the Word of God. He said, "It doesn't make any difference if an angel from God comes down out of the skies and stands in your pulpit and preaches — if it is anything other than what I have preached to you, let him be accursed."

I tell you, beloved, anybody that perverts the Word of God is a fit subject for Hell, and there's many a preacher who is perverting God's Word today. When a man stands before a congregation and says that you can sin away your day of grace — that you had better be certain that you are saved today, because maybe the Lord won't save you tomorrow — if he says that, he is perverting the Word of God. How do I know this?

We read: "All that the Father giveth me SHALL COME TO ME." — John 6:37.

Let me tell you something, beloved, I am going to take what Jesus says, and I am going to reject that individual who says that you can sin away your day of grace, because I know that he is perverting the Word of God.

In contrast, here is another individual who gives the same treatment to the Word of God, but in a little different fashion. He will say, "Now after you are saved, you had better watch out, lest you fall from grace." Beloved, I don't know which is worse — the man who preaches that you can sin away your day of grace, or the man who preaches that you can fall from grace, and be lost after you have been saved. Either one of them is perverting the Word of God.

Here is another individual who says that you can be saved partially by what you do as well as by what Jesus Christ did.

Sometime ago, I saw a Sunday School Quarterly which was published by the Southern Baptist Convention. In that Quarterly there was a picture of a ladder, and each step of that ladder was supposed to represent a part of salvation. The first step was Repentance, the second step was Faith, the third step was Jesus, the fourth step was Baptism, the fifth step was Church Membership, the sixth step was a Godly Walk, and the seventh step was a Prayer of Confession for any unconfessed sin just before you die. Beloved, this was called

Shoe Salesman

(Continued from page one)

increased. I looked forward more eagerly to the social glass with potential customers than I did to the shoe orders I had been sent out to obtain. When stopping in hotels, the Bible, placed within my reach by the Gideons was totally ignored. To have opened it, even out of curiosity, would never have entered my mind.

"Such conduct, of course, led in time to my dismissal from the company for which I traveled.

"At this time most of my family were addicted to alcohol — my wife, my brothers, my sisters. Two brothers committed suicide. One swallowed sleeping pills, the other inhaled gas. Finally matters reached such a state that I was following their example, slashing my left wrist with a razor."

After displaying scarred wrists, Dan continued: "I got that far, fellows. I watched the blood flow without any remorse, but when I attempted to slash the other wrist, I was startled. Someone spoke: 'In the depths of despair have hope.' I rushed to the long abandoned, broken radio to shut off the sound of the Voice that would deter me from my purpose, only to find the radio dead, and lacking in power connection. A quick glance around the room proved, too, that I was alone just as I had thought. Who had spoken so plainly to me? Certainly not my conscience for long since it had been seared and dead.

"Holding my bleeding wrist with a tight bandage hastily applied, I then plainly visualized

"The Ladder of Salvation," but instead, it was actually "The Ladder of Damnation." There is no salvation to it. God has never saved anybody because he joined the church and was baptized. God has never saved anybody just because before he died that he made a good confession and said, "Lord, save me from any unconfessed sin." Listen, beloved, salvation from beginning to end is what God has done entirely, and not in any wise because what any individual has done himself. The man who preaches such, is perverting the Word of God.

V

HOW OUGHT WE TREAT THE WORD OF GOD?

Beloved, we ought to hold in reverence every word in the Bible. Listen:

"Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; DIMINISH NOT A WORD." — Jer. 26:2.

Do you have any right to take out any portion of the Bible that you don't like? Do you have any right to take out part of the Word of God and throw it away? Do you have any right to be partial to any portion of the Word of God? No, no, beloved, this is God's Book, and we ought to reverence it. We ought to accept it. We ought to stand for every word of it, for it says, "Diminish not a word."

I am glad to be your pastor. It is a joy to me to be pastor of this congregation. The thing that makes me so happy is that it is so easy to preach to you. You love the Book. You like God's Word. Beloved, I couldn't be happy and I couldn't enjoy my work if I didn't preach the entirety of God's Word.

Oh, might it please God to help you to see how wonderful the Bible is. May we be careful that we don't lose it, that we shall not cut it up and burn away portions of it, that we are not partial concerning it, and that we do not pervert it, as they did long ago, but may we love the Bible more and more, and as the days come and go, may we become better acquainted with the Word of God.

May God bless you!

myself as standing before the very door of a fiery hell. There was but one step between me and that closed door. Should it be opened suddenly, I was positive that a mighty power would have suctioned my life into an awful eternity beyond. For the first time in my life I was conscious of the true meaning of death, and that my death would be much worse than my living, I knew.

"Recovering sufficiently from the complete physical breakdown which inevitably followed this experience, I opened a shoe store of my own. Responsibility would be my hope; would be my incentive for living. Daily I drank to fortify myself for the sales tasks of the day with the results that I have previously mentioned. Though I had forgotten the Voice, God had not forgotten me, and was burdening a former business associate and acquaintance with my lost and sinful condition.

"Horton Kinsman owned a shoe store two blocks down the street from my store, and as the burden for my salvation increased he followed the guidance of the Holy Spirit and closed his shop daily to enter mine and read to me for an hour or more from a Book which he said had the answers to all of the world's problems, his and mine in particular.

"For six months I suffered through those long luncheon hours. The reading of the Book was distasteful to me in every aspect, because being a natural and carnal man I could not understand the things of the Spirit. Even the title of the Book was hateful to me, for I did not care for anything suggesting holiness. However, gradually my interest was aroused, and for the next year I looked forward to those hours of reading together. But my ears were so blinded, my heart so stony and my mind so dulled that I did not realize the power of God's Holy Word. To me it was just an interesting book of stories.

"The truth of its importance burst upon me quite suddenly one day as Horton read with deep feeling and emotion the story of the Cross. I was struck with this thought: He believes what he is reading. He believes this Jesus lived, died and rose again. He must be one of those persons they call Christians. If he believes this Book is true, why shouldn't I believe it is true? If he believes in Jesus Christ as Saviour, why cannot I? Often he had asked me if I would believe and I did not know what he meant. Now I knew. From that hour I watched my friend carefully and Christian traits that I had overlooked were now plainly visible. I longed for the peace in my soul that he seemed to have.

"Now a new fear confronted me, since my appetite for liquor was definitely abated and I no longer dreaded being without it. What if Horton would discontinue his visits to me? What if I could not have access to the Bible? What if I didn't have the opportunity to accept Christ? I became panicky with worry. I wracked my brain to think of ways of bribing him to continue if he ever suggested he would not come again. I little realized how close he was sometimes to letting me go as a hopeless case since I was so long resistant to the Word. When tempted to do so, I later learned his father encouraged him to be patient, to compare the value of a lost soul that might be saved with the value of shoes that might be sold in the same period of time.

"Yielding to the continued wooing of the Holy Spirit, the veil of darkness, distrust and disbelief dropped from my eyes, and I craved salvation. I knew that the Bible could be understood, in spite of the fact that my aunt, a college dean and professor, had said that after seven years of study she had closed the Book

(Continued on page eight)

THE BAPTIST EXAMINER

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Baptist Youth Witness

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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

The Little Baptist

Chapter IV (Continued)

But Katy Jones and Laura Thompson began to tantalize her and to call her, "The little Baptist," and they asked her if she hadn't better send back to Jerusalem and get Philip to come and baptize her, and a great many others things equally absurd. But the unexpected entrance of the teacher restored order, and a gentle tap of his bell summoned all to their lessons.

Mellie felt that it was very unkind in the girls to tease her so for her honest expressions; yet she did not weep or pout, as many girls would have done. She thought as little about it as possible, and when the time came for reciting her lesson, she was not behind any in the class. When she returned home in the evening, she spent a short time playing with her dolls. After re-arranging some of their dresses, and putting all in order, she placed them snugly in a little box for their night's rest. Then she went to see that the little ducks and chickens were fed and housed for the night. And after she had asked her mother many questions about the affairs of the kitchen, garden, and various interests, she was ready to take her little sister Anna out for an evening walk.

By the time that these rounds were through, her mind was pretty well rested from the labors of the day, and she was then ready to apply herself to the lesson that she must recite the next morning. She had at this time an unusually hard lesson, and her mind was not altogether free from the conflicts of the day. It was late before she was sure that her lesson was prepared, and she was summoned to bed before she thought of putting her books away. When she went to kiss her mother "good-night," she said: "Mamma, I think that the girls treated me very unkindly today. I would not have thought that they would have done so."

"Who, dear?"

"Why, Laura Thompson, and all the big girls. It was all because I asked Mr. Hamilton something about the reading in the Bible."

And she gave an account of what had occurred over the New Testament lesson, and how the girls ridiculed her and called her "The little Baptist." "But," said she, "I am not going to care for it, but will study hard and try to beat every one of them. I'll show them that if I am the least one in the class, I know how to do right, and I won't care for it."

Mrs. Brown, always proud of her daughter, felt flattered (Continued on page five)

THE BIBLE AND HISTORY

by SIDNEY COLLETT

Let the reader here call to mind the reigns of the three great monarchs which were most conspicuously marked by a national and official recognition of the Word of God, and this remarkable fact will be seen, that those were the three most progressive, most prosperous, and most glorious periods in the whole history of England; e.g.—

In the reign of Alfred the Great (who himself translated part of the Bible), this country rose from a state of barbarism, ignorance, and division, into a united, civilized monarchy.

In the reign of Queen Elizabeth (who from the first officially encouraged the circulation of the Bible), England for the first time took her position as a great world power.

And, during the reign of our late good Queen Victoria, who in her natural and characteristic manner told, and told truly, the inquiring prince from the far-off land that the Bible was "the secret of England's greatness," the unparalleled prosperity of the country, the enormous growth of its population, and the increase of its power, must at once appeal to the minds of all.

Can it be mere chance that these periods of national greatness synchronized so perfectly with those periods when the Bible was most freely circulated, most

publicly acknowledged, and most diligently read?

Sir George Smith, addressing a great meeting in the Albert Hall, London, on March 7th, 1904, drew attention to this remarkable fact in the following words: "History showed that the periods of reform and revival synchronized with the increase of attention to the Word of God."

Moreover, the state of the world today furnishes a similar testimony. In every country where the Bible is freely circulated and read there is knowledge, intelligence, prosperity, and power; while in those countries from which the Bible is largely excluded (whether due to heathen or Romish influences) the exact reverse is the case. The present condition of South America, Spain, and Portugal, speak eloquently on this point. In Spain, that priest-ridden land, out of a population of eighteen million, forty per cent can neither read

nor write; in Portugal, with a population of seven million, not one million can read; while in South America there are, generally speaking, no settled governments, no inventions, no men of letters—indeed, there is scarcely anything indicating progress or enlightenment which ever originates there.

God's word to Joshua has its application in principle throughout all time as truly to nations as to individuals: "This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good success."—Joshua 1:7.

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LEWD LITERATURE

"Clean up the newsstands!" Periodically we hear this cry raised as some group or club commences a short-lived campaign to rid the newsstands of some of the objectionable literature that strikes you in the face at nearly every turn. Usually these brief, whirlwind crusades are directed against the newsstand operators and other retailers of papers and magazines.

While every Christian should deplore the filthy reading material that is so boldly advertised, let us not be carried away with these reform attempts and conclude that they are the answer and that there is some shortcut to success. Careful thought will lead us to realize that these endeavors must fail for they do not strike at the root of the problem. The basic trouble is to be traced not to the retailer alone, not to the publisher alone, not to the author alone nor to these corporately as representing the publishing industry. The public whose appetite demands such filth is responsible and is the guilty party although these others are accessories to the crime.

The newsstands of our land represent the best possible comment on the national mentality and present an accurate gauge of the public mind. It is this thought which should appall us! The minds of our fellow citizens demand literary garbage for a regular diet! Here is the source of that of which lewd literature is but the external symptom.

Any thinking Christian will see that the answer lies not alone in some attempts at outward and superficial reform. The problem will be righted only as the hearts of individuals are changed by the gospel and the predominate public mentality becomes a spiritual mentality.—The Gospel Witness

To return evil for good is devilish; to return good for good is human; to return good for evil is Godlike.

The Priest And The Wafer

by FRED J. JUNIOR,
A Converted Catholic

A Roman Catholic gentleman in England being engaged to marry a Protestant lady, it was mutually agreed that there should be no contests on the subject of religion. For some years after their union, this agreement was scrupulously observed; but in the course of time the priest, who paid them frequent visits expecting to find no difficulty in making a convert of the lady, began to talk upon the peculiarities of his religion. He particularly insisted upon the doctrine of transubstantiation, and grew troublesome by his importunity.

To avoid being farther pressed by him, she one day seemed to be overcome by his arguments and agreed to attend mass with her husband the following Sunday, provided she might be allowed to prepare the wafer herself. The priest, not suspecting anything, and glad on any terms to secure such a convert, gave his consent. The lady accordingly appeared at the chapel with her husband and after the consecration of the wafer, which she had brought with her, she solemnly demanded of the priest whether it was really converted into the body of Christ? To which question he without hesitation replied that there was a conversion made of the whole substance of the bread into the body of Christ and that there remained no more of its former substance.

"If this is really the case," said she, "you may eat the wafer without any danger; but as for myself, I should be afraid to touch it, as it is mixed with arsenic." The priest was overwhelmed by a discovery so unexpected, and was too wise to hazard his life upon a doctrine for which he

had contended with all the earnestness of perfect assurance. The lady's husband was so struck by this practical confutation of that which he had implicitly believed, that he never afterwards appeared at the mass. If that humbug of a priest had eaten the wafer, it would have been the last mass he ever would have said this side of the Pope's Purgatory, and he was wise enough to know it. If he could turn wine into the blood of Jesus and a bit of baked dough into the flesh of Jesus, he certainly could turn arsenic into salt or sugar, but the truth is he could not do it and he knew it.

TOO STRICT WITH YOUR CHILDREN

"You are too strict with your children," said a good Christian woman whose bright-eyed, active little boy was playing about the streets, to another mother who held her own mischievous son under strict yet kind control, and would not allow him to associate with rough boys, or enjoy the advantage of the "street school."

Twenty years have passed away. The boy whose mother was too strict with him is in college—sober, temperate, respected; the other squandered his parents' property, contracted habits of intemperance, became an inmate of a prison, and at last has gone to an untimely grave, though not, we trust, without penitence or hope.

"You are too strict with your daughter. Young folk must en- (Continued on page five)



Our Bible Study

STUDIES IN GALATIANS

by A. M. Overton
(Now in Glory)

CHAPTER IV

"Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all."—V. 12.

The meaning of this verse is not clear to this writer. It may be that Williams' translation helps: "I beg you, brothers, take my point of view, just as I took yours. You did me no injustice then." One thing is certain, the apostle holds no personal grievance against them for having departed from his gospel preaching and teaching. He says, "Ye have not hurt me." They had immeasurably hurt themselves. In Christ Jesus all have equal standing, and even though one may

through following error, lose his joy, he cannot, thank the Lord, lost his standing.

"Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus."—VV. 13, 14.

It was because of his physical infirmities that the apostle came to preach to the Galatians at the first. Moffatt translates these verses thus: "It was because of an illness (you know) that I preached the gospel to you on my former visit, and though my flesh was a trial to you, you did not scoff at me nor spurn me, you welcomed me like an angel of God, like Christ Jesus." Montgomery renders it similarly. (Continued on page five)

"THE LITTLE BAPTIST"

(Continued from page four)

afresh by this additional evidence of Mellie's superiority. She spoke approvingly of her determination, and told her that the best way to treat mockers and tattlers was to live and act above the reach of their influence.

"But, Mamma," said Mellie, "I think that I have learned something from the Bible about the right way to treat the girls when they make fun of me. It teaches me to do good for evil."

"Yes," said Mrs. Brown, "and it says that you must forgive those that wrong you — or sin against you."

"Yes, it does, Mamma; I've read it. And it says that if we don't forgive those who trespass against us, our Heavenly Father will not forgive us. Then I'll forgive the girls, for you know I must do whatever my Bible tells me to do. That's right, isn't it, Mamma?"

Mellie scarcely heard her mother's approving answer, for she had hardly finished the sentence until she was quietly sleeping, and did not awake until the light of another day came peeping in at her window. Rising quickly and dressing, she hurried out to release the ducks and chickens from the little prisons to which she had consigned them for the night. Then she paid a visit to her box of dolls to see that no old rat had intruded on her interesting little family. Next a romp over the house with little Anna and the kittens, and she was ready to go about preparing her toilet for breakfast. After breakfast her lesson must be reviewed. Then she was off to school.

Arriving at the school house, she found many of her class in advance of her, and this morning the teacher was unusually late. Mellie was greeted on all sides by the girls with "Good morning, little Baptist," "How do you do, little Baptist," and "I hope that the little Baptist is well this morning." To all of these, she returned a pleasant "Good morning," and walking to her desk, quietly deposited her books. She then said: "How have you all succeeded with that hard lesson? I suppose, though, that you are all ready to recite, as you appear to be idle?"

"We don't look for you to have a good lesson this morning, Mell," said Katy Jones, "for we know that you have not studied it; you've been reading that Baptist Bible. But, of course, Mr. Hamilton will excuse you, under the circumstances."

"Yes, of course," said Laura Thompson, "Mr. Hamilton will excuse her for anything, as she's his little pet." Turning to Nannie Gordon she said: "I do believe that Mr. Hamilton thinks that Mell is a little piece of perfection, and I shall not be surprised if he makes her an assistant teacher in the school before long. You can all see that whatever she does is exactly right; and then, she knows it all — all that is worth knowing."

"A pretty assistant teacher she would make," said Nelly Perkins. "Now wouldn't she cut a figure explaining that Bible?"

"I rather guess," said Alice Green, "that she would be better on asking questions, than in giving explanations."

"Yes, the little inquisitive Miss," said Mollie Turner. "She is a very nice size for an interrogation point, and that's the use that I'd put her to, if I were Mr. Hamilton. I would put her up somewhere in the house as a sign of inquisitiveness."

(Continued Next Week, D. V.)

Little People's Corner



Quizz by Ethel M. Hoskins; drawing by Marsden Lore

Can You Name Them — A Bible Quiz

They went into the temple
About the hour of prayer
They found a lame man at the gate
And healed him—then and there.

ANSWER:

Peter and John

Our Bible Study

(Continued from page four)

His coming to them, then, was not under the most advantageous circumstances, and yet they had received him gladly, had heard his message willingly, and had rejoiced. But, now, all that is gone and they are turned against the apostle, against his message, and are miserably in bondage to the very thing from which the Lord had brought them. How true this is today of many of those who truly know Jesus as Saviour, but have been misled by Satan through false preachers.

It is a terrible thing to despise the liberty purchased at so great a price or to fail to appreciate our position in God's family secured for us and to us by the Son of God in His redemptive work on the cross. Let us learn this truth surely, let us rejoice in it with gratitude, and let us walk in the light of it in humble obedience.

"Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me."—V. 15.

Like everybody else, these Galatians had found great joy when they learned of the Lord Jesus Christ, and they were grateful to Paul for having brought them the "good news." Their appreciation, coupled with the common love for all believers that the new life brings, had made them love Paul so deeply that they would have shared even their eyes with him. It is thought by many that this verse indicates that Paul's "thorn in the flesh" (II Corinthians 12:7) was partial, and later almost total, blindness. Perhaps this was true. But now, entangled with religious legalism, these Galatians have lost the joy they had at the beginning.

"Am I therefore become your enemy, because I tell you the truth?"—V. 16.

Error is always more pleasant to the natural ear than the truth, and lost people always prefer to hear error. Even saved people, if they are not very careful, will allow the natural ear's desire to govern their estimate of what they hear. It is so easy for the undeveloped Christian to consider the faithful messenger of the Lord as being "against" him, if and when his attention is called to the Word of God that contradicts error. Modern apostasy has advanced so far until anyone who dares to question the "great programs" of our religious life and examine them by the Scriptures is branded as "disloyal," and as being "against" the work. They are our truest friends who tell us the truth, even though it may be unpleasant, and this is unalterably true in the realm of spiritual life.

Too Strict

(Continued from page four)

joy themselves," said a kind mother. "But the daughter that was guarded and watched over has grown up in safety, while those who had their liberty, brought bitter sorrow to their mother's heart."

When love tempers authority there is little danger of being "too strict." "The world is very evil." Times are perilous; snares are many; parents are responsible for the training of children; and "A child left to himself bringeth his mother to shame."—Prov. 29:15.

—Unknown.

A minister's practice is more regarded than his preaching.

The strongest argument that can be offered a skeptic is a godly life.

The Lord Leads The Children Of Israel Out Of Egypt

Boys and girls, after the oldest child, servant, and animal in every house in Egypt were killed that night when the death angel passed throughout Egypt, King Pharaoh was ready to let the children of Israel leave the land of Egypt. He told Moses and Aaron for them all to leave that very day.

So the children of Israel gathered together everything that was theirs, and got ready to leave. They also took many jewels, silver, and gold from the Egyptians.

As the children of Israel started their journey, they went toward Succoth into the wilderness. They had to go through the wilderness in order to reach the land of Canaan. And as they traveled along, the Lord was with them and went before them in the daytime in a pillar of a cloud and at night in a pillar of fire. Every way that the cloud moved by day and the pillar of fire moved by night, the children of Israel followed it.

But back in Egypt, King Pharaoh was beginning to wonder if he had acted wisely in letting the children of Israel go. Finally, he gathered together a big army and went into the wilderness to bring back the children of Israel.

ness to bring back the children of Israel.

Pretty soon, the Egyptians who were driving big horses and chariots overtook the children of Israel out in the wilderness. As the children of Israel saw the Egyptians coming, they became so afraid and cried out unto the Lord. And they blamed Moses, and they said that it would be his fault if they died in the wilderness.

But Moses said to the people, "Don't be afraid; you just stand still, and we will see the salvation of the Lord, for He will take care of us. We have seen the Egyptians today, but we won't see them any more."

Boys and girls, do you think that Moses was right? Do you think that the Lord was somehow going to take care of the Egyptians so that they wouldn't ever bother the children of Israel again? Well, we will see next week what the Lord did.

Boys and girls, we can always be sure that the Lord will take care of His children, those who know Him as their Saviour. God's Word tells us:

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—I Corinthians 10:13.

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 - The Bible Doctrine Of Election** by C. D. Cole, 20c
 - The Bible Doctrine Of Election** by Charles H. Spurgeon, Price 15c
- Best Study Helps**
 - The New Topical Text Book**, \$2.50
 - Young's Analytical Concordance**, \$10.00
- Best On Atonement**
 - The Satisfaction Of Christ** by A. W. Pink, \$3.95
 - The Atonement** by A. A. Hodge, Price \$4.50
- Best On Lord's Supper**
 - Lord's Supper** by J. R. Graves, 25c
- Best On "New Bible" (RSV)**
 - The New Bible—Pro and Con** by W. C. Taylor, \$4.00

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"Sinners In The Hands Of An Angry God" has become the most famous sermon ever preached on the American continent. It was delivered in the midst of one of America's greatest revivals. Mr. Edwards preached this sermon at Enfield, Conn., July 8, 1741. It was at night, and while he was reading it to a large congregation, the lights became dim and he read it with difficulty. The influence of the sermon was so great on the congregation that strong men and women cried and screamed for mercy, and even grabbed the seats for fear that they would slide into hell that very moment! A fellow minister who was seated in the pulpit cried out, "Mr. Edwards! Mr. Edwards! is not God merciful too?"

May the publishing of this sermon, more than 200 years after it was preached, be used of God

as a means of bringing about another truly great Revival in America. This is the prayer of . . . The Publishers.—Faith Publishers.

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CHURCH CONTROLLED

AUGUST, 1956

P. O. BOX 1146, LITTLE ROCK, ARK.

DIRECTED BY M. L. MOSER, JR.

Policies Of Mission Work

Activities In The Missions Near City Of Guanajuato

Guanajuato, Gto.
May 29, 1956

Dear Brother in Christ:

The following is to give you a report of our activities in the missions near Guanajuato:

Los Sauces is in charge of David Soto and John de los Rios. In this mission the young men have had problems with the Seventh Day Adventists and the Pentecosts. The people in the home where they have services are members of a Nazarene church and some of the people who attend are Seventh Day Adventists. As no one else visits them besides us, I advised the boys to teach much Baptist Doctrine and to work with as many new people as possible, and sooner or later they will accept the Bible doctrine. They meet in the home of Brother Victor Flores and have an average attendance of 10 each Sunday.

Silao is in charge of Jorge Leon and Boanerge Ramos. They have the services in the home of Bro. Andres Vazquez with an average attendance of five. They have had an opportunity to witness to at least 10 who have shown definite interest about their salvation and have distributed 150 tracts and gospels during this past month.

Irapuato (Church). Bro. Marcelino Ramos and Bro. Francisco

MORALES FAITHFUL EVEN THOUGH ILL

June 18, 1956

Loved Brothers in the Lord:

By means of this letter I want to greet you very affectionately and at the same time, I hope that you are enjoying good health.

I have very little new to inform you because for many days now I have had a series of problems. First my grandmother died and then my children contracted malaria and finally I contracted malaria and was in bed for several days with a severe case, and I believe that all of this is because of the torrential rains. Since you have been here you know that it rains all day nearly every day during the rainy season, and my house is completely surrounded by water and mud. This handicaps me in my mission work as the mud is three feet deep in most places around the house, and it gets this way every year during the rainy season.

And now in order that I will not continue losing time in the work, because I recognize that the help that the church is giving me is the Lord's money and it is not right that I be forced to stay at home in bed, not being able to work, I feel that it is best for me to move to another place. I would like to work in the town of Huimanguillo. I fully believe that the Holy Spirit is indicating

(Continued on page seven)

COMPLETELY UNDER THE CONTROL OF ONE CHURCH

In this article I wish to discuss the entire mission program as practiced by the Central Baptist Church of Little Rock, Arkansas. We will not go into a discussion of proving the plan of missions in the Bible, but we believe that the work of the Central Baptist Church is according to the plan laid down in the New Testament.

First of all, the Latin American Baptist Missions is under the direct control of the Central Baptist Church and not under a Board. There is the common teaching found among Convention Baptists today, as well as among other Baptists that say that it is impossible to do mission work without a Board. May I refute that charge completely. Here is an example of one church that is doing mission work without a Convention, a Board, or any other kind of an organization.

Those who seek to sustain the Board-system for missions always claim that churches cannot do mission work themselves, and that they would do nothing without a Board. "It is pure assumption to claim that churches would do nothing without boards, or that if they worked it would be ineffective. Churches did work for seventeen hundred years without boards, and that, too, in the dark ages, and it may be that churches now could and would work without boards. (The Central Baptist Church is only one church of many doing mission work like this). It is certain some of them are doing so in the face of great difficulties, (how true that is!) the opposition of pastors, officials and papers, and if the opposition was removed and the churches encouraged, who can say they would not work more effectively? Is it not unjust to the churches to insinuate that they are void of both intelligence

(Continued on page seven)

Your brother in Christ,
IGNACIO CABRERA

PASTOR JULIO MORALES AND ONE OF HIS MISSIONS



Between 1200 and 1400 miles south of Mexico City, this faithful servant of the Lord ministers to a number of small churches. Your mission money is helping to give these folk the opportunity to hear God's Word.

Support Has Been Provided For New Native Missionary

In the July issue of **Mexican Newsflashes** there were two letters which especially recommended Brother Israel Marin to work with us in the State of Tabasco. I met Brother Marin in Tabasco when I was there in March and talked with him for a long period of time and found him to be well educated in a Presbyterian Bible School as well as the public schools; but most important, I found him to be a sound Baptist. He presented himself to the newly organized church in Vicente Guerrero as a candidate for Baptist baptism.

Since he had been a preacher of the Presbyterians he told me that he would like to continue to preach but now as a Baptist preacher because he was convinced that the Baptist doctrine was the same as Bible doctrine. I told him at the time (last March) that I did not have the money to support him, but for him to pray and that I would pray that the Lord would lead in the matter and that we would have an increase in our mission offerings so that I could support him as a missionary on the field.

This last month the Junior Department of the Sunday School of the Central Baptist Church came to me. They take up a special missionary offering each Sunday for the work in Mexico and have set for themselves a goal of \$25.00. So far they always have more than \$25.00 at the end of the month. They wanted to know in what way I could use the money best in Mexico. I told them of Brother Marin and said that the extra \$100.00 which they had collected over and above their \$25.00 per month would be enough to support him on the field for

two months, and that if they were willing, I would write Brother Marin and tell him that I would begin his support as of the month of June, trusting the Lord to supply the funds in the future.

On June 25 I received a letter from a pastor in Fort Worth, Texas in which he writes:

"I am now a pastor here (have been three years) and it is still a small church, in fact cannot really support the pastor, but I feel that we ought to do some mission work regardless of how little it may be. I read your **MEXICAN NEWSFLASHES** of June and I felt that I would like to help put Bro. Israel Marin further into the ministry. I suppose, and take for granted that he is OK since it is in your paper. However, when we send it to you, you may put it somewhere else if you so felt that it would do more for the Lord."

Thus you can see that God is answering our prayer of faith already. We agreed to support him only seeing two months into the future, but God is raising up others to help in the support of native preachers in Mexico.

In the next issue of **MEXICAN NEWSFLASHES** I hope to have a picture of Brother Marin and his family and an article about him.

CENTRAL AMERICA APPEALS FOR HELP

San Jose, Costa Rica
June 4, 1956

Dear Brother in Christ:

I have just received your letter of June 1 in which you answered my letter and I pray that God blessed you as you visited among the various Churches presenting the needs of the missionary work.

Brother Moser, I would like to talk with you frankly about certain subjects that relate to the Baptist work in our countries and I pray that you will take into account very much what I have to say. I understand that you are a very active man and because of that you will be able to do much for the Baptist cause in Mexico and Central America.

First of all, I understand you have a great vision for the Lord's work and that is why you call your mission in Mexico as "LATIN AMERICAN BAPTIST MISSIONS." I indeed believe you have a call from the Lord to do a mighty work in Latin America.

Secondly, there are many evangelical and Baptist Missions here which are not much interested in the spread of the true principles of the New Testament. Many "independent missionaries" are coming to this land, and as I have studied them, they are "workers" of "anybody."

(Continued on page seven)

Every man has a better right to hear the Gospel once than any man has to hear it twice.

Policies

(Continued from page six)
and interest necessary to do the work?" (J. A. Scarboro, *The Bible, The Baptists, and the Board System*, page 11). The Latin American Baptist Missions work under the direct control of the Central Baptist Church of Little Rock, Arkansas.

In the Central Baptist Church there is a committee of fifty members that we call the "Missions Committee." This Committee has been appointed by the church and meets at the call of the pastor. This Committee will meet many times for two and three hours discussing the work in Mexico and at times longer than that, in order to fully understand the work or the problem, and it is this Committee that makes recommendations to the church on Sunday morning at the morning worship service. The Committee has no authority to take final action, but only to recommend to the church, and this is done on Sunday morning.

The Missions Committee and the church, of course, are open to outside suggestions from any who are interested in the mission work, but the final say and the authority rests wholly within the Central Baptist Church.

The church has named me as the one in charge of the work, and I, of course, exercise the control of the work on the field in most decisions, but the church is informed regularly of the work and they make all decisions that would effect any major change or major expansion in the work.

To sum it all up, we want to say that no individual, group of individuals, group of churches, mission board (either Convention Mission Board or Independent Mission Board), or any other organization controls the work, but it is completely under the authority and control of one local church, just as practiced by the churches of the New Testament and Baptist Churches all down through the years from the day of Christ until the present day.

We believe in Church cooperation on a Scriptural basis and just as many churches sent their offerings to the Apostle Paul and cooperated with him in the work, so churches and individuals are helping us in the mission work in Old Mexico, and for this we are indeed very grateful, but this support is on a voluntary basis and in no way places an obligation on the part of anyone. God has marvelously raised up co-

laborers with us in Mexico through the churches and individuals in the United States and we daily thank God for them and for their prayers and financial offerings for the work.

Morales Letter

(Continued from page six)
that that is the place where I should work. If you remember correctly, we discussed that matter when you were here in Tamasco when you were here last March.



JULIO MORALES

I would like to ask your help in moving from La Crimea, Chai-pas to Huimanguillo and if your church, because of the great work that it is supporting, is not able to help me, I would appreciate it very much if you would tell another Independent church of this need.

While in Huimanguillo I will still visit the mission of La Crimea and there is no work in Huimanguillo other than the Jehovah Witnesses.

Your brother in Christ Jesus,

JULIO MORALES

Central America

(Continued from page six)
Thirdly, I do believe we need here "someone" who is able to move many faithful churches to cooperate to establish a strong missionary BAPTIST WORK here. Right now, everybody wants to

Nevin's Book "Alien Baptism And The Baptists" Soon Out

I have just recently received a letter from Brother Velasque in Mexico City concerning the publication of the book by Brother Nevins "Alien Baptism and the Baptists." As most of you know, Brother Felipe Duran of Morelia, Michioacan has translated the book into the Spanish language and Brother Oscar Cruz and myself then prepared the book for publication.

The book is to be published by a publication house in Mexico City under our name and everything is now ready for the final work on the book to ready it for the linotype operator. Brother Velasque is making the necessary editorial corrections to have the book letter-perfect and we hope to have the book in the next few months.

Total cost of the book will be around \$850.00. The book is to be printed with a good cloth binding and since it is a new book in the Spanish language, we are hoping that it will receive wide distribution and acceptance.

At the present time, I have \$540.00 that has been designated for the publication of the book. This includes an offering of \$200.00 from two nice Christian ladies

in Brooklyn, N. Y. as well as contributions from the author, Bro. Nevins, and from Bro. Clarence Walker of Lexington, Kentucky. The printer stated that he would have to have half of the money to begin with in order to purchase the paper, etc. and then when I had the balance of the money to tell him and he would begin the actual printing of the book. I wrote him a letter this past month telling him that I had over half of the money and would send him a check immediately and that I would have the balance of the money by the time that he completed the work of printing the book. That means that I need approximately \$310.00. Any desiring to help in the publication of the book should contact me in

We covet your prayers and your offerings as God may lead and enable you.

Send All Offerings to—

LATIN AMERICAN BAPTIST MISSIONS

c/o CENTRAL BAPTIST CHURCH
LITTLE ROCK, ARKANSAS

All Offerings Are Acknowledged By An Official Receipt.

care of the Central Baptist Church in Little Rock, and we would appreciate your prayers that God will see that we have the money in hand when he completes the book.

PREACHING IN THE CHURCH OF IRAPUATO



Shown here is M. L. Moser, Sr., pastor of the Central Baptist Church of Little Rock, Ark., preaching to the Immanuel Baptist Church of Irapuato, Gto. M. L. Moser, Jr., is interpreting the sermon into Spanish. This is one of the few churches in Mexico that has a musical instrument.

ESTRELLA SUFFERS PERSECUTION

My Esteemed Brother In Christ:

For the glory of the Lord, I am glad to relate that which I have had the joy of doing in the labor during the present month.

The First Independent Immanuel Baptist Church is encountering a true and tremendous wave of opposition from the Presbyterians under the leadership of James Russell, a Presbyterian missionary of the Bible Presbyterians, who lives in the village of Allende, a few hours distance from here.

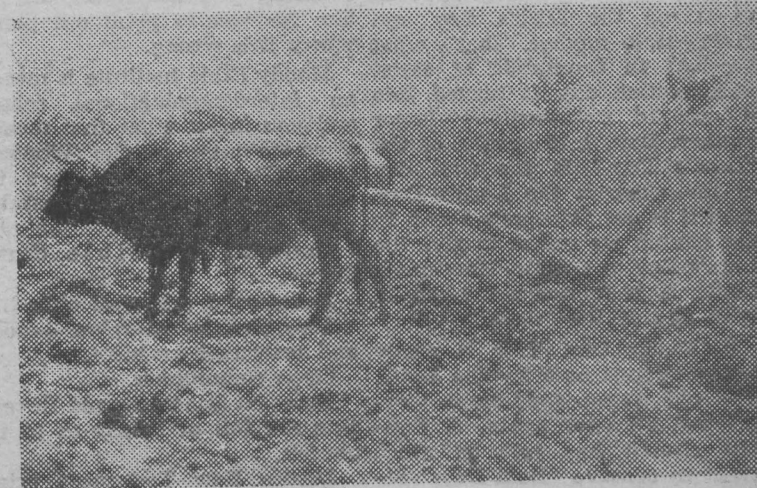
I went to the village of Chiltepec to visit the believers particularly Brother Arnulfo Escamilla who has declared himself to be a true Baptist believer and he was very joyful to see me as I arrived accompanied by Brother Nicasio Bautista and at the same time he told me there would be a service that night and that I would preach the sermon. But when the time came for the service, Brother Domingo Rodri-

guez and a group of brethren arrived and began the service and Brother Escamilla told him that I was to preach the sermon, but Domingo responded angrily, "Under no circumstances would he permit me to preach." At the close of the service Brother Nicasio opposed him and his attitude that he had assumed against Brother Escamilla because it was the will of Brother Escamilla that I preach, and we were meeting in the house of Brother Escamilla. Brother Rodriguez rejected me and all Baptists, saying that I teach false doctrines, that I am the Anti-Christ, a generation of vipers, and that my work was Satanical as was all work of the Baptists.

This was for me a moment of great sorrow because this had never happened to me in all my life since I came to know the Lord. But in spite of all of this, I glory in the Lord and more than this, I am ready to suffer whatever comes to me, even the cost of my own life, in order to preserve the purity of the doctrines of the Word of God.

—Isidro Estrella

OXEN PLOWING



This is seen frequently all over the southern portion of Mexico where civilization has been slow in arriving. This picture was taken in the State of Oaxaca, but frequently we see them where we live as well in the State of Guanajuato. The plow is home-made and of wood. When it wears out, all the man needs to do is to make a new one. This is just as primitive as it was in Jesus' day.

OFFERINGS RECEIVED MONTH OF JUNE, 1956

First Baptist Church, Clute, Texas.....	\$ 10.00
Divide Baptist Church, Sulphur Springs, Texas.....	25.00
Tabernacle Baptist Church, Tulsa, Oklahoma.....	20.00
Woosley Baptist Church, Point, Texas.....	25.00
Anonymous, Lincoln Park, Michigan.....	2.00
Calvary Baptist Church, Ashland, Kentucky.....	144.00
Mrs. M. T. B., Alexander, Arkansas.....	1.00
Mrs. R. E. H., Garland, Texas.....	1.00
Mr. and Mrs. J. W. S., San Bernardino, California.....	7.00
College Street Baptist Church, Commerce, Texas.....	31.00
Mr. N. R. Y., Sulphur Springs, Texas.....	5.00
Mr. J. A. F. and Mr. J. H., Texarkana, Arkansas-Texas.....	25.00
Mrs. T. J. G., Dallas, Texas.....	1.00
Mr. and Mrs. C. J. W., Salem, Illinois.....	40.00
Providence Baptist Church, Henderson, Texas.....	43.00
Mineral Heights Bible Baptist Church, Greenville, Texas.....	20.00
Beacon Baptist Church, Fort Worth, Texas.....	15.63
Jennings Avenue Baptist Church, Fort Worth, Texas.....	41.05
Mrs. O. R., Mountain View, Arkansas.....	6.00
Mr. and Mrs. W. D., Winters, Texas.....	10.00
Miss H. C., Little Rock, Arkansas.....	5.10
Mr. and Mrs. L. T. W., Bardwell, Kentucky.....	45.00
Mr. and Mrs. L. T. W., Bardwell, Ky.....	20.00
Mr. W. E. B., Velasco, Texas.....	45.00
Grace Baptist Church, Tyler, Texas.....	20.00
First Baptist Church, Clute, Texas.....	10.00
Hunter Baptist Church, Fort Worth, Texas.....	20.00
Missionary Baptist Church, Gallagher, West Virginia.....	20.00
Pleasant View Baptist Church, Dille, West Virginia.....	30.00
Bethany Baptist Church, Rushtown, Ohio.....	50.00
E. H. C., Dille, West Virginia.....	2.00
Mr. H. W., Dille, West Virginia.....	1.00
Mountainview Baptist Church, Denver, Colorado.....	6.00
Mountainview Baptist Church, Denver, Colorado.....	11.75
Woodlawn Terrace Baptist Church (Ladies Auxiliary), Memphis, Tennessee.....	10.00
Mrs. M. T. B., Alexander, Arkansas.....	1.00
College Street Baptist Church, Commerce, Texas.....	127.10
Mr. R. T. C., St. Louis, Missouri.....	25.00
Central Baptist Church, Little Rock, Arkansas.....	638.60

TOTAL MONTH OF JUNE \$1,585.23

HEAR

CENTRAL BAPTIST CHURCH

Little Rock, Arkansas

MONDAY—SATURDAY
KGHK—1250 On The Dial
6:15 a. m.

TEXARKANA, ARK.
SUNDAY MORNING
KCMC—1230 On The Dial
9:15 a. m.

Special Days

(Continued from page one)
who thundered against such things as Easter observance. These have passed away, and we hear few voices raised any more against such. Baptist preachers go into union "Good Friday" services, when they ought to know that "Good Friday" gives the lie to Christ's promise to rise after three days and nights in the tomb. Baptist churches go into Easter sunrise services, and in fact swallow the whole Holy Week calendar. It has gotten so they put on pre-Easter revivals. More than this, some Baptists observe "Lent." Baptists of times gone by refused under pain of death to thus symbolize with



ELD. ROY MASON

Rome. John T. Christian in his history of the Baptists, page 181, tells of how 1200 Baptists were killed in England because they would not observe Easter.

The Bible And "Days"

Paul rebukes the Galatians for wanting to become entangled with the ritualism and day observance that characterized Judaism. (See Galatians 4:9-11.) He calls such "bondage."

Some Of The "Days" Now Observed

1. There is Christmas. Of course it is not really known when Jesus was born—as to the exact time. There is neither command or example for celebrating the birth of Christ. Many churches go into Christmas observance in an elaborate fashion. They have Christmas trees, Santa Claus, cantatas, and things of the sort. Often there is a round of Christmas parties, and it takes many a church a month to get over the Christmas dissipation. Since we have ceased to have any such things in our church—and we haven't had such for over 20 years—we have fine attendance, often people are saved, and finances increase rather than diminish during the holidays. Moreover we have no "let down" following Christmas.

2. There is Mother's Day. This is one of the biggest steals of the year, as the Lord's Day is stolen and given to mother. We have nothing to say about the secular observance of some particular day to honor motherhood, but we are desperately opposed to taking the Lord's Day and giving it to mother. That's what happens in thousands of cases. Resurrection day is turned into a day to sentimentally honor mother. Rev. 1:10 speaks of the "Lord's Day." If the first day of the week is the Lord's Day, then it is not "Mother's Day." In our church we refuse to give the Lord's Day to anyone. How much better it is to not get taken in with any of the "days."

3. Easter Day. This is really a day slipped over by the Devil. The old pagan goddess is worshipped all over again. A Baptist church has just as much right to observe "Baal Day." Simon pure heathenism is brought

in by way of Catholicism and Baptist preachers and churches don't have sense enough to see it. The Lord meant that we should celebrate the resurrection of Jesus every week—not one day each year. Christians have been meeting on the first day of the week in remembrance of the Lord's resurrection, ever since that first day on which Jesus revealed Himself as alive. (For example, note Acts 20:7).

We need to exercise eternal vigilance lest Satan be allowed to slip in all sorts of things that serve to water down and pervert genuine New Testament Christianity.

I Should Like To Know

(Continued from Page One)
there is so much organization that there is no spirituality left. Am I wrong?

No! That's enough to strangle anybody to death.

3. Twice each year, for many years, I have been sending contributions to the work of the America Bible Society. I have ceased to do this since reading again and again of its collaborating with the National Council of churches. Am I right or wrong?

Right. As long as the American Bible Society publishes the Revised Standard Version, no one should give it a dime.

4. From the pulpit our pastor quotes from Kagawa, E. Stanley Jones, Fosdick, and other liberals. He also frequently quotes from the Revised Standard Version of the Bible. He says one of Nels Ferre's books makes excellent reading. His wife recommends to the highest, Norman Vincent Peale's "The Power Of Positive Thinking." Should we bother to read the works of the liberals?

No. They are good for nothing but to start a fire with, and I wouldn't even care to warm my feet at it.

5. One of our Baptist girls married a Methodist. Two or three months ago this young man was invited by our pastor to our church to partake of our communion service. Should he have done this according to Baptist principles and procedure?

Definitely not. It seems that you do not have a pastor at all. A pastor is to "oversee" or to shepherd the flock. But this so-called pastor is nothing more than a wolf.

6. When the Biblical Recorder (North Carolina state paper) lists the Revised Standard Version and The Interpreter's Bible as available at our Baptist Book Stores, is not this recommending them for Baptist consumption?

Absolutely. Both of these works are of the devil. Baptists have no use for the devil and his works. Those "Baptists" who are so fond of the devil's works expose their true family relationship.

7. I was a bit surprised at your appraisal of Moody Bible Institute; also at your remarks on the Scofield Reference Bible. I have used it for a long time and, not doubting you are right, still I'd like for you to point out points where it is wrong.

Moody Bible Institute is merely an interdenominational school, and you know what that means: a compromise of the Word of God. Generally, it teaches the same heresies found in Scofield's notes, which are:

Universal invisible church theory.

Pentecostal origin of church.

Two kinds of churches — local and universal invisible.

Open communion.

Notes on Ephesians and Revelation are full of heresy as to the church.

Denies New Testament origin of Baptist churches.

Denies perpetuity of Baptist churches.

The Bride of Christ composed of all the saved.

C. I. Scofield was not a Baptist. He was a Presbyterian. His notes

are not part of the Word of God, and they are not to be accepted as such. He knew nothing at all about the church, Baptist history, baptism, and election. He was Arminian to the core. The chief reason that there are so many inter- and un- and non- denominational, universal invisible church heretics all over the country today is the Scofield Reference Bible. Many people have no more sense than to swallow everything that Scofield says. Why, I have even read some men who stated that they believed the notes were inspired of God. This is the height of ignorance as to what God's Word teaches.

8. Explain in your paper why you are not in the Southern Baptist Convention.

(1) It is a man-made organization.

(2) It is unscriptural.

(3) It is a machine.

(4) It is boss ridden.

(5) It is modernistic.

(6) It resembles Roman Catholicism more and more everyday.

(7) It is useless.

(8) Its programs strangle spirituality.

(9) It uses high-handed coercion to hold churches and preachers.

(10) Some of its leaders are hypocrites, as illustrated in the Rocky Mount case.

(11) Its boards and programs are foreign to the Word of God.

(12) Its schools are rotten with modernism.

(13) Its literature is often downright modernistic.

(14) It welcomes Modernists into its fellowship.

(15) Its system is based on Post-millennialism.

(16) I just can't stand pussy-footers and compromisers.

9. My pastor has spoken vehemently against Frank Norris, and also Noel Smith and Bob Jones.

The man in the middle is the only one of the three for whom I have a good word. He is an honest man and stands for what he believes, although I don't see eye to eye with him on some things, especially The Baptist Bible Fellowship organization. Norris is dead, after a life of shame. Jones is heretical on practically the entire Word of God. He is a unionist and an Arminian of the rankest sort.

10. He also said that he had rather cast his lot with the Northern (American) Baptist Convention than with the General Association of Regular Baptists. Is he speaking wisely and with spiritual discernment in this matter?

I am sure that he is speaking out of prejudice against all who are not modernists and heretics as himself. But both the organizations that he named are unscriptural. No church has the right to join any extra-scriptural organization such as the American Baptist Convention or the General Association of Regular Baptists.

Satisfied

(Continued from page one)
While I was yet a babe in Christ and had not known true sacrifice, That God in Heaven spoke to me And said, "Come, my son, and follow me."

There came an urge deep within To preach Jesus Christ, God's remedy for sin.

But Satan tempted, "You haven't the right speech, You know that you're too ignorant to preach."

So I prayed and prayed and prayed, I tried to tell God what a mistake He'd made To call an unworthy creature like me

To preach salvation so full and free, But God smiled down from Heaven above, And out of His grace and infinite love

He chastened me and made me

to see That all things are possible, if I'd only believe.

And when by His grace I surrendered to go

Oh! the joy unspeakable that flooded my soul.

Though I have faltered, stumbled and fell

And make more mistakes than words can tell;

Still God has blessed and His Son magnified

And glory to Him, I'm still satisfied.

When I've finished my course and my work here is o'er

And God calls me away to that beautiful shore;

When I've sung my last song and prayed my last prayer,

And preached my last sermon of the glory up there;

Or should Jesus come while I'm still living here

And His glory I see and His sweet voice I hear,

As He calls me away to that mansion on high

Where joys never cease and I never shall die,

Where I'll meet all my loved ones who in Jesus have died,

There through eternity we'll be satisfied.

But this prayer I pray when that day shall come,

That Jesus shall say to this servant, "Well done."

And that I can say with the Apostle Paul,

"I have kept the Faith through it all;

I'm ready to be offered and I've finished my course."

I'll walk streets of gold without remorse.

Before His feet I'll cast my crown And with all God's saints

gathered round,

We'll sing praises and glory to the Crucified

And shout together, "We're all satisfied."

But to this testimony I might add, If, sinner, in your heart you are sad

And death and hell have compassed you about

Filling your heart with fear and doubt,

Won't you look to Calvary Where Jesus hung upon the tree,

And for you suffered, bled and died

That you in Him might be satisfied.

Canadian Preacher

(Continued from page one)
never read a doctrinal statement from anyone that has done me more good personally than this one by Brother Aspinall. I will not print it all, but am happy to quote in part, as follows:

"Everyone born into this world is a sinner, and needs to be saved. I believe salvation is wholly of grace. Eph. 2:8,9.

"I believe Jesus instituted His church in His personal ministry, and that John the Baptist came from God to prepare people for the Lord. Jesus received baptism at the hands of John — the only one with God-given authority. Jesus then began to call out John's followers, or Baptists. This was the first Baptist church, and to it Jesus gave the ordinances.

"I believe baptism is the immersion in water of a believer in Christ by the authority of a true Baptist church.

"I believe the Lord's Supper to be a church ordinance, and an individual, to partake of it, must be saved, baptized by the proper authority, a member of the church observing the supper, and in fellowship. The elements used are unleavened bread and wine (not grape juice).

"I believe in God's eternal purpose, that as God's children, we were ordained to eternal life before the foundation of the world. God ordained that His elect be saved through the hearing of the Gospel, and He gave His church the authority to preach the Gos-

pel." No one can read these brief quotations of Brother Aspinall's lengthy letter to me without the realization that he is sound in the faith. There is not a true church in all of his area, other than the one of which he is pastor. There are many heretical denominations, with, of course, the Catholics being predominant, and of course he is harassed by the inter-denominational heretics with their universal church theory.

Brother Aspinall and his little group are meeting in a small unfinished church building. Might I please the Lord to cause many of our readers to lend a helping hand by way of financial assistance, both for the finishing of his church building and for the support of Brother Aspinall and his family. Here is a man who believes and practices the message of THE BAPTIST EXAMINER, and who is seeking to preach it in the area wherein he lives. If you can't "come over into Canada and help us," then send him a contribution and help him carry on.

His address is: Elder A. G. Aspinall, 20184 Jericho Road, Langley, B. C., Canada.

Shoe Salesman

(Continued from page three)
once and for always convinced that it could not be understood, and that it was never meant to be understood.

"Not being able to sleep one night, I arose and knelt by my bed praying: 'God, make me willing to be made willing to believe and accept Jesus Christ, the gift of eternal life, and His death on the Cross in my stead, thereby paying the penalty for my sin.'"

"By dawn the next morning I realized that I had been new-born. Old things were passed away and everything was new. The whole world looked different, even the things most familiar to me. As quickly as possible I left my closed store to enter that other shoe store two blocks down the street for fellowship, prayer, and praise with my friend. It was three days before I yielded all of my doubts and problems to the Lord and trusted His promise to give me victory in all things.

"Now the Lord Jesus Christ is my Partner. My primary interest is to introduce Him to my customers, and the shoe business provides so many opportunities for this. Through a simple rearrangement of the chairs there is room for a Bible study class to meet in the store each Thursday evening. No package ever leaves the store without a hidden Scripture portion and tract, and God never lets His Word return unto Him void.

"We all know that people often go from one shoe store to another to be fitted for shoes that suit them in comfort, style or fancy. But I praise God that one day Horton Kinsman left and locked his shoe store, and with Bible in hand, entered mine with the determined purpose to lead me to the Lord Jesus Christ through the reading of the Word of God."

As Dan closed his testimony, depicting clearly God's love, who can know or understand the working of the Holy Spirit in the aching hearts of the restless men of the streets who had listened to Dan's story?

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