

If a hypocrite stands in the way of your salvation, it is because you are in the rear of the hypocrite.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

"I SHOULD LIKE TO KNOW"

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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ARE AUXILIARIES NECESSARY IN N. T. CHURCHES

The False Teaching That A Church Should Be Divided Into Clubs And Societies And Auxiliaries Of Various Kinds.

by ROY MASON
Tampa, Florida

It is accepted as a matter of course today that a Baptist church should be split up into "auxiliaries." Such has become such a part of church life that seldom does anyone even question the scripturalness or wisdom of it. The writer of these lines was once among those who never questioned that it was the proper thing to have church auxiliaries. Then, as we grew older, and as we saw some of the evils that grew out of auxiliaries, we came

to ask, "Where is the Bible authority for such things?" Of course there IS NO BIBLE AUTHORITY FOR ANY SORT OF A CLUB, SOCIETY, OR AUXILIARY OF ANY NATURE IN A SCRIPTURAL CHURCH. Then we came to wonder what it would be like to have a church that left off all things not authorized in the Scriptures, and was run just like the churches of New Testament times were run. That wonder led to an experiment that has resulted in our having a church of

that sort for at least twenty years. For that period of time or more we have used no worldly way of raising money. No financial pledges have been taken, and no campaigns have been put on. We have ceased to have any church auxiliaries. The result has been no deficits, and plenty of funds for everything. The results have been a finely attended church with increased missionary activity, decreased friction, and greater emphasis upon spiritual things. The elimination of auxiliaries has practically eliminated the practice of leaving before the

(Continued on page eight)

1. What about II Peter 3:9 which says that God is not willing that any should perish?

II Peter 3:9 does not say that. Let us read it in full:

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

Peter is not talking here to everybody. And what he says about the Lord's not being willing that any should perish, does not refer to everybody. He plainly says that God's long-suffering is to "US-WARD." Who are the "us-ward," you ask. Well, read I Peter 1:2 and II Peter 3:1, and you will find that Peter wrote both of his epistles to the elect of God. Peter is answering here the scorners who were mocking the Christian's hope of the second coming of Christ. The scorners were saying, "Where is the promise of His coming?" etc. (v. 4). The reason Peter gives that the Lord has not come yet is that He is long-suffering to His elect and is not willing that any of them should perish, but that all of them should come to repentance. To say that God is not willing that any-

one in the world should perish reveals total ignorance on the part of the individual who says so, as to the attributes of God. For if God does not perform His will, then it proves that He is not sovereign and omnipotent, and it makes His will subject to man's will. God's will, and not man's will, is sovereign. And since there are people who die and go to Hell, it is evident that it is not God's will that they be saved.

"And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"—Daniel 4:35.

"Him who worketh all things after the counsel of his own will."—Ephesians 1:11.

2. If election is true, then isn't God unjust?

No. The same Bible that teaches election also states that God is just. (Isaiah 45:21). When God chooses some unworthy sinners to salvation, He does no injustice to the rest of unworthy sinners. They have merited Hell by their

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Baptist Preacher In North Teaches Close Communion

By Pastor Bob Nelson
Edmore, Michigan

To believe in close communion up in northern U.S.A. is quite an unpopular matter. But I am thoroughly convinced by Scripture alone that this is God's plan for His churches.

By "close" communion I mean that the local church limits the Lord's Table to its own membership. Some pastors are a little bit embarrassed to say that they practice "open" communion (invite all to partake) so they give a verbal warning and call it "restricted" communion. Usually it does not restrict anyone. After all even an unsaved person will partake rather than be embarrassed.

Here are six reasons why I believe in "close" communion:

1. The ordinance was given to the local church. The Lord's Supper was not given to the Boy Scouts, Ladies Aid, or even to a group of preachers but strictly to the local church. I Cor. 11:18, "come together as a church." No preacher has the right to run around with a flask and wafers, but communion must be observed by the church. Since the local church was given this ordinance then she must observe it and guard it. I Cor. 11:2, "Ye remember," vs. 25, "this do ye."

2. Christ instituted close communion. Whom did the Savior invite? Not all who deemed themselves fit and chose to come. Not any or every professing disciple. Not the five hundred brethren. Not even His own mother or blood brothers. Even Judas left before the supper was fulfilled. Jesus only invited 11 baptized believers. Close restrictions were in force from the beginning.

3. The apostolic church in the book of Acts set this pattern also. In chapter 2:41, 42, 47 we see the

plan. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls (to the church). And they continued stedfastly in the apostles' doctrine and fellowship and in the breaking of bread, and in prayers." The Word of God is



BOB NELSON

sufficient here and we need not comment.

4. Scriptural church discipline demands close communion. The day of church discipline is fading fast away and we are more afraid of hurting some person's feelings than obeying God's Word. Nevertheless we read this, I Cor. 5:11:

(Continued on page eight)

Why I Cor. 12 Does Not Refer To The Church Universal

By Elder Arthur W. Pink.

For almost ten years after his regeneration the writer never doubted that the "body" spoken of in I Cor. 12 had reference to "the Church Universal." This was taught him by those known as "Plymouth Brethren," which is found in the notes of the Scofield Reference Bible, and is widely accepted by evangelicals and prophetic students. Not until God brought him among Southern Baptists (a high privilege for which he will ever be deeply thankful) did he first hear the above view challenged. But it was difficult for him to weigh impartially an exposition which meant the refutation of a teaching received from men highly respected, to say nothing of confessing he had held an altogether erroneous concept so long, and had allowed himself to read I Cor. 12 (and similar passages) through other men's spectacles. However, of late, the writer has been led to make a prayerful and independent study of the subject

(Continued on page six)

Here's Why God Is Not The Father Of Us All

By Brady Shafer
Poca, W. Va.

The doctrine: God is the father of the Adamic race, and of every member of that race, by a past act of procreation. This kinship is therefore immutable.

Corollary: All men are brothers, and this relationship is also immutable.



BRADY SHAFER

This teaching is refuted by

1. The Express Teachings of the Scriptures

John 8:44. "Ye (Pharisees) are of your father the Devil." (The original Greek is more emphatic yet, "Ye are children of your father the Devil.") Can

any being have two fathers? Nature itself teaches us that none can do so. How much less two irreconcilable enemies?

I John 3:10: "In this the children of God are manifest, and the children of the devil (Yes, the devil does have some children); WHOSOEVER DOETH NOT RIGHTEOUSNESS IS NOT (A CHILD) OF GOD, NEITHER HE THAT LOVETH NOT HIS BROTHER." This is the Acid Test. Can all men pass it?

John 8:47: "He that is of (sent from, a child of) God heareth God's words: ye therefore hear them not, because YE ARE NOT (SONS) OF GOD." God has no relation whatsoever with you; how much less that tenderest bond of all, sonship?

II Corinthians 5:20: "Be ye reconciled to God" A plea for reconciliation presupposes a state of enmity. If all men are already sons of God, and in that filial connection enjoy perennially his good favor, this plea is absurd.

Romans 9:8: Speaking of Ishmael and his descendants, the Holy Spirit says, "They which are the children of the flesh, THESE ARE NOT THE CHILDREN OF GOD." This denial in spite of the fact that they were fleshly descendants of one who was called "the friend of God." If they were not children of God, what right to the title have they who are less favored?

If all men are without discrimination sons of God, then we should expect to find that epithet used of them indiscriminately. But it is not; discrimination is shown in these passages:

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the

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The Baptist Examiner Pulpit

"THE BOOK OF REVELATION"

(Read Rev. 2:8-11)

There are those who think that the seven churches of Asia represent seven epochal periods of church history. Those who hold to this view, would state that we are now in the Laodicean, or the seventh period of church history. Personally, I do not believe this. It is entirely too fanciful and far-fetched for me to accept this interpretation. I think that at the time John was writing the book of Revelation, there were seven characteristic churches. I am sure that there have been churches like each of these seven in every age down to the

present. I am furthermore positive that we have churches today just like these seven. There are churches today like Ephesus, who have lost their first love. There are churches today like Laodicea, that are lukewarm. There are churches like Thyatira which are run by the women. There are churches like Sardis that are dead. There are churches like Pergamos that are worldly. There are also churches like Smyrna and Philadelphia that are faithful and true to God's Word. I say then, beloved, that I do not believe that these churches represent various pe-

riods of church history — rather, they are just sample churches, characteristic of John's day, of our day, and will be characteristic of every day until Jesus comes.

I think Ephesus was mentioned first in view of the fact that it was John's home town, and also, it was the largest church, and was entitled to first mention and prominence.

The church at Smyrna, in size, was perhaps next to Ephesus, and for this reason it was mentioned in second place. Now today, I want to talk to you about this,

(Continued on page two)

RSV - DEFINITELY A PERVERSION

One of our readers, Brother Alton Towe of Tennessee, has called our attention to the fact that we recently published one of Jack Hamm's drawings which contained a quotation from and reference to the "new Bible," the Revised Standard Version.

Please forgive us for this oversight, as we would never have used this picture if we had noticed this fact. We call your attention to this because we want you to know that we are not at all in favor of this modernistic perversion of the Scriptures.

MOURNER'S BENCH TRACT

The article written by Bro. Bob L. Ross and recently published in THE BAPTIST EXAMINER entitled, "Bible Reasons Why A Sinner Is Not To Pray To Be Saved," is being printed as a tract. Already there have been many requests for copies of this article. Truly it is a needed message in this day when even Baptists have set up the idol of prayer for salvation.

Many Arminians have been stirred up by this article, and that is evidence within itself of

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THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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FOUR APPRECIATED LETTERS WE SHARE WITH OUR READERS

In the morning's mail we have letters from four of our friends and supporters, which we most deeply appreciate. All four of these have been financially and prayerfully supporting THE BAPTIST EXAMINER for years.

The first of these is from an elderly Baptist preacher who lives in western Kentucky. He was a reader of NEWS AND TRUTHS when it was edited by Elder H. Boyce Taylor. He has endeared himself to us greatly through the years. On recent date, when returning from the Bible Conference at Memphis, Mrs. Gilpin and I stopped in at his home for a visit with him and his wife. The fellowship we had together was just a little foretaste of Heaven itself. His letter follows:

Dear Brother Gilpin:

I received my latest copy of T.B.E. a few hours ago (dated Sept. 8th), and I am grateful you and Brother Ross have been led to face your readers with the facts that T.B.E. is greatly burdened with heavy operating expenses and unavoidable costs, as well as the annual payment on the printing press.

In plainer speech, you have pressed the need for the printing press each year, and your friends have rallied nobly each year, but you have only casually mentioned your need for additional help for publishing the paper—until today's Sept. 8th issue. Your enemies will be glad they see you compelled to notify your readers of financial distress in T.B.E. headquarters, but I am glad you have done this for the reason of informing your readers of this situation, and I believe if God is in this great work of faithfully spreading His truth, His loved ones will rise to help, when they see how easily we might lose our beloved T.B.E. if it must fail from lack of money to keep this paper in the mail each week.

My heart thrills every time I see the brief but meaningful expressions of appreciation from the readers of your great paper, and I believe such men and women will come to your need when they see the necessity of doing so.

Do not cut the size in half unless you have to do so, and for the same reason do not quit.

"He that is within you, is greater than he that is without." "Have faith in God."

Keep up Scripturally informed, and see what great things He can do for us.

All this adds up to a very significant whole, in my humble opinion, there is not one single publication in America today that can measure up to the high standard of faithfulness to God's Word—loyalty to the New Testament pattern of a church of Jesus Christ, as is set by T.B.E.

In view of the confusion T.B.E. has settled, and the misconceptions it has blasted and shown up

to so many honest seekers after truth makes it all the more important that it be supported. We love T.B.E. from the first page to the last, and all between.

I send check for \$10.50. The 50c is for subscription, and the remainder for your T.B.E.'s immediate needs.

Yours in Jesus Christ,
Carey E. Witt

Dear Brother Gilpin:

Please find check for \$5.00 to keep TBE going. It means so much to me. I do pray that everyone that likes to read it will give liberally to this cause.

J. N. Erwin, Louisiana.

Dear Brother Gilpin:

I am sending \$5.00 to help pay your expenses on the publication of THE BAPTIST EXAMINER. We receive a number of Baptist papers but can truthfully say this is the best we ever read.

E. D. Green, Mississippi.

Dear Brother Gilpin:

We are sending you herewith \$5.00 to use wherever you need it most. When my husband read the last issue he said that he would rather give up our daily newspaper than THE BAPTIST EXAMINER. I don't see how we can get along without it.

Mr. and Mrs. W. H. Catron,
Virginia.

\$ A-MONTH-CLUB \$

This is the fund for the retiring of the indebtedness against our press, on which this paper is printed—the press which we bought three years ago.

When we purchased it, we merely assumed the obligation that was resting against it, which meant that we were to pay \$1,000 a year and interest for four years. Three of these years have passed, and the fourth and last payment will be due in June, 1957.



MRS. J. S. HOMMERDING
Michigan

This dear lady has been sending us one dollar or more each month, for many months. Though we've never met her, we love her in the Lord. If we don't meet her before, we are looking forward to a glorious meeting in the skies some of these days. How we thank God for her!

Some of our friends send us one dollar a month toward this purpose. If 100 of our friends would do so, it would be an easy matter to meet the obligation, but alas, we have nothing like that number who do so!

Since making our payment in June this year, we've said but little about the matter and consequently only a very small sum has been received—just \$40.00 to date.

We do thank God for this amount and we urge all our readers who believe in this paper, and the truth for which it stands, to thus further our printed ministry by regular monthly contributions.

TENNESSEE FRIENDS



ELDER AND MRS. ISHMAEL STROHM,
Tennessee

"THE BAPTIST EXAMINER has been an inspiration to us, and has meant very much in our spiritual growth. The sermons on 'Election' have been especially helpful. We appreciate the paper and we thank God for people like you who stand so boldly for the Truth. In Christ, we thank God for THE BAPTIST EXAMINER, its staff, its editor, and his family."

"The Book Of Revelation"

(Continued from page one)
the second mentioned of these seven churches — the church of Smyrna.

I

As of last Sunday, we will notice first of all the way Jesus REVEALED Himself to this church at Smyrna. Four words characterize His revelation of Himself—"first," "last," "dead," and "alive."

Here was a church that had suffered much persecution. They were, in John's day, having an exceedingly hard time. They had had, and were still experiencing much tribulation. Now Jesus reveals Himself to them in a way that should give them encouragement. He announces that He is the first and the last. That is to say He was here before the Devil came, and that He will be here when the Devil is defeated.

Furthermore, He told them that He was the one who was dead, and is now alive. Many of this church were being martyred. They were passing through great tribulation. Therefore, He reminded these suffering, persecuted Christians who were losing their lives for His sake, that He was dead and now alive, and thus encouraged them by referring to the resurrection.

What an encouraging revelation of Jesus this was to Smyrna. He was here before the Devil began, and He will be here when the Devil is defeated; He was dead, and is alive, and therefore, all who died for Him shall likewise live.

Not only was this an encouraging revelation to Smyrna, but to all of us down to this present day. Today, I thank God that He was here before the Devil began, and that He will be here when the Devil is defeated. I thank God that through Jesus we have hope that though we die, we shall be made alive in the resurrection. Yes, the comforting revelation.

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tion of Jesus at Smyrna is the same comforting, encouraging message which we need today. How it thrills our hearts in these days of apostasy to know that He is the same yesterday, today, and forever, and that He is to us exactly what He was to the church at Smyrna.

When I fear my cause will fall, and that the things I stand for shall be defeated, and when I see the truth I have preached trampled beneath the feet of Satan-inspired and Satan-directed swine, I rejoice to know that Jesus is the first and the last, and that He is still alive, and that my hope is in Him who has fought the battle through the ages, and who will be here when the Devil is through. He is still alive. Yes, it is encouraging, it is heartening, it is comforting, and it is stimulating to read of Jesus' revelation of Himself to Smyrna, and to us.

II

Yet, it is just as interesting to notice that for which Jesus COMMANDED this church at Smyrna.

First of all, He commanded them for their works.

"I know thy works."—Rev. 2:9.

Here was a church that was at work for the Lord Jesus. This is similar to that which He said about the church at Ephesus, which we studied last Sunday. Smyrna, like Ephesus, was commended because they were busy and working for the Master.

A lot of folk falsely have in mind that since we believe in salvation by grace, we do not expect Christians to produce any good works. If this be true of you, let me disabuse your mind this morning, for while we believe in salvation by grace, we certainly believe that a man should prove his salvation by the works of his life. Notice this Scripture:

"For we are his workmanship, created in Christ Jesus UNTO GOOD WORKS, which God hath before ordained that we should walk in them."—Eph. 2:8-10.

Here then was a church at Smyrna which was doing what they ought to do — they were working, and they were keeping at the task, and Jesus commended them because of their works.

I wonder if He could commend you thus today?

There are lots of Baptist churches, and Baptist preachers, and Baptist Church members who could not get this commendation in view of the fact that they have no works worthy of the Master's praise. It will be wonderful to hear Him say, "Well done, thou good and faithful servant" when one comes to the end of the way; but it is just as wonderful to know that a church, or preacher, or church member has the Master's commendation today.

In the second place, this church was commended for its tribulation. Jesus said:

"I know thy works, and TRIBULATION."—Rev. 2:9.

This church was having a hard time — they were being persecuted. Yet, Jesus commended them for it.

Polycarp, their pastor, had been burned at the stake. When they had him bound and were beginning to light the fagots about him, one who would roughly correspond to an attorney today, admonished him to renounce Christ and live. With a wonderfully dramatic flight of oratory, he said, "Eighty and six years have I served Him, and He never wronged me; how then shall I blaspheme my King who saved me?" That which was true of their pastor, was also true of many of their members — they were going through all kinds of persecution, tribulation, and hardships for the cause of Christ and Jesus commended them because of it.

It reminds us of the early days of the church at Jerusalem, when following the advice of Gamaliel, the hostile Jews gave the preachers a severe beating.

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name." (Continued on page three)

PASTORING IN FLORIDA



ELDER GERALD B. PRICE

One of the editor's closest friends among his preacher brethren is Bro. Gerald B. Price, who recently resigned his pastorate in Appalachia, Va., to become pastor of the South Side Baptist Church in Sanford, Florida. It was only recently that I had the privilege of preaching for the church in Appalachia.

A number of our readers in and near Sanford, and I want to urge all of you in this vicinity to pay a visit to the South Side Baptist Church and hear the man of God preach. Certainly you want to hear the Word of God, you have no excuse for not doing so if you live near a church where Bro. Price is preaching it.

YES!

I will help make THE BAPTIST EXAMINER better known my church and Sunday School. You may send me FREE copies which I promise to faithfully distribute to friends and acquaintances.

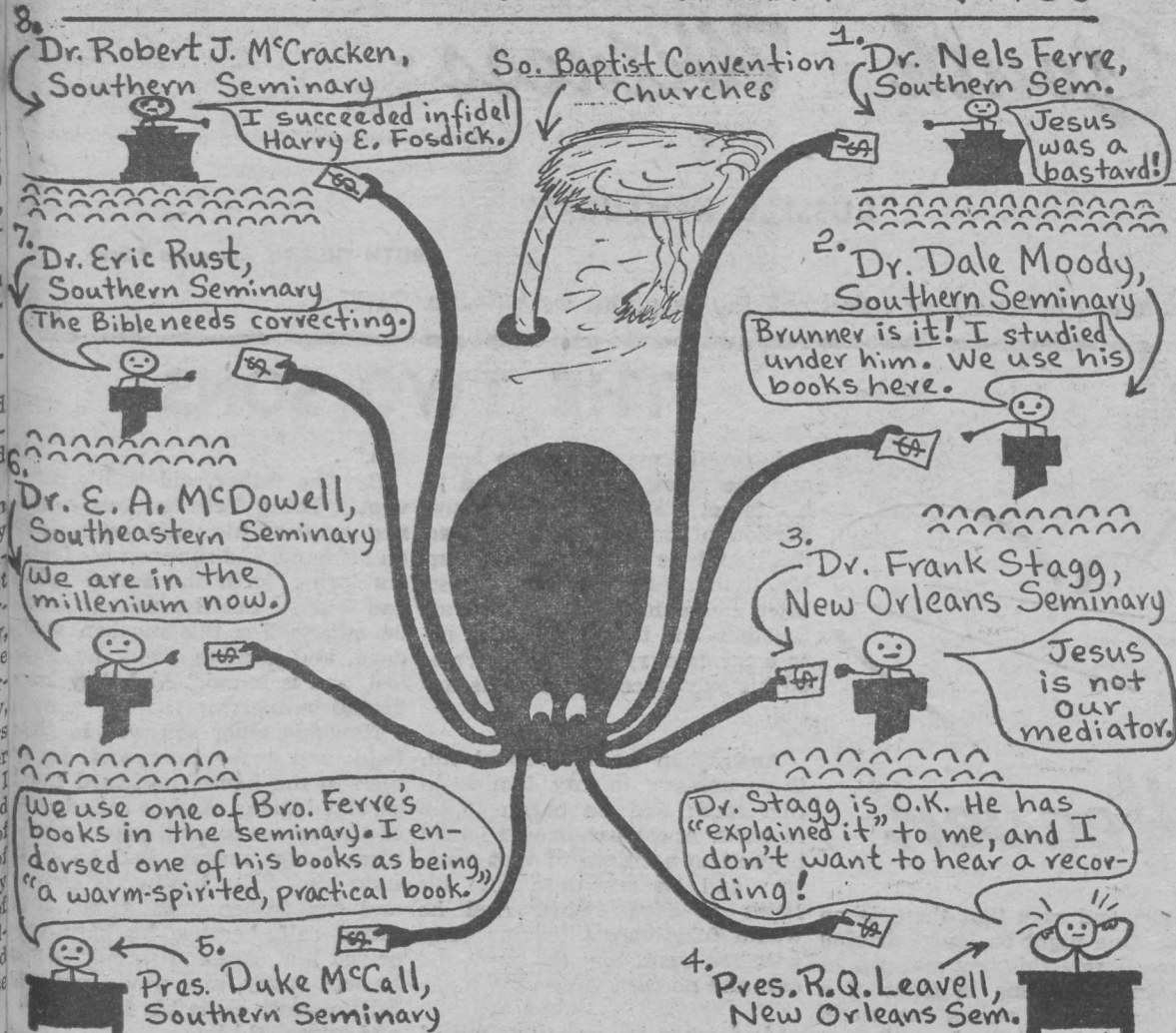
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THE BAPTIST EXAMINER

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SEPTEMBER 22, 1956

THE SOUTHERN BAPTIST CO-OPERATIVE OCTOPUS



THE IRON CURTAIN

- BAPTIST STATE PAPERS**
1. Give To The Co-operative Program.
 2. Buy A "New Bible" (RSV).
 3. Support Our Schools. Others Are Heretics.

-Multitudes of Southern Baptists-



II. Cor. 11:13-15

WHAT SOUTHERN BAPTISTS SUPPORT THROUGH CO-OPERATIVE PROGRAM

By BOB L. ROSS

(An explanation of the cartoon)

No. 1—In 1947 the Southern Baptist Theological Seminary at Louisville, Ky., invited Prof. Nels F. S. Ferre of Vanderbilt University to bring to the student body the Gay Lectures. Since 1951, one of Mr. Ferre's books, "The Christian Understanding of God," has been on sale in modernist book stores throughout the nation. On page 191 of this book we have the following: "Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman Garrison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of history of art, it is claimed, to have been blond. This is supposedly unnatural for the Mediterranean countries where this same tradition started and was continued. Hence Jesus must have been the child of a German soldier! After all, the claim develops, such is the experience of many girls near military camps . . . Such an interpretation has been made of His life, and who can deny that such a conjecture could be true?"

No. 2—Prof. Dale Moody of the Theology Department of the Southern Seminary has displaced the volumes of E. Y. Mullins, past president, with those of infidel, H. Emil Brunner, the neo-orthodox theologian. Mr. Moody earned his Ph. D. studying under Brunner. Moody stayed in the home of Brunner while completing his work and is responsible for Brunner's books being used in the Louisville Seminary.

No. 3—Prof. Frank Stagg, head of the New Testament Department at the New Orleans Baptist Seminary, says, "But God, on the other hand, deals personally and directly with us in Christ. There is no mediator there." Again, "Strictly speaking, Christ is not our mediator." And again, "Strictly speaking, Jesus is not our Mediator." And once again, "There is no Mediator."

All these quotations are taken from a wire recording of a lecture delivered by Mr. Stagg to his class in New Testament, during the 1950-51 session at the New Orleans Seminary. This lecture has been printed several times in *The Faith and Southern Baptists*, a Southern Baptist periodical, to awaken Baptists to the infidelity in the Seminary. Mr. Stagg has never denied anything printed in this magazine concerning his teaching.

Instead he has openly confirmed that the articles are accurate!

No. 4—The recording of Prof. Frank Stagg's lecture was taken to the president of the New Orleans Seminary, Mr. Roland Q. Leavell. Mr. Leavell did not listen to the recording but talked to Stagg about the lecture. Mr. Stagg explained to Leavell what he was teaching and Leavell said that his explanation was orthodox. This conversation with Stagg settled the matter for Mr. Leavell. Stagg is still at the New Orleans Seminary and Leavell has never listened to the lecture! Leavell has even accused "The Faith and Southern Baptists" of presenting false charges against the Seminary! Mr. Leavell appears to be a bigger sucker than Eve. (Gen. 3).

No. 5—President Duke McCall of the Louisville Seminary endorsed Nels F. S. Ferre's, "Strengthening the Spiritual Life," in the October 11, 1951 issue of the *Baptist New Mexican*, the official organ of New Mexico Southern Baptists, in the following words: "A warm-spirited, practical book. Fresh phrasing of things often said about private and family devotions are coupled with profound new insights in soul development."

Not only has Ferre lectured at the Seminary, and has Pres. McCall's endorsement, he also is the author of one of the textbooks used in the institution at the present time. The title of the book being used in the Seminary is "Faith and Reason."

No. 6—Prof. E. A. McDowell is a professor in the Southeastern Baptist Seminary, Winston-Salem, N. C. In his book, "The Meaning and Message of the Book of Revelation," he says, page 200, "We who live today, therefore, are in the millennium."

No. 7—Prof. Eric Rust, another professor at the Louisville Seminary, says in "The Preacher in a Scientific World," "The Biblical world-view must be corrected by the discoveries of modern science . . . The Biblical Science is not ours, and it needs to be corrected by our more exact knowledge . . . the Biblical anthropology may well, and indeed does, need correcting . . . We shall accept unreservedly the facts . . . of modern science." (Continued on page seven)

Father

(Continued from page one)
place where it was said unto them, Ye are not my people, there it shall be said unto them, ye are the sons of God." (Hosea 1:10) The children of Israel alone are referred to as sons of God.

"Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9) They, and they only.

"They which shall be accounted WORTHY to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal to the angels, and ARE THE CHILDREN OF GOD, being the children of the resurrection." (Luke 20:35-36) Only they which are worthy are called sons of God. We shall develop this thought later.

This pernicious heresy is further refuted by

II. Enlightened Reason

Enlightened reason, we say. Mark that well, for there is a reason which is not enlightened by the spirit of God, and it is enthralled and enraptured by this false teaching. "The natural man receiveth not the things of the Spirit of God," says the Apostle, but it gladly receives doctrines like this, and thrives on them.

The carnal mind will also be enraptured by the conclusion to which this doctrine leads, but they are repugnant to the Spirit-taught mind.

A. A General Atonement

If all men are equally sons of God, then the whole race stands or falls as one individual. If one stands in need of redemption, all do. If God would save one, he must to be just save all, or at least make it possible for all to be saved. If God is obligated to make atonement for the sins of one, then atonement must be provided for the sins of all, or God is unjust. But God is under no such obligation.

Jesus Christ did not atone for the sins of every man without exception. The Holy Spirit spoke before his death and stated that that was not the purpose of His death.

"And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for the nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." (John 11:49-52)

There has been an honest disputation among sound theologians regarding the interpretation of various passages concerning the atonement. It is agreed by all that the Bible is its own best interpreter; for the writer (the Holy Spirit) knows far better than any other man His meaning. It is the conviction of this writer that here the Holy Spirit interprets for us his teachings concerning the purpose and effect of Christ's atonement. He does this by means of a set of

parallel clauses.

With respect to the Jew, Christ was "to die for the people, and that the whole nation perish not."

With respect to the Gentile, his death was to "gather together the children of God."

By doing one, He did the other. The Holy Spirit did not here mean that Christ should die in order that the Jewish national economy should not perish; for it did perish at the hands of Titus' arm a scant forty years later.

He did not mean that Christ should die for every Jew without exception, in order that no Jew perish; for Jews have perished (Rom. 10); and if such was His aim, His aim was defeated and Satan emerged from Calvary victorious.

The Holy Spirit meant this — that Christ was to effect regarding the Jew exactly what he was to effect with respect to the Gentile; that is, "to call out of them a people for his name." For the sins of that people He made atonement, and for no others.

The considerations of the Universal Fatherhood of God and a Universal Atonement can lead to only one conclusion: that of

B. A Universal Salvation

If one man be just as much a child of God as another, then all must justly share a common fate. The God who would look with favor upon the meritorious works of one and spurn the works, equally meritorious, of another, would be the most unjust tyrant in the universe.

(Continued on page six)

"The Book Of Revelation"

(Continued from page two)
suffer shame for his name." — Acts 5:41.

Thus it was with the church at Smyrna. Even though suffering tribulation, it was with joy, and therefore Jesus commended them.

You will notice that Jesus also commended this church because of its poverty. He said:

"I know thy works and tribulation, and POVERTY." — Rev. 2:9.

Smyrna was very much unlike Laodicea. Laodicea was rich, but Smyrna was poor—not only poor, but actually poverty-stricken as to material goods. Yet, Jesus commended them for their poverty.

I often hear people say, "I would like to be a more liberal giver, and I would if I were financially able." Well, beloved, do you know that one of the Scriptural requirements for great giving is that of poverty? Paul tells us concerning the churches of Macedonia that they were great givers. Read II Cor. 8:1-3. He said there were three things which prompted their giving, namely, "A great trial of affliction," "The abundance of their joy," and their "deep poverty." These three Paul said abounded unto their liberality. The greatest givers of the world are not rich, but those who give out of their poverty. While Jesus condemned the church at Laodicea since they were depending more upon their money than upon Him, He commended this church at Smyrna in view of their poverty which brought them to a complete dependence upon Him.

Likewise, this church at Smyrna was commended by Jesus because they were being slandered. Jesus said,

"I know the blasphemy of them which say they are Jews." — Rev. 2:9.

Weymouth, in his modern interpretation of this Scripture, translates it this way, "I know the evil name given you by those who say that they themselves are Jews." Here at Smyrna was a Jewish synagogue which was openly hostile to this weak, poverty-stricken Baptist Church. These hostile Jews said that they themselves were the people of

(Continued on page seven)

THE CHURCH THAT JESUS BUILT

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PAGE THREE

SEPTEMBER 22, 1956

The man is poor indeed who lives without Jesus and he alone is rich with whom Jesus abides.

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

Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

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

THE TWO SONS

A certain man had two sons: and the younger of them said to his father, "Father, give me the portion of goods that falleth to me." And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

son." But the father said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring forth the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found." And they began to be merry.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and no more am worthy to be called thy son; make me as one of thy hired servants."

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy

field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, "Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound." And he was angry, and would not go in: therefore came his father out, and intreated him.

And he answering said to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

And he said unto him, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."—Jesus (Luke 15:11-32).

The Way To Heaven

Sermon Preached by Bob L. Ross
Over Calvary Baptist Church's
Radio Broadcasts

In the fourteenth chapter of John, the sixth verse, we have these words: "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?"

These words of the disciple Thomas were spoken in response to what the Lord Jesus Christ has just previously declared to his disciples concerning His ascension back to the Father in Heaven. Jesus had said that He was going away, that He was going to prepare a place for his disciples in Heaven, and that He would come back again to receive the disciples to Himself. And the Lord said, "Whither I go ye know, and the way ye know."

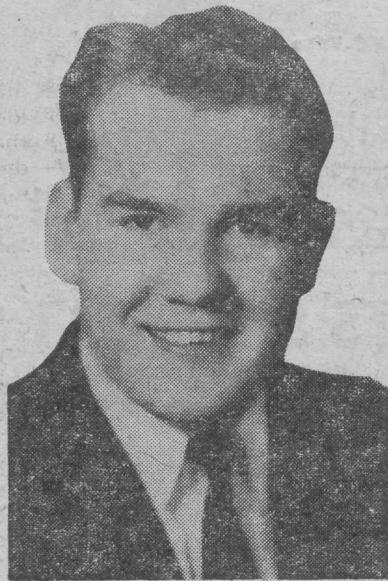
It seems, beloved, that man is never through seeking ways. The millionaire is seeking the way to protect his fortune. The businessman is seeking the way to increase his business. The doctor is seeking the way to lessen disease. The congressman is seeking the way to strengthen the govern-

ment. The traveler is seeking the way to the unexplored. The scientist is seeking the way to prove his hypothesis. The housewife is seeking the way to lessen the heavy labor of her many chores. The youngster is seeking the way of a good time. It seems that all men are continually seeking ways.

But this question of Thomas is truly one of depth. Thomas is known as the "doubter." No doubt you have heard some minister speak of "Doubting Thomas." And truly, Thomas was a doubter. But there is one thing about Thomas's doubts that draws my admiration; that is, his doubts were honest doubts. There are sceptics in the world who call themselves atheists. They say the Bible is a book of myths; and yet, this crowd has never once given the Bible an honest study.

My hometown is Jackson, Tenn. There is a big, husky, 16-year-old boy down in Jackson who hangs out at the drugstore a few blocks from my home. I have often tried to talk to him about the Lord. I have tried to get him to take a tract. But he just laughs

at me, and says that there is no God. One night as I was driving home, I saw this boy and one of his friends sitting in front of a service station across the street from the drugstore. I decided to try to talk to him again. I got out of my car about 9:30 that night and I finished talking with the boy about 1:00 in the morning.



BOB L. ROSS

Closing my conversation with him, I said this: "If you are honest about your atheism then certainly you would not object to at least giving the Bible a study. But if you won't study the Bible and see what it says, then I say that you are dishonest and a coward."

I then asked the boy if he would study the book of John and he said he wouldn't do it. This is the kind of blind unbelief that many people follow.

But Thomas's doubts were honest. And as I said before, there is a depth of truth revealed in the question of Thomas—"How can we know the way?" This question recalls to mind the question of many other people in the Scriptures. In the tenth chapter of Mark, we have the account of the meeting of the Saviour and the rich young ruler. The last portion of the seventeenth verse of this tenth chapter of Mark has this question: "Good master, what shall I do that I may inherit eternal life?" Here was a man who wanted to know the way to Heaven. He wanted to know how to get to that Home of eternal bliss in the Father's love.

And on the Day of Pentecost as the Apostle Peter preached, the people asked, "Men and brethren, what shall we do?" They had been pricked to the heart, saw their need of another way, and they wanted to be saved.

The same was true of the jailer of the city of Philippi where Paul and Silas were imprisoned. Realizing that he was lost and needed

but rather from the heaven, or false doctrine, of the Judaizing proselyters. In the Word of God "heaven" always conveys the idea of evil, and never the truth. A little error can soon run through-out a group of the Lord's people, and will do so if they do not stay with the Word of God.

"I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment whosoever he be" v 10.

Here the apostle is not chiding, or lambasting the Galatians, but appealing to them on the basis of his confidence in them in the Lord, not in the flesh, that they will agree with the truth he is setting forth. They are suffering because they have allowed themselves to be misled, but those who misled them will have to take the responsibility for that.

"And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased" v 11.

Some had accused Paul of preaching circumcision, but his answer is that if he had or did,

(Continued on page five)

(Continued on page five)



Our Bible Study

STUDIES IN GALATIANS

By A. M. Overton
(Now in Glory)

CHAPTER V

"Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump" vv 7-9.

The Galatians heard the gospel as preached by Paul and his company, they believed it, and began their Christian walk in a splendid way. Now they have "removed from him that called them into the grace of Christ unto another gospel" (1:6). Paul raises the question: "Who hindered you that ye should not obey the truth?" The word translated "obey" has the literal meaning of "be persuaded by." This use of it is clearly indicated by the word "persuasion" in the next verse, which comes from the same original word as does the word "obey" in verse 7. They are warned that this persuasion that they had received, this hindrance, did not come from the Lord, Who had called them through the gospel,

WHAT THEN?

When the great, busy plants of our cities
Shall have turned out their last finished work;
When our merchants have sold their last order,
And dismissed every hard-working clerk;
When our banks have all counted the last of their notes
And paid out their last dividend;
When the Judge of the earth wants a hearing
And asks for a balance—WHAT THEN?

When the choir has sung its last anthem,
And the preacher has voiced his last prayer;
When the people have heard their last sermon,
And the sound has died out on the air;
When the Bible lies closed in the pulpit
And the pews are all empty of men;
When we stand each one facing his record—
And the great book is opened—WHAT THEN?

When the actors have played their last drama,
And the mimic has made his last fun;
When the movie has flashed its last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished,
And gone out into darkness again—
When the trumpet of ages has sounded—
And we stand up before Him—WHAT THEN?

—Author Unknown

UNSEEN - YET THERE

Have you ever noticed how difficult it is to see a few drops of water that have fallen on a dark-colored linoleum rug? Especially is it hard to see them when you aren't even looking for them. Still the drops of water are there on the linoleum. Of course, when more drops fall in that same place, you will soon be aware of the water then because the floor will become slippery, and you may even fall.

Young Christians, this is the way that sin is in our lives. Perhaps we don't notice some "little" sin when we commit it, and we fail to confess it. But after we have committed it several times our candle of service grows dim even so dim that it sometimes fades away. Then we realize that we have sinned against the Lord.

Oh, that we might always present our bodies living sacrifices, holy and acceptable to the Lord. If we would do so, there would be fewer drops of sins on our hearts.—Selected.

The Little Baptist

(Chapter VI Continued)

Although the Baptists had had an unfavorable beginning in the town, they had steadily increased until they now numbered more actual members than any other denomination in the place, and had received into their communion some of the best and most influential citizens of the community. When Mr. Coleman first settled among them, he was quite a young man, and for a time attracted but little attention from people outside his own church. But being a man of great energy and unblemished piety, he made great improvement and had remarkable success. He was now, as a pulpit orator, second to no minister in the place, although the Presbyterian pastor had been favored with a thorough literary and theological course, and had also been honored with the title of Doctor of Divinity.

On this occasion, Mr. Coleman preached a very plain, practical sermon, earnest and Scriptural. His theme was "The Spirituality of the Christian Religion," in comparison with which Priestcraft and Ritualism suffered severely. He removed all the supports from those who were trusting in ordinances and outward performances, and showed most clearly that true religion had to do with the heart — the affections, and not with outward show. He cited Scriptural proof that to be saved required an internal condition, produced not by external service, but by the renewing of the Holy Spirit.

The sermon being ended, he announced that after a few moments of preparation, he would attend to the ordinance of baptism. And while he was in the vestry preparing for the service, two of his deacons rolled back the pulpit, exposing to view a beautiful font of pure water. The pastor made but few remarks, only saying that "in the earliest age of Christianity, streams and lakes were usually resorted to, but the essential object was to have a sufficiency of water in which to perform the action of baptism. But we may go back far into the past, even to the latter days of the apostles, and there we find that baptistries were especially prepared, simply because it is more convenient to perform this service in the church. And the purpose is as well answered as if in the Jordan, in whose waters the Saviour was baptized. The object of baptism is obedience to Christ. The action is to declare *symbolically*, a death to sin and a resurrection to a new life. Three things are necessary to Scriptural baptism: First, a qualified officer of the church to administer it; secondly, a believing subject; thirdly, *an immersion in water*."

When the candidate came forward, it was none other than Laura Thompson, little Mellie's schoolmate, who had been the first to call her the "Little Baptist." The minister took her hand in his, and "they both went down into the water," and he baptized her. As they came up out of the water, while a profound silence reigned throughout the congregation, little Mellie said, "Mamma, that looks like the Bible way of doing it." Mrs. Brown only replied by biting her lips and shaking her head, allowing Mellie to understand that it was not a proper time nor place for remarks. Although Mellie was noted for precision of manners, there were times when it seemed impossible for her to prevent her tongue from speaking the thoughts of her mind.

(Continued Next Week, D. V.)

Our Bible Study

(Continued from page four)
then the offense, scandal, or stigma, of the cross would cease, and no one would be interested in trying to stop his ministry. There is an offensive stigma to the world, and especially to the world of legalistic religion, in the message of the cross. When the finished work of Jesus Christ on the cross is held forth as the eternally sufficient ground for salvation and security for the believer, it is truly a scandal (the word translated "offense" is the Greek word "skandalon," from which our English word "scandal" comes) in the eyes of those who are religious, but who know not Christ as Saviour.

Many good things may be said about Jesus, much truth about Him may be preached without offending such people, provided something is added to Christ for salvation, or for security. Circumcision, baptism, church membership, good living, anything for man to do, will remove the stigma of offense. That's one reason why so few preachers, even those who are themselves saved, will stand true to the message of the cross alone. They cannot bear the offense of the cross of Christ.

"I would they were even cut off which trouble you" v 12.

"I wish those who unsettle you would mutilate themselves" (R. S. V.). The evident truth of this verse presents a frank and serious fact. The terrible work of the proselyters in unsettling the weak believer in Jesus Christ calls forth the righteous indignation of the apostle to the extent that he wishes that they would, in their frenzy for circumcision, go beyond the limit in using the knife on themselves.

The Way To Heaven

(Continued from page four)
to be saved, the jailer asked Paul and Silas, "Sirs, what must I do to be saved?"

Now what do these questions reveal to us? Beloved, they reveal the fact that no man can come to the knowledge of salvation without God's grace. It is not in man that walketh to direct his steps.

"How can we know the way?" asks Thomas. "We are sinners! God is Holy! How can we who are filthy in His sight become Holy?"

"We have transgressed His Holy Law. We have trampled under foot His statutes. How can we

enter the Kingdom of Holiness?

"Lord, Heaven is high. We are the filth of the universe. How can we cleanse ourselves from our sins and enter that glorious abode?"

Thomas may not have realized all this, but nevertheless, his question reveals these facts: Man is undone; he is a lover of sin; he is void of spiritual light; his need is the greatest need of all; he is subject to everlasting destruction; "How can we know the way?"

Would to God, though, that more were like Thomas. He confessed his ignorance of the way to Heaven. He acknowledged his need. He admitted that "his way was not God's way."

Beloved, there are three ways of salvation being offered today. These three ways are old. They have been followed by thousands and thousands down through the years. But only one of these ways of salvation is the true way of salvation. The other two ways are false ways.

Man has a way of salvation, the devil has a way of salvation, and God has a way of salvation. Only God's way will carry any soul to Heaven.

Now, what is man's way of salvation? I am speaking, no doubt, this very morning to some poor sinful soul who has been deceived into the path of man's way of salvation. May God have mercy upon your soul and show you the quicksand—the sinking sand—on which you are standing. Man's way of salvation is the way of works: self-righteousness, morality, religion, benevolence, and all that comes under the heading of works.

But your works cannot take you to Heaven. Your good life cannot blot out your sin. Here is what the Bible says about man's way of salvation: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12.

Yes, friend, you may be religious, but are you saved? Are you one of those who is "religious but lost?"

Many folk like to "pick on" Thomas because of his doubts; but friend, Thomas is 100 per cent better off than you who are hiding behind your works, your religion, your good life—simply because he inquired and found out the true way to Heaven.

In the third chapter of Genesis we have the devil's way of salvation. The devil told Eve that if she ate of the forbidden fruit that, "Ye shall not surely die."

Now, God had said that if Adam and Eve ate of the tree in the midst of the Garden of Eden that they would die. But Satan said, "God is a liar. You won't die."

Satan is still spinning the same lie today. Some of you listening to me have let Satan tell you that there is no Hell. He has told you that God won't cast you into Hell anyway. He has made you believe that you are too good a fellow for God to cast into Hell. But the Devil is a liar. God says, "Except a man be born again, he cannot see the Kingdom of God." God says, "The wages of sin is death." God says, "The wicked shall be turned into Hell."

Friend, don't listen to the Devil's lie. Search for God's way of salvation. And what is that way? Jesus answered the question of Thomas with these words: "I am the way, the truth, and the life: no man cometh unto the Father but by me."

Jesus said in John 10:9, "I am the door: by me if any man enter in, he shall be saved."

In I Timothy 2:5 we read, "The Father is one God, and one mediator between God and men, the man Christ Jesus."

The church is not the way, not the door, not the mediator—but Christ is.

Baptism is not the way, the door, the mediator—it's Jesus.

"No man cometh unto the Father but by me," said Jesus. "No man goes to Heaven except through me."

Listen to what my Lord told the rich young ruler of Mark 10:

THE CHILDREN OF ISRAEL WORSHIP THE GOLDEN CALF

Read Exodus 32

Boys and girls, after the children of Israel promised the Lord that they would obey all of His holy Law, the Lord called Moses to come up to Mount Sinai again. So Moses went up on Mount Sinai, and the Lord told Moses how to build the tabernacle where the children of Israel would come to worship the Lord. It was the place where they could come to bring their offerings unto the Lord.

So the Lord talked to Moses and told him how big to make the tabernacle. The Lord told Moses what kind of furniture to make for the inside of the tabernacle and how much to make for the outside of the tabernacle. He told Moses where to put the furniture. And He told Moses what size to make the curtains, and how to make everything.

But while the Lord was telling Moses how to build the tabernacle, the children of Israel were getting restless and impatient. Since Moses had been gone up on the mountain for a long time, they didn't know what had happened to him. So they asked Aaron, who was Moses' brother, to make them an idol that they could worship. They just didn't know very much about the Lord and His power, boys and girls, or they would not have wanted to worship an idol that could not do anything for them.

So Aaron listened to the children of Israel and made them an idol to worship. He took all of the golden earrings that the children of Israel wore in their ears, and made a golden calf out of them. Then he gave this calf to the people and told them that they could worship it as their

god. The next morning, they worshipped that gold calf idol, and they sinned against the Lord, because the Lord had told them to not serve any image but to just serve Him.

After the Lord finished telling Moses how to build the tabernacle, Moses started down Mount Sinai to come back to the camp where Aaron and the children of Israel were. When Moses came near the camp and saw the children of Israel dancing and eating around the golden calf, he was very angry with them. But the Lord was even more angry because the children of Israel were not worshipping Him. So when Moses got to the camp, he took the calf and broke it to powder, and threw the powder over the drinking water and made the children of Israel drink it.

Then Moses stood up before all the people and said: "Who is on the Lord's side? let him come unto me." Then those who had not worshipped the golden calf came to Moses. And Moses told them that the Lord said to go through the camp and kill all the men who had worshipped the calf. So they went through the camp, and killed many many men that day.

Boys and girls, God just won't stand sin! And He will punish our sins, either by us suffering for them in hell, or by the Lord Jesus Christ suffering for them on the cross. Our sins must be paid for—either we ourselves must go to Hell and stay forever and ever to pay for them, or we can trust the Lord Jesus who died on Calvary's Cross to pay for sins. God's Word says:

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Have you trusted the Lord as your Saviour?

"One thing thou lackest." Yes, the young man was a good person morally, but he still lacked. He needed Christ.

And in Acts 16:31 Paul and Silas told the jailer of Phillippi, "Believe on the Lord Jesus Christ, and thou shalt be saved."

God's way of salvation, the true way to Heaven, is through Jesus Christ. You say you want to go to Heaven, and I ask you, "Do you know Christ? Do you love Him with all your heart? Have you realized your sinfulness and trusted the blood of Christ to wash your sins away?"

The only path to Heaven is Christ crucified, buried, and resurrected, ever living to make intercession for us.

Christ died for the sins of all believers. All who have fled from their own way and have trusted God's way have the safe refuge of Christ. When God's wrath against sin comes upon sinners, we who have fled to the Rock of Ages, Jesus Christ, will be safe, resting in the arms and bosom of our Lord and Saviour. Christ loves and cares for His own; not one shall perish.

Sinner friend, Christ says there is still room in His arms for you. He says you may come. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Sinner friend, the Bible tells me that you have a troubled soul. It tells me that sin is your master. It tells me that you have not known the way of peace. You are like Thomas, "How can we know the way?" Listen to God's Word in Isaiah 57:20, 21—"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

Do you want peace, sinner? Do you want your sinful soul washed clean? Do you want deliverance from sin? Here's what God's Word says, "Being justified by faith, we have peace with God

through our Lord Jesus Christ." There's peace in Christ. He takes all our sins on Himself. He died for our sins.

Sinner friend, through Christ you can have eternal life, and a home in Heaven. He is the way to Heaven.

NO POCKETS IN SHROUDS

Use your money while you're living,

Do not hoard it to be proud; You can never take it with you, There's no pocket in the shroud.

Gold can help you on no farther Than the graveyard where you lie,

And though you are rich while living,

You're a pauper when you die. Use it then some lives to brighten As through life they wearily plod;

Place your bank account in Heaven,

And grow rich towards your God.

—Author Unknown.

A dollar can be made to do many things, but it can't be used to buy a reserved seat in Heaven.

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TIME ASIDE



"...WHEN THOU HAST SHUT THY DOOR, PRAY TO THY FATHER WHICH IS IN SECRET..." MATT. 6:6

JACK HAMM

I Cor. 12

(Continued from page one)

for himself, with the result that he is obliged to renounce his former view as utterly untenable and unscriptural.

The A. V. of I Cor. 12:13 reads as follows: "For by one Spirit are we all baptized into the body"—concerning this we shall have more to say later on. On I Cor. 12, Scofield, in his Reference Bible, has this to say: "Chapter 12 concerns the Spirit in relation to the body of Christ. This relation is twofold: (1) The baptism with the Spirit forms the Body by uniting believers to Christ, the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the Body thus formed is the natural, human body (vs. 12), and all the analogies are freely used (vs. 14-26). (2) To each believer is given a spiritual enablement and capacity for specific service," etc. In capitalizing the word "body," Bro. Scofield unquestionably has in mind "the Church Universal." Should there be any doubt upon this point it is at once dispelled by a reference to the notes of Scofield on Heb. 12:23: "The true Church, composed of the whole number of regenerate persons from Pentecost to the First Resurrection (I Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit (I Cor. 12:12, 13), is the Body of which He is the Head." It is to be noted that in both places the brother speaks of "the baptism with the Spirit," but in I Cor. 12:13 there is no mention made at all of any baptism "with" the Holy Spirit, either in the English or in the Greek; such is merely a figment of his imagination.

The R. V. of I Cor. 12:13 reads thus: "For in one Spirit were we all baptized into one body." We believe this is much better and a more accurate translation of the Greek than the A. V. rendering. But we have one fault

to find with the R. V. rendering too. The capitalizing of the word "spirit" (pneumat) is utterly misleading, and while it is well nigh impossible to get at the real meaning of the verse, for the benefit of those who do not read the N. T. in the Greek, we may say that in the language in which the N. T. was originally written there are no capital letters used, except at the beginning of a book or paragraph. Pneuma is always written in the Greek with a small "s," and it is a question of exposition and interpretation, not of translation in any wise, whether a small "s" or a capital "S" is to be used each instance where the word for spirit is used. In many instances it is translated with a small "s"—spirit (Matt. 5:3, etc.). In others, where the Holy Spirit of God is referred to a capital is rightly employed. Furthermore, the Greek word pneuma is used not only to denote sometimes the Holy Spirit of God, and at others the spirit of man (as contra-distinguished from his soul and body), but it is also employed psychologically; we read of "the spirit (pneuma) of meekness" (I Cor. 4:21), and of "the spirit (pneuma) of cowardice" (II Tim. 1:7), etc. Again, in Phil. 1:27, we read "stand fast in one spirit." Here "spirit" has the force of oneness of thought, accord, object. Note that in Phil. 1:27 even the translators of the A. V. have used only a small "s" for "spirit"—as they most certainly ought to have done in I Cor. 12:13. One other point concerning the Greek: the preposition translated "by" in I Cor. 12:13 is "en," which is translated in the N. T. "among" 114 times, "by" 142, "with" 139, "in" 1,863 times. Comment is needless. "In one spirit were we all baptized" should be the rendering of I Cor. 12:13. The "baptism" here is not Holy Spirit baptism at all, but water baptism. Note: Whenever we read of "baptism" in the N. T. without anything in the verse or context which expressly describes it (as in Gal. 3:27, Eph. 4:5, etc.), it is always water baptism which is in view.

"In one spirit were we all baptized into one body." Into what

body? The "Church Universal"—or a local church of Christ? We submit that a careful study of I Cor. 12 can furnish only one possible answer—a local Baptist church. Note the following points:

1. The head of the "body" described here in I Cor. 12 is seen to be on earth—vs. 16, 17. Now it would be utterly incongruous to represent the Head of the mystical, universal church (supposing such a thing existed, which as yet it certainly does not) as on earth, for the Head of that church which, in the future, will be the universal church of Christ, is in Heaven, and it is in Heaven the universal church will assemble (see Heb. 12:22-24). But it is perfectly fitting to represent (in the illustration of the human body) the head of the local church as on earth, for wherever a local N. T. church assembles for worship or to transact business for Christ, He is in their midst (Matt. 18:20).

2. In I Cor. 12:22, 23, we read of members of the body which seem to be "more feeble," and of those "less honorable," and of "uncomely" parts of members. Now such characteristics of members of the human body accurately illustrates the differences which exist between the spiritual states of various members in a local assembly, but the illustration of the "body" here fails completely if the "Church Universal" is in view, for when the Church Universal meets in heaven every member of it will be "like Christ," "fashioned into the body of glory," and such comparisons as "more feeble," "less honorable," "uncomely members" will forever be a thing of the past!

3. In I Cor. 12:24 the apostle speaks of what God has done in order that there should be no schism in the body (vs. 25). Now let any impartial reader ask, In what body is a schism (division) possible? Certainly not in the Church Universal for that is solely of Divine workmanship, into which human responsibility and failure do not enter. When the church of the First-Born assembles in heaven, glorified, "not having spot or wrinkle or any-

thing," there will be no "schism" there. But in the church which the apostle is contemplating in I Cor. 12 there was "schism" (see I Cor. 11:18, etc.). Therefore it is proof that it is the local church, and not the Church Universal, which is in view in I Cor. 12.

4. In I Cor. 12:26 we read "and whether one member suffer, all the members suffer with it; or one member is honored, all the members rejoice with it." Now is this true of a Universal Church? Certainly not. Is it true that whenever a believer in Christ in India or China (of whom I have never heard) "suffers" that "all the members," all the believers in America "suffers" with it or him? Certainly often in experience, that when one member of a local church "suffers" all the members of that local church suffer, too. We must refrain from adding further arguments.

Sufficient has been advanced, we trust, to prove that the "body" referred to in I Cor. 12:13 is a local church, and that the "human body" is here used to illustrate the mutual dependence and relationship existing between its members. From this established and incontrovertible fact several conclusions follow:

First, the "baptism" by which one enters "into" a N. T. church is water baptism, for the Holy Spirit does not "baptize" anybody into a local assembly.

Second, no matter what our nationality—Jew or Gentile—no matter what our social standing—slave or freeman—all the members of the local church have been baptized "in one spirit," that is, in one mind, purpose, accord, and there is therefore oneness of aim for them to follow, oneness of privilege to enjoy, oneness of responsibility to discharge. Furthermore, they are said to "drink of one spirit," that is, they one and all appropriate (symbolized by "drink") this oneness of spirit.

Third, there is only one way of entrance into a local church of the Lord Jesus Christ, and that is by "baptism" scripturally performed by a scripturally qualified and scripturally authorized administrator, for we read "in one spirit we all are baptized into one body." IT THEREFORE FOLLOWS THAT NONE SAVE THOSE WHO HAVE BEEN SCRIPTURALLY "BAPTIZED" HAVE ENTERED "INTO" A N. T. CHURCH, ALL OTHERS BEING MEMBERS OF NOTHING BUT MAN-MADE INSTITUTIONS. Hence the tremendous importance of "keeping the ordinances" as they have been delivered by Christ Himself to His churches.

The writer would apologize for writing at such length (he has condensed as much as he possibly could) but cherishes the hope that his own personal confession with which he began this article will exercise others to search the Scriptures more diligently and to "prove all things" for themselves, not accepting the teaching of any man, not matter who he may be. Brethren, let us covet to be "Bereans."



Father

(Continued from page three)

The doctrine of a universal atonement logically leads to that of a universal salvation. In the mind of the Holy Spirit it does. The Divine Logic is expressed in Romans 8:17: "And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be

that we suffer with him, that we may be glorified together." All who are God's children will share in God's inheritance.

And again, "What shall we then say to these things? If God be for us, who can be against us?" If God be for every man without exception, and if he has shown that he is for the many by sending Christ to be the propitiation for his sins, WHO CAN BE AGAINST ANY MEMBER OF THE RACE?

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" It is manifest that the "all things" spoken of are all the fruits of the atonement. If God delivered up Christ for every member of the race, both His love and His justice would demand that He give to every member of the race the fruits of that atonement.

"Who shall lay anything to the charge of God's elect? It is God that justifieth by delivering up His Own Son; and if by so doing, He justified all men without exception, who can lay anything to the charge of any man? How can any man go to hell? This entire passage, especially these last two verses, loses all its consolation when viewed in the light (?) of a General Atonement.

"Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God the

(Continued on page eight)

HE COULDN'T ANSWER

Years ago Brother A. J. Preston met a prominent Presbyterian judge in the city where he was pastor at that time, who said to him, "Have you seen the Birmingham morning paper? Did you read where De Witt Talmadge immersed a man in the River Jordan the other day?" Brother Preston said: "Judge, I want to ask you one question. How is it that when you read in a daily paper that a Presbyterian preacher in the 19th century baptized a man in the River Jordan, you say he immersed him; and then when you read in the Bible that in the first century a Baptist preacher baptized the Lord Jesus in the River Jordan, you deny that he was immersed?" The Presbyterian judge has not answered him yet.

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The Southern Baptist Cooperative Octopus

(Continued from page three)

This professor, supported by Southern Baptists' Cooperative Program money, does not teach the young Baptists preachers to believe the Bible. No, he teaches them that the Bible needs correcting by "our more exact knowledge."

No. 8—For the Spring Conference held March 8-11, 1955, the Louisville Seminary invited Mr. Robert J. McCracken to be one of the lecturers. Mr. McCracken is the successor of infidel Harry Emerson Fosdick as pastor of the Riverside Church of New York City. Fosdick has said, "Of course, I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does."

THE IRON CURTAIN. Controlled by a powerful committee of publications, the Baptist state

papers are forbidden to carry any articles or information which might cause the least suspicion of what is happening in Southern Baptist schools and seminaries. This is why the vast multitudes of Southern Baptists know nothing of the Devil's plans to leaven the whole Convention with modernism. It would be "cooperative program suicide" for the Baptist state papers to carry the information contained in this cartoon.

These papers will keep their readers in ignorance of facts. The only things which will be pushed by these papers will be the Cooperative Program, so-called Christian education, the "New Bible," the Revised Standard Version, etc.

"Come out of her, my people, that ye be not partakers of her sins."—Rev. 18:4.

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"The Book Of Revelation"

(Continued from page three)

God, and they started and circulated slanderous, villainous reports concerning this New Testament church in the city of Smyrna.

Even to this day their progeny has not ceased, for many times the truth is spoken against, and God's own are slandered just like this church at Smyrna. I always rejoice to hear of anyone being spoken against for the truth's sake. I am glad when I hear that somebody has been condemning me for what I preach. In fact, beloved, it makes me feel mighty good to know that the Devil thinks I am worth stirring up some of his offspring that they should slander and persecute me. In fact, it even means a reward for me. Listen to these words:

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven."—Matt. 5:10-12.

Here is one reward I don't have to work for. We hear from dozens and even hundreds of folk every week who enjoy the messages that go forth from our church, and yet, we hear also occasionally from those who condemn us and speak spitefully about our ministry. I am sure that these also speak against our ministry to many others. Well, beloved, your persecutions and your slanders are just laying up a reward for me in Heaven—a reward that I don't even work for.

Yes, Jesus commended this church at Smyrna because they were being slandered, and if I speak this morning to a saint who has been slandered for the truth's sake, and who is hated, despised, and persecuted because of his stand for God's Word, then may that individual take courage in the light of Jesus' commendation of this church at Smyrna.

Above everything else, Jesus commended this church at Smyrna because of their suffering. He said,

"Fear none of those things which thou shalt suffer."—Rev. 2:10.

This indicated that they were actually suffering for His sake, and He commended them for it.

A few days ago I came across a great Scripture in Paul's second letter to young Timothy, when he said:

"If we suffer, we shall also reign with him."—II Tim. 2:12.

What a wonderful consolation to the saint of God who is suffering for Jesus' sake. Here was a church that was actually suffering because of their stand for the truth, and since they were suffering, they had the Scriptural assurance that some day they would reign with Him.

Wonderful then is this commendation which Jesus gave to this church at Smyrna. He commended them for their works, their tribulation, their poverty, the fact that they were being slandered, and for their suffering for His sake. I wonder if He would commend you today for all, or any of these things. Happy is the church, the preacher, or the individual who has Jesus' commendation for anything, and especially was this church at Smyrna happy in that it had Jesus' commendation in these particulars.

III

Though Jesus commended this church in these five respects, He also gave it a **LITTLE COUNSEL**. Listen:

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

Here then was a two-fold counsel in view of their past suffering, and their present difficulties, and especially the coming tribulation.

His first counsel was to "fear not." It is so easy for a person who has been slandered, and who is suffering, and who is given Divine assurance of coming tribulation—it is so easy for such a one to become frightened. None of us like church troubles. Most any of us would rather acquiesce to the enemy than to continue daily with suffering, slander, and tribulation. Yet, to this church at Smyrna, Christ gave no hope of an end of the trouble; instead, He gave them a picture of more trouble. Yet, He encouraged them in that He counselled these members of this church to put aside their fear, and to face the coming tribulation bravely.

His second counsel to this church was, "be faithful." He said, "Be thou faithful unto

death." You will notice He didn't say "be faithful until death," but "be faithful even if you have to die."

What wonderful counsel is this for Smyrna, or for any church—"don't be afraid," and "be faithful." Surely the God who thus counselled Smyrna, would counsel each New Testament church, preacher, and church member today. We are to fear nothing, and we are to be faithful to Him in all things.

IV

Now having seen Jesus' revelation of Himself to this church, and having observed that for which they were commended, and also having studied the way in which He counselled them, let us notice His **CONDEMNATION**, or what He condemned them for.

I received one letter this past week relative to our messages on Revelation in which the writer declared that Jesus found fault with each of these seven churches. Not so, beloved, there was no condemnation for the church at Smyrna. Jesus never censured them for anything which they were doing. This church at Smyrna was living rightly, and was preaching rightly, and because of this, they were having many persecutions.

Here then is a lesson for us: When one is doing the thing which pleases God, there is not going to be any condemnation from God. There will be no censure from Him. If you do not live purely, and if you preach unscripturally, and your church is unorthodox, then you can expect Jesus to condemn you—you can plan for His censure; but when there is right living, and right preaching, and Scriptural practices in a church, that church, like Smyrna, can expect commendation without condemnation. It can expect no critical censure, nor condemnation; but, the wholehearted commendation of the Lord Jesus Christ.

V

What was **WRONG** with this church at Smyrna? Since Jesus did not condemn them, it would appear that there was nothing wrong, but if you will read again, and read more closely, you can see that which was wrong—the Devil was at work. Listen:

"Behold, the devil shall cast some of you into prison."

They were commended as I have said, but not condemned. The wrong was on the outside. The Devil was stirring up trouble, he was spreading slander, he was causing the saints to suffer, he was getting ready for widespread tribulation in the church. In other words, the chief trouble-maker in Smyrna was the Devil. Though this church had Christ for its comforter, it had the Devil for its trouble-maker. Though Christ was on the inside comforting and commending, the Devil was on the outside persecuting, and causing tribulation.

Let me ask you a question: "Is the wrong in your church on the inside, or on the outside? Where is the Devil at work in your church, on the inside or on the outside?" Oh, that God might grant that the church of which

TBE THE BEST SHE EVER READ



MRS. TOM ASHER
Colorado

"I think **THE BAPTIST EXAMINER** is the best religious paper I have ever read. It has helped me very much to understand my Bible. I certainly enjoy reading it. I will do all I can to increase its circulation."

I am pastor, and the church of which you are a member, might be free from the Devil on the inside, and yet may he be found on the outside.

I like to see a church which has the same wrong as the church at Smyrna—that is, I like to see a church that is being fought by the Devil. I saw a picture several years ago of a cold, formal congregation in which the Devil was pictured as occupying one of the pulpit chairs, sound asleep. I don't want that kind of a church! Beloved, I want a church where the Devil is not in the pulpit, nor in the choir, nor in the congregation; but I want a church where the Devil is on the outside, fighting us, slandering us, persecuting us, causing us to suffer, and bringing much tribulation our way. Most churches have the Devil on the inside. May God grant that it may be said of your church and mine that we have right living, and right preaching to such an extent that the wrong is not on the inside, but on the outside, and that wrong is that the Devil is at work.

VI

Now briefly may we notice Jesus' **PROMISE TO THE OVERCOMERS** of the church at Smyrna:

"Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death."—Rev. 2:10, 11.

Here then was His promise—He offered a crown of life. It wasn't a crown of gold, nor a crown studded with diamonds; but a crown of life. What an interesting study this is, for He declares that there was no danger of it being taken away, in that He said, "He that overcometh shall not be hurt of the second death." How precious this was to Smyrna. The Devil might kill their bodies, but these martyrs could not be hurt of the second death.

And what a precious promise this is to us in that we have a crown awaiting us—a crown of life, and there isn't any possibility of us losing it, for the second death holds no fear for us who have been born twice.

CONCLUSION

May I ask, "Have you been born twice?" If you have been born twice, you will die but once; yet if you have been born but once, you must die twice. May they then who have been born of the flesh, be born now of the Spirit, and receive the promise of a crown of life which is ours through Jesus Christ.

This church was poverty stricken from the standpoint of the world, yet Jesus said of them: "But thou art rich."—Rev. 2:9.

This was a rich church in that they had convictions that were worth living for and worth dying for.

You say, "Brother Gilpin, do you suppose that if you lived back there in those days you would have been willing to die for your convictions?" I don't know, beloved, whether I would have had martyr blood in my veins or not. No man knows what he would do until the time comes. You might say that you would do so-and-so, but you don't know what you would do in any given circumstance until the time arrives.

Here was a church that was made up of martyrs. They had convictions that were worth living for and dying for, and, beloved, they lived for them and they died for them.

There are some things that we ought to be willing to live for, and to die for. There is that great doctrine of salvation by grace and the great truths of baptism and the Lord's Supper. Likewise there is that great truth of the doctrine of election, that God chose us before the foundation of the world. I tell you, beloved, a man ought to be willing to live and to die for these great truths.

Whenever I think of this I remember that individual who had ridden one day many miles in our Kentucky mountains to collect a sum of money that was owed to him. He collected the money and put it in his saddle pockets and fastened the same to his saddle for the ride back home. At noon time he stopped, fed his horse, rested his animal, took the saddle off, rested himself, and presently after he had rested, he saddled his mount and started on his return trip, but in putting his saddle on, he forgot the money that he had collected that was in his saddle bag. When he put his foot over the horse's back and started to leave, his dog began to run around the horse, barking and jumping at the horse's mouth, seemingly trying to tell his master that he was leaving the money there on the ground. This man didn't understand it and after the dog had acted thus for some few minutes, he thought surely the dog had gone mad and he pulled his gun and shot the dog. After he had ridden on a few miles farther he remembered the fact that he didn't have his saddle pockets tied to his saddle, and when he returned to the spot, there lay his dog with his head, in death, over those saddle pockets.

I will never forget that old Baptist preacher of whose experience I have just told. He said, "Brother Gilpin, I never knew what it was to be faithful to death in the things in which I believed, until I saw my dog lying there dead, with his head on my saddle pockets."

Beloved, that is what God wants you and me to do. These are trying days through which we are passing, and God wants us to be faithful unto death.

May I remind you that this church at Smyrna possessed a quality that neither persecution, nor poverty, nor death, could destroy. If you have Jesus Christ inside your heart, you have a quality that persecution and trouble and death can't destroy. If you are not saved, then believe Him, receive Him, and trust Him and become a child of God, and then go out to live for Him and serve Him, and if need be, die for Him.

God help you to be the kind of a Christian that our Lord will be able to speak of as a rich Christian, and be a member of a church that our Lord will be able to speak of as a rich church.

Let me ask you in closing, are you a rich Christian? Maybe you aren't a member of a rich church but, beloved, you can be a rich Christian.

May God bless you!

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SEPTEMBER 22, 1956

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ASHLAND, KENTUCKY

Auxiliaries

(Continued from page one)
preaching services. It has served to give us the largest prayer meeting in the state, and it has given our church a unity that did not exist when people's loyalties were mainly vested in some auxiliary organization instead of the church itself.

What Saith The Scriptures?

They DON'T SAY ANYTHING IN FAVOR OF CHURCH AUXILIARIES. Such a thing as a missionary society, a men's "brotherhood," or a "B. T. U." was unthought of in New Testament times. Missions was the business of the whole church, instead of a little group of gossiping, stomach stuffing women. The whole church was a "brotherhood," instead of a little group of stomach stuffing men. There was no division of a young people that separated them from older people. The church today is completely overshadowed by the various auxiliaries, and a pastor is often a mere figurehead. If he dares to preach against people's sins, he has a flock of organizations all ready-made to fight him. Then when he has been tossed out—as often happens—the church runs along for months, just as well without him, for it still has its flock of officers of the auxiliaries.

What Is Wrong With The Auxiliaries?

1. They are without Scripture warrant or authority. To change the organization of the church is just as wicked as to change its doctrines. Moreover auxiliaries are anti-scriptural. For instance in I Corinthians 12:25 we read, "That there should be no schism in the body." No division—yet that is exactly what is promoted by the modern auxiliary system. A church is divided into a multitude of groups. We have known an organized class for instance to have larger attendance than was found at the morning preaching service. The class was sufficient unto itself and an end in itself, and it treated the church with complete contempt.

2. They substitute many bodies for one body. (See Ephesians 4:4). Modern Sunday schools with separate departmental openings have their own devotional services, and render unnecessary the preaching service. In our own church we meet for Bible study, but we have no separation into another body. We don't really have a "superintendent" but run things with an educational committee. The report concerning attendance, etc., is made at the regular church service as a part of the church announcements. Since there is no sense of separation—no separate body—with few exceptions all who come for Bible study remain through the worship service.

3. Auxiliaries promote a fleshly stomach stuffing religion. A big kitchen is a natural corollary to auxiliaries, and various groups meet night after night and stuff and stuff. More money is spent on eats many times than on missions. Amusement and entertainment and recreation becomes the important thing. Our own church has no kitchen, and we don't find the slightest need of one. That we have one of the best attended churches in the state, with crowds of young people, proves that people don't have to be drawn through stomach appeal. The truth is that auxiliaries are barnacles which hinder churches.

"I Should Like To Know"

(Continued from page one)
sins, and they deserve to go there. God's election does not send them there, but their sins send them there. God's election simply blesses with salvation a great

number which no man can number. (Rev. 7:9, 10).

3. Does not everyone have an opportunity to be saved?

It is foolish to talk of an unsaved man having an opportunity to be saved, for the only opportunity which he wants is the opportunity to sin. Apart from God's grace given by God's own choice, I have never known a single person who wanted to be saved. Jesus said that men love darkness rather than light. (John 3:19). Paul said that men are dead in their sins. (Eph. 2:1). Spiritually dead sinners have the same opportunity to be saved as a physically dead corpse has of living again.

4. What do you mean by UNCONDITIONAL election?

By unconditional election is meant that God made His choice without being influenced by anything foreseen in those whom He elected. God's choice was made according to His good pleasure which He hath purposed in Himself. (Eph. 1:9). Man did not, in the least, influence God to or not to elect.

5. Why preach the gospel if some are elected to go to Heaven anyway?

God's elect are not chosen simply to go to Heaven. But they are chosen to be saved in this life, and thereby go to Heaven. We preach the gospel to all men because it is God's magnet to draw out His elect from among the nations of the world. The elect are called unto salvation by the gospel of Jesus Christ. All the elect will hear the gospel and will be saved during their lifetime, for this is what God has ordained.

"And as many as were ordained to eternal life believed."—Acts 13:48.

"All that the Father giveth me shall come to me."—John 6:37.

6. Does election mean that God foresaw who would repent and believe, and thus knew beforehand who would be saved, and so chose them to be saved?

Absolutely not. There would have been no need for God's choosing them to be saved if He saw beforehand that they would be saved. There is no election whatsoever about such doctrine. It is no less foolish than would be a decree on the part of the President of the United States that there may be daylight tomorrow. There will be daylight tomorrow regardless of the President's decree. God did not foresee repentance and faith in anyone, but He predestinated that those whom He elected would receive the gifts of repentance and faith from the Holy Spirit of God, these gifts being purchased for the elect by Christ in His atonement. Repentance is given by God. (Acts 5:31; II Tim. 2:25; Jer. 31:18, 19). And faith is given of God. (John 10:6, 26, 27; John 6:67-70; Matt. 16:17; I Cor. 3:5-8; Eph. 2:8; Phil. 1:29). The idea that God elected on the basis of something foreseen in an individual is Arminianism.

Close Communion

(Continued from page one)

"... if any man, that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, NO NOT TO EAT." (May I remind you again that this epistle of I Corinthians was written to a church.) Many pastors say, "Well, I am not going to police the Lord's Table. After all, it is the Lord's Table and I won't exclude the Lord's people." That is right! It is the Lord's Table and you had better invite only those that the Lord designates to be invited. If a person is not fit to be in the local church, then he is not fit to partake of the Lord's Table. If the local church sets the table then they had better guard it.

5. Close communion is the historic practice. An earnest seeker of the truth would not have to look long into church history to find out that the Baptists have always observed close communion. What brought about "open"

communion? It came with the tide of our present day modernism. If your church practices "open" communion then you have a hangover of modernism. Our Baptist forefathers demanded four things: (1) Regeneration; (2) Baptism by immersion; (3) church membership; (4) Godliness. In order to fulfill these pre-requisites a church must practice close communion.

6. All the objections lack Scripture and in answering them they encourage one to accept the close communion practice.

(a) Objection: "When believers get to Heaven they will all commune together, so why not now?" Answer: The symbolic picture of communion is not the communion of believers with each other as a love-feast but it is a personal commemoration of the individual with Christ. "Let a man examine himself."—I Cor. 11:28.

(b) Objection: "Why does it say examine yourself if God is not placing the responsibility on the potential partaker?" Answer: Again remember that this epistle is written to a church that is made up of baptized believers. The word "examine" (Greek word is "sokimaletw") has the idea of "approve." It is different from the word "examine" in II Cor. 13:5 (Greek "teiplete") which means to test yourself to see if you are saved or not. The examination is not for the unbeliever to see if he is saved or not, but to the Christian to see if he can approve of his conduct as being godly or not. There is further proof for this when we read I Cor. 11:30: "For this cause many are weak and sickly among you, and many sleep." This is judgment of God upon believers as found in Hebrews 12:6. The examination is not as to regeneration, baptism, church membership, but a godly life.

(c) "Who gives the church the right to judge anyone?" Answer: You better read your Bible because God does. I Cor. 5:12 says we are to judge those within the church. It seems strange that a church will examine and question a candidate for baptism but they won't for the Lord's Table. Quite inconsistent, isn't it?

(d) Objection: "After all we all belong to the invisible church so why make any distinction at the Lord's Table?" Answer: I don't read anything in the Bible about an invisible church. It would be best for that person to attend an invisible church to observe the Lord's Supper. But we do read in I Cor. 10:17 of "one loaf" and "one body" which symbolizes the unity of believers in the local church. How do you twist this Scripture?

(e) Objection: "What if some baptized believer is visiting your church, would you refuse him? You might hurt his feelings." Answer: Actually the open communionists have only one argument (or should I say excuse?): SYMPATHY. You are always concerned about someone's feelings and you don't seem to care about God. A true Baptist Christian will not be slighted but will respect and honor your convictions. It will make a church tramp or a convenient attendee realize that communion is precious and important to that church and he might begin to think differently.

If you as a reader are concerned about SYMPATHY then practice open communion but if you care what God says, then you had better obey Christ by close communion. As the author, I am concerned in truth. If you have some Scripture proof that you think may be worthy of changing my views then I desire to hear them.

Father

(Continued from page six)
father, who also maketh intercession for us." Christ's death was for the express purpose of alleviating condemnation. If He died for every man, and any man is condemned, His mission was an ignominious failure. (Rom. 8:31-34)

The doctrine of the fatherhood of God can have only one logi-

cal end, viz.; Universalism.

C. The New Birth Is Made Of None Effect

In the theology of Christ, the new birth was indispensable. "Except a man be born again, he cannot see the kingdom of God." (John 3:3) Without regeneration, in the Master's own words, a man cannot come into the household government of God; he cannot become a son of God. The theory under consideration, on the other hand, maintains that men are *already* in the kingdom of God, and that the new birth is therefore a design to effect a condition already present.

The question might be asked,

III. "Why Is This Doctrine So Popular?"

The basic reason is this one given by the Holy Spirit: "God hath made man upright; but they have sought out many inventions." (Eccl. 7:29)

"Vain man would be wise though he be stubborn as a wild ass's colt." (Job 11:12)

"Men loved darkness rather than light, because their deeds were evil." (John 3:19)

The only vestige of a valid reason that can be found is a misinterpretation of the doctrines of Creation and the Fall.

"Man was made in the image of God. The children are made in the image of God, since everything reproduces after its kind. We are in the image of God. What's that? Adam sinned, you say? So What?

The other side, the true side, has been very ably summed up by John Gill: "Whatever claim man had as a creature upon the mercies of God, he forfeited them all by rebellion."

Adam's likeness to God was a spiritual likeness. It was not physical, for "God is a spirit." (John 4:24), and has no physical likeness. God had told Adam that "in the day that thou eatest thereof, thou shalt surely die." Adam did die, exactly on schedule. The very day, the very moment, that he disobeyed God, he became separated from God and lost his spiritual image of God. Adam's children were begotten in Adam's image; in the image of a rebel, "having no hope, and without (lit. outside) God in the world." (Gal. 2:12)

IV. The True Brotherhood Of Man

Thus have we seen that man is not by nature a child of God. However, there is a sense in which all men are brothers. We find this sense expressed in:

Ephesians 2:3 "we... were by nature THE CHILDREN OF WRATH, EVEN AS OTHERS." (Lit. in the same way as others.) Children of same parents; there-

fore, brothers.

I John 3:10: "In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

All unsaved men are children of Satan, not children of God, and are in a very real sense, brothers.

V. How To Become a Child of God

God has graciously provided a way whereby sinful man may come unto him in a filial relationship. This way is very plainly marked out in the Scriptures.

"To as many as received him to them GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME." (John 1:12)

"For ye are all the children of God by faith in Christ Jesus." (Galatians 3:26)

"Whosoever believeth that Jesus is the Christ is born of God... For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (I John 5:1, 4)

We have said that only those who were worthy will be called sons of God. It is evident that no man in himself has this worthiness, for "all have sinned and come short of the glory of God." If any man is to be a child of God, therefore, he must have a righteousness superior to his own; indeed, infinitely superior to his own, perfect! God Himself has provided just such a righteousness. He has done it through Jesus Christ, by laying our sins upon Him and delivering him up to be Propitiation for them.

"He (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able to perform, and therefore it was imputed to him for righteousness." (Rom. 4:18-21)

"Now it was not written for his sake alone, that it was imputed to him: BUT FOR US ALSO, TO WHOM IT SHALL BE IMPUTED, IF WE BELIEVE on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification." (Rom. 4:20-25)

Mourner's Bench

(Continued from page one)
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