

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 947

WHAT IS GOD'S PURPOSE IN THIS AGE?

by ROY MASON
Tampa, Florida

Back some years ago, John R. Mott, popularized the slogan, "The World For Christ In This Generation." Mr. Mott died a few months ago at advanced age, and instead of seeing the world converted to Christ, he had seen the two worst world wars of all time. Mr. Mott's trouble was that he urged the doing of something that the Bible plainly teaches will not and can not be done in any generation of this age. Not only was the world not won for Christ during Mr. Mott's generation — it will never be won to him during this present age. To say this is to cause some to charge

one with being a rank pessimist. But it is not optimism to look for something to happen that God has not purposed or planned — it is foolishness. God has not planned the conversion of the world, and he has not commanded that we attempt such. WHAT HAS GOD COMMANDED CHRISTIANS TO DO?

HE HAS COMMANDED THE
EVANGELIZATION OF THE
WORLD

Read Matt. 28:18-20 and Mark

16:15. The Great Commission authorizes the preaching of the gospel to "every creature." Will every creature receive the gospel and be saved? No. This is made plain in the parable of the Sower (Matt. 13:20-23) where it is revealed that only a fourth of those who hear the Word will receive it and be saved. Human experience all down through the centuries coincides with the revelation given in this parable.

But let us note other Scriptures that make plain that the world will not be converted during this age.

(Continued on page eight)

1. We have a Freewill Baptist preacher and a Methodist preacher holding a revival nearby in a United Baptist Church. A Campbellite owns the pool of water in which they will baptize their converts, if any. What will be the finished product?

As for the preachers, doctrinally they see eye to eye on every thing except immersion. In many places, Freewill Baptists are spoken of as "deep water" Methodists. Otherwise, they agree in doctrine.

Since both preachers believe in salvation by works in addition to the finished work of Christ, then the message they preach is one of frustrated grace. Cf. Gal. 2:21.

The Campbellite who owns the water hole, believes in salvation by water. He, too, has frustrated God's grace. The Bible says that salvation is not a work of righteousness. Cf. Titus 3:5. Jesus declared that baptism itself was a work of righteousness. Cf. Mt. 3:15. Therefore, since we are not saved by works of righteousness, and since baptism is a work of righteousness, we are not saved in any part by baptism.

As for the finished product, growing out of such a revival

meeting, in all probability, the converts will be folk who will be deluded and deceived by these false preachers. They will still be on the road to Hell — just walking now on the religious side of the road. Both preachers and converts are still in their sin, are still unsaved, and are still on the road to Hell. Cf. Mt. 7:22,23. Jesus said, "If the blind lead the blind, both shall fall into the ditch." (Mt. 15:14).

2. How many feast days were observed the week Jesus was crucified?

The Saturday previous to His crucifixion was the 10th of Nisan, which was a regular Sabbath, on which day He came to Jerusalem for His triumphant entry. Tuesday, the 13th of Nisan, was the first day of unleavened bread. Wednesday, the 14th of Nisan, was the day of the Passover. Thursday, the 15th of Nisan, was the feast of unleavened bread, which was a High Sabbath. Saturday, the 17th of Nisan, was a regular Seventh Day Sabbath.

This would indicate that from the Saturday previous to His crucifixion (Continued on page eight)

What Catholics Will Find By Reading Their Bible

(When we say "their" Bible we have reference to the Douay Version published by John Murphy Company, Baltimore and New York with the approbation of James Cardinal Gibbons, Arch Bishop of Baltimore.)

Roman Catholics are taught many things. They are often told about the contents of their Bible. If they would study it for themselves, they would find that their Bible encourages investigation and reading.

They would find that they are admonished by Christ Himself to "search the Scriptures" (John 5:39); that people are liable to make mistakes if they do not know the Scriptures (Matt. 22:29); that those are blessed who read the Scriptures (The Apocalypse 1:3); and that "all Scripture inspired of God is profitable to teach" (2 to Timothy 3:16).

They would find that their Bible is the only rule of life and that no man has right or authority to make any church laws contrary to it, nor dare they add to or take from it.

"For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of the prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book" (The Apocalypse 22:18, 19).

"Every word of God is fire tried: He is a buckler to them that hope in Him. Add not any words to His words, lest thou be reproved, and found a liar." (Proverbs 30:5, 6).

They would find that there is no Bible record of Peter being in Rome at any time, hence no apostolic succession. Paul never built upon any other man's foundation and so that is evidence no apostle had been in Rome before him (To the Romans 1:20). In writing to the Romans in A. D. 58 he salutes twenty-six people and never mentions Peter. Peter writing from A.D. 60-63 was then in Babylon (I Peter 5:13). Paul writing to Timothy in the last year of his life says "only Luke is with me" (2 to Timothy 4:9-12). Not a word about the Apostle Peter. Finally, it is further (Continued on page three)

Paul Applies To Church For Pastorate

A church was in need of a preacher. One of the members was interested in knowing just what kind of minister they desired. He therefore wrote a letter, as if he had received it from an applicant. He read this letter before the pulpit committee:

"Gentlemen:

Understanding that your pulpit is vacant, I should like to apply for the position. I have many qualifications that I think you would appreciate. I have been blessed to preach with power and have some success as a writer. Some say that I am a good organizer. I have been leader in most places I have gone.

Some folk, however, have some things against me. I am over fifty years of age. I have never preached in one place for more than three years at a time. In some places I have left town, after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of (Continued on page two)

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.

Christian Science Is Neither Christian Nor Scientific

The founder of Christian Science was Mary Baker Glover Patterson Eddy. Born as Mary Baker on a farm near Bow, New Hampshire, on July 16, 1821, she grew into an abnormally nervous child, subject to "fits" as described by her neighbors, and combining religious precocity with an uncontrollable temper. She attended school for a short time but was excused attendance on account of "her peculiar disposition" and did not resume schooling until she was fifteen.

In 1843 Mary Baker married George Washington Glover, a bricklayer, who died one year later. After the father's death a son was born, whom his mother gave away to a former nurse when he was seven years old. In 1853 she was married to Daniel Patterson, an itinerant dentist, who soon left her because of her tantrums. She was constantly moving from house to house at this time because of quarrels with her neighbors.

P. P. Quimby, a "mind healer," exercised a great influence over Mrs. Eddy. She visited him in 1862 at which time he was suggesting to his patients that "they were not cured by medicine but by the state of their minds." Mrs. Eddy read Quimby's literature and later took a course of instruction from him extending over several months. Soon after this she began to go into trances. For a time she gave credit to Quimby for her ideas, but later she claimed that "divine Science" had come to her by direct revelation.

After much family trouble and moving from one place to another, this neurotic woman married Asa Gilbert Eddy, a weaver. In 1875, about a year before this marriage, Mrs. Eddy's book, *Science and Health*, was first published. Her *Key to the Scriptures* was added to the book in 1884. She claimed her writings to be revelation from God "higher, clearer, and more permanent than before." That is, she placed *Science and Health* above the Bible.

In spite of her denial of sickness and death, Mary Baker Eddy died December 3, 1910, a "very old and toothless woman," leaving an estate worth approximately three million dollars. The Board of Directors of the "Mother Church" in Boston continues to promote her teaching. *The Christian Science Monitor* is the daily organ of the movement. Latest available statistics (1947) give the membership (Continued on page three)

RECENT PERSECUTION IN MEXICO

Zachatecas, Mexico—Church of Christ Evangelist Antonio Medina, and Christians in nearby Pastoria, were attacked by a "barbaric mob" recently but escaped with their lives. Now, according to signed papers, they have applied to the Mexican government for protection.

Affidavits about the attack tell the following story: About fifty people were gathered in the home of Romingo Gonzales singing Christian hymns. A crowd summoned by the ringing of the Roman Catholic Church bell, and bearing stones, guns, bottles of gasoline and even dynamite, advanced on the house in an aggressive and tumultuous manner, shouting loudly. They shot at but missed, Evangelist Medina. They attempted to blow up the wall of the house with the stick of dynamite but failed for lack of proper fuse. Finally giving orders for them to leave Pastoria, the crowd left, still shouting and making threats. Mr. Gonzales said, "This we cannot do as we have our homes and interests here."

The following day the persecution continued and when some tried to return to their home in Saucedo de Mulatos, they were attacked. Later others attempting to go to Saucedo, about two and a half miles away, were forced to flee for their lives. The Roman Catholic Church bell was also used this time to bring the persecuting crowd together.

THE BIBLE IS IMPREGNABLE

I have stood upon the great north coast, lifting itself in imperial grandeur from the foundation pillars of the earth, and baring its pulseless bosom to the ragings of the maddened seas, and watched those floods as from their far-away solitudes they came in long, and apparently resistless sweep, and hurled themselves with their prodigious energy against those giant buttressed rocks, and up, up, up their slimy sides they climbed until their strength was well-nigh gone, and the rock never so much as trembled! Even so the surgings of infidel hate in bitter scorn have, for centuries, hurled themselves against the impregnable rock of the Holy Scriptures, only and always to be hurled backward into their own dark and damning depths. But the old Rock still stands.

Julian, the Apostate, Celsus, Porphyry, Voltaire, Gibbon, Bolingbroke, Hume, Collins, Chubb, Rousseau, Diderot, Paint, all men of extraordinary genius, did their utmost to destroy the Bible, but death claimed them, and they went to give an account of themselves to God. But the Rock still lives! Thrones have fallen. Dynasties have perished. Empires have disappeared in the strife of nations. Wars and tumults, famine and pestilence, earthquake and storm, hatred and death, have characterized the passing years. But the Book still lives, and always will, for "The Word of the Lord endureth forever."

The Baptist Examiner Pulpit

"Will A Christian Who Commits Suicide Go To Heaven?"

"For the time would fail me to tell of Gideon and of Barak, and of SAMSON."—Hebrews 11:31.

Recently our good friend and brother, Elder C. C. Smith, pastor of the Fourth Street Missionary Baptist (colored) Church of Ironton, Ohio, came to the end of life's way. The coroner's verdict was that he committed suicide. Although I was deeply shocked over the story of his death, I was not one bit surprised in view of what I know that he had suffered and the mental anguish through which he had passed for the last five years.

Naturally there has been much

comment relative to his death and many questions have been asked as to his salvation. I believe that a preacher ought to be ready to give a Scriptural answer at any time concerning any matter.

"And BE READY ALWAYS TO GIVE AN ANSWER to every man that asketh you a reason of the hope that is in you, with meekness and fear."—I Pet. 3:15.

With the thought of this Scripture in mind, I therefore attempt to answer this question in the light of God's Word.

There are six cases of suicide in the Bible. Ahithophel who had been a faithful servant to David,

was one of those who rose in rebellion against David. On failing to become the close friend and adviser to Absalom for which he had hoped, he committed suicide. Listen:

"And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father."—II Sam. 17:23.

Judas Iscariot was, of course, a suicide.

(Continued on page two)

The most earnest workers for God are those who have made enough mistakes to make them humble.

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S. S. NOTES

We made a mistake in publishing chapter two and chapter three of Revelation as one lesson each. There are seven churches discussed in the two chapters and each church deserves one Sunday study.

Thus there will be no S. S. Notes in this paper until the issue of September 15.

OUR FIRST GUEST IN OUR NEW HOME



BOBBY MACK

Brother Bobby Mack of Opelika, Alabama, was our first guest in our new home. If he had written me saying he was coming, I would have told him to have delayed his visit for a few days in view of the fact that he came just at the time we were moving.

However, Bobby proved to be "a good scout" and took our moving in stride. He "pitched in" and helped us and endeared himself to each of us.

Since going home, he sent us \$5.00 for our obligation of next June 27, saying, "This \$5.00 is to keep that lonely dollar company." This means that we now have in hand \$6.00 to meet our obligation on our press next June.

A CORRECTION

Of A Misunderstanding

When we paid our note which was due against the press on June 27, we prepared as a headline over the article the following: "Praise the Lord! Note Met In Full On Debt On Press."

Those who read the article carefully could see that we had made our payment on June 27, but that we still have another payment which is due on June 27, 1957.

Probably the headline was misleading, although the article itself seemed to us to be extremely clear. At any rate, we offer this statement that you might know we have another payment due on our press not quite one year hence.

Since making our payment, we received first \$1.00 to be applied toward this fund. That dollar was exceedingly lonesome in the box

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all by itself until Bobby Mack added \$5.00 to give it company.

Why not join our Dollar-A-Month Club and send \$1.00 each month for the next year to help us pay this indebtedness when it comes due?

BELIEVES WE HAVE A GREAT MISSIONARY WORK



L. E. JARRELL
New Mexico

"The way you stand on the Bible and the authority of a local church, the way all writers of THE BAPTIST EXAMINER stand on God's Word, and the way you conduct the 'I Should Like to Know' column have all inspired me to believe you have a great missionary work by way of the printed page.

"I agree with you as to mission boards, whether large or small. They are as taboo with Bible believers as infant baptism or sprinkling.

"May God let you do the work of spreading His Word, just as you are doing through THE BAPTIST EXAMINER, as long as you live, or until Jesus comes."

Paul Applies

(Continued from Page One)

my real wrong doing. My health is not too good, though I still get a good deal done. I have to work at my trade to help pay my way. The churches I have preached in have been small, though located in several large cities.

I have not gotten along too well with the religious leaders in different towns where I have preached. In fact, some of them have threatened me, taking me to court, and even attacked me physically.

I am not too good at keeping records. I have been known to forget whom I baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

The elder read this letter to the committee, and asked them if they were interested in the applicant. They replied that he would never do for their church. They were not interested in any unhealthy, contentious, trouble-making, absent-minded, ex-jail-bird; in fact, they felt insulted that his application had been presented.

The committee asked the name of the applicant. Whereupon the elder answered, "The Apostle Paul."—Word and Work

"A Suicide"

(Continued from page one)

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed,

and went and hanged himself."—Mt. 27:3-5.

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."—Acts 1:18.

These verses taken together would indicate that Judas hanged himself, and possibly by the breaking of a rope, or in some manner, he fell so that his body was burst open as a result of the fall.

King Saul of the Old Testament was also a suicide. He had been mortally wounded in battle at Mt. Gilboa, and fearful lest he suffer abuse at the hands of the Philistines, he took his own life with his sword.

"Then said Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took a sword, and died with him."—I Sam. 31:4.

Saul's armor-bearer likewise was a suicide, for when he saw that Saul was dead, he took his own life, thus dying with King Saul.

"And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him."—I Sam. 31:5.

Zimri, who was one of the kings of Israel, ended his life by burning himself to death.

"And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died."—I Kings 16:18.

The sixth suicide of the Bible is that of Samson.

"And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life."—Judges 16:30.

I

There is no question but that Samson was a saved man. He was the thirteenth judge over Israel. Our text indicates that he was saved, for he is mentioned as one of the heroes of faith in God's great chapter of faith—the 11th chapter of Hebrews—God's Westminster Abbey of the faithful. I cannot believe that Samson would be thus spoken of if he had died unsaved, for it would be highly incongruous that God would place his name in this chapter along with the many others who were saved if he himself had not died in the Lord.

When Samson was saved, he was just like all others in that he possessed two natures.

"For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me."—Rom. 7:15-20.

God tells each of us exactly how we are to deal with these two natures. He says that we are to starve the old nature. Listen: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."—Rom. 13:14.

He also tells us that we are to feed the new nature. Listen:

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby."—I Pet. 2:1,2.

Samson, just like many who lived before him and since his day, reversed the order in that he failed to feed the new nature but continually starved it, and at the same time, fed his old nature. If you will read the book of Judges, you will find this to be decidedly true.

By feeding his old nature, he

had many experiences which brought one difficulty after another into his life. His final experience was with Delilah whereby his hair, which was a sign of his separation to God, was shaved off, and accordingly Samson himself became weak as any other individual, thus falling into the hands of his enemies, the Philistines.

It is a pathetic story as to how they took this erstwhile physical giant—Israel's champion, and gouged out his eyes. Notice his blindness, hear his chains clank, and observe his servitude to the Philistines and you have thereby the end picture of sin. Yet the Word of God tells us that though he was thus abused by the Philistines, that his hair began to grow so that eventually his strength came back to him little by little.

One day the Philistines brought him out that this old blind judge of Israel might amuse them. Then it was that he leaned against the pillars of the house and prayed, for vengeance upon the Philistines.

"And Samson called unto the Lord, and said, O Lord, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."—Judges 16:28.

It would thus appear that Samson certainly took revenge in his own hands and that he failed to believe the Scripture which says:

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—Rom. 12:19-21.

Thus Samson became a suicide and died with a spirit of revenge predominating in his death. However, in spite of all this, Hebrews 11:32—our text—indicates that he was saved.

II

All of which leads me to declare that there is nothing that can take a child of God out of God's hand. When one is once saved, and has thereby become a child of God, there is nothing that can take that individual away from the Father—not even death at his own hands. That is true for several reasons.

First of all, every saved person is kept by the power of God. There are a number of Scriptures which indicate that this is so. Listen:

"Now unto him that is ABLE TO KEEP YOU FROM FALLING, and to present you faultless before the presence of his glory with exceeding joy."—Jude 24.

"Who are KEPT by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:5.

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that HE IS ABLE TO

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by T. P. SIMMONS

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KEEP that which I have committed unto him against that day."—II Tim. 1:12.

Concerning all these verses may it be remembered that none of us are able to keep ourselves. If I had a thousand dollars in my pocket, I would be unsafe in walking around on the streets of this or any other town. Not having the ability to keep this money myself, it would be the point of prudence and wisdom for me to go to the bank and place it there on deposit where the banker has the ability to keep it. The same is true spiritually. I have not the ability to keep myself in God's sight. If my spiritual preservation depended upon me, then undoubtedly I must spend my eternity in Hell. The same is true of each of Adam's descendants. None of us are able to keep ourselves. Hence, we commit ourselves into the hands of the Lord Jesus Christ. Paul said he had made such a committal. That committal was made on the day he was saved. In like measure, the day that I was saved, I thereby committed myself to Him and I have the assurance that I am kept now by the power of God. The fact that any of us go to Heaven when we die is nothing to our credit nor praise, for all glory belongs to Him Who has saved us and kept us saved through His own power.

In the second place, there is nothing that can take one out of the hand of God since each of the redeemed is a new creation.

"Therefore, if any man be in Christ, he is a new creation, old things are passed away; behold, all things are become new."—II Cor. 5:17.

It is utterly impossible for that which has been created to be uncreated. Go back to the first chapter of Genesis and you can observe that in six successive days God had created the various and varied forms of life. When these had been created, nothing could uncreate them. In fact, there is an axiomatic law of life that whatever God does, He does it forever.

"I know that, whatsoever God doeth, it shall be FOREVER."—Eccl. 3:15.

Thus, since the Scriptures declare that each redeemed person is a new creation and since that which has been created cannot be uncreated, then it logically follows that there is nothing that can take a believing child of God out of the hand of his Heavenly Father.

In the third place, there is nothing that can take a saved person out of the hand of God since believers are sealed unto the day of redemption. Listen:

"Who hath also SEALED US, and given us the earnest of the Spirit in our hearts."—II Cor. 1:22.

"And grieve not the Holy Spirit of God, whereby YE ARE SEALED unto the day of redemption."—Eph. 4:30.

The day of redemption concerning which Paul speaks, is the time of Christ's return. Thank God, He is coming back, and when He comes, He is going to redeem the body just the same as He has already redeemed the soul. That day of redemption is at the hour of His return. Listen:

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. 8:23.

Thus these Scriptures would indicate that we are sealed and safe until Jesus comes again. I have a very definite conviction that if He can keep us until He returns, or, in other words, if He keeps us as long as we carry about this old tenement of flesh that certainly He will be able to keep us after He returns when this house of clay is no more and when we have a body that is perfectly redeemed just as the

(Continued on page seven)

Catholics

(Continued from page one)
Proven that Peter was the Apostle of the circumcision and worked among the Jews, while Paul was the apostles to the uncircumcision and worked among the Gentiles and therefore the Lord's will that Paul and not Peter go to Rome. (To the Galatians 2:7, 8; The Acts 23:11).

They would find that Peter (also called Simon) who is claimed to be the first pope, was a married man. (St. Mark 1:29-31).

They would find that Zachary was a married priest (St. Luke 1:5, 13). Also that bishops were permitted to marry (1 to Timothy 3:1-4) and that to forbid marriage is not sound doctrine. (1 to Timothy 4:1-3).

They would find that their Bible forbids bowing down and the worship of images, pictures or relics. (Exodus 20:3-5).

They would find that God only can forgive sins (St. Mark 2:7) and that Esdras the priest taught the people to confess to God and not to himself.

"And Esdras the priest stood up, and said to them: You have transgressed and taken strange wives, to add to the sins of Israel. And now make confession to the Lord the God of your fathers." (1 Esdras 10:10-12).

They would find that there is no mention made of purgatory or prayers for the dead, but that if men are never fitted for Heaven, they must be before death or not at all.

"After death, the judgment" (To the Hebrews 9:27).

Abraham could not help the dead (St. Luke 16:19-31).

David knew it was no use praying for the dead (2 Samuel 12:16, 19, 22, 23).

They would find that their Bible forbids them to call any man "father" as a religious title.

"And call none your father upon earth; for one is your father who is in heaven." (St. Matthew 23:9).

They would find that the Gospel is free "without money and without price." No charges should be made for it. (St. Matthew 10:7, 8).

They would find that there is only one Mediator between God and men and that this Mediator is neither Mary the mother of Jesus according to the flesh, nor some priest, but the Lord Jesus Christ Himself.

"For there is one God, and one mediator of God and men, the man Christ Jesus" (1 to Timothy 2:5, 6).

"But if any man sin, we have an advocate with the Father, Jesus Christ the just" (1 of St. John 2:1-13).

"Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by Him this man standeth here before you whole. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved" (The Acts 4:10, 12).

They would find that Christ is the only way of salvation and that no man-made system of religion can take the place or even assist God's way of salvation.

"Jesus saith to him: I am the

way, and the truth, and the life. No man cometh to the Father, but by Me" (St. John 14:6).

"Him, who knew no sin, He hath made sin for us, that we might be made the justice of God in Him" (2 to the Corinthians 5:21).

They would find that a person can be saved and know it in this life, that a person can realize and experience peace in his heart and have the assurance of his sins forgiven. These precious facts come to us only through faith in the Lord Jesus Christ and His shed blood on the Cross.

"In whom we have redemption through his blood, the remission of sins, according to the riches of His grace" (To the Ephesians 1:7).

"Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers: But with the precious blood of Christ, as of a lamb unspotted and undefiled" (1 of St. Peter 1:18, 19).

"Who his own self bore our sins in his body upon the tree; that we, being dead to sins, should live to justice by whose stripes you were healed" (1 of St. Peter 2:24).

Also read Isaiah 53:4-6; Galatians 3:13; St. John 6:37; 2 to the Corinthians 5:21; To the Colossians 1:20-22.

They would find that when men and women die, they go to either Heaven or Hell and that it is an eternal place and state of conscious joy or torment from which there is no deliverance. (St. Luke 16:19-31; St. Matthew 25:41, 46).

They would find that the hope of the church is not earthly power and greatness, but a path of suffering as her rejected Lord suffered; and to wait for the return of the Lord Jesus Christ in a personal, visible manner as He once left this earth, and that He may come at any moment.

"And if I shall go, and prepare a place for you, I WILL COME AGAIN, and will take you to myself; that where I am, you may be also." (St. John 14:3).

"Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven" (The Acts 1:11).

"Watch ye therefore, because you know not what hour your Lord will come. Wherefore be ye also ready, because at what hour you know not the Son of Man will come." (St. Matthew 24:42, 44).

In conclusion, we would advise Catholics to read their Bibles and find the true way of salvation as revealed therein. The Bible itself declares the way is so plain that "fools shall not err therein" (Isaiah 35:8). We are more and more convinced that the need of the day is to search the Scriptures, which never change, to see if what bishops, priests, ministers and teachers tell us is the truth or not. In apostolic days, this was done.

"Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so." (The Acts 17:11).

They who do not preach and teach the Gospel as it is found in the Scriptures are under the curse of God and should not be received into the house.

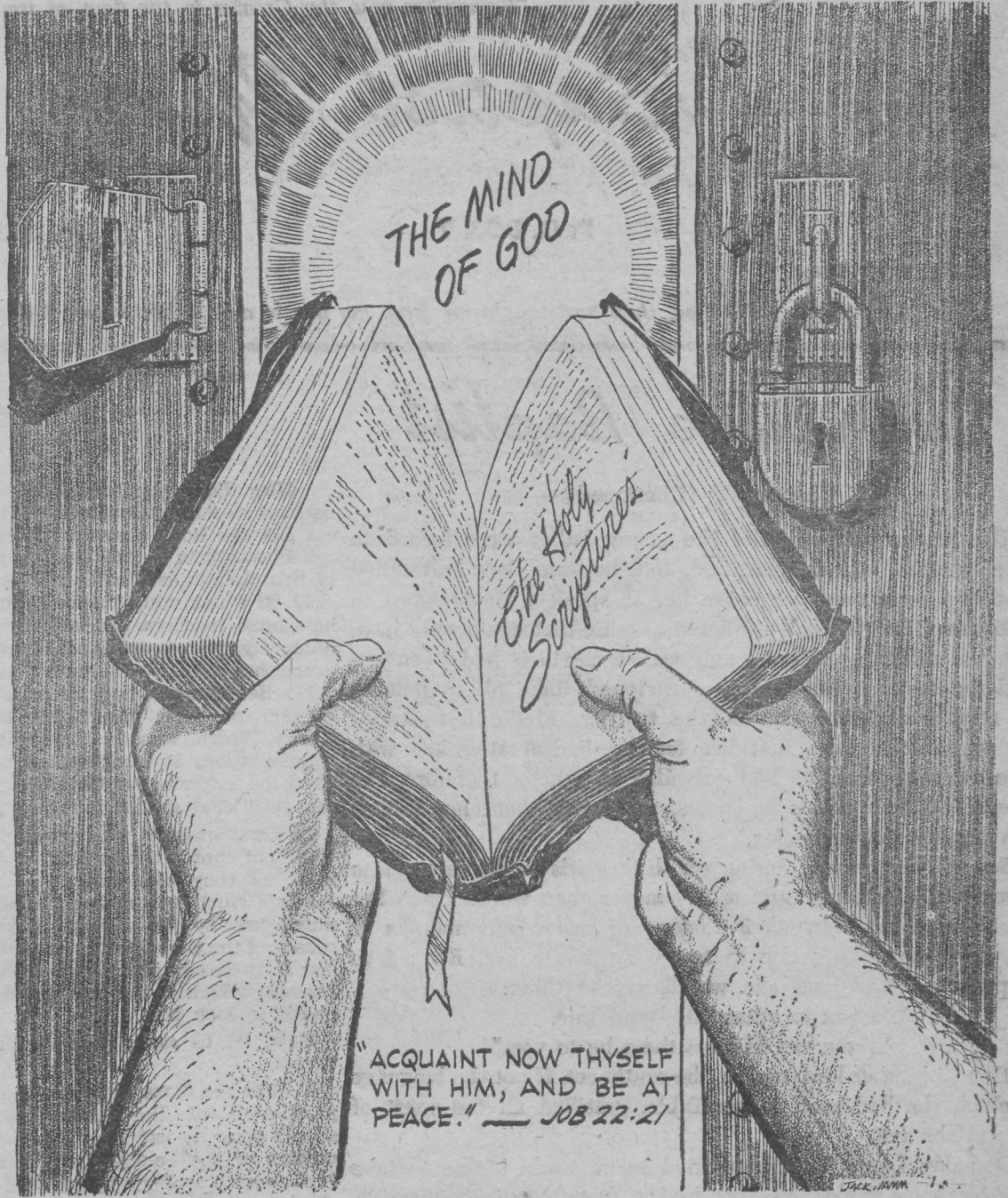
"But though we, or an angel from heaven, preach a Gospel to you besides that which we have preached to you, let him be anathema (meaning accursed)." (To the Galatians 1:8, 9).

"If any man come to you, and bring not this doctrine, receive him not into the house nor say to him, God speed you" (2 of St. John 10, 11).—Tract

Christian Science

(Continued from page one)
ship of Christian Science churches as 268,915.

PASSAGE TO THE INFINITE



Christian Science Teaching Examined

All quotations are from the 1917 edition of **Science and Health with Key to the Scriptures** described as "authorized literature of the First Church of Christ, Scientist, in Boston, Massachusetts." Pages are indicated in parenthesis.

1. **Christian Science denies God's personality.** God is defined as "divine Principle" (470) and not as a personal God. Answering the question, "What is God?" Mrs. Eddy wrote: "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (463). According to her teaching, these terms are reversible. For example, she defined Life as "divine Principle, Mind, Soul, Spirit" (468), that is, Life is God. She also affirmed: "Mind is God" (469). This pantheistic idea is carried further by the statement: "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature . . . If God, who is Life, were parted for a moment from His reflection, man, during that moment there would be no divinity reflected" (303,306).

This is Mrs. Eddy's conception of the Trinity: "God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter" (331). Thus she identified Christian Science with the Holy Spirit. Her repudiation of the doctrine of the trinity she plainly expressed: "The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I AM" (256).

Mrs. Eddy's teaching on these matters is contrary to Scripture which reveals a personal God (not a mere principle) who created (Gen. 1:1), who speaks (Gen. 3:8), who has a name (Isa. 42:8), and whom Jesus spoke of as Father (Matt. 23:9). The doctrine of the trinity is supported by such verses as Matthew 28:19; Luke 3:22; John 15:26; and 2 Corinthians 13:14.

2. **Christian Science denies Christ's deity, his true humanity,**

and his atonement.

A sub-title in **Science and Health** boldly states: "Jesus not God" (473). This denial is elaborated in the following quotation: "God is indivisible. A portion of God could not enter man; neither could God's fullness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than God" (336). Mrs. Eddy also declared: "Jesus is the name of the man who, more than all other men, has presented Christ, the true idea of God . . . Jesus is the human man, and Christ is the divine idea; hence the duality of Jesus the Christ (473).

Of the atonement, Mrs. Eddy's book says: "That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made." Also "One sacrifice, however great, is insufficient to pay the debt of sin" (23).

Such statements are in direct contradiction to the teaching of Scripture. Concerning the unique relationship between Jesus and the Heavenly Father the Bible says: "I and my Father are one" (John 10:30). Again: "Christ . . . who is over all, God blessed for ever" (Rom. 9:5). And again: "In him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

As to the adequacy of Christ's

atonement the Bible is explicit: "This man, after he had offered one sacrifice for sin for ever, sat down on the right hand of God . . . For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:12, 14). See also John 14:6; Romans 5:8,9; 2 Corinthians 5:19; Ephesians 1:7.

3. **Christian Science denies the fact of sin.**

Following are some quotations from Mrs. Eddy's book on the subjects of sin, evil, and the devil. "Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (71). "If God, or good, is real, then evil, the unlikeness of God, is unreal" (470). "Man is incapable of sin, sickness, and death" (475). "All sin is insanity in different degrees" (407).

Contrast such teaching with the words of Scripture: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12); "The scripture hath concluded all under sin" (Gal. 3:22); "Sin is the transgression of the law" (1 John 3:4); "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

4. **Christian Science denies coming judgment.**

"No final judgment awaits mortals," wrote Mrs. Eddy, "for the judgment-day of wisdom comes hourly and continually" (291). "The sinner makes his own hell by doing evil, and the saint his own heaven by doing right" (266). "The evil beliefs which originate in mortals are hell" (266). In the glossary which constitutes the seventeenth chapter of her book, Mrs. Eddy defines hell as "mortal belief; error, lust; remorse." Thus judgment and hell are reduced to the imagination of mortal error.

What saith the Scriptures? "He hath appointed a day, in the (Continued on page six)

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PAGE THREE

AUGUST 18, 1956

Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

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

The Little Baptist

Chapter IV (Continued)

The teacher entered, and the young ladies were forced to retire from the attack, mortified, too, because they had failed to stir up resentment, or cause her to speak a single word in retaliation. The girls had exhibited a spirit that could only have been the offspring of envy and jealousy, which had been engendered because Mellie had outstripped them all in gaining the respect and attention of the teacher. Mellie felt that it was no fault of hers that her teacher had treated her with more attention than he had extended to others; therefore, she disregarded their taunts and jeers, and went about her lessons with perfect self-possession.

Several days passed during which the girls tried every means to vex Mellie into resentment. Whenever they would catch her eye, they would point their fingers, or make ugly mouths at her, or do something else to try to aggravate her. But all to no purpose. Sometimes she would say to them:

"Be you to others kind and true,
As you would have them be to you."

This with other kind replies, the sentiment, if not the language of which she had read in her Bible, gratified all the spirit of revenge she felt.

One day Laura Thompson tried to persuade Mellie to take Sally Morgan's apples from her basket, when Mellie, with much surprise, exclaimed, "Laura! do you think that I would do such a thing as that? I know better than to steal apples. Are you trying to make me believe that it would be no harm, when the Bible says, 'Thou shalt not steal?'"

"Pshaw," said Laura, "that's nothing, just to take a few apples — no body will know it."

"God would know it," said Mellie, "and if He did not, I'd be ashamed to see myself do such a thing. I don't need Sally Morgan's apples, but if I did, I would go and ask her for them, like anybody ought to do."

(Continued Next Week, D. V.)



Our Bible Study

STUDIES IN GALATIANS

by A. M. Overton
(Now in Glory)

CHAPTER IV

"They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you" vv 17,18.

Probably the truth of these two verses is more clearly shown in Moffatt's translation: "These men make much of you — yes, but for dishonest ends; they want to debar you from us, so that you may make much of them. Now it is fine for you to be made much of honestly when I can be with you." Undoubtedly false preachers go to the limit of turning believers away from those who have led and will lead them in the paths of truth, and they also devote their efforts toward ensnaring people who can and will make much of them, make large offerings, etc.

Here we find the apostle turning from the rather harsh attitude to one of great tenderness.

The foolish weakness of these Galatians excites his deepest pity and sympathy as he cries out:

"My little children, of whom I travail in birth again until Christ be formed in you. I desire to be present with you now, and to change my voice; for I stand in doubt of you" vv 19, 20.

He is talking to them as saved people. If any among them are lost, he does not recognize the fact here. He declares that, even as a mother, he still suffers birth pains for them "until Christ be formed in you." Note carefully that he did not say, "Until Christ be born in you." He has already been born in those who have believed in Him as Saviour, but they are still mere "babes in Christ." He has not been formed, fully developed, in them. As to the exact meaning of the word here translated "formed," Thayer, in his Lexicon, says, "until a mind and life in complete harmony with the mind and life of Christ shall have been formed in you." The apostle's concern was not only that they might be saved, but that their lives might develop in harmony with the Lord's will.

He further expresses his genu-

(Continued on page five)

How did we get our Bible? Where did it come from? By what means was it brought down to us from the heart and mind of God?

Let the Book answer these questions for us. Let it speak for itself.

Please turn to the first chapter of the First Epistle of Peter. The theme of the first nine verses of this chapter is salvation. Then in the 10th, 11th, and 12th verses it is written:

10. Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

11. Searching what, or what manner of time, the Spirit of Christ Which was in them did signify, when It testified before hand the sufferings of Christ, and the glory that should follow.

12. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Now, let us study these three verses.

1. Who are these prophets, who prophesied of the grace that should come to us? They are the writers of the books of the Old Testament. Prophecy is not limited to prediction. The word "prophecy" means, not necessarily foretelling, but forthtelling, or telling forth God's message, whether in connection with the future, the present, or the past. The 39 books

of the Old Testament, just as we have them preserved unto us, are the work of these writers.

2. How did they do it? The answer is found here. They themselves did not write out of their own knowledge; it was the Spirit of Christ Which was in them — that is, the Holy Ghost, the Holy Spirit of God, who used these men, causing them to write God's words rather than their own. The writers were not the authors of their own writings, but rather amanuenses — private secretaries, so to speak. Indeed, they did not understand what they themselves were writing. They inquired and searched diligently, to learn what or what manner of time the Spirit of Christ Who indwelt them did signify when He testified beforehand concerning the sufferings of the Son of God at His Second Advent.

3. All they learned, as the result of their earnest study, was that in their writings they were ministering, not unto themselves, but unto us who were to live long after them.

4. And how have we learned of these things? They have been brought unto us in the books of the New Testament. In these books they have preached the gospel; they have brought the glad tidings of redemption unto us.

5. And how did they do this? The answer again is here. They did it "with the Holy Ghost sent down from heaven." The same Holy Ghost, the same Holy Spirit of God, the same Spirit of Christ, Who inhabited the bodies and ruled the minds of the Old Testament writers, likewise inhabited the bodies and ruled the minds of the New Testament writers.

And so we have a Bible, a book, THE BOOK, which is the Word of God.

In his Second Epistle, chapter 1, verse 21, Peter sums up the matter by saying that "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

This is how we got our Bible.

Let us now go to another Scripture, which gives much of the truth about the Bible; namely, the second chapter of the First Epistle to the Corinthians, verses 7-16:

7. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

10. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea the deep things of God.

11. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13. Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

15. But he that is spiritual judgeth all things, yet he himself is judged of no man.

16. For who hath known the mind of the Lord, that he may instruct Him?

Let us note from this passage that

1. The Bible is a revelation of "the wisdom of God in a mystery." It is entirely a divine revelation, and it is beyond the power of human wisdom. It is ordained to the glory of God's own children, and the princes, or rulers, of this world know nothing of it: they did not even know God in

(Continued on page five)

God Gave Us Our Children: Let's Raise Them For Him!

by MRS. JERRY JOHNSON
(A Mother)

May I speak to each of you mothers? As a mother myself, I know that nowadays it is hard to raise a boy or girl. I should have said that it is hard to raise them in the ways of our Lord. There are so many things to draw them out into the ways of the world. And I must say that there are a lot of mothers who are doing little or nothing to combat this. And some, God forgive them, are adding to their children's delinquency.

A mother who smokes in front of her daughter cannot expect that daughter to refrain from taking the cigarette offered her. Can't you just hear the other person saying to her, "Why, go ahead! Your mom smokes, so it can't be too wrong." Not very pleasant to hear, is it. And it isn't but just a breath between cigarettes and drink!

Oh, I know that many ask, "What harm is there in smoking as long as it doesn't hurt a person?" Medical science has proven that smoking is harmful. In fact, it causes a type of cancer. Let us see what God's Word says about this:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Corinthians 3:16, 17.

You just can't get around it, no matter how hard you try or how many excuses you give for your smoking. They won't hold water! Just like a sieve, they go right through when held in the light of God's Word.

Now I can just hear you saying, "I'll bet she never did smoke.

It is easy for her to tell us to stop." Let me tell you, sisters, that it isn't hard to do if you have enough faith to say, "God, I love you more than life or this world or any thing. And I know that you are all powerful. And I love you more than any habit in this earth. Lest it be a stumbling block to my brothers and sisters, or the downfall to some young person, help me to overcome this filthy habit." Just ask Him; He says in His Word, "Ask, and it shall be given you." That is what I did.

Yes, I smoked for twelve years. And like so many of us, I thought that I just couldn't stop. Why I said, "Goodness, I turn green every time that I think of stopping." Let me tell you that if you will stop, get down on your knees, and talk to God, He will help you to prevent carrying around stripes that you will have for not doing as He has commanded.

The church even prayed with me and for me. And I asked the Lord to relieve me of this craving. Today I can walk into a room full of smoking people, and I have no desire to smoke. In fact, it almost chokes me. For this I give thanks to God for His loving mercy. For without Him, nothing is possible. And with Him, nothing is impossible. Let us teach this to our children, and lest we forget, as the old adage goes, "Let's practice what we preach!"

Editor's Note: This same message is equally as important to all fathers, for what father who professes to know the Lord as his Saviour, is not setting a bad example before his children regarding the Lord's power of enabling him to overcome the stumbling block of smoking. Truly, with the Lord is strength! (Job 12:16).

HIS FREE GIFT:

The Matchless Pearl

A heavy splash was followed by many ripples and then the water below the pier was still. An American man crouched on the low Indian pier, his eyes riveted on the place where a stream of little bubbles rose to the surface from deep under the water. Suddenly a black head appeared and a pair of bright eyes looked up. Then the old Indian pearl diver was clambering onto the dock, grinning and shaking the water from his shining oiled body.

"As nice a dive as I've ever seen, Rambhau!" cried David Morse, the American missionary. "Look at this one, Sahib," said Rambhau, taking a big oyster from between his teeth. "I think it'll be good."

Morse took it and while he was prying it open with his pocket knife Rambhau was pulling other small oysters from his loincloth, "Rambhau! Look!" exclaimed Morse, "Why, it's a treasure!" "Yes, a good one," shrugged the diver.

"Good! Have you ever seen a better pearl? It's perfect, isn't it?" Morse had been turning the big pearl over and over and then handed it to the Indian.

"Oh, yes, there are better pearls, much better. Why, I have one—" his voice trailed off. "See this one—the imperfections—the black specks here, this tiny dent, even in shape it is a bit oblong, but good as pearls go. It is just as you say of your God. To themselves people look perfect, but God sees them as they actually are." The two men started over the dusty road to town.

"You're right, Rambhau. And God offers a perfect righteousness to all who will simply believe and accept His free offer of salvation through His Beloved Son."

"But, Sahib, as so many times before I have told you, it's too easy. I cannot accept that. Perhaps I am too proud. I must work for my place in Heaven."

"Oh, Rambhau! Don't you see, you'll never get to Heaven that way. There's only one way to Heaven. And see, Rambhau, you are getting older now. Perhaps this is your last season of diving for pearls. If you ever want to see Heaven's gates of pearl you must accept the new life God offers you in His Son."

"My last season! Yes, you are right. Today was my last day of diving. This is the last month of the year, and I have preparations to make."

"You should prepare for the life to come."

"That's just what I'm going to do. Do you see that man over there? He is a pilgrim, perhaps to Bombay or Calcutta. He walks barefooted and picks the sharpest stones—and see—every few rods he kneels down and kisses the road. That is good. The first

day of the New Year I begin my pilgrimage. All my life I have planned it. I shall make sure of Heaven this time. I am going to Delhi on my knees."

"Man! You're crazy! It's nine hundred miles to Delhi! The skin will break on your knees, and you'll have blood poisoning or leprosy before you get to Bombay."

"No, I must get to Delhi. And then the immortals will reward me. The suffering will be sweet, for it will purchase Heaven for me."

"Rambhau! My friend! You can't! How can I let you do this when Jesus Christ has died to purchase Heaven for you?" But the old man could not be moved.

"You are my dearest friend on earth, Sahib Morse. Through all these years you have stood beside me. In sickness and want you have been sometimes my only friend. But even you cannot turn me from this great desire to purchase eternal bliss. I must go to Delhi." It was useless. The old pearl diver could not understand, could not accept the free salvation of Christ.

One afternoon Morse answered a knock at the door to find Rambhau there. "My good friend!" cried Morse. "Come in, Rambhau."

"No," said the pearl diver, "I want you to come with me to my house, Sahib, for a short time. I have something to show you. Please do not say, 'No.'"

The heart of the missionary leaped. Perhaps God was answering prayer at last. "Of course, I'll come," he said.

"I leave for Delhi just one week from today, you know," said Rambhau as they neared his house ten minutes later. The missionary's heart sank. Inside, Morse was seated on the chair his friend had built especially for him, where many times he had sat explaining to the diver God's way to Heaven. Rambhau left the room to return soon with a small but heavy English strongbox. "I have had this box for years," he said. "I keep only one thing in it. Now I will tell you about it, Sahib Morse, I once had a son."

"A son! Why, Rambhau, you had never said a word about him!"

"No, Sahib, I couldn't." Even as he spoke the diver's eyes were

moistened. "Now, I must tell you for soon I will leave, and who knows whether I shall ever return? My son was a diver, too. He was the best pearl diver on the coast of India. He had the swiftest dive, the keenest eye, the strongest arm, the longest breath of any man who sought for pearls. What joy he brought me! He always dreamed of finding a pearl beyond all that had ever been found. One day he found it. But when he found it, he had already been underwater too long. He lost his life soon after." The old pearl diver bowed his head and for a moment his whole body shook. "All these years I have kept the pearl," he continued, "but now I am going, not to return . . . and to you, my best friend, I am giving my pearl." The old man worked the combination on the strongbox and drew from it a carefully wrapped package. Gently opening the cotton, he picked up a mammoth pearl and placed it in the hand of the missionary. It was one of the largest pearls ever found off the coast of India, and it glowed with a luster and brilliance never seen in cultured pearls. It would have brought a fabulous sum in any market.

For a moment the missionary was speechless and gazed with awe. "Rambhau," he said, "this is a wonderful pearl, an amazing pearl. Let me buy it. I would give ten thousand rupees for it."

"Sahib," said Rambhau, stiffening his whole body, "this pearl is beyond all price. No man in all the world has money enough to pay what this pearl is worth to me. On the market a million rupees could not buy it."

"I will not sell it. You may only have it as a gift."

"No, Rambhau, I cannot accept that. As much as I want the pearl, I cannot accept it that way. Perhaps I am proud, but that is too easy. I must pay for it, or work for it."

The old pearl diver was stunned. "You don't understand at all, Sahib. Don't you see? My only son gave his life to get this pearl, and I wouldn't sell it for any money. Its worth is in the life blood of my son. I cannot sell this, but do permit me to give it to you. Just accept it in token of the love I bear you."

The missionary was choked and for a moment could not speak. Then he gripped the hand of the old man. "Rambhau," he said in a low voice, "don't you see? That is just what you have been saying to God." The diver looked long and searchingly at the missionary and slowly he began to understand. "God is offering to you eternal life as a free gift. It is so great and priceless that no man on earth could buy it. No man on earth could earn it. No man is good enough to deserve it. It cost God the life blood of His only Son to make the entrance for you into Heaven. In a hundred pilgrimages, you could not earn that entrance. All you can do is to accept it as a token of God's love for you, a sinner. Rambhau, of course, I will accept the pearl in deep humility, praying God I may be worthy of your love. Rambhau, won't you too accept God's great gift of eternal life, in deep humility, knowing it cost Him the death of His Son to offer it to you?" "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Great tears were rolling down the cheeks of the old man. The veil was lifting. He understood at last. "Sahib, I see it now. I believe Jesus gave Himself for me. I accept Him."

"Thanks be unto God for His

For Little Children

THE CHILDREN OF ISRAEL CROSS THE RED SEA

Boys and girls, as the children of Israel stood on the banks of the Red Sea and saw the Egyptians behind them coming in their big chariots toward them, they didn't know what to do. Here was the Red Sea in front of them, and behind them were the Egyptians.

But the Lord controls all things, and He was controlling the events that night in just the manner that He wanted to. That night as the Egyptians were camping back on another hill, Moses stretched out his hand over the sea. And the Lord caused the sea to divide and to make a path through the sea, and the water stood upon both sides of them as walls. So the children of Israel walked into the sea upon the dry ground and got safely across on the other side.

As the Egyptians saw them getting across to the other shore safely, they went after them into the Red Sea path. But the Lord

caused the wheels of their chariots to come off. And as the Egyptian people started to run, Moses stretched out his hand again over the sea, and the Lord caused the water to come together again so that all of the Egyptians were drowned there in the Red Sea.

Then Moses and all the children of Israel joined together and sang songs unto the Lord. They were so thankful to the Lord because He had killed their enemies and had protected them from harm.

Each day, boys and girls, we who know the Lord Jesus as our Saviour should thank Him for all of the blessings which He gives to us. We should thank Him for our food, our family, our church, our friends, our Bible, and most of all, for the Lord Jesus Christ who died for us so that we may live. Here is a memory verse for us to learn:

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever." Psalms 136:1.

unspeakable Gift." II Cor. 9:15.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. —SELECTED.

Truth About The Bible

(Continued from page four) the flesh, and in their ignorance they crucified Him.

2. The Bible did not originate in the mind of man. Man's eye did not see it, nor his ear hear it, nor his heart conceive it. It is a book made up of things prepared by God for them that love Him. This is not a statement about Heaven, but about a Book, the Book which contains precious things from God for His own children.

3. The truths contained in the Bible were revealed unto certain men—the men chosen of God to write it—by His Spirit, Who searcheth all things, even the deep things of God. Just as man, through his human spirit, knows the things of man; just so the things of God are known only to the Spirit of God, and to those to whom He is pleased to reveal.

4. The writers of the Bible, having received these revelations from the Holy Spirit of Truth, transmitted them in words; words which are not human but divine; words which the Holy Ghost teacheth. So the Bible is verbally inspired; it is inspired in its words; the words are not man's word, but God's.

5. These revelations are not for natural men, but for spiritual men. The last phrase of verse 13 should be translated as in the Revisers' margin, "interpreting things to spiritual men." The natural man is blind to these things; they are foolishness to him, and he cannot know them, for they are spiritually discerned. He can no more understand the Bible than a blind man can appreciate the landscape or the sunset. No matter how wise he is, no matter how religious, no matter how sincere, no matter how devout, "except a man be born again, he cannot see the kingdom of God" (John 3:3).

6. The Revisers' marginal rendering should again be followed in the 15th verse, making it read: "But he that is spiritual discerneth all things, and he himself is discerned of no man." A spiritual man is as incomprehensible to the natural man as is spiritual truth. He can understand neither the truth nor the man.

7. The 16th verse is a quotation from Isaiah 40:13, and Paul uses it also in Romans 11:34. The point is that God Himself is the

source of all wisdom, and if man would know the things of God he must depend upon God to teach him. "All Scripture is given by inspiration of God (literally, God-breathed), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16,17).

"God hath spoken." "Take heed how ye hear." "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed" (James 1:22-25).

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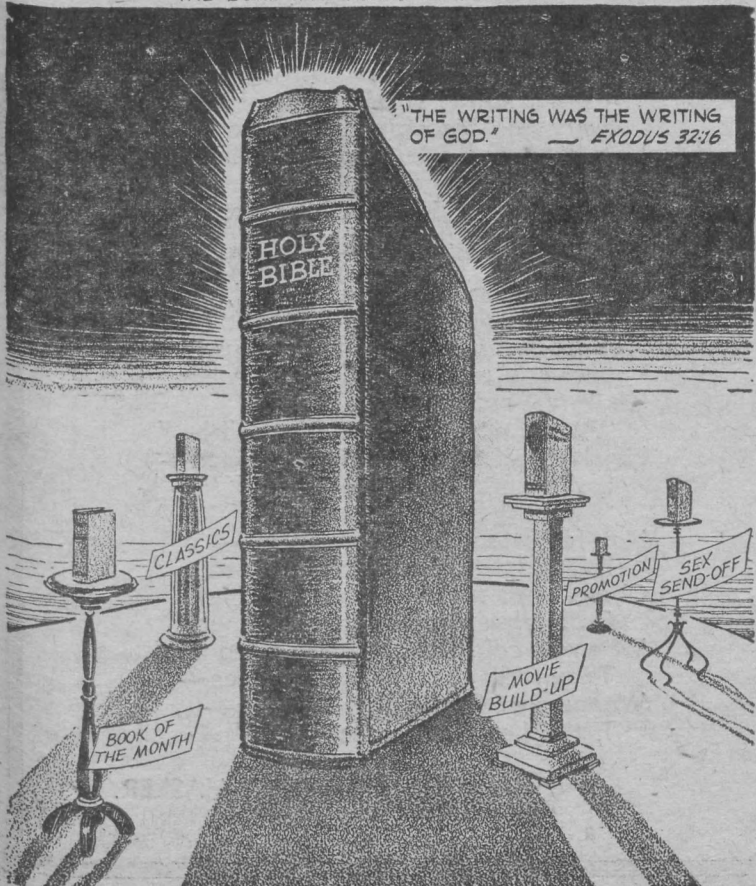
Our Bible Study

(Continued from page four) ine desire to be with them at this time, for he is greatly perplexed about them. That those who had so openly and gladly received the truth should be so soon and so completely swept off their feet by errorists was enough to cause him "to stand in doubt" of them. Although it is still a heartbreaking experience, the writer has learned in his many years of pastoral observation not to be too greatly shocked to see some of the Lord's children, who have given such great promise of developing into strong and useful servants of the Lord, become ensnared in the errors of religionists and turned from the truth, and against preachers of the truth. If a child of God is not led into a consistent study of the Word of God for himself, he is "sure meat" for the sly, suave and slick-tongued false preacher, who can easily convince him that he, the false preacher, is right.

THE DARK SIDES

Original sin accounts for the remaining imperfections, too visible in them that are born of God. The brightest saints below ever had, and ever will have, their dark sides. Abraham, Noah, Job, David, Hezekiah, Jeremiah, Paul, Peter, John, were sanctified but in part. On earth, God's converted people are each a compound of light and shades. In glory we shall be all light, without any mixture of shade whatever.—Toplady.

THE BOOK THAT NEEDS NO PEDESTAL



Showers Of Blessings Fell At Memphis Bible Conference

The Bible Conference at the Woodlawn Terrace Baptist Church, Memphis, Tennessee, sponsored by Pastor Wayne Cox and his church, was truly a season of spiritual refreshment and a time of rejoicing for the people of God. The Conference was held July 17, 18, 19, was well attended, and a genuine spirit of Christian fellowship prevailed.

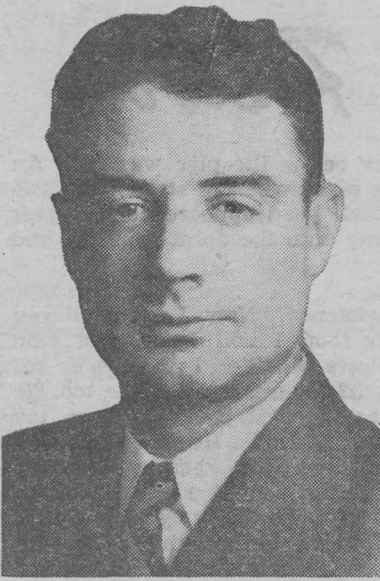
It was your editor's privilege to speak on "The New Testament Church" on Wednesday evening to a large and appreciative audience. Many others spoke during the Conference and lifted us heavenward with their message. Brother Ralph Doty of Nicholasville, Kentucky, Brother George W. Hurst of Jackson, Mississippi, Brother J. M. Corley of McCaskey, Mississippi, Brother Frank Beck of Millerton, New York, Brother M. L. Moser, Jr., of Little Rock, Arkansas, Brother T. B. Freeman of Bristol, Tennessee, Brother

Fred Hallman of Chicago, Illinois, Brother E. D. Strickland and Brother T. P. Simmons of Evansville, Indiana, all brought messages that were richly freighted with God's blessing.

The closing climatic message was brought by Brother Wayne Cox, pastor of the local entertaining church. Throughout the Conference, Brother Cox had already demonstrated his ability as a ramrod, comedian, and master of ceremonies. However, he thoroughly convinced all that were present that he was also a great preacher of the Word of God by his sermon on "Missions and Mission Methods," as the final message of the Conference.

Truly, it was good to be in Memphis, and it brings much joy to us as we look forward to the future, hoping for another Conference of like nature with the saints of the Woodlawn Terrace Baptist Church.

WOODLAWN TERRACE MEMBER APPRAISES RECENT CONFERENCE



ELDER WAYNE COX

"One of the finest Bible Conferences I have ever attended!" (Continued on page seven)

National Baptist Fellowship Proposed By Bro. Wayne Cox

While at the Conference in Memphis, Brother Wayne Cox, pastor of the Woodlawn Terrace Baptist Church, offered a proposal for a National Missionary Baptist Fellowship. In order that many of our brethren may know it, I am taking liberty of publishing herewith Brother Cox's proposal.

1. The churches grouped together in this work shall be styled: "The National Missionary Baptist Fellowship."
2. The churches meeting together shall be a "Fellowship" in every sense of the word.
3. This "Fellowship" is designed purely for fellowship in and among true "Missionary Baptist Churches," and for the promoting of the work of Christ both at home and abroad.
4. The churches reporting shall be allowed 10 messengers and no more.
5. The churches reporting in

this fellowship shall be "true Missionary Baptist churches," believing in: (a) the fall of man; (b) the tri-une Godhead; (c) salvation by grace, without any mixture of works; (d) the sufficiency of the blood of Christ to save and cleanse from all sin; (e) "The Lord's Supper" restricted to the local church; (f) immersion in water of the penitent believer by the local church; (g) in the complete sovereignty of His church; (h) that the divine commission was given to the Lord's church and not to a board or missionary convention; (i) that the believer in Christ is safe and forever secure; (j) that the world will continue to grow worse until Jesus returns; (k) that Jesus is coming to rapture all that believe and look for His return; after which the great tribulation shall descend upon the world; (l) that the second coming of Christ with His

(Continued on page seven)

Christian Science

(Continued from page three) which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33).

5. Christian Science denies sickness and death. From many possible quotations expressing Mrs. Eddy's peculiar ideas on sickness and death the following are selected. "Sickness is a dream from which the patient needs to be awakened" (417). "Sin, disease, and death have no foundation in Truth" (415). "Man is never sick, for Mind is not sick and matter cannot be" (393). "There is no disease (421). "The fact that the Christ or Truth, overcame and still overcomes death proves the 'king of terrors' to be but a mortal belief, or error, which Truth destroys with the spiritual evidences of Life; and this shows that what appears to the senses to be death is but a mortal illusion, for to the real man and the real universe there is no death-process" (289).

Contrast these fantastic theories with the statements of Scripture. "They brought unto him all sick people that were taken with divers diseases and torments . . . and he healed them" (Matt. 4:24). "Heal the sick" (Matt. 10:8). "Lord, behold, he whom thou lovest is sick" (John 11:3). "Then said Jesus unto them plainly, Lazarus

is dead" (John 11:14). "It is appointed unto men once to die" (Heb. 9:27).

6. Christian Science denies the power and purpose of prayer.

Chapter I in Science and Health is on the subject of prayer. These are some of its statements. "Desire is prayer" (1). "The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, an error which impedes spiritual growth." (2) "Prayer is not to be used as a confessional to cancel sin. Such an error would impede true religion . . . If prayer nourishes the belief that sin is cancelled, and that man is made better merely by praying, prayer is an evil." (3). "God is not influenced by man."

Against this devalued conception of prayer stands the testimony of the Bible. "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "The effectual fervent prayer of a righteous man availeth much" (James 5:16). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Can Christian Science be acknowledged as Christian, when it denies these principal Bible doctrines, and many more? Can it be called scientific when it denies the fundamental principles of all scientific procedure and thought? On its own teaching, Christian Science so-called stands exposed as opposed to reason, contrary to fact, and at variance with the Word of God.—Tract

IN CATHOLIC MEXICO



500-MILE WALK WITH CROSS—According to the caption accompanying this photo from Cuba, it shows a 19-year-old married girl, Irma Izquierdo, carrying a 60-pound cross barefooted from Guira de Melena to Santuario del Cobra, a distance of 500 miles. At this point she was some 50 miles along the way, and had either stumbled or knelt to rest. She said she was told by God in a dream to "go to Santurio del Cobra and pray for peace among men."

Just To Briefly Show The Religious Drift Of Today

Good Egg To Be Repeated

"A case of mistaken identity involving to a young crook, a group of teenagers, and the desire of two of them to be heroes, created an evening of hilarious entertainment, presented by members of the Christian Youth Fellowship of the Church of Christ's Disciples, last evening. This play, The Good Egg, is to be repeated tonight at 8:15 o'clock. Between the acts members of the Chi Rho will serve refreshments."

—The Danbury (Conn.) News-Times

First Church To Have Film Show

A film, "The City Story," will be presented at the First Congregational Church Sunday evening at 8 o'clock. The movie tells how a conventional neighborhood church adopted itself to the radical changes in its neighborhood when apartment houses are constructed where previously stood private homes and single family units."

Ed. Note: Recently, the young

"Looks Forward To The Baptist Examiner Every Week"



MRS. LUCY ISLEY
North Carolina

"I look forward so very much for TBE every week. Just think of the many Christians it helps to lift up, much less the sinners that might be saved through reading it. May God bless you and your good helpers to carry on for Jesus until He comes."

THE BAPTIST EXAMINER

PAGE SIX

AUGUST 18, 1956

men of the above church joined hands with the Jews in their Synagogue on the Lord's Day for a Fellowship Supper, following which a dance was held. When this local Congregational minister preached to these Jewish, unbelieving Hell-bound sinners (he having exchanged pulpits with the Jewish Rabbi), his sermon theme was: "If I Were Sixteen." This is the fellow who smokes a big, fat cigar, who wears a dog collar, who sanctions a Popish cross and candles in his church, and who, preaching upon the Danbury flood, stated that the account in Genesis of the deluge can be attributed to a Babylonian Myth.

A Fearless Bible-Believer Writes:

"I can truthfully write that since last communicating with you, the shadows of The Great Apostasy have deepened. Here in this town the dominating passion of most of the churches is 'Feast and Frolic.' Never do the parishioners hear a Salvation message. No Prayer Meeting is held: there is no Lord's Day evening preaching service. On this night the church is as silent as a tomb, but

nightly and during the day, throughout the week, can be heard the rattle of dishes, shouts of merriment, while club meetings, book reviews, pictures, festivals, auctions, rummage sales, etc. rule the day. Dead in their sins, and their minds blinded by Satan, the people in the pews do not perceive that the man in the pulpit is a wolf in sheep's clothing — an unregenerated "Blind Guide" who, by his failure to preach the Gospel, and to make plain the way of salvation, is leading them to their eternal ruin. Agreeing with the late R. A. Torrey that 90% of the Protestant church members have never been converted, I mailed out over 200 booklets to church members representing four false and apostate denominations in this town, having obtained their names and addresses from the local paper."

Read carefully II Timothy 3:1-13; II Timothy 4:1-5, and join with God's people in "DOING THE WORK OF AN EVANGELIST." God is able. Press on, look up, speak out, PREACH THE WORD, reprove, rebuke, exhort.

Truly, the coming of the Lord must be nigh; truly, we are living in the days of Noah. May the Lord continue to bless your ministry, your paper, and your contention for the faith."

REMEMBERED

"Fear not . . . thou shalt not be forgotten of Me."—Isa. 44:2, 21.
"Yea, they may forget, yet will I not forget thee."—Isa. 49:15.
"Thus said the Lord: I remember thee."—Jer. 2:2.

Not forgotten, but remembered!
Child of God, trust on with cheer!
Thy great Father's help is promised
Every day throughout the year.
Not forsaken — but most precious
Thou wilt ever to Him be;
Tenderly He whispers, "Fear not!
I, the Lord, remember thee!"

Not forgotten, but remembered,
Is the pledge of Love Divine!
He who loves and understands us,
Best can plan thy path and mine.
His own Word cannot be broken,
"As thy days thy strength shall be,"
He, Himself, the word hath spoken—
I, the Lord, remember thee!"

Not forgotten, but remembered—
In His love for thee He planned,
Chosen, sealed, thy name engraven
On His pierced and peerless hand.
When He calls thee, "Come up higher,"
Thou shalt then His wonders see—
Wonders of His mighty promise—
I, the Lord, remember thee!"

—L. C. HASLER.

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Many a man has taken out a degree in the school of man without having learned the alphabet in the school of God.

National Fellowship

(Continued from Page Six)

saints, the man of sin shall be apprehended along with the false prophet and cast alive into the lake of fire; (m) thus, with Christ as universal king, we shall go into the thousand year period of peace known as the millennial reign of Christ; (n) at the conclusion of the millennial reign shall come the judgment of the unredeemed and their consignment into the lake of fire, where they shall be tormented day and night forever and ever; (o) at the close of the millennium, the earth shall be purified and paradise lost shall be restored to its pristine beauty; heaven shall replace this earth and the model prayer that Jesus taught His disciples to pray shall be fulfilled. The will of God will have been done on earth as it is in heaven.

6. This fellowship shall meet quarterly with the understanding that the last meeting in the current year be designated as the annual meeting.

May God lead His churches and preachers relative to this proposal, and may much good come therefrom. Truly, we pray it is the beginning of a new and better day for Missionary Baptists.

Conference

(Continued from page six)

This was the personal testimony of visitors on every hand who attended the recent Bible Conference at the Woodlawn Terrace Baptist Church.

And, indeed, it was one of the finest; blessed by the Holy Spirit; teeming with good-will and fellowship! Most important of all, it contained the word of truth from start to finish. Never has there been a group of men so unanimously in accord concerning the teachings of the Bible.

The subjects introduced were those most vital to the scriptural workings of a New Testament church: *The Value of Sound Doctrine* was explained and proven most adequately by Elder Bob Ross. Elder Fred Halliman brought to light some pertinent points concerning *Church Support*. Elder Frank Beck, of Millerton, N. Y., gave a conclusive argument for the *Security of the Believer* and later answered, in a concise and authoritative manner, the age-old question: "Was the Gospel Designed to Save the World?" Elder M. L. Moser, Jr., rendered a glowing account of "The Work of the Holy Spirit." Elder George Hurst inspired us with his fine disclosure on "The Gospel of Jesus Christ." Elder T. P. Simmons, of the Tri-State Bible College, made more clear than ever the abundant evidence of *The Second Coming of Christ*. Elder Charles Souder discussed thoroughly and well the subject "Sane Evangelism." Elder Ralph Doty from Kentucky made us feel the truth concerning "The Total Depravity of Man." Editor John R. Gilpin "did himself proud" on the "Establishment of the Church." Our pastor, Elder Wayne Cox, presented the final message, describing plainly what constitutes "A Scriptural Plan For Missions."

On Thursday, July 19, a proposal was offered for a National, Independent, Baptist Fellowship. Though this fellowship is designed to promote the work of Christ among true Missionary Baptist churches, it is to be a real fellowship in every sense of the word; not a convention; not an association. It shall simply be a gathering together of true Baptists who agree on the doctrinal aspects of the Scriptures and shall work together to keep them free of man-made interpretations. Paul, in giving us the prerequisites of bishops in the church, describes a bishop thusly: "But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." — Titus 1:8, 9.

These two verses in the New Testament aptly designate the aims of this conference and proposed fellowship. It was suggested that the fellowship should meet quarterly to discuss important doctrinal issues of the Lord's church.

Our pastor and members of The Woodlawn Terrace Baptist Church join together in expressing the extreme joy we experienced while acting as collective host to such a fine group of God-called preachers. It was truly a blessing to us! We are proud of having the opportunity to entertain the speakers and visitors to this wonderful conference. The *Bread of Life* was fed us here and we did eat!

—MARION JONES.

THEME FOR THE MEMPHIS CONFERENCE

Marion Jones
Memphis, Tenn.

You say that you're a Christian?
I am too,
But also I'm a Baptist
Through and through.

Jesus is a Baptist;
Great is He!
His desires are good enough
For clay like me.

You can snip the Scriptures;
Twist God's Word
So sins of yours, He mentions,
Can't be heard.

Dodge important issues of
God's commands,
Rend and tear the Bible
With your hands.

But I'll remain a Baptist
'Til the end,
I'll take each bit and piece it
back;
His Word to mend.

You may take Him lightly
Blaspheme His name,
To me God's book is Baptist
And I'm the same.

"A Suicide"

(Continued from Page Two)
soul is already redeemed.

We might suppose an object sealed inside a keg and that keg in turn sealed inside a barrel, and that barrel inside a hoghead. Now in order to get into that object that it might be destroyed, it would be necessary first of all to break the seal on the hoghead and thus destroy it, and to likewise break the seal and destroy

Editor Gilpin Is Now Chaplain Of U. S. Navy

Honorary Commission Given By One Of Our Readers Is Appreciated More Than If It Were Given By Uncle Sam

Dear Bro. Gilpin:

I want you to be Chaplain to my son. He is in the U. S. Navy and is now stationed on the USS Kidd. He tells me that there is no chaplain on board the ship and if there were, he would not get the sound teaching that he has been accustomed to. We are old-time Missionary Baptist folk. So I know of no better way for him to get the truth of God's Word than through THE BAPTIST EXAMINER. I am commissioning you as Chaplain of the USS Kidd, U. S. Navy.

Now as to TBE, I think it is the BEST. I look forward each week for its arrival. It is almost like attending a church service to read it. Thank God for such a paper, and for an editor who has enough of the grace of God in his heart, to stand for the truth in these modern times, and who is not afraid to declare the whole counsel of God to the whole world.

I am enclosing a picture of my Navy boy. I thought that since you will be preaching to him through TBE for the next two

years that you would like to see what he looks like.



ROSCOE HALLIMAN, JR.

May God bless you and Bro. Bob in your work, as you work together to the glory of the Lord.

Yours in His grace,
—Elder Roscoe Halliman, Ky.

LINKING MAN TO THE IMMUTABLE



the barrel and the keg. Since every believer is sealed by God, then it would be necessary for the Devil to destroy the power of the triune God — Father, Son, and Holy Spirit — in order to take us out of the hands of our Heavenly Father. How we thus rejoice that we are sealed and kept saved and safe through the power of this triune God.

In the fourth place, the covenant which God makes between Himself and the righteous guarantees their security. Listen:

"And I will make an EVER-LASTING COVENANT with them, that I WILL NOT TURN

AWAY FROM THEM, to do them good; but I will put my fear in their hearts, THAT THEY SHALL NOT DEPART FROM ME." — Jer. 32:40.

What a marvelous verse this is! What a wonderful promise in that He declares that He won't turn away from us and won't permit us to turn away from Him.

I was preaching several years ago in the new Car Shops in Russell, and at the conclusion of my message, a man asked, "Don't you think a fellow could crawl off the Rock of Ages if he wanted to?" My answer then, even on the spur of the moment, is the same as I would make now, after thinking much of this question. I said, "Did you ever see a man who was big enough fool to want to crawl off the Rock of Ages?" However, beloved, suppose that such a person could be found who, though he was saved, wanted to damn his soul in Hell. Imagine such a perverted individual, who, after knowing that he was going to Heaven, determined that he wanted to go to Hell. Could such a person succeed in his desires? Though that individual might live a life of the vilest and grossest of sins and ungodliness, though he might bring disgrace to himself, his family, and his friends, still that individual could not take himself out of the hand of God and would not be able to "crawl off the Rock of Ages."

There is a type of life insurance that is known as "noncancellable." That is, when a person gets one of those policies, the company cannot cancel it under any consideration, regardless of what the physical condition of the man may become. Well, we have in our Saviour something better than that, for our salvation is "noncancellable," both from the standpoint of God and man. This covenant then whereby God promises that He won't permit us to turn away from him, secures us eternally.

In the fifth place, we have Christ's own statement which He is to make at the judgment bar of God to each of the unsaved, which proves that saved folk can-

not lose their salvation. Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." — Mt. 7:22,23.

What a fearful day it is which Jesus describes when He declares to unsaved preachers, personal workers, and even those who have religiously done "church work" that He never knew them. There could be nothing more pathetic than to see this crowd who have been deceived and deluded as He says to them, "Depart from me ye that work iniquity." You will notice that at the judgment He is going to say to the unsaved, "I never knew you." However, Christ does know every believer. He assures us of this. Listen:

"My sheep hear my voice, and I know them, and they follow me." John 10:27.

Suppose then that someone was saved and later was lost and that individual were to come to the judgment and hear Christ say, "I never knew you," yet once upon a time that one had been saved. Don't you see, beloved, that if one could be saved and then lost, the Lord Jesus Himself would be proven a liar at the judgment. In the light of His character, since He is Truth itself, then we can be assured that when one is once saved, that there is nothing that can take that individual out of the hand of God.

In the sixth place, when one is saved, he can never be unsaved because he already possesses eternal life. There is no truth more prominently taught in the Bible than the truth of eternal salvation.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me." (Continued on page eight)

God's Purpose

(Continued from page one)

1—MATT. 13:47-50. In this parable of the drag net it is shown that at the end of the age there will be THE WICKED to sever from the JUST. If the world should be converted then there would be no wicked to deal with for all would be converted.

2—MATT. 24:37. In this passage Jesus indicates that times comparable to the days of Noah, will precede his return to this earth. Were all men righteous in the days of Noah? No, there was world-wide apostasy such that the flood was necessary. Jesus teaches clearly that the world will be in dreadful state morally and spiritually during the closing days of this age.

3—LUKE 18:8. "When the Son of Man cometh shall he find faith on the earth?" These words cannot be reconciled with the idea of a converted world before the return of Christ. No twisting or squirming can change their meaning.

4—REV. 13:8. In this passage we are told that all on earth, save the elect of God, shall worship anti-Christ. The time mentioned is shortly before the return of Christ with his people to this earth. A world full of people, with the exception of the elect of God, gone off after a man — worshipping him as god, is certainly not consistent with the idea of a world completely converted. Many other Scriptures could be cited to prove the same thing, but these are sufficient.

WHAT IS THE PURPOSE OF GOD IN THIS AGE?

1—TO HAVE THE GOSPEL PREACHED IN ALL THE WORLD FOR A WITNESS. (See Matt. 24:14) This does not authorize careless, slipshod witnessing, but it certainly indicates that there is no expectation of universal conversion. The gospel has always served as a witness in all lands. Some have received it — the larger number have rejected it. It will be so unto the very end of this gospel age.

2—GOD'S PURPOSE IS TO CALL OUT A "PEOPLE FOR HIS NAME." (Acts 15:14-17) Through the preaching of the gospel, God is selectively calling out a group of people during this age. The main business of every church and every preacher is the business of getting the gospel before as many people as possible. Our church at Buffalo Avenue probably preaches the gospel to a million people every week — possibly more. Other surrounding churches spend as much on local church expenses as we spend to run our church AND to preach to a million people through radio and television. It ministers to human pride to keep a big working force on the church pay roll, to run a nice church office, and all that. A pastor seems more of a "big shot" when he keeps a big office going and a big show of activities. But the main thing is, HOW MANY PEOPLE HEAR HIS MESSAGE OF CHRIST AND SALVATION? The Commission is to "Preach the gospel to every creature." It is the duty of every one of us to make Christ known to just as many people as possible during our lifetime. The responsibility for what they do with Christ then is upon them.



I Should Like To Know

(Continued from Page One)
cifixion until the Saturday night of His resurrection, that there were five feast days.

3. Is it Scriptural for a church to authorize any other to baptize who is not a member of that local church?

The authority for baptism rests in the church and not in the individual.

dividual. Therefore I see no reason why that a church cannot ask anyone other than a member to assist in the ordinance of baptism. Some months ago when a church was without a pastor, they asked me to baptize in their behalf. Several years ago a pastor was ill and he asked me to baptize for him. In both instances, it was by the authority and vote of the church.

We need to remember that the only body on earth which has the authority to baptize is a true New Testament Baptist church, and if the baptizing is done in the name of such a church, it is Scriptural insofar as it has been authorized by the church.

4. Does Mark 15:42 prove that Christ was crucified on Friday?

No. This was not the regular Seventh Day Sabbath. This was the High Passover Sabbath that was observed on Thursday in connection with the feast of unleavened bread.

5. Who were the sons of God and the daughters of men mentioned in Genesis 6:4?

Some say that the sons of God are the angels and the daughters of men are the descendants of Adam, and that such cohabited to produce a race of physical monstrosities. To me, this is utterly ridiculous when looked at in the light of Matthew 20:35,36. These verses would tell us that the angels do not marry. Therefore, I conclude that this could not mean that the angels of God cohabited with human beings.

A much more simple view — and I am sure a perfectly sane and Scriptural view — is that the sons of God represent the godly line of Seth, whereas the daughters of men represent the ungodly line of Cain.

This, by implication, would tell us then that it is definitely wrong for a child of God to marry with one who is unsaved. Of this we are abundantly assured in all the Word of God. Cf. Deut. 7:2-4; I Cor. 7:39; II Cor. 6:14.

I might add that whenever a child of God marries a child of the Devil, that said child of God will certainly have some trouble with his father-in-law.

6. Does John 3:3 teach that one must be baptized to be saved?

Absolutely not. This is clearly a reference to the new birth, without which no one can be saved. Baptism is not mentioned, nor even alluded to, in any manner in this verse. We need to remember always that salvation is by grace through faith, without any works, or water works, on our part. Cf. Eph. 2:8-10.

7. Explain John 3:5.

My personal conviction is (and I differ greatly with many of my brethren in this respect) that Jesus was herein contrasting the fleshly birth with the spiritual birth. When he speaks of being born of the Spirit, it is obvious that He is telling how we get into Heaven. When He speaks in contrast, about being "born of water," he is evidently speaking of the natural birth, or how one gets into this world.

In other words, one gets into this world with a water birth, but into the next world with a spiritual birth.

8. What is the difference between open communion and close communion?

Just one big difference — close communion is scriptural, while open communion is unscriptural.

God declares that it is impossible to eat the Lord's Supper if there be heresies and differences as to doctrine. Cf. I Cor. 11:18-20.

Every time that open communion is observed with the false denominations participating, there is heresy of every kind, both as to salvation, the ordinances, and the church. God said, "This is not to eat the Lord's Supper," which literally means that in the event heresies are present, that one cannot eat the Lord's Supper.

9. Should a New Testament believer take communion in a Baptist church with a Methodist, even

if the pastor has not designated the communion to be for baptized believers?

No, for in such an instance it would not be a true observance of the Memorial Supper. As shown in the preceding answer, one cannot observe the Lord's Supper if there are heresies present. One might eat unleavened bread and drink fermented wine, yet it is a violation of God's Word to do so when heresies exist.

Every member ought to take his stand for what he knows to be the truth of God's Word and trust that God will see fit to honor his position by giving to him a church that is clean doctrinally, and a pastor that preaches the truth.

10. My pastor said that when a man dies he goes to Heaven or Hell. If that be so, what is coming out of the grave at the resurrection?

Man is body as well as soul. When he dies, his body goes into the ground while the spirit passes to the next world. At the resurrection, both body and soul will be re-united. In the case of the saved, they will be re-united to go into Heaven, while 1,000 years later, the wicked will have a similar experience, at which time both body and soul will be cast into Hell — the lake of fire.



"Suicide"

(Continued from page seven)
HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—I John 5:13.

"Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE."—John 6:47.

I remember some years ago talking with a preacher of another persuasion and he declared that he believed in eternal life, that is, he believed that when we get into eternity we would then have eternal life. I cited to him the words of Jesus in His high priestly intercessory prayer:

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

Jesus declares that life eternal is the knowledge of Himself as Saviour. Then just as soon as a believer comes to know Jesus Christ, he has eternal life abiding within him. We don't have to wait until we die nor until we get to heaven. Just knowing Jesus now is enjoying eternal and everlasting salvation.

This word "everlasting" is a most unusually interesting word. In Mt. 25:46, everlasting describes the punishment of the wicked: "And these shall go away into everlasting punishment."

In Romans 16:26, it describes the character of God's existence: "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

In II Timothy 2:10, it describes the duration of Christ in glory: "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

In II Peter 1:11, it describes the duration of Christ's kingdom: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Now notice, beloved, that the same word which describes the punishment of the wicked, the character of God's existence, the duration of Christ in glory, and the duration of Christ's kingdom, is the identical word which is used to describe the life that is ours when we come to trust Jesus

Christ as a Saviour.

Then, beloved, just as long as the wicked are punished, as long as God exists, as long as Christ's glory continues, and as long as His kingdom lasts — then that long, the believer has eternal life. Or to say it inversely, if the punishment of the wicked could have an end, and if God Himself should come to an end, and if Christ's glory and His kingdom should have an end, then and then only could the believer perish. In view of this fact, then how we praise Him for this blessed truth that whenever a believer is saved, he actually and definitely possesses eternal life.

III

In view of these great truths that when one is saved he is saved forever, then may we briefly notice the sin of suicide.

It is a sin in that it indicates a definite lack of faith. There is no question but that anyone who is mentally sound who commits suicide has done so because of a definite lack of trust and faith. Anything that evidences such a lack is a sin. Listen:

"For whatsoever is not of faith is sin."—Rom. 14:23.

Then it is a sin in that it is presuming on God. For it actually presumes that the individual knows more than God Himself. Suppose I hire a man to work for me and he keeps wishing for quitting time. All day long he keeps saying, "I wish the day were over; I wish quitting time would soon come." Such a man would not be a desirable employee. Certainly he would not bring much happiness to his employer. Well, the same is true in our relationship to God. Doubtless there isn't a person living but what at some time wished to die. Yet even that wish was wrong, for it is presuming that you know more than your Heavenly Father.

This sin of suicide certainly affects one's position in glory. In fact, there is no sin that one can commit but what it affects his position in Heaven. It does not change his relationship, for he is still God's child, but it does make a difference as to the rewards which will be his.

The Word of God makes it clear that we are to be rewarded for what we do after we are saved.

"And every man shall receive his own reward according to his own labours."—I Cor. 3:8.

Certainly our rewards will not be the same.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."—I Cor. 15:41.

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved: yet so as by fire."—I Cor. 3:14,15.

The Word of God indicates that even after one has been saved and has laid up a reward, that that reward might even be taken away as a result of sin.

"Let no man beguile you of your reward."—Col. 2:18.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."—II John 1:8.

Every sin has its consequences. A child of God cannot sin without these consequences becoming a reality. When he sins, he loses his fellowship (not his relationship), with his Father. He loses the joy of God-given salvation. He stands subject to chastisement from the hand of God. His physical life is actually in danger. While all this is true, it is also a fact that sin does affect one's position in glory, and especially is that true of the sin of suicide.

IV

In spite of the fact that suicide is a sin, yet there is a hope shining through. In the case of our brother, there is no question but what he was a saved man. He had been ill, mentally disturbed, and

greatly deranged for the past five years or better.

However, in it all, we have this assurance that God knows.

"Known unto God are all his works from the beginning of the world."—Acts 15:18.

In fact, the death of each of us comes in God's appointed time.

"To every thing there is a season, and a time to every purpose under the heaven: A TIME TO BE BORN, AND A TIME TO DIE."—Eccl. 3:1,2.

In reality, God knows the time and the manner of the death of each of us.

"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when THOU SHALT BE OLD, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what DEATH he should glorify God."—John 21:18,19.

In this instance, Jesus foretold the time of Peter's death—"when thou shalt be old." He also foretold the manner of his death—that of crucifixion—"thou shalt stretch forth thine hands." I am sure Jesus knew the time and manner of Simon Peter's death. Then it is an evident fact that He knows the time and manner of the death of each of us. What a comforting blessed hope this is! What a wonderful assurance it brings to us!

"God moves in mysterious ways His wonders to perform; He plants His footsteps in the sea And rides upon the storm."

Deep in unfathomable mines Of everlasting skill, He treasures up His bright designs, And works His sov'reign will.

Ye fearful saints, fresh courage take, The clouds ye so much dread Are big with mercy, and shall break In blessings on your head.

Judge not the Lord by feeble sense, But trust Him for His grace Behind a frowning providence He hides a smiling face.

His purpose will ripen fast, Unfolding every hour; The bud may have a bitter taste But sweet will be the flower. Blind unbelief is sure to err, And scan His works in vain; God is His own interpreter, And He will make it plain."

Just one question remains in closing: Do you have eternal life? If not, may God help you now to lay hold on that life through the Lord Jesus Christ. It isn't by a church ordinance nor through anything that the sinner does, nor by the work of the preacher that one is saved. We rejoice that we have a present and an eternal salvation wrought out by the Lord Jesus Christ. May you believe Him, receive Him, and be saved.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

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