

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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SAVED BY GRACE--KEPT BY GRACE

By Roy Mason
Tampa, Florida

Many people who seem to think that they believe in salvation by grace, have in reality a mixed scheme of grace and works. They believe that one is saved through trusting Christ, but that it is up to the saved person to stay saved by means of his human works. This really means salvation partly by works and partly by grace. The Scriptures teach conclusively that grace and works can no more be mixed than can oil and water. For as the Scriptures say, "If it is of grace, it is no more of works."

Let us note some Scriptures which indicate clearly that one is not only saved by grace, but likewise KEPT BY GRACE.

1. I Peter 1:5, "Who are kept by the power of God through faith unto salvation." This Scripture teaches that a saved person is KEPT—not by human power, but "by the power of God unto salvation."

2. Phil 1:6, "Being confident... that he which hath BEGUN a good work in you will perform it until the day of Jesus Christ." This plainly says that what God has started He will finish.

3. Galat. 3:3, "Are ye so fool-

ish? Having begun in the spirit, are ye now made perfect by the flesh?" That is the foolishness of falling from grace advocates — they expect to begin with a spiritual exercise — that of trusting in Christ, then they expect to finish out their salvation through the works of the flesh.

These Scriptures could be multiplied many times over, but they are typical of the teaching of the Scriptures on this subject.

Let us now consider briefly some objections to the teaching that one must keep saved by works:

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1. I was struck by your comments in regard to Dr. Dehaan, Charles Fuller, and the Salvation Army. I would like to know what you think of Billy Graham and Oral Roberts.

The two chief reasons why I cannot endorse Billy Graham are: (1) his unionism with all denominations and doctrines, and (2) his Arminianism both in doctrine and practice. In view of Graham's position regarding these matters, I cannot but obey Ro. 16:17, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them," and II Thessalonians 3:6, "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

The same thing said of Graham can likewise be said of Roberts, and much more. I definitely believe that Oral Roberts is just another of the false prophets which the Scriptures teach are to arise in the last days. Read I Timothy 4:1, II Timothy 4:1-4, I John 4:1, II Corinthians 11:13-15, Matthew 24:11, etc. The kind of "healing" that Oral Roberts does can be done by anyone who knows any-

thing about psychology. Tell a man that he is looking well, and before long he will believe it himself. This is the same philosophy of the false cult, so-called "Christian Science." This is the same philosophy that sky-rocketed the sale of "Hadalcol," the famous 'cure-all.'

But the thing that convinces me most that Oral Roberts is definitely of the devil, is the fact that he obscures, perverts, and never preaches the gospel. I have seen his TV program numerous times, and not once have I ever heard him preach the gospel. When he gives an invitation, it is the same bunk every time: Stick up your hand, bow your head, pray the so-called "sinner's prayer," go to the other tent and "pray through." If you can find that "gospel" in the Word of God, you can do better at searching the Scriptures than I. If anyone is ever saved under the preaching of Roberts, it is in spite of his messages, and not because of them.

2. What is the Gospel?

The gospel is the good news or glad tidings that Christ died for our sins according to the Scrip-

(Continued on page seven)

Baptists Are Not Protestants; They Began With Our Lord

W. R. Hill

Some months ago there appeared in one of our daily papers a statement that Baptists originated in the Reformation period specifically in A. D. 1644. I was greatly surprised at such a statement. The error was more hurtful than ordinary since the writer was a teacher of history in a state university. He quoted a well-known encyclopedia to back up his opinion. His school has no department of church history.

The name is not essential to the fact of anything. There were many Christians in the time of Jesus Christ long before their enemies ever thought of calling them "Christians" at Antioch in Syria. For several centuries churches were not given denominational names; nevertheless churches holding to New Testament teachings and practices con-

tinued to exist in every generation under different names.

The professor did not continue his quotation to the end of the encyclopedia article, for in the next paragraph it says, "The first general Baptist church was formed in 1611." Why such a change of dates in the paper article? Why not the earlier date? Of course he was giving his opinion about English Baptists. The reader will realize that England is not all the world. Nor was the earliest location of Christianity, or Baptists, in England. No one claims that Baptists started in England — no one who is acquainted with church history. More than a thousand Baptist preachers had been killed in England before A. D. 1529.

There are several reputable encyclopedias. Let us, without prejudice, notice what several of them say. Collier's New Encyclopedia says, "The Baptists first appeared in Switzerland in A. D. 1523." This is 121 years before the above date of A. D. 1644. And Baptists did not have their beginning in Switzerland either, but "appeared" there, according to the writer, at about that time. The Encyclopedia Britannica, Vol. 3, page 304 says: "The early history of Baptists is very obscure. Almost all that is known of Baptists, or, as the opponents called them, Anabaptists, comes to us from their opponents. The earliest Confession of Faith in any Baptist community was published in 1527. Of the introduc-

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Many Churches And Individuals Rally To Our Support

As a result of our recent appeal for support in behalf of THE BAPTIST EXAMINER we have heard from a number of individuals and churches, who definitely desire to see the work of THE BAPTIST EXAMINER progress, and the paper continue uninterrupted in the mails until Jesus comes.

For a long time we have been receiving a regular monthly offering from a few churches, and now we are thankful for the prospect of other churches joining us by way of regular monthly support.

The Rosedale Baptist Church of Rosedale, West Virginia sent us an offering of five dollars and say they expect to do likewise every month.

A church in Huntington, West Virginia and also in Florida (neither of which wish their identity known just now) say that they are going to send an offering to us each month, instead of sending it to another missionary organization to which they have

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OUR RADIO MINISTRY

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

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

VIRGINIA PASTOR PLEDGES SUPPORT IN BEHALF OF TBE

Dear Brother Gilpin:

Received T.B.E. the other day and was moved in a deeper way to do something about my responsibility as a Missionary Baptist.

Faith Baptist Church, of which I am now a member and part-time preacher, has never done any outside missionary work. It is only a young church and has never reached its goal as we hope. By that I mean there is room for plenty of improvement as a church. After Sunday School today I announced that my offering, and the offering which they give me when I preach, should go to T.B.E.'s expense for the furtherance of the Gospel it sets forth, and the glory of God, and for them to come prepared for such. Also suggested that as Missionary Baptists we should begin to reach out, and that I thought TBE would be a good starting point. After I sat down, another brother backed me up, and the church voted to send the whole day's offering, and not for this one time only, but to do the same thing once every month. T.B.E. will be hearing from us regularly, until we feel led of the Lord otherwise, with an offering once every month. This may not be much, but I know it will help. We are a small church and made up of low income people with exception of two or three. I will say that it should never fall

(Continued on page two)

Bossy Women Deny Man's Headship Over The Race

By Boyce Taylor

"But I would have you to understand this: Christ is the head of every man, man is the head of the woman and God is the head of Christ . . . Any woman who prays or prophesies without a veil on her head dishonors her head; she is no better than a shaven woman . . . Man does not require to have a veil on his head for he represents the likeness and supremacy of God; but a woman represents the supremacy of man . . . Therefore, in view of the angels, woman must wear a symbol of subjection on her head."—I Cor. 11:3, 5, 7, 10 (Moffatt's Translation).

In the above Scripture Paul says plainly three things:

1. Man is the head of the woman.
2. The woman is commanded to wear a veil on her head in religious assemblies as a sign of her subjection.
3. Not to wear the veil on her head is a denial of the supremacy of her husband or her father; and the woman, who goes to a religious assembly without a veil or hat or bonnet on her head, dishonors her husband or her father by denying his headship.

With the application of the truth of man's headship made by Paul in the above passage, we are not specially concerned in this article, except to deal honestly with the Word of God and show how He applies it.

In this article we want to call the attention of the dear sisters

to the Bible teaching as to the headship of man and what is involved in it.

When God's Word says that man is the head of the woman, what does it mean? Two illustrations will bring out the Scriptural teaching on that point. Adam was the head of the human race in the Garden of Eden. When he fell, every descendant of his fell, for he acted for us all. That is what is meant by the headship of Adam. Paul in Rom. 5:12-21 brings out clearly the Scriptural teaching as to all of Adam's posterity sinning in him as their federal head and being guilty and condemned because of the sin of their head, Adam. He gives us the one unanswerable proof of this fact, that infants and others die, who have not sinned according to the likeness of Adam's

(Continued on page eight)

WOODLAWN TERRACE SENDS \$50 TO AID THIS PAPER

September 10, 1956

Dear Brother John:

Enclosed is a sermon that I preached on the subject of segregation on the radio in 1954. I hope that you can use it in your paper; if you can you are free to do so. I appreciate very much the reprinting of my little booklet and certainly appreciate the many copies that you are sending me.

Bro. John, just as soon as I can I will send the sermon that I preached at the conference. I shall do my best to reconstruct it just as I preached it. We certainly did enjoy you and Sister Gilpin being in our home, and we wish to assure you that you have a standing invitation to visit us any time that you can.

I am sure that the church will want to have another conference next summer and, of course, the conference would not be complete without you, so keep this in mind. The Lord willing, I will see you at the conference in Little Rock, Ark., in November.

We are planning to send you an offering this coming Wednesday night, because we want to see THE BAPTIST EXAMINER continue, for without a doubt it is the best Baptist paper in print today. Enclosed is one dollar for which I want you to send the paper to . . .

With every good wish for you and yours, I remain your brother in Christ Jesus the Lord.

Wayne Cox

The Baptist Examiner Pulpit

"THE BOOK OF REVELATION"

(Read Revelation 2:12-17)

Two weeks ago, we studied the church at Ephesus, under the particular heading, "The Lapse of Love." This was the largest and most prominent of all these seven churches. There were many things for which Christ commended them, and yet He condemned them because they had lost their first love.

"Nevertheless I have somewhat against thee, because thou hast left thy first love."—Rev. 2:4.

Then on last Sunday morning, in this series of messages, I preached on the particular theme, "The Devil at Work." The wrong

in the church at Smyrna wasn't on the inside, but on the outside. The church was living rightly, and preaching rightly, and the Devil was fighting it.

There is quite a contrast between these first two churches, the first had lapsed from its first love for Jesus; the second had the Devil fighting it on the outside. That which was wrong at both Ephesus and Smyrna is wrong today. In the majority of our churches, there is a lapse of love on the inside, and the Devil is fighting us on the outside. Thus today it might be said that we have that which was wrong with

both of these churches, in all of our churches—the Devil on both the inside and the outside.

I want us to study today the third of these seven churches—Pergamos.

I

The location of Pergamos is quite interesting. Geographically the city of Pergamos, where the church of Pergamos was situated, was located north of both Smyrna and Ephesus. While its geographical importance was insignificant, it was politically, educationally and religiously prominent.

The Roman pro-consul himself

(Continued on page three)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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CATALOG OF OUR BOOKS IS NOW READY

A catalog of the books which we handle has just been printed, and you may have a copy free by simply requesting it.

Since January of this year we have put more emphasis upon this phase of distributing the Word of God, and the response has truly been most encouraging. And the outlook for the future is even more so. We already have a small bookshop (located in the garage of our new house), and business continues to grow steadily.

We endeavor to carry only the very best in books—books which will be of real spiritual benefit to the reader. Our present selection is comparatively small due to the fact that we stock only the best books, but very often we add worthy publications to our stock. We want to give you the "cream of the crop," so we use strictness in regard to the books we provide for you.

Whatever your need is by way of books, we are able to serve you, if such is possible. Write for a copy of the catalog, and watch our ads each week. If we can serve you, let us hear from you. Any book not listed in the catalog, we can get for you, if it is in print.

AUTHOR OF NEW BOOK ON "THE HOLY SPIRIT"



Eld. WM. NEVINS

Here is one of the noblest of God's noblemen — a man who has been your editor's friend ever since he was a boy preacher.

It has been our joy of recent date to print his newest book—a most splendid book on the work of the Holy Spirit. Every layman, as well as minister, will find his life enriched by reading this book.

His first book, "Alien Baptism and the Baptists," we have twice printed. It is now in its third edition.

These two books are really indispensable. Both contain a veritable wealth of Biblical information. We invite you to order them both from us today.

THE BAPTIST EXAMINER

PAGE TWO

SEPTEMBER 29, 1956

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, OCTOBER 7, 1956

THE FIRST GLIMPSE INTO HEAVEN

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

I. The Condition Of The Churches.

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

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

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

II. The Rapture. Rev. 4:1.

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

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

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

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

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

Jacob's experiences offer a good illustration. Rachel had died. Joseph was sold. Simeon was held captive. His sons reported the price of grain was raised and that it was needless to return unless Benjamin accompanied them. Jacob in anguish, cried, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."—Gen. 42:36. The boys returned and Jacob learned that his sorrows were only imaginary. He later journey to Egypt and there learned the whole story. Sometime, we too like Jacob will learn the sequel to life's distresses, disappointments, priva-

tations, and painful experiences. As the song says, "Sometime, We'll Understand."

This rainbow is green, a color of beauty and rest. That is what Heaven will be. The three primal colors of the rainbow are blue, yellow, and red. Mix blue and yellow and you get green. No red in this celestial rainbow, for red is the color of suffering and sorrow. No sorrow can enter the Gates of Pearl. Cf. Rev. 21:4.

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

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

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

5. The brazen laver (vs. 6). Much in contrast with its use in Exodus, it is here seen with no water in it. The reason is obvious—none is needed, as no sin shall enter Heaven. Cf. Rev. 21:27. It is there that the priests may behold their perfect beauty, and shall stand as a testimony that there is no more struggle with sin.

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

7. The worship of Heaven (vs. 9-11). This was led by the living creatures. How it makes us to rejoice at the future prospects of the redeemed.

Notice the elders as they cast down their crowns. Here is an incentive for service. Gain all the crowns possible, in view of what we are to do with them.

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

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

Rally

(Continued from page one)
been sending it in the past.

Then last Wednesday night Brother Fred Halliman of the Macedonia Baptist Church of Chicago phoned after his prayer meeting to express his good wishes in behalf of THE BAPTIST EXAMINER. He said: "I think I have some good news that will make you sleep better," and what he did say, really made me rejoice. Brother Halliman told me that his church had voted to increase their mission offering, and that we were to receive all the increase. Truly we do thank God for information such as that which Brother Halliman conveyed to me.

The Kings Addition Baptist Church of South Shore, which formerly sent their mission money to a missionary organization, has discontinued doing so, and this past week gave THE BAPTIST EXAMINER a check for a hundred dollars.

Likewise Calvary Baptist Church of Ashland, Kentucky, of which your editor is pastor, also

Virginia Pastor

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under five dollars at the very least.

I, for one, do not want to see the paper stop going out and will do what I can to keep it going. I say, "Let's don't let TBE down until Jesus comes and takes us up." I believe that it is one of the last truthful papers that will ever be printed and put in the hands of the people prior to the coming of our Lord. The time seems short already, so let's continue to contend for the faith that was once delivered unto the saints!

Thanks for the encouraging letters and your interest in me. It builds me up in faith.

Very sincerely,

Earl Singleton

EXCLUDED SINCE HE BELIEVED THE DOCTRINE OF ELECTION



RALPH EATON

Here is a brother I met on a recent visit to Temple Baptist Church, Bristol, Tennessee.

Frankly, I fell in love with him before I ever met him. I sat in his Sunday School class and marvelled at the grasp he had of God's Word and the ease with which he handled it. On asking the man who sat next to me, I learned his identity, and then and there I thanked God for him.

Later I learned that he had been excluded from a so-called Baptist church nearby, since he believed the doctrine of election. How blind can a church become! Well, this one was blind enough that they excluded one of the soundest fellows I've met in many a day. Truly, I was made better by having met him.

He is a member of Temple Baptist Church—the church pastored by Bro. T. B. Freeman. May God bless them together!

ENJOYED VISIT WITH BRISTOL, TENN., PASTOR AND CHURCH

Of recent date, Mrs. Gilpin and I spent a week-end in Bristol, Virginia - Tennessee, preaching at the Temple Baptist Church, where Bro. T. B. Freeman is the beloved and honored pastor.

God gave us good services—the kind you rejoice to be in. On Saturday evening we had about twenty Baptist preachers present, and I never had greater fellowship anywhere than we did that evening.



ELD. T. B. FREEMAN

Mrs. Gilpin and I were entertained in the home of Bro. and Sister Wallace Freeman, a brother of Pastor T. B. Freeman. Then on Sunday morning we ate breakfast with Mr. and Mrs. Jack Dempsey (a sister of Bro. T. B. Freeman).

To say it was a joy to be in these homes is but expressing it mildly—perfect hosts that they were.

There are not many pastors like T. B. Freeman. He believes

the Book, preaches it fearlessly, and contends against all heresies. My life was enriched by being with him and his church. We thank God for them.

VIRGINIA FRIENDS WHO LOVE THE BOOK AND HAVE READ TBE FOR MANY YEARS



MR. AND MRS. GOODSON

The recent visit Mrs. Gilpin and I made to Bristol, Tennessee for a week-end with Temple Baptist Church was greatly enhanced by having met Bro. and Sister Goodson.

It was a real joy to hear him sing in the service of Saturday evening, and an even bigger joy to visit in his home for a few minutes on Sunday morning. What a blessing to have met and fellowshiped with this man of God and his wife, who have walked together a half century.

Bro. Goodson has a stack of TBE's nearly three feet tall—papers he has saved for years. He really likes it.

He is a crack-shot with a rifle—had just killed a groundhog over 200 yards away with a rifle, a short time before I visited him. He's just as perfect a shot with the old Book. Its truths, especially God's sovereignty and election, are truly appreciated by him.

Since there are so few today like Bro. Goodson and wife, I thank God for them over and over again.

Rally

(Continued from page two)
made a missionary offering of two hundred and fifty dollars in our behalf. Truly this is indeed a joy since it means that our little church gives better than five hundred dollars a month for missionary work.

Read the letters in this issue by Wayne Cox and Earl Singleton, and you will see why that we are rejoicing in view of their support.

Some of our friends have written as they have sent contributions:

"I enjoy reading THE BAPTIST EXAMINER. I like the sound doctrine within its pages. It is like a voice in the wilderness to many people. It makes strong Christians out of all who read it."—George Field, Oklahoma.

"THE BAPTIST EXAMINER is an oasis in the desert. I send my Christian love to both you and Brother Bob."—Fred J. Wigley, Oklahoma.

"I would appeal to all my Christian friends to wake up and back up Brother Gilpin in his great work of printing THE BAPTIST EXAMINER. It is the best of all the religious papers. I thank God for Brother Gilpin and his family, and the stand that they have taken through THE BAPTIST EXAMINER."—Mrs. Jesse Moore, Okla.

"THE BAPTIST EXAMINER is the best magazine that I have ever read. It matters not what your enemies have to say—TBE is true to all the teachings of God's work. I will send you another offering very soon."—Philip Graham, W. Va.

"I would feel lost without the Truth I receive from your paper. I look forward to it each week as it is the only paper I get from which I get any spiritual food. I read it from beginning to end and truly get a great spiritual blessing from it."—Lyman L. Holloway, Georgia.

"Just a word to let you know that I surely do enjoy TBE. I look forward to it every week, and I want to keep receiving it. Am sending a small love gift and will try to do better next month—with the Lord's help you may count on that."—Claude Oxford, N. C.

"The paper has been very welcome in my home for many years. It has been a blessing to me especially in that I have learned and been led to believe the deeper doctrines of the Bible that are seldom heard in the churches of this area."—Bill Stoffer, Ky.

THE BAPTIST EXAMINER has had a hard time this year. While

Let "deserved" be written on the door of Hell, but on the door of Heaven: "The Free Gift."

others have abused us with their lies, we have remained silent, and have not answered these enemies. It has cost us financially to do so. I have had a feeling all along that God would bless us in view of the attitude we have taken. Now it appears that He is beginning to do so, and we are looking forward, expecting many churches to do as these mentioned above.

Did you answer Bro. Bob's appeal and your editor's letter in the issue of Sept. 15?

WHY NOT DO SO TODAY?

We need about four hundred dollars more each month for carrying on of THE BAPTIST EXAMINER than what we have been receiving. Might it please God to lay it on the hearts of many of the churches to support us with a regular monthly offering.

"The Book Of Revelation"

(Continued from page one)
lived there. Heathen gods were worshipped there. The people were taxed to support a heathen religion, which, of course, meant that Pergamos was a city of state religion, with no freedom of religious worship. There was a pagan university there also. Note these three things—a pagan university and a heathen religion, both of which enjoyed the political support of the Roman proconsul living there.

Thus, politically, educationally, and religiously, Pergamos was a pagan, heathen city. Because of this, Jesus said that it was Satan's headquarters. We read:

"I know thy works, and where thou dwellest, even where Satan's seat is."—Rev. 2:13.

This certainly was the Devil's headquarters—it was the place of his throne.

In the light of this truth—that this church was located "where Satan's seat is," then literally it was located in a hell of a place. Surrounded with a heathen religion, and situated in the same town with a pagan university, with both the religion and the education under state control, and with Satan actually dwelling there; then, I repeat, this church was truly located in a hell of a place.

Yet, beloved, this is true of practically any city in this whole land today. Our cities are virtually nothing less than moral cesspools and sinkholes of wickedness. Our city churches are confronted, surrounded, and encircled with the stage, the saloons, the slums, and skepticism.

It is no wonder that our city churches become worldly amid such environment. Pergamos, the church which we are studying today, was filled with the world because it was located in a worldly environment. I do not say this to make excuses for Pergamos, nor for any of our churches today. They ought not to be worldly; and yet, located in the midst of paganism, heathenism, and sin of every description it is mighty easy for any church today to become filled with worldly church members.

II

We have been noting in each of these churches the way Jesus REVEALED Himself unto the church. To the church at Pergamos, He revealed Himself as: "He which hath the sharp sword with two edges."—Rev. 2:12.

His revelation was thus a warning and an encouragement to the saints at Pergamos. Though the Devil had his throne there, Jesus would state by His revelation of Himself, that He too was on the ground and ready for the battle.

The Lord Jesus wasn't the type preacher to camouflage sin. A lot of preachers today should be in the applesauce, and the soft-soap business. Not so with Jesus. He condemned sin and sinners, heterodoxy and heresy, worldliness and vice wherever He found it. He did not advocate the dropping of their creeds, nor the adoption of a social gospel, nor a new theology; instead, He revealed Himself to this church, as being on the ground and ready for the battle.

Furthermore, He was there with a sharp sword—"a sword with two edges." Of course, this was none other than the Bible.

"For the word of God is quick and powerful, and sharper than any two-edged sword."—Heb. 4:12.

The two edges of the sword of the Spirit represent law and gospel. This, then, would indicate to us that Jesus both warned and encouraged the saints at Pergamos by telling them that He was right on the ground where the Devil was, and ready for the battle with both the law and the gospel.

What an encouraging revelation this is for the saints of God today. He wants us to use the same sword that He used—namely, the Bible—the law and the gospel.

I often feel that I personally am located similarly to the church at Pergamos. I feel that our church is also located in a hell of a place. There is all kinds of heathen education, and pagan religions, and heresies by the dozens to confront us. Often we grow discouraged, and we think there isn't any use to keep up the fight; and then we come back to this revelation of Jesus, and we become encouraged to take up the same sword which He had—the law and the gospel—and preach again His blessed Word.

I know that all over this section there are those who say that one church is as good as another, and that it doesn't make any difference what church you belong to. I know that there are those who say that we ought to forget our denominational differences and unite into one great religious conglomeration. I know that there are those who say that you have to be baptized, or else be lost. There are multiplied thousands who listen to our broadcasts each Lord's Day who believe that your salvation depends partially upon what Jesus did, and partially upon what you do. Still many others believe that you can be saved today and lost tomorrow. Literally thousands believe that it is perfectly all right for women to usurp authority over the men, to preach, to teach, and conduct religious services. I want you to know that I do not agree with any of these, and it encourages, and

comforts, and stimulates me today to know that as Jesus revealed Himself to this church at Pergamos, located as they were in the very town where Satan dwelt—so it encourages me today, located as we are, in the midst of heresy and error, and all kinds of religious superstitions.

You will notice that Jesus revealed Himself with the sharp sword—the Bible. That's why it is that we preach so much Bible. That's why it is we quote so much Scripture when we preach. Thus, today, with the Word of God at our disposal, we are encouraged and stimulated to preach the Word in the light of Jesus' revelation of Himself to this church at Pergamos.

III

We have been noticing the things for which each of these churches was COMMENDED by Jesus.

All three of the churches which we have studied thus far—Ephesus, Smyrna, and Pergamos—all of them were commended for their works.

"I know thy works."—Rev. 2:13.

This church at Pergamos wasn't an idle church. It worked even though it was located in unfavorable surroundings. It made no difference to them if the Roman proconsul did live there. It made no difference as to how many heathen gods were worshipped there. Even though there was a pagan university there, the church still worked. Above everything else, even though the Devil had his headquarters there, this church worked.

I grant you, beloved, that this church did not work as much as it might have, if it had not been mixed up with the world; and yet, considering the educational, political, and religious handicaps which they had, truly they deserved Jesus' commendation relative to their works.

They did not have the opportunity that Ephesus had, and neither did they have the same opportunity the church at Smyrna had. Possibly the words of Jesus concerning the Mary who anointed Him, would be applicable in this respect:

"She hath done what she could."—Mark 14:18.

Certainly this was true of this church. Pergamos did what she could in spite of all unfavorable conditions. Therefore, Jesus commended them for their works.

Further, Jesus commended them because they honored His name.

"Thou holdest fast my name."—Rev. 2:13. It made no difference to this church at Pergamos even though their pastor has been slain, and they themselves were facing persecutions, they still honored the name of Jesus. Woe to the preacher, or the church today who fails to do so. What a wonderful name it is for which each Christian should contend today. Listen:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:20, 21.

"The name of Jesus is so sweet, I love its music to repeat; It makes my joys full and complete, The precious name of Jesus."

I love the name of Him whose heart Knows all my griefs, and bears a part; Who bids all anxious fears depart— I love the name of Jesus.

That name I fondly love to hear, It never fails my heart to cheer; Its music dries the fallen tear; Exalt the name of Jesus.

No word of man can ever tell How sweet the name I love so well; Oh, let its praises ever swell, Oh, praise the name of Jesus.

"Jesus, O how sweet the name! 'Jesus,' every day the same; 'Jesus,' let all saints proclaim Its worthy praise forever."

The heathen temples in Per-

gamos did not honor His name, the pagan university there did not honor it; therefore it meant something to Jesus to have a church in the city of Pergamos that truly honored His name, even though but faintly.

Antipas was the name of the pastor at Pergamos. No, it was not his real name. It was doubtless a nickname. It may have been given him by his friends, or by his enemies, or by both. This word was made up of two Greek words—"anti," meaning against, and "pas," meaning all. They said that he was opposed to every thing and everybody, and thus he got his name.

Antipas was no compromiser. Too many laymen and preachers today could never be named Antipas. The need of this hour is for preachers to join God's heavy artillery. Soft words in the pulpit suit the Devil wonderfully well. Antipas was a man of conviction. A belief and a conviction are vastly different. A belief is something you can take up and lay down again at will. A conviction is something permanent. A belief is something you hold to. A conviction is something that holds you. Antipas had convictions worth dying for.

Oh, that there were many preachers today who were against everybody and everything that was wrong!

We ought to be against the Devil and all he stands for.

We ought to be against immorality and vice.

We ought to be uncompromisingly opposed to worldliness.

We ought to be unalterably opposed to Modernism, Arminianism, Feminism and Unionism.

In every respect we ought to oppose lodgism.

We ought to be thoroughly Baptist.

We ought to be permanently missionary.

We ought to be militant as to heterodoxy.

We ought to be doctrinal as to orthodoxy.

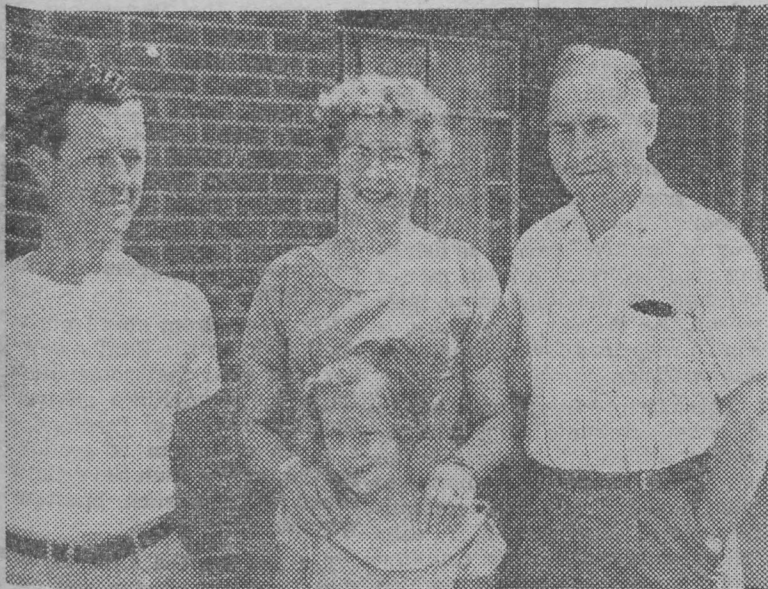
Antipas was the middle name for all the martyrs. It was John "Antipas" the Baptist. It was Paul "Antipas" of Tarsus. It was John "Antipas" Bunyan. May each of us live, contend, and preach so that "Antipas" shall be our middle name.

Oh, how much it means to Him today when a church, or a preacher, or an individual Christian honors His name! You may be surrounded with paganism and heathenism in both religious and educational circles; yet how much it must mean to Jesus when we honor His name. It is no wonder then that Jesus commended this church. In spite of His condemnation which we will study presently, He commended them because they honored His name.

We also notice that Jesus commended this church because it was true to the faith. Surely the man who honors the name of

(Continued on page six)

GUESTS FOR LABOR DAY WEEKEND



From Detroit, Michigan came (reading left to right) John Smith, Mrs. Rollins and daughter, and Carson Springer to be our guests on September 1 and 2.

Both Mr. Springer and Mrs. Rollins have been readers of TBE for a long time. Bro. Springer used to be a Campbellite and was saved through the messages of TBE. Naturally, he is a staunch supporter of our paper today, and we thank God to have had these folk as guests within our home.

Mrs. Gilpin and I always feel spiritually enriched when friends visit us, and in this particular instance, we feel that we have been blessed indeed through the fellowship we had with this entire group.

THE BAPTIST EXAMINER
PAGE THREE

SEPTEMBER 29, 1956

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

Marriage: Great Gift Of God

By J. ROBERTSON McQUILKIN

One of these days, God may give you a wonderful gift.

If and when He does it will make all of your Christmases and birthday parties put together look like a dime-store diamond ring.

You might possibly play with that present before God gives it to you. You may even dunk it in some mud puddle, if you like. Or, you may steal someone else's present. When you treat the gift in that way, however, you only spoil it for yourself.

Your present will come wrapped in one of two ways:

(1) A certain, good-looking manly sort of fellow.

(2) A certain pretty, gracious little girl.

For all grooms are handsome, they say, and all brides are beautiful.

Yes, the gift of which I'm speaking is marriage . . . to "the one and only."

Your wedding day will be a grand day indeed. He will be yours . . . she will be yours . . . all yours . . . the two of you one forever.

There's the beauty of it, in that word "one." That's why God made the gift of marriage. He didn't have to, you know. We could have been like angels. But He created us in His image for fellowship with Himself . . . for oneness with Himself.

Since we are so earth-bound and stupid about things of the spirit He gave us a thrilling picture of what He desired for our relation with Him. He gave us marriage and the Christian home, a little bit of heaven here on earth and taste of what our life will be like with Him throughout eternity.

Of course, He knew that we needed one another—"it was not good for man to be alone"—and He had in mind the wonder of procreation. But His basic design in human marriage was to mirror His Own relation with us, His children. Yes, His bride.

When the two of you together first open this present of marriage the first thing you may discover may be the satisfying thrill of physical oneness. "They two shall be one flesh," one in body. But despite all that twisted Hollywood has to say, it is not the most important part at all. It is good, beautiful and holy, yet there is a oneness far more important.

You will be one in heart. You belong. There is no straining to impress, no fear of anything, for "perfect love casts out fear." Nothing hidden, nothing alone but completely sharing the joys and heartaches, work and play, hopes and plans.

You are one in every sense—not two any longer. Nothing in this world is so utterly satisfying as this unity of heart except one-

ness with the Heavenly Father.

Yet there is something more important than unity of heart.

It is oneness in Jesus.

I don't mean now that you and your life-partner must both be Christians. **That is taken for granted.** But to be really one there must be fellowship in the Lord: equally sold out to Him, equally warm to Him. Nothing else will do. If life for one revolves around things, pleasure or people, life for the other cannot stay centered in Jesus. Different interests break the oneness of husband and wife.

Most newlyweds don't understand it, but the beauty and wonder of this gift of marriage is that it grows in splendor year by year. The joy and thrill comes from unity of body, heart and spirit. If that unity increases, the love and thrill can't do anything but grow right along with the oneness. Joys and heartaches only weld you closer together and multiply your happiness as long as life continues.

So what? That's a long way off, isn't it?

So this: what you do and how you think **right now** determines whether your marriage will be beautiful, deeply satisfying and thrilling or whether it will be tattered and grimy, shorn of beauty, and real happiness. You are deciding right now, to a large ex-

tent, whether marriage will be a bit of heaven on earth or whether it will be a bit of hell on earth.

For many Christian people it is just that—a bit of hell on earth.

Anything that will damage or destroy that oneness—either before or after the wedding bells—is private enemy number one of happiness. Some Christian young people think that God's laws—especially laws on sex—are designed to fence us in, to curb our liberty and make us miserable. God's laws, including the laws of purity, are designed to **protect** our happiness and to make sure we have the fullest measure of true joy.

Thus God safeguards this great gift with the laws of purity. Purity is God's law, so to save yourself in every way for the one of His choice is not optional. You cannot decide, as a Christian, whether or not you want His best in this. It is true that the sin of impurity is against oneself (I Cor. 6:18)—it spoils one's own gift. But it is also sin against God. David said that his sin which was against himself and others was primarily a sin against a holy God. (Psalm 51:4).

There are many ways to spoil your marriage gift ahead of time. You don't even have to get outside your skin. Listen to some dirty story, tarry over some lewd picture, fondle some girl with your eyes, or linger with some

sexy thought and you've done it. You've taken away by that much a portion of the pristine beauty and the fresh joy of that pure, loving oneness you might have known.

A professedly Christian young man once asked why he shouldn't enjoy looking at the beautiful form of any girl. Didn't God make beauty to be enjoyed? Yes, He did. But He also designed the one of His choice for you to enjoy. But just for you. No one else. The two who in the plan of God are to become one belong to one another even before they find one another. They sin grievously against one another, as well as against God, when they satisfy any sexual desire with one who does not belong to them.

Because it is so easy to commit the scarlet sin in the apparent safe secrecy of your own heart, God has been careful to establish the standard of modesty in dress. Men who design fashions expressly state that one of their primary purposes is to promote sex appeal. "A little tighter here, a little flesh exposed there"—anything to promote sales—and sex.

Thus the fashions of the world and the desires of the Christian girl are poles apart. The worldling wants to attract the eye of every man, lustful though it be. The Christian wants to save her-

(Continued on page five)



Our Bible Study

STUDIES IN GALATIANS

By A. M. Overton
(Now in Glory)

CHAPTER V

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" v 13.

In deciding what is liberty and what is license, the Christian needs to distinguish clearly whether it is the flesh or the Spirit that moves and directs that which he does. If he follows that which "seems right," and "feels right," he may be sure that he is using his liberty as an occasion or opportunity to the flesh. If he finds and follows what the Lord says in His Word, he can know that he is not violating his liberty in Christ Jesus. In no sense, and in no place, may liberty in Christ Jesus ever be construed as license.

"For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bit and devour one another, take heed that ye be not consumed one of another" vv 14, 15.

One of the most evident characteristics of those who are enslaved in legalism is their lack of patience with those who disagree with them. They find it easy to "snap at each other and to prey upon each other" (Moffatt), instead of exhibiting that spirit of

loving "thy neighbor as thyself." The Lord, in the parable of the "Good Samaritan," teaches that our neighbor is he who is in need. There is no need greater than the need for the truth. Our neighbor in this need of the truth should be loved as ourselves, and if so, then we will never be ugly to him, or snap at him even though he may not at all agree with us.

It is sad to behold many who, by their testimony concerning the way of life in Christ Jesus, are evidently saved, spending their time and energies always fighting somebody or something rather than, in the spirit of love and patience, teaching the truth as it is in the Word of God. Such always condemn themselves as not fulfilling the law, that, in some degree, they hold to as a basis of salvation or security. They—their time and energies—are "consumed one of another." They never have time, or the mind, to get around to a faithful and constant ministry of the "glad tidings" of Who Jesus is, and what He has done for the eternal redemption of those who believe in Him.

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" v 16.

We walk in the Spirit when we walk by or according to leadings of the Spirit. We do not need to be concerned as to whether or not the Spirit is willing to lead us.

(Continued on page five)

"PILTDOWN MAN" A HOAX

(Copied From A 1954 Issue Of "The Faith And Southern Baptists")

The famous "Piltdown man," an important link in the evolutionary hypothesis, is a hoax.

The British Museum announced in London, on November 21, as reported by the United Press, that "someone used the jawbone of an ape to make monkeys out of scientists." A spokesman for the Museum explained that some "unknown pranksters put the lower jawbone and canine tooth of a modern ape in the gravel pit at Piltdown, England, where parts of a thick, apparently human skull were found in 1912. Scholars later searching for more of the skull found the ape's jawbone and assumed it to be that of the Piltdown man. Although some anthropologists previously had suspected the Piltdown man's jawbone and tooth were those of an ape, they considered them bona fide fossils at least 50,000 years old."

According to the press report, "museum researchers said most of the skull of the Piltdown man, long studied in world textbooks as a prehistoric specimen, is the 'deliberately faked' jawbone of a chimpanzee or orangutan."

"I expect some changes will have to be made in the textbooks now," the Museum spokesman said. "It is a major discovery."

Yet this hoax has been used as substantial evidence to prove that man developed by an evolutionary process. It has been used to undermine and destroy confidence in the teaching of the Bible.

"Where is the wise? Where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

COCKTAILS NOW AT KIDS' PARTY

By INEZ ROBB
Noted Newspaper Columnist

This column today presents a picture of a female curmudgeon whose blood pressure is going through her Sally Victor hat with the force and regularity of Old Faithful.

The older, not the younger generation, will be the death of me yet. The world and his wife had best quit wringing their hands over juvenile delinquency long enough to draw a bead on parental deficiency.

In Chappaqua, N. Y., a citadel of exurbia, the parents of 70 per cent of the high school graduating class are fighting the other 30 per cent for the privilege of turning barkeeps at the annual senior post-graduation party in June.

The parents of 50 of the high school's 70 seniors feel that the way to "control" excessive drinking on this occasion is to man a bar and let the kids name their poison, be it beer or whisky, a combo notorious for making even adults frisky.

This attempt to set up a bar to dispense cocktails, highballs or beer at a high school party is the weak-kneed parental answer to what another suburban community, North Tarrytown, N. Y., calls "the annual outbreak of drinking and other reckless behavior which accompanies high school graduation festivities."

Don't tell me that the world has changed since my peers and I managed to be graduated, bone dry, from high school after World War I. Sure, it's changed. I'm the first to admit it and largely because there has been an abdication not only of parental author-

ity but of parental responsibility. Has human nature changed so drastically in the past 30 years that boys and girls of 16, 17 and 18 must seek the stimulus of alcohol to have a good time and sustain them through a high school dance?

To be sure, the Chappaqua parents who favor being not only pals but bartenders to their children say positively no drinks will be served to graduates under 18, although half the graduates are only 17. Just how do they propose to prevent the 18-year-old from passing a surreptitious martini to the 17 or even the 16-year-olds? That I'd like to hear!

I suppose daddy, who mixes his Martini at 10-to-1 when he reaches home after a hard day at the office, will mix a nursery Martini at 5-to-1 for the kids. And there will be only one rather than the customary two jiggers of whisky per highball.

Ten years from now I probably shall pick up the family newspaper and read that somewhere in Exurbia, parents are advocating the distribution of "reefers" and a pinch of heroin at graduation parties, rather than have the kids sneak off for such boosters at wayside inns.

Let me be the first to admit that I am out of step and out of tune with the times. Doubtless the Chappaqua parental majority is "hep." But I can remember a time when the day after high school graduation was a day of family rejoicing rather than family hangovers. But that was a day when there was no doubt as to whether parents were mice or men.

The Little Baptist

Chapter VII

THE INVESTIGATION

Monday morning found Mellie engaged in helping to get the housework done, so that everything might be in readiness for the examination of the subject of baptism. When through with the work, she arranged her toilet, fixed some flowers in her hair, then got her Bible, and said: "Come now, Buddie, you and Mamma, and I'll show you what makes me a little Baptist. But, then, if you will convince me that I don't understand the Book, I will not be a little Baptist any longer. I was so glad to see Laura Thompson baptized, and I did want to go to her and kiss her when she came out of the water—she did look so sweet and so happy, but there were so many people around her that I could not get to her. She didn't look happy that day when Mr. Hamilton lectured us about doing good for evil."

"No doubt," replied Mrs. Brown, "Laura is a very good girl, but I don't see any use for going to all the trouble of having a great pool of water to put her into, when a few drops would have done just as well."

"But, Mamma," returned Mellie, "that's just like the Bible way of baptizing people—it is just exactly. And people ought to follow the teachings of the Bible, if it is some trouble. Now look here."

Mellie opened her Bible at the third chapter of Matthew, where occurs the first mention of baptism, and said: "Now see how it reads: the people went to John the Baptist, and were baptized of him 'in Jordan.' And then in the sixteenth verse it reads: 'And Jesus, when he was baptized, came up straightway out of the water,' just exactly like Laura Thompson did yesterday. Then the Saviour says: 'If any man will be my disciple, let him deny himself, and take up his cross and follow me.' And Mamma, I think that that was what made Laura Thompson look so happy yesterday; she was following the Saviour in obedience to His command, and she felt pleasant in the path of duty, for 'wisdom's ways are ways of pleasantness, and all her paths are peace.'"

"Well, Mell, go on, dear," said Mrs. Brown, "and let us see how many witnesses you can find on the Baptist side. I intend that you shall decide the question for yourself. Your father says that he has a great curiosity to know what will be your conclusion after an impartial investigation. He said that had he not been compelled to go away on business, he would have stayed with us, and assisted us to arrive at an unprejudiced decision."

"But, Mellie," said Frank, "to save the trouble of turning back and going over the same ground twice, let us examine the evidence on both sides of the question. Look at the eleventh verse; it says, 'I baptize you with water.' Now, if John the Baptist baptized the people with water, is it not plain that he put the water on them, instead of putting them into the water?"

"No, Buddie, if it did not say, 'they went down into the water,' and that they were baptized in the river, then, maybe, we would not know how it was done; but the Bible is too plain, Buddie. John said that he baptized with water: distinguishing the water from the Holy Ghost, with which he said that Christ would baptize them. And yet, when anyone baptizes in water, could you not as well say, 'She was covered with water?' Either is proper. Mamma, didn't Polly this morning scald the chicken with hot water, and didn't she put the chicken in the water?"

"O, but hold on, Mell, the Bible doesn't say that John baptized the people in the river; it only says that it was in Jordan. And how do you know but that Jordan was the name of a town or a place in some dry country?" replied Frank, more disposed to tease his sister than to give her instruction.

"Yes, but it does say that it was a river, somewhere," rejoined Mellie. And quick as thought, she turned to the first chapter of Mark, and read: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." And again she read: "And it came to pass in those days, that Jesus came from Nazareth of Galilee; and was baptized of John in Jordan." "Now, Buddie, doesn't this prove that Jordan is a river, and that the people were all baptized in the river? And haven't I read in my geography about the river Jordan, and haven't I seen it on my map of the Holy Land? Let us take Mamma's advice, and have the courage to stick to the truth, Buddie."

(Continued Next Week, D. V.)

Our Bible Study

(Continued from page four)
That is one of His chief missions in the world. He will lead us when we yield to Him and listen

to Him. He has spoken, He speaks, through His inspired and preserved Word. It is vanity if not hypocrisy for us to talk about being led of the Holy Spirit when we ignore or belittle His very Word. If

we will listen to what the Holy Spirit says, we will not spend our lives gratifying the desires of the fleshly man.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." v 17.

Here is the inevitable and ever-present conflict between the two natures that dwell in every "born-from-above" one. This is what the Apostle Paul speaks about in detail in Romans 7:15-25. This is the explanation as to why we never see any Christian living sinlessly. This is why we all have to great disappointments in failing to do, or in falling so far short in our responsibilities in the Lord's service. The Spirit is willing, but the flesh is weak (Matthew 26:41).

In the new birth the old nature is not "born over," but a new nature is born in us. Nothing happens to the old nature except that God counts, or reckons, him to be dead (Romans 6:6-11, II Corinthians 5:17, etc.). The old man is dead, or "passed away," and the new creation is "Christ in you" (Colossians 1:27). Actually, the old nature is very much alive and battles the new nature as long as physical life lasts. It is this conflict that is declared here and which is so well known by every one who has been born of God.



Marriage

(Continued from page four)
self for the eyes of her beloved. Many Christian girls, not knowing that desire and passion rise so much more rapidly in men than in women, are careless in standards of modesty and so prove constant stumbling blocks.

On one occasion the president of a well-known Bible college asked the men of the school (some 200) how many were habitually tempted by the dress of many of the girls in the school — girls dressed according to the typical fashion of our day. These men were striving earnestly to conquer inner sin and constituted the very cream of spiritually-minded young men. Their response was immediate and dramatic. The overwhelming majority of these young men raised their hands in quick response to indicate that the dress of many of the girls was a source of temptation. Few, if any, of those girls had any desire to attract in such a way, but they were used in their ignorance to cause many to stumble — some tragically.

The most devastating way to ruin your marriage gift is to satisfy sexual desire with your body. Desire for sexual satisfaction is a gift from God and is good and wholesome when satisfied in the right way. Whenever I deliberately seek in any way to satisfy that appetite with any other person than God's chosen one for me. I have sinned. Every Christian young person who is honest with God and who desires His best will have a rigid, unshakable inner purpose that reads, "NO TRESPASSING. SAVED FOR MY BELOVED."

There will be no self-righteousness.

There will be no compromise.

There are other forms of impurity. Many young people have been impure with their own bodies or have had unnatural friendships with someone of the same sex. This type of impurity can blight future marriage as much or even more than the more common forms of impurity. Impurity, however, is not the only way to detract from your wonderful marriage gift. Any non-Christian youth leader will tell you, for example, that going steady in high school stunts one's social development. Any Christian youth leader will tell you that going steady almost always means that one's life revolves around his girl or fellow and that Christ-centered living is virtually impossible. Many a burnt young person will tell you that going steady has led

For Little Children

THE CHILDREN OF ISRAEL BUILD THE TABERNACLE AND WORSHIP THE LORD

Exodus 36 — Leviticus 27

Boys and girls, after the Lord told Moses how to build the tabernacle and all its furniture, the children of Israel began to work on it. They brought gold and silver and stones and skins and oil and jewels and fine wood. Then they gathered all the materials together, and started to build the tabernacle.

The men worked and worked building the tabernacle where they could worship the Lord. They built it just as the Lord had commanded. They made all the furniture inside the tabernacle and outside the tabernacle, just like the Lord wanted it made.

After the tabernacle was built and set up, the Lord told the children of Israel to bring their offerings to worship Him. There were many different kinds of offerings that the children of Israel could bring to the Lord to worship Him. And the Lord told His people that they owed Him a tithe of all of their fruits and vegetables and money.

Boys and girls, do you know what a tithe is? Well, maybe you

have heard Daddy and Mama talk about their tithe that they gave to the Lord in church. Well, a tithe means a certain part of everything that you have, and this certain part belongs to the Lord. If you have \$1.00, then you owe the Lord 10c of it. You owe the Lord one-tenth of everything that you have. The Lord says in His word:

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's."—Leviticus 27:30.

But, boys and girls, many people don't give the Lord their tithe. They say that they have trusted the Lord Jesus Christ as their Saviour, but they just don't give Him the tithe that belongs to Him. And this does not please the Lord, either. But if we who are saved are going to serve the Lord, we must be obedient to Him in EVERYTHING! And the Lord says to us:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

to sin because the two felt more and more that they belong to one another when they really didn't.

But I believe the danger of going steady long before marriage is that it steals from the oneness of marriage. One who feels that he must have a steady to be successful may arrive on his wedding day emotionally shot. When he should be offering fresh unsullied love, all he has is old, used-up emotions and words. His sparkling, thrilling, never-felt, never-used "I love you" has been swapped for a mess of "This-is-it, I-can't-wait, Everybody-does-it" puppy love. His love-talk and sense of belonging has been squandered on each successive pretty face or handsome Mr. Smooth-talk that happened along on his annual "Emotions for Sale" drive and he has little left for his life-partner.

It is possible for you to save yourself in every way for the one of God's choice . . . and then not marry him. To marry the wrong one is a sure way to ruin everything. God knows the end of your friendship and marriage before you begin. There is a perfect plan.

But the time to inquire of the Lord as to His choice is before, not after, you fall head-over heels in love. It's virtually useless to pray about it then.

There are other ways to spoil things before and after marriage: selfishness, temper, etc., etc. But purity paves the way for God's best in marriage. Without purity

the gift is spoiled.

A young lady—cute, popular, sixteen—came to my office. She sat there and sobbed out her heart. "I've ruined myself," she sobbed. "I've ruined myself."

And, she had. Not grossly immoral, but just necking and carrying on like so many American kids. God opened her eyes and she saw things as they really are. Then I had the opportunity of telling her that "if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." God could and did cleanse her. Since some time would pass before she married, the open, rotten sores of sin would have time to heal before she met her beloved.

But there would still be scars. God's gift of marriage is saved for those who save themselves for it and spoiled for those who spoil it. It is marred but still beautiful for those who yield unconditionally to His purifying control.

This word of postscript: marriage is one of God's gifts, all right, but it is not the goal of all existence, as many Christian young people make it. They consequently at times make a mess of things. Paul says that there is a greater gift—the ability to remain single! (I Cor. 7:38). So if God seems to call in that direction, don't feel that the end of all things has come. Receive it as the high honor it is, His invitation to a life consumed with fuller service for Him.—Used by permission of YFC Magazine and the Author.

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God is satisfied with the cross as settling the sin question. We should be satisfied with what satisfies God.

IN THE STREAM OF LIFE



"The Book Of Revelation"

(Continued from page three)
Jesus, will be true to the faith. This church at Pergamos was no exception. The Word of God meant something to them. This church at Pergamos wasn't like a lot of our modern churches who say concerning some portion of the Bible: "That's just a little thing—it doesn't make any difference." In the days of His flesh, Jesus said:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5:19.

With that thought in mind, this church at Pergamos was true to the Word of God.

How we pray today for churches, and individual Christians, and preachers, who will be true to the faith and loyal to the Word of God. Has He not taught us:

"Earnestly contend for the faith."—Jude 1:3.

Or listen again:

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Pet. 3:15.

We have a direct command from God relative to His Word:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word."—II Tim. 4:1, 2.

Here then are the words of Jesus. We are urged to be true to the faith like this church at Pergamos. I think the biggest problem which faces this world today is the problem of those who deny the faith, and I am not surprised, beloved, that many church members deny it, in the light of the denial which goes forth from the

pulpits.

A great deal of modern Christianity would never get Jesus' commendation like the church at Pergamos. He commended them for their works, for the honor which they gave to His name and for their fidelity to the faith. Would He commend you in this manner today? The church of which you are a member, would it deserve this commendation? Are there any works in your life that please God? Do you honor His name, or do you profane it? In the place where you work, and where His name is looked down upon, do you ever stand up for it, and honor it in spite of the opposition which you encounter? Are you true to the faith, or do you compromise it? Do you stand for the things of the Bible, or only for part of them?

Truly, not many of us today would merit the commendation which Jesus gave to the church at Pergamos. Yet, beloved, we ought to. That which was true of them, ought to be true of us.

IV

While Jesus commended this church at Pergamos, He also CONDEMNED them. There were some things concerning this church which were wrong. Listen to the condemnation:

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."—Rev. 2:14, 15.

In the first place, He condemned them because the church was given over to Balaamism. You remember who Balaam was, don't you? Well, he was the prophet back in the Old Testament who Balac, the king of Moab, hired to curse Israel. In order to get the gifts and honor which the king of Moab promised him, Balaam tried to put a curse on Israel, the people whom God had blessed. Baffled in this desire in that God prohibited him from his mo-

tives, Balaam taught the king of Moab how to corrupt Israel. The two sins by which he taught the king of Moab to corrupt Israel were idolatry, and particularly fornication. This meant that they were defiled in their separation to God, and that though they were a pilgrim people passing from Egypt to Canaan, they actually had abandoned their pilgrim character.

Now at Pergamos you have the spiritual counterpart of this, for this church was so united with the world that it had lost its pilgrim character, and was really dwelling "where Satan's seat is." The spiritual counterpart concerning Balaam's experience in the Old Testament is that of worldliness. The adultery committed by Israel with the women of Moab, is no worse than the spiritual unchastity of the church at Pergamos, or of any church today when such a church is linked up with the world. God declares that such a church is guilty of spiritual unchastity.

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

Here then was the first condemnation which Jesus heaped upon this church—the world was mixed up with the church. It reminds us of Lot pitching his tent toward Sodom. You remember how that little by little he moved closer to Sodom until he got to living there. Now there wasn't anything wrong with Lot living in Sodom; the wrong was that Sodom came to live in Lot. There isn't anything wrong today with our church being in this town; the trouble is when this town comes to live in our church. That is true wherever you are. It isn't wrong for you to live in the town where you live, but it certainly is wrong when that town comes to live in you. Are you, as a Christian today, leaguely up with the world like the church at Pergamos? Is the church of which you are a member leaguely up with the world like Pergamos? If so, I want you to note God's Scriptural injunctions:

"Pure religion and undefiled

before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself UNSPOTTED from the world."—James 1:27.

"Wherever therefore ye eat, or drink, or whatsoever ye do, DO ALL TO THE GLORY OF GOD."—I Cor. 10:31.

"Wherefore come out from among them, and BE YE SEPARATE, saith the Lord, and touch not the unclean thing; and I will receive you."—II Cor. 6:17.

"Having therefore these promises, dearly beloved, LET US CLEANSE OURSELVES from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—II Cor. 7:1.

However, that wasn't the only thing for which Jesus condemned this church. Bad as it was that the church was worldly, there was another evil that was just as great. He refers to this under the expression, "the doctrine of the Nicolaitanes." This comes from a compound Greek word. "Nikao" means to conquer. "Laos" means laity. In other words, there were in this church at Pergamos, church bosses and dictators. Of course, there would be. When a church becomes worldly and loses its pilgrim character, it is only natural that such worldly carnal Christians will go to further extremes, and this produces church bosses and church dictators.

In the days of His flesh, Jesus said:

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."—Mt. 23:8.

By these words He indicated that each of us were on the same plain as Christians, and that the only one above us was Christ Himself. In condemning this church at Pergamos for their church bosses, He declared that He hated the doctrine of the Nicolaitanes—that is to say that God hates church bosses.

You can understand why it is that God hates them—namely, the fact that they are taking liberties with the Truth. He had taught His disciples otherwise, and now for a certain group to evolve into church bosses and dictators, meant that they were taking liberties with the Truth, and the Word of God.

Yet, beloved, this is not the only church that ever did this. There are hundreds and thousands of churches that are filled today with the Balaamites and the Nicolaitanes. They are worldly, and they are dictating and lording it over God's heritage. Furthermore, such a group that takes liberties with the Word of God in this respect, will always take liberties with the Word of God in other respects. All the unionists who clamor for union meetings, and the feminists who push the women to the forefront,

and the Arminians who believe that man, by his efforts, assists God in the realm of salvation—all of these are taking liberties with the Truth.

I ask you, "If Jesus were to personally speak to you today would He condemn you as He did the church at Pergamos? Are you worldly? Are you a church boss? Are you taking liberties with the Truth?" If so, the same condemnation which Jesus gave this early church, He would also give you today.

V

While it is interesting to notice the commendation of this church at Pergamos, it is just as interesting to notice the COUNSEL which Jesus gave this church.

"Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."—Rev. 2:16.

Wisely, He counselled them to either repent, or else be chastened. Whenever a child of God sins, one of two things always happens: He either repents and confesses his sin, or else God will chasten him for his sin. As a good illustration of this, notice the church at Corinth which observed the Lord's Supper in the wrong manner. Actually they practiced open communion. Because they did not repent, God whipped them with weakness and sickness, and then when they persisted, He took many of them in death. Then growing out of this experience, He said:

"For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—I Cor. 11:31, 32.

These verses would indicate that if we would judge ourselves as sinners and confess our sins, that God Himself would not judge us; but when we sin and continue in our sin, and do not judge ourselves, then it becomes necessary for God to judge us, and if so, He chastens us.

This then is His counsel to the church at Pergamos. He counselled, and advises them to either repent, or else to expect chastisement. It can be said further that this is Jesus' counsel to us today. There isn't an individual Christian nor a church in this world today, but what Jesus would counsel in this manner. He would advise us to either repent or else expect the chastening hand of God to fall upon us.

VI

What was WRONG with this church at Pergamos? Just one thing—they had not exercised church discipline. The church kept in its membership those who were worldly, and those who were church bosses, and those who had taken liberties with the

(Continued on page eight)

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How Well-Balanced Is The Baptist Examiner?

By BOB L. ROSS

I recently took it upon myself to take inventory as to what THE BAPTIST EXAMINER has published within its pages this year in order to see how well balanced its presentation of Bible truth has been. Although you receive the paper from week to week, I thought you might enjoy my sharing with you this bit of rough investigation.

Actually I was surprised to find that the paper has been so balanced in its presentation of the doctrines of the Word of God. Let us just consider first of all the body of the paper as a whole as to its being well-balanced. When we look at THE BAPTIST EXAMINER from this standpoint, we find three main departments of the paper:

(1) The main body of TBE.
(2) BAPTIST YOUTH WITNESS.

(3) MEXICAN NEWSFLASHES (once each month).

Truly we can say that the paper is well proportioned from this standpoint.

And secondly, I think that TBE's regular columns make it to be well-balanced. I have reference to the "I SHOULD LIKE TO KNOW" column, THE BAPTIST EXAMINER PULPIT, the S. S. Lesson outline, OUR BIBLE STUDY, For Little Children, and the book serials (the present book being "The Little Baptist").

Also, consider the smaller articles which TBE carries each week. In almost every issue there are testimonies or letters from our readers, poems, pictures illustrating Bible truth, and other short articles scattered throughout the paper.

But my inventory as to what we have published this past year had to do with the major articles. And truly, here we can see just how well-balanced the paper has been. TBE has emphasized, I think, the truths of the Bible as they should be emphasized. It has not over-emphasized or de-emphasized any truth. Below I have listed the number of articles which have been published that have to do with the various doctrines of God's Word. Of course, I could not list every article by

title, as it would take too much space. But under these major headings, you get an idea of what TBE has presented:

1. Salvation—58 articles.
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9. Worldliness—12 articles.
10. Arminianism—10 articles.
11. Depravity—10 articles.
12. Security—8 articles.
13. Baptism—8 articles.
14. Election—9 articles.
15. God Sovereignty—8 articles.
16. Mission Work—8 articles (plus one sixteen-page issue on Mexican missions, and MEXICAN NEWSFLASHES each month).
17. Campbellism—7 articles.
18. Pagan Holidays—6 articles.
19. Prophecy and Second Coming—9 articles.
20. The Home, Marriage, etc.—7 articles.
21. Holy Rollerism (healers, sinless perfection, tongues, etc.)—5 articles.
22. The Lord's Supper—3 articles.
23. The "New Bible," RSV—3 articles.
24. Southern Baptist Apostasy—3 articles.
25. Mourner's Bench—2 articles.
26. Hell—2 articles.
27. Tithing—2 articles.
28. Holy Spirit—2 articles.
29. Baptist History—2 articles.
30. Prayer—2 articles.

Other major articles have been published on Masonry, Revival, Repentance, Satan, Protestantism, the Trinity, the Limited Atonement, Armillemialism, Modern Evangelism, Methodism, the United Nations, Christian Science, and Seventh Day Adventists.

Now this classification and counting is possibly not exact, but it does present a nearly perfect picture as to what TBE has published since January of this year. Certainly you can see that you as a reader have had a well-balanced spiritual diet. TBE can say with Paul: "I have not shunned to declare unto you all the counsel of God," and "I kept back nothing that was profitable unto you, but have shewed you and have taught you." (Acts 20:27, 20).

Pray for TBE that it shall continue to spread the table for its readers with every phase of Bible truth properly emphasized.

BAPTIST CHURCHES AND "MASS EVANGELISM"

The New Testament teaches that the work of evangelization has been committed to divinely ordained bodies which are designated "churches." Individual believers, too, are responsible for this work but they, too, should have a definite relationship to a local church. Most Baptists would accept what we have said thus far.

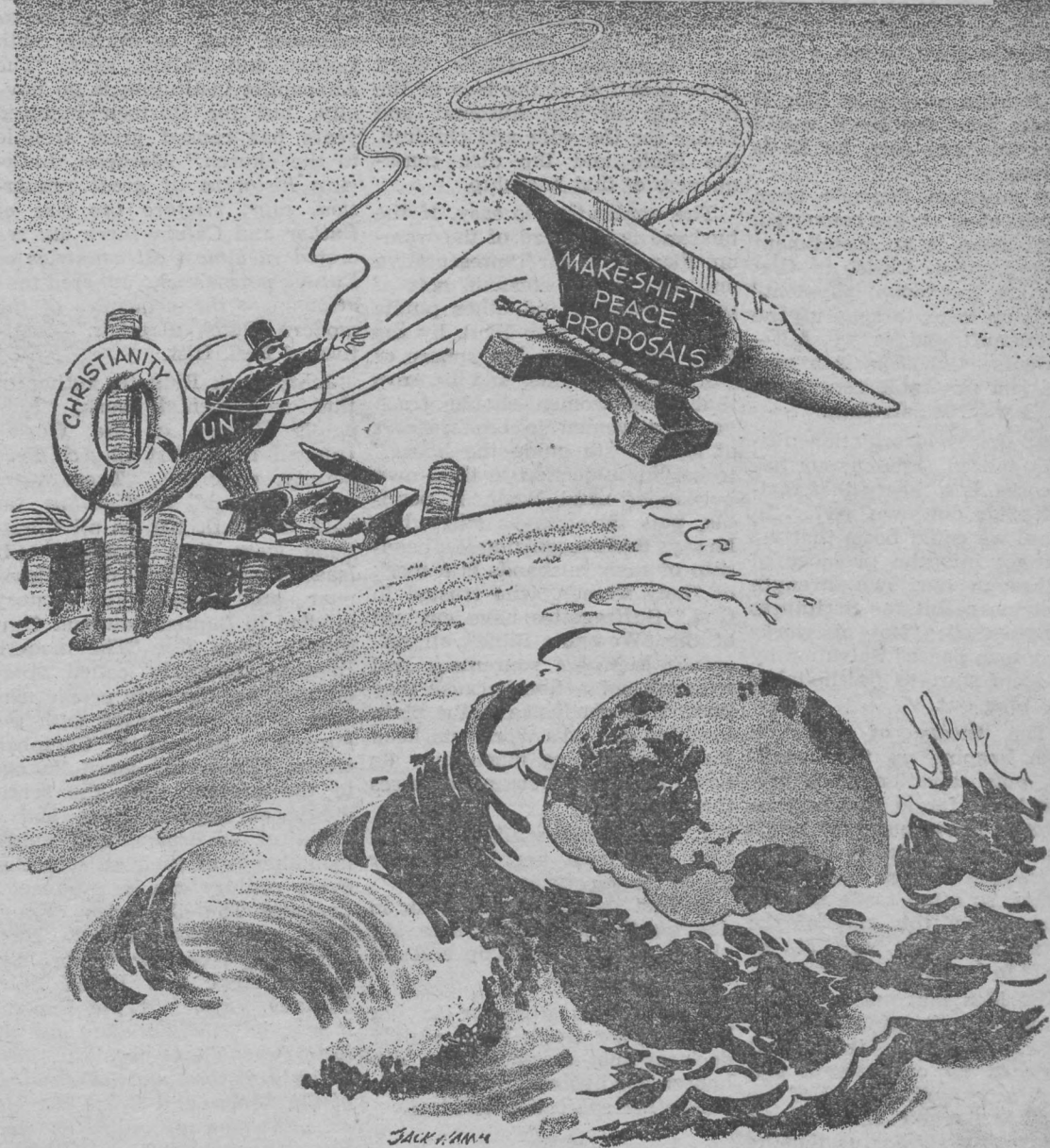
It follows then that the Scriptural type of evangelism is a local church-centered evangelism conducted by the local church. This will consist in the regular services of the church, special campaigns, the important work of Sunday School evangelism and visitation evangelism. Every Baptist church worthy of the name will be not only evangelical but also aggressively evangelistic. Again, most Baptists would shout a hearty "Amen!" to that proposition.

What of "mass evangelism"? The answer would depend upon the definition of "mass evangelism." If by "mass evangelism" is meant the large city-wide campaigns sponsored by churches of all denominations and shades of opinion, it is our firm conviction that Baptist churches can not support them and be true to their

THERE'S AN APPOINTED PRESERVER

"NEITHER IS THERE SALVATION IN ANY OTHER: FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN WHEREBY WE MUST BE SAVED."

— ACTS 4:12



position. First of all, it should be noted that the majority of converts from these campaigns are directed to churches where Jesus Christ is not honored and where His Word is despised. More basic still, however, is the solemn consideration that Baptists, believing that the Lord has established New Testament churches, are consenting by their actions, to the support of bodies that are diametrically opposed to the Scriptural program. Let us be consistent!

A mass evangelism that would have a Scriptural warrant is that conducted in a city or some designated area by a group of New Testament Baptist churches. The converts, then, could be referred to the local churches where they would be baptized, taught in the things of God and utilized in the service of the Master. In taking this position, we do so not out of malice or bitterness, as some critics will be swift to accuse, but out of a desire to see the hand of the Lord in mighty blessing.

If we intellectually accept the Scriptural teaching on evangelism and, by our actions, contradict it, are we not really advertising to the world and other believers, that the Lord's program is not binding upon churches and believers today? Indeed have evangelical Baptists in this land ever given the Lord an opportunity to demonstrate what He can do when His work is attempted in His power and in the way which He has directed? It is time that more heed be paid to the divine program and less to the high pressure technique which has found Baptists co-operating with a mixed multitude. Dare to be true to your heart-felt convictions!

—The Gospel Witness

DANCING AND THE UNNAMEABLE DISEASE

At a dance hall one girl kissed a pick-up partner. And the parked automobile finished the story. That girl infected twenty-five boys and men in a small community during and after high school and community dances. Those twenty-five men infected at least one person in their families before they recognized what the trouble was. More than seventy-five cases of venereal disease were contracted in a small community through a casual kiss and a follow-up orgy.

When one person out of every six is recognized as suffering from venereal disease, you can not afford even to kiss a casual acquaintance, let alone to throw yourself into a sexual embrace which dancing demands.

—Selected

YES, THERE IS HOPE FOR GREAT SINNERS

You remember what the Scotch-woman said to Rowland Hill when she stood looking at his face? He said, "Well, good woman, you have looked at me a long while. What are you looking at?" She said, "I was looking at the lines of your face." "Well, and what do you make of them?" said he. "I was thinking what an awful rascal you would have been, if you were not converted," was her unexpected answer. Now I think we might say the same of a good many; and if it be God's intent, He should get a glorious name for Himself. I see hope for big rascals, I see hope for great sinners.

THE SUN OF MY SOUL

It is said that Tennyson was walking one day in a beautiful flower garden where many flowers were blooming, and a friend said to him, "Mr. Tennyson, you speak so often of Jesus. Will you tell me what Christ really means to your life?"

Tennyson stopped and, pointing to a beautiful yellow flower, said, "What the sun is to the flower, Jesus Christ is to my soul."—Selected

"I Should Like To Know"

(Continued from page one)

tures; and that he was buried, and that he rose again the third day according to the Scriptures. In a nutshell, that is the gospel, but of course, the gospel needs to be expounded so as to make clear this short definition. That's why God calls preachers—to preach the unsearchable riches of the gospel of Christ. For the Scriptural definition, read I Corinthians 15:3.

3. Is there more than one gospel?

Yes, though there is only one true gospel. There is the gospel of works, the gospel of works mixed with grace, the gospel of "praying through," the Campbellite gospel of water, the gospel of the modern evangelist—"decisionism," the gospel of morality and ethics, the social gospel, etc., etc. Many false gospels are being proclaimed today, which contain no "gospel" at all. For the word "gospel" means glad tidings or good news, and there is certainly no glad tidings or good news contained in many messages being preached for the true gospel today. Paul speaks of this subject in Galatians 1:6-9. I suggest that

(Continued on page eight)

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THE BAPTIST EXAMINER

PAGE SEVEN

SEPTEMBER 29, 1956

Saved - Kept

(Continued from page one)

1. If salvation ultimately depends on our "holding out faithful to the end," then faith in Christ only admits us to the right to compete with the Devil. It only gives us the right to run a race with the Devil to see if we can get to Heaven in spite of him. If that were true the Devil would win out in every case, for he is the stronger.

2. If salvation depends upon our works after we are converted, then salvation is an installment plan proposition. Christ in that case makes the "down payment" and it is up to us to keep up the "installments" and if we fail—then we lose all. This is a precarious and miserable conception of God's way of salvation.

3. The theory of salvation ultimately realized through our human works, is a theory that really makes us our own savior. In that case we could boast that we finally got into the presence of God through our own strength and goodness. But the Scriptures say (Ephes. 2): "Not of works lest any man boast." Salvation by grace from start to finish, takes all the brag out.

4. The theory of salvation through keeping up the installments, puts salvation on a precarious basis, for in that case no one would know just how much works to do in order to be sure. Such an idea is back behind the statement so often made that no one can know this side of the judgment, whether or not he is going to be saved.

5. The idea that one is finally saved through keeping up good works, ignores the truth that Christ died for our present and future sins as well as those of the past. "Our Saviour Jesus Christ who gave himself for us that he might redeem us from ALL iniquity." "All iniquity" includes all from birth to death. The person who doesn't grasp this doesn't grasp God's plan of salvation.

But What About Works?

Do those who believe in salvation by grace from start to finish, disparage works? Not in the least. They just put works where they belong—as a direct result of salvation. Ephes. 2 states it correctly when it says, "We are created in Christ Jesus unto good works." That means "for the purpose of doing good works." Because one does not believe in putting a cart before a horse, that does not indicate that one is opposed to a horse. It merely involves that the horse should be put in the right place. No one can perform too many good works, provided those works are not depended upon for salvation. But when they are—that dependence is deadly!

Saved people—saved wholly by grace, will do more good works any day out of love and gratitude, than Hell-scared lost people will do in a frantic effort to be saved through their works. This statement is made out of a lifetime of observation.

Bossy Women

(Continued from page one) transgression. Then he shows the headship of Christ as the second Adam in these words: "As by the disobedience of one (Adam) the many were constituted sinners; so by the obedience of the One (Christ) shall the many be constituted righteous."

When Christ was on earth He was here as the head or representative of all the elect. His life, His testing, His obedience, His death, His resurrection were all ours; because He stood in our stead. What was done to Him was done to us. We died in Him. We live in Him. He is our Life and Head and Lord. Numerous

other examples might be given in the Bible. The curse of Ham's posterity for their father's sin; the death of all the families of Achan and Dathan and Abiram because of their father's sin; the death of 70,000 of David's people because he as their king and head sinned—these and many other like instances in God's Word show how full of the idea of the headship of the husband and father for the wife and children, the Bible and the dire consequences of that headship.

The application is easy. If the husband is the head of the woman, then he is her representative and acts in her stead in acts of public worship and other public affairs. This is why Paul, by the Holy Spirit, limits her sphere of work to the home, and he says that aged women should teach younger women to be "workers at home," "to guide the house," to be "in subjection to their own husbands." And Peter, if possible, puts its stronger still when he says that recognizing the headship of their husbands is a mark of "holy women, who trusted in God." Suffragettes have cut out of the "Woman's Bible" all reference to man's supremacy and woman's subjection because they know that obedience to the plain teaching of God's Word will keep them from doing much they do now. A bossy woman confesses three things:

1. She is not willing to obey God and trust her husband or father to represent her.

2. That she has no head; for in denying the headship of man, she also denies the headship and authority of Christ.

3. She is a dishonor to her husband, for God's Word plainly declares that every woman dishonors her husband or head, who denies her subjection to him.

Protestants

(Continued from page one) tion of Baptist views into England we have no certain knowledge . . . ten Anabaptists were put to death in sundry places before 1535."

It is quite evident from the foregoing quotation that their enemies were not giving much publicity to Baptists in England, except to kill their preachers. "No certain knowledge" (i. e., historical knowledge) is the language of the Ency. Britannica. Then who can confidently say how early Baptists even entered England? They were already there in considerable numbers to "publish a Confession of Faith in 1527." Under severe persecutions, and mostly rural people, it likely took many years for them to attain to such numbers as to publish a Confession of Faith. Printing was both rare and very expensive in such a period.

I now ask you readers to let me present you some authorities, in the realm of church history, on this question. "The first Baptist Church was organized by Jesus Christ during His personal ministry. Denominationalism Put To The Test (Tull), page 16. "The Welch Baptists are of early origin. They were ancient in Wales in A. D. 597. At this time they had a college, and at least one association of churches"—Benedict's History of Baptists, page 343. "Baptists had churches in Ireland at a time not vastly remote from the days of Paul"—The Church That Jesus Built (Mason), page 139. "We have submitted testimony of more than forty of the world's best historians (not one of them a Baptist) who expressly and clearly point out the movement of these Baptist people through the long centuries back to the apostolic days"—Baptist Law of Continuity (Smith) page 145. Christian's "History of Baptists" quotes Cardinal Hosius, president of Council of Trent, "If the truth of religion were to be judged by the readiness and boldness which a man of any sect shows in suffering, then the opinions of no sect can be truer

and surer than that of the Anabaptists, since there have been none for these twelve hundred years past that have been more generously punished." Cardinal Hoisus wrote in 1554 A. D. He dates Baptists back, in his statement, to A.D. 354. Zwingli, Swiss-reformer and co-worker with Luther and Calvin, says, "The Anabaptist institution is no novelty, but for thirteen hundred years has caused great trouble to the church." Mosheim, Lutheran historian of great reputation, says, "Before the rise of Luther and Calvin there lay secreted in almost all countries of Europe persons who adhered tenaciously to the principles of the modern Dutch Baptists."—Institutes of Eccl. Hist.

John Clark Ridpath, author of that monumental work, "Ridpath's History of the World" (quoted in Baptist Church Perpetuity, page 59), "There were without doubt Baptists as far back as A. D. 100, as all Christians were then Baptists." Sir Isaac Newton, English philosopher and student of history (quoted in Baptist Law and Continuity, page 39), "The modern Baptists, formerly called Anabaptists, are the only people who have never symbolized with the Papacy." Alexander Campbell wrote, "From the apostolic age to the present time the sentiments of Baptists have had a chain of advocates; and public monuments of their existence in every century can be produced." Crossing The Centuries (W. C. King, with Assoc. Editors Theo. Roosevelt, Woodrow Wilson, Lyman Abbott, and David Starr Jordan), says, "Of the Baptists it may be said that they are not Reformers. These people . . . are entirely distinct and independent of the Roman and Greek churches, and have an unbroken continuity from apostolic days down through the centuries." History of Dutch Reformed Church (Ypeig and Dermout), Vol. 1, page 148, says: "The Baptists may be considered as the only Christian community which has stood since the days of the apostles." This was the decision of these two eminent Dutch historians when appointed by their king to make an investigation for purpose of Church Establishment. On their report Establishment was offered Baptists, but courteously and promptly declined by the Baptists.

The Bible is certainly dependable history. It was the first Church History ever written, and the only infallible one. The Fore-runner of the Christ who prepared the materials out of which Jesus constituted His Church, was called a Baptist (Matt. 3: 1). John the Baptist baptized Jesus (Matt. 3:13, 16) and all the members of the first church which Christ called "My Church" (Acts 1:21, 23). That was the first Baptist Church in history (Luke 6:12, 13; Cf. I Cor. 12:28). And its Divine Founder declared its perpetuity in that well-known Scripture, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it."

Truth. Though this church honored Jesus' name, and though it had a great fidelity for the faith, it was loose toward Christian doctrine, and lax in its Christian discipline. It permitted a mixed membership that displeased Christ, and which brought warning of further trouble, if they did not repent.

What's wrong with the church of which you are a member? It may be the same wrong that existed in Pergamos. They had a mixed membership—the world was mixed up with the church. It may be that in the church of which you are a member, there are those who are faithful to God's Word, and it may be that there are others who participate in the practices of the world. It

"The Book Of Revelation"

(Continued from page six) Hurriedly, may we notice Jesus' PROMISE TO THE OVERCOMERS. "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. 2:17.

In this church, as well as in others, Jesus knew that there would be some that would overcome Satan and who would continue faithful to Him, and loyal to His Word. To these, He gave some promises. He promised them the hidden manna. Listen to this Scripture: "Then Jesus was certainly no Arminian."

14, I Thessalonians 1:4-10, Romans 8:20-30, Ephesians 1:13. These are a few of the major differences between the church to which I belong and the so-called Primitive Baptists.

5. Explain Matthew 11:21.

This is a hard one for the Arminians, who say that God does all that He can to save sinners. It reads: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

I say this is a hard one for the Arminians, because Christ clearly teaches here that had the people of Tyre and Sidon been blessed with the same light as the people of Chorazin and Bethsaida, they would have repented. But they did not have the same light as these cities did, and thus perished. Now why did God withhold the means from these cities? If they had had proper light, they would have repented; why did God not give it? Jesus answers in verse 26 of this same chapter: "Even so, Father; for so it seemed good in thy sight." Then Jesus was certainly no Arminian.

In verse 25, Jesus had prayed, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Would to God that all who read these lines would bow their heads and acknowledge God's sovereignty as did Jesus on this occasion! God was satisfied not to give these cities the light necessary for their repenting. (Read Luke 4:25-27).

6. I also subscribe to "The Sword of the Lord." They have some very good reading matter in it—sermons by outstanding preachers, but what puzzles me is how can they have any success and print sermons of preachers of different denominations? I subscribed to it upon recommendation of a friend. I think that they steer clear of any doctrinal questions, however. I would like for you to explain.

Our querist is evidently a new subscriber, else he would have been acquainted with the heresies, unionism, Arminianism, feminism, etc., of the editor of "The Sword of the Lord," since we have published quotations from his writings which reveal these things. The paper is strictly interdenominational and Arminian, except for the matter of eternal security. It is a definite enemy to New Testament Baptist churches. It advocates unionism, universal churchism, decisionism, and other heresies that characterize interdenominationalism. The editor says that baptism is a "minor detail" and is an open communionist. He advocates "joining the church of your choice" and says that Baptist churches are "made organizations." He says that Christ did no more for a Baptist church than He did for a Masonic Lodge. Like all Arminian outfits the paper goes in big for numbers and many people are deceived by figures into believing that it is Scriptural. But I simply can't align with unionism and Arminianism, plus all its other heresies, in the light of the Word of God. Read Matthew 5:19, 18; Luke 16:10, Romans 16:17; Thessalonians 3:6, 14.

A question logically arises: If these are the promises which the overcomers have, how then can we be overcomers? We live in Satan-infested, worldly towns today. How can we get a victory over him, and over the world? Here is the answer:

"And they overcame him by the blood of the Lamb."—Rev. 12:11.

May God grant that you shall overcome the Devil with the blood of the Lamb, and then continue to overcome him, by continuing to testify to the praise of His name.

"I Should Like To Know"

(Continued from page seven) you read this passage.

4. What is the difference in the Primitive Baptists and your church?

First of all, the so-called "primitive" Baptists had the wrong founder—James Osborne and Daniel Parker. Secondly, they were founded in the wrong country at too late a date to be the church that Jesus built—in America in the early part of the nineteenth century. Thirdly, so-called "primitive" Baptists are wrong as to missions. The Bible teaches that we are to preach the gospel to every creature in all parts of the world to call out God's elect. Mark 16:15; Matthew 28:19, 20; II Thessalonians 2:14; II Timothy 2:10. Fourthly, the "primitives" teach that foot-washing is an ordinance, whereas the Bible nowhere indicates that such is the case. Fifth, they are wrong on election. The same God who elected a number in eternity past, also appointed the means by which the elect would be saved in time. And those means are the preaching of the gospel and the work of the Spirit. Read II Thessalonians 2:13,

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