

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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"I SHOULD LIKE TO KNOW"

1. What national association do you cooperate with?
None. I am a member and pastor of a Baptist church. We find no Bible authority for any organization of any kind other than a church.

2. If a member is excluded from the church, and refuses to repent and acknowledge that he has done wrong, what should be the church's attitude toward him?

Read Matthew 18:15-17. These are instructions of the Master. They are hard, but clear. Be sure that the first two verses (15 and 16) are prayerfully and lovingly obeyed before the last verse (17) is obeyed.

3. I have the book, "Ecclesia—The Church," and couldn't understand it very clearly. And then I decided that it was meant for preachers. Am I right?

I would say that the book is probably more appreciated by preachers and teachers, but a student of the Word should cherish the book greatly. The trouble with most folk today is that they do not study the Word. If one wants the best refutation in print of the universal church heresy, then "Ecclesia" is it.

4. In view of the fact that the Apostle Paul's letter to the Corinthians is addressed to believers, and I Corinthians 11:5, 6 is to Christian women, is the Lord's command through Paul likewise applicable to unsaved women who might be in a church service, regarding the covering of the head?

Yes. The woman's subjection in

such matters has to do with the creation and the fall into sin. (See I Corinthians 1:3, 7; Ephesians 5:23; I Timothy 2:13, 14). It has nothing to do with salvation; it is just a matter of the headship of man over the race.

5. What is meant by unconditional election?

The expression means that before the world, God chose a certain number of the race of Adam to salvation, and that His choice was based upon no condition in or act performed by those whom He chose. The only condition was "the good pleasure of His will." (Ephesians 1:5, 9, 11).

6. After a person is saved, can he ever be lost?

No. Read John 10:27-30; I Peter 1:5; Colossians 3:3; Ephesians 1:13, 4-39; Philippians 1:6; Psalm 89:29; and Romans 8:28-30.

7. Do you think that it was possible for Jesus to be crucified without God's being willing?

No. Read I Peter 1:20; Acts 2:23, 4-26-28; Matthew 26:35; and John 19:11.

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

None are simply elected "to go to Heaven." A great number are elected to be saved, and the means of their salvation is the gospel message. See II Thessalonians 2:13, 14; Acts 13:48; I Thessalonians 1:4, 5:11; II Timothy 2:9, 10. The gospel is God's magnet to draw all the elect unto Christ (John 6:37).

OBJECTION TO WOMEN TEACHERS GROUND TO POWDER BY THE WORD

ANTI-SUNDAY SCHOOLERS' OBJECTION BASED UPON I TIMOTHY 2:12
KNOCKED IN THE HEAD BY THE GREEK OF II TIMOTHY 2:2
AND THE CLEAR TEACHINGS OF TITUS 2

BY BOB L. ROSS

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—Jeremiah 23:29.

The only argument offered by the Anti-Sunday School brethren against a woman's teaching children and young women in classes, that even appears to be plausible, is their argument based upon a portion of I Timothy 2:12. But a second look at the argument reveals that it is not in harmony with the rest of the Word of God. Let us read the passage:

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—I Timothy 2:12.

The Anti-Sunday Schoolers interpret the passage to mean that a woman is not to teach, period.

They do not allow that the woman's teaching here refers to "the man." To them, the passage means that a woman is not to teach the Word of God to anyone—men, young women, or children. Of course, the "liberal" Anti-Sunday Schoolers will allow a woman to teach in the home, but not in a class. But some of the more fanatical brethren have taken the preposterous position that a woman is not to teach even at home! (According to their interpretation of I Tim. 2:12, this is the logical position.) But thank the Lord, this fanaticism is not widespread among the Anti-Sun-

day Schoolers.

But there is no validity in this argument based upon I Timothy 2:12. The chief error of the Anti-Sunday Schoolers in their interpretation of this verse, is their failure to take heed to Peter's admonition that no Scripture is to be interpreted apart from the rest of the Word of God (II Peter 1:20). The Anti-Sunday Schoolers have failed to "rightly divide the word of truth" (II Timothy 2:15) relative to this passage. I Timothy 2:12 must be considered in the light of other passages before an interpretation can be reached. And one of the passages which must definitely be considered is

II TIMOTHY 2:2

In the King James Version of the Greek Scriptures, II Timothy 2:2 reads as follows:

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

The Greek word for "men" in this passage is the word *anthropos*. The word means "mankind, without distinction as to male or female." When the Holy Spirit inspired the writer to make a distinction between male and female, for "man" the word *aner* is used (I Tim. 2:8, 12), and for "woman" the word *gunē* is used. But when He speaks of both men and women, the word *anthropos* is used. And this is the word that is used in II Timothy 2:2.

This passage definitely grinds into powder the argument of the Anti-Sunday Schoolers and crushes it "like a hammer that breaketh the rock in pieces." For notice what is clearly taught by the Holy Spirit-inspired Holy Writ of this passage: Timothy, to whom Paul wrote, was to give the Word of God to faithful *ANTHROPOS* (MEN AND WOMEN), and these faithful *anthropos* (men and women) would then "TEACH OTHERS ALSO," thus propagating the Word of God.

(Continued on page seven)

What Is "The Church Which Is His Body"?

An editorial by H. B. Taylor, Sr., in NEWS AND TRUTHS, April 17, 1915.

There is much discussion nowadays and more assumption as to who compose "the church which is the body of Christ." Many teachers of our day say that the body of Christ is composed of all the saved on earth; others of all the saved on earth and in Heaven; and yet others of the sum total of the elect now saved or that will be saved during the dispensation beginning with the day of Pentecost and ending with the rapture. A few folk beside the editor believe that "the church which is His body" is an individual Baptist church like the church at Ephesus to whom the letter was addressed, in which this language is found. In support of that position is this incontrovertible fact: All commentators, so far as we have read, agree that "the church which is His body" and the "church which He purchased with His own blood" are one and the same institution. We believe they are identical. In Acts 20:28 Paul used

the latter expression of the church at Ephesus. You ask how I know. Because in verse 17 we are told He "sent to Ephesus and called the elders of the church." In verse 28 he says to these elders of the church at Ephesus: "Take heed therefore unto yourselves and to all the flock over which the Holy Spirit hath made you bishops, to feed the church of God, which He hath purchased with His own blood." The only church of which they were elders or bishops (note the words are used interchangeably) was the church at Ephesus. They were to feed that church. That was "the church which He had purchased with His own blood." In his letter to the church at Ephesus Paul calls that same church "the church which is His body." Not only is that true but in I Cor. 12:27 Paul tells the church at Corinth: "Ye are a body of Christ and members in particular." Every local church in

(Continued on page seven)

The Campbellite Claim To A God-Given Name Tested

By J. R. Graves

Let us see what Mr. Campbell said about this "God-given" name:

Millennial Harbinger, vol. IV, p. 24: "Have we any divine authority for being called Christians at all? Was the name Christian first given by Heaven, or men? We may fearlessly affirm that no man can possibly prove that it was divinely introduced or sanctioned. Now, if the name Christian had been given at Antioch, twenty years before by divine command, what an ungodly man must Luke have been during these twenty years after, and fourteen years before, in all thirty-five years, never to have called them Christians, but, on the contrary, waywardly and forwardly, to have called them disciples all the time. Unless we suppose this man Luke to have been a bold and daring offender against a divine revelation, it is infallibly certain that he, and his companions, the apostles, did not

receive the name Christian as coming from God, but from rude and profane Antiochians."

Millennial Harbinger, vol. IV,



J. R. GRAVES (1820-1893)
(See books on page six)

page 365: "I know there are among us some who have sought distinction because of their own ideas, their grand discoveries, their priority in some idea, say—

(Continued on page six)

WHAT DO CHURCH MEMBERS GIVE?

Here are the figures for the ten groups receiving the greatest total contributions in 1954—latest year for which the National Council of Churches has reports:

	Total Amount	Per Member
Methodist	\$345,416,448	\$37.53
Baptist (Southern Convention)	305,573,654	42.17
Presbyterian (U.S.A.)	158,110,613	61.47
Protestant	92,079,668	51.84
Episcopal	88,622,601	67.82
Lutheran (Missouri Synod)	76,304,344	50.25
Lutheran (United)	71,786,834	54.76
Congregational Christian	65,925,164	34.77
Disciples of Christ	65,354,184	43.17
Baptist (American Conventions)	59,222,983	75.54
Presbyterian (U. S.)		

The Baptist Examiner Pulpit

"When God Shakes The World For The Last Time"

Preached November 22
Thanksgiving Morning

"Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:26.

I admit, beloved, that this is a strange text. I further admit that it didn't impress me until a few days ago—that I read it again and again and again, without seeing in it what I did a few days ago.

If you will look at it closely, you will see that it declares that there has been a previous shaking of this world. For proof of this we

turn to the book of Exodus.

"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked GREATLY."—Exodus 19:18.

For a description of it, we read:

"For ye are not come unto the mount that might be touched, and that burneth with fire, nor unto blackness, and darkness, and tempest. And so terrible was the sight, that Moses said, I exceedingly FEAR AND QUAKE."—Hebrews 12:21.

From these Scriptures you can

see that the shaking to which my text refers was a time just preceding the giving of the law on Mount Sinai, when God came down to earth, and when the mount smoked like a furnace to the extent that Moses said, "I exceedingly fear and quake."

While it is true that there has been a previous shaking of the earth, it is also prophesied that there is going to be another shaking of the earth. We find that this is prophesied not just once, but many times in the Word of God.

Listen:
"Howl ye; for the day of the" (Continued on page three)

WANTED: A PASTOR

There is a small group of independent Missionary Baptists in Colorado who are in need of a pastor. The name of this church is the Mt. Zion Baptist Church, of Canon City, Colorado. They are independent Baptists who believe the Scriptures to teach that the church is a local body; they do not receive alien immersion; they believe that the Lord's Supper is to be observed only by the local church, and there are about 40 members who are able and willing to support a pastor.

Here is a church that is in need of a good, sound, Spirit-led pastor. It may be that someone of God's preachers who reads this is longing to be pastor of a Scriptural, sound church. If so, then write to us and we'll be happy to put you in contact with this church.

Some preachers lambast the people because they do not pay more, when the people feel they are paying for more than they are getting.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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More About The Bible Conference In Little Rock

Due to a lack of space in last week's issue, we didn't get to say everything that we wanted to about the Bible Conference in Little Rock. To say that it was a great meeting, and that a large number of God's saints were present, and that it was a rich spiritual feast, is but putting it mildly.

Central Baptist Church is a great missionary Baptist church, with the emphasis upon missions. Of course, that means that their

pastor is strong on the doctrine of missions too. What a blessing it was to have fellowship with both church and pastor, for whom we have the greatest of respect, love, and admiration.

As a special surprise feature of the Conference on Tuesday evening, it was your editor's happy privilege to present Brother Moser with an honorary commission as Kentucky Colonel. He had been presented an Arkansas Traveler by the governor of Arkansas a few weeks previously on celebrating his 25th anniversary as pastor of the Central Baptist Church. Now he is an Arkansas Traveler and a Kentucky Colonel! It so happens in the providence of God that Governor Chandler of Kentucky is a very close friend of mine, and it was at my request that the commission was granted. Of course it doesn't help any on the grocery bill, but it is nice to receive a little recognition occasionally.

This part of the service was televised by two of the TV stations in Little Rock.

I should add that Bob, Ruth, and I were most royally entertained in the home of Brother and Sister Elmo Woodson, whom we have known for years. Arrangements were made in advance for us to stay there, and what a joy it was to be in the home of these wonderful Christians.

Since coming home, we have heard from a number of the brethren who were present and who have expressed real joy over the spiritual feast in Little Rock. I was particularly impressed by one letter from Brother H. L. Peacock of Mansfield, Louisiana. Among other things he said:

"Your daughter Ruth preached one of the greatest messages to me that I received while in Little Rock. This I mean by her dress and appearance. She is truly an

example of obedience to God's Word. These truths are so hard to get young people see these days."

We do thank God for this Conference, and we are looking forward now to the second edition of it in 1957.

For the benefit of our readers who were not able to attend the Conference, we will soon be moving printing a great number of the sermons which were preached during the Conference. They were recorded by tape recording and just as soon as we are able to transcribe them and get them ready for publication, you will be able to read them in TBE.

You will receive a blessing from reading these sermons, but still this isn't the same as being in person at the Bible Conference. So why don't you make plans now, the Lord willing, to be in Little Rock next year for the Bible Conference?

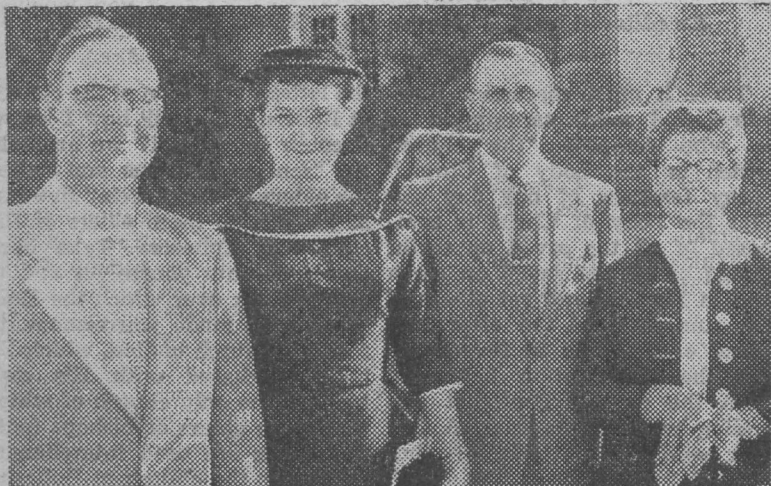
OUR GROUP TO LITTLE ROCK



Elder A. Green, Portsmouth, Ohio; Elder Jim Everman, South Shore, Kentucky; Elder Willard Pyles, Maysville, Kentucky; Ruth and Bob.

This is the group which accompanied your editor to the Conference at Little Rock. And on the return, all were loud in their praise of the good time we had had in the Lord. What a blessing it was to have these fine folk accompany me. The trip itself in their company was truly an inspiration.

FRIENDS FROM 'WAY OUT WEST IN KANSAS'



MR. AND MRS. LOREN EHM AND MR. AND MRS. JOHN EHM

From Phillipsburg, Kansas, these folk drove 750 miles to attend the Conference in Little Rock, and to have a brief season of fellowship with us. Truly it was indeed a joy to meet these folk who have been readers of this paper for a long time. It was worth the trip to Arkansas just to meet them and to be with them.

BOB'S FATHER AND MOTHER



MR. AND MRS. H. L. ROSS

This is Brother and Sister H. L. Ross of Jackson, Tennessee—Bob's parents. On our way to the Bible Conference at Little Rock, our entire group stopped at their home to enjoy a most delicious turkey dinner on Monday evening. Then on our way back, we spent Thursday evening in their home, ate breakfast with them Friday morning, and then at noon enjoyed a box lunch which Mrs. Ross prepared for us. Thank God for these friends.

We Covet The Support Of Your Church

Just recently we received the following letter from Pastor Fred T. Halliman of Chicago, Illinois, and along with it came the monthly check from Macedonia Baptist Church, the church of which Bro. Halliman is pastor, for the support of THE BAPTIST EXAMINER. His letter follows:

Dear Brother Gilpin:

We are happy once again to have a small part in getting the Word of God out through TBE. We here at Macedonia look forward to this mission work, and I especially am proud as a pastor to be able to lead my people in so great a work as I feel that this is.

I never worry about results, but have always wanted ever since I have been preaching to be able to preach a lot of Truth to a lot of

people. I have never found it hard to preach a lot of Truth, but until I started having a part in getting TBE out each week, I found it hard to preach to a lot of people. The Lord surely answers prayer in mysterious ways sometimes, but then I'm glad that He does, for if I had all the people together each Sunday that TBE reaches and preaches to, (1) I would not be able to preach on all the subjects in one day that are in it, and (2) I would never be able to do such a thorough job of it as do the editors of TBE. Brother Gilpin, I thank God for men like you and Bob.

Sincerely yours,

Fred Halliman

At present there are nine Baptist churches that support TBE regularly every month, for which

we are indeed grateful. At the Conference in Little Rock, of recent date, two other pastors told us that they expected to put TBE into their budget for a regular monthly offering.

It seems to us that there ought to be many other churches doing likewise. If this paper is not a genuine mission program, we would appreciate someone defining "missions" for us. The only way that we can keep our paper in the mails from week to week is by regular offerings from individuals and churches. May please the Lord to raise up other churches similar to the church of which Brother Halliman is pastor, and thereby "preach a lot of Truth to a lot of people" through THE BAPTIST EXAMINER.

Answer To Article Favoring Observance Of "Christmas"

By BOB L. ROSS

The Good News Broadcaster, with circulation of 181,659, contains an article in the December issue, entitled, "Should Christians Celebrate Christmas?" The author of the article is John I. Paton, Assistant Editor.

Brother Paton admits that practically everything about Christmas is traced back to tradition and heathenism, but he voices a few objections to the abandonment of the day altogether.

"1. First, he asks: 'Do you realize that if we do not mark off one day in a year as the day of Christ's birth, we will have silenced our witness at least to that extent with reference to the historicity of Christ?'"

Well, it is too bad that Brother Paton wasn't on hand when the Bible was written, so that he could have told this to those who penned its inspired contents! The Holy Spirit was evidently not aware of what Brother Paton is aware of, for He failed to let us in on this matter; he did not tell us to mark off one day in the year as Christ's birthday.

But Brother Paton's assertion is just not so. As long as there is a Bible, the witness as to Christ's birth will be given. The celebration of Christmas only serves to cloud the Biblical account. I know ministers who have opposed Christmas for years, and I have not noted that Christ's birth is under-emphasized by these brethren. I recall that it was only a few months ago that I myself preached a message one Lord's day morning on the subject of Christ's birth. I also remember that Brother Gilpin preached on the same subject a short time ago; and Brother Gilpin has stood against the Christmas observance for

years and years.

Brother Paton's argument resembles the argument of the Catholics relative to Mary. The Catholics claim that Mary must be highly honored, and that we Baptists and Protestants do not give her proper place because we don't go along with their idolatry. We will leave it to the Catholics to idolize Mary, as well as to keep alive the Christmas "witness" with reference to Christ's birth. Christmas is their day, not God's appointed day.

2. Brother Paton asks: "Will this world be a better place to live in if all Christmas celebrations are stopped—no Christmas trees, no Christmas carols, no Christmas sermons, no Christmas cards—just dead silence on the matter of Christ's birth?"

Since when is it the job of the Christian to make the world "a better place in which to live" through the medium of Christmas trees, Christmas carols, Christmas sermons, Christmas cards, and the like? Is that in the Commission? Sounds like the "social gospel" to me. If Brother Paton really wants to get an answer to his question, let him go to the liquor dives, the hell holes, the high school dances, the jail houses, the mortuary, and the Police Department, during the Christmas holidays and there he will see that Christmas observance is not producing a better world. Christ's birth would receive much more exaltation if there were no such day as Christmas.

3. Brother Paton quotes from Romans 14:5, 6 and tries to get an argument in favor of his idea as to Christmas observance. The only thing wrong with Brother Paton's argument is that Romans 14 simply does not refer to Christ-

mas. At the time when Paul wrote his letter to Rome, Christmas was still with the heathen. The day referred to in Romans 14 are evidently the Jewish days, as the commentators contend.

4. Some more questions are asked by Brother Paton: "If we discard the 25th of December, what day shall we choose for the celebration of Christ's birth? Who today is competent to give us an authoritative answer to this?" etc.

Let the following question be put to Brother Paton: If God wanted us to celebrate the birth of Christ, don't you suppose that He would have inspired at least one shred of Scripture to that effect? The truth of the matter is, Christmas is the farce of the devil, and Christ has neither part nor part in the mess.

5. Lastly, Brother Paton argues that "there are some things in the world which the Christian may enjoy if he uses them with discretion and discernment. We are in the world but not of it. Christmas and Easter can be used for the glory of God, we fully believe, as long as we leave the worldly and un-Christian elements out of them."

This is nothing more than an admission that Christmas and Easter are of the world. Brother Paton repeats the words of Christ— "that we are in the world but not of it," but he advocates the using of these pagan days "of the world" for "the glory of God." Sounds like the fellow who goes to church-sponsored square dances for the "glory of God."

But we needn't go outside II Timothy 3:15, 16 to find how we are to bring glory to God. And (Continued on page eight)

THE BAPTIST EXAMINER

PAGE TWO

DECEMBER 22, 1956

The great preachers of the world are not the men who master their messages but the men who are mastered by their messages.

One More "Shaking"

(Continued from page one)

Lord is at hand; it shall come as destruction from the Almighty. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. Therefore I WILL SHAKE THE HEAVENS, and the earth shall be removed out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."—Isaiah 13:6, 9, 13.

"He stretched out his hand over the sea, HE SHOOK the kingdom: the Lord hath given a commandment against the merchant, to destroy the strongholds thereof."—Isaiah 23:11.

"Behold, the Lord maketh the earth empty, and maketh it waste, and TURNETH IT UP-ON-DE DOWN, and scattereth abroad the inhabitants thereof."—Isaiah 24:1.

"But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."—Jeremiah 10:10.

"For thus saith the Lord of hosts; Yet once, it is a little while, and I will SHAKE THE HEAVENS, and the earth, and the sea, and the dry land."—Haggai 2:6.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth; and the powers of HEAVEN SHALL BE SHAKEN."—Luke 21:26.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat."—II Peter 3:10-12.

"Yet once more I SHAKE not the earth only, but also heaven."—Hebrews 12:26.

If you will take time to study each of these references closely and carefully, you can see that while it is true that there was a previous shaking of this earth, the law at Sinai, it is likewise prophesied that there is going to be another shaking—not just of the earth, but also of the heavens, the sea, and of the land.

I might remind you that when this next shaking takes place, it will be far more extensive than the previous one. In the book of Exodus when God gave the law, the earth only shook, but the next time God shakes the world, the heavens will shake as well.

In the book of Exodus you will find that when God shook the earth, it was only a local disturbance, but the next time when He shakes the heavens and the earth, there will be a universal disturbance.

You will notice that it says that nations will be affected by this shaking that is yet to come. It tells us that all realms shall be affected—the social realm, the religious realm, the political realm, and even the commercial realm—when God shakes the earth a second time. All spheres

will be affected, for the Word of God tells us that even Satan and his angels—his cohorts, will be affected thereby. We read:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever."—Revelation 20:10.

I say, beloved, that all spheres will be affected, for even the sun, the moon and the stars are going to be affected in that day.

Not only will this second shaking be more extensive, but it will be more intensive. For a very graphic description of this, we read:

"And the first went, and poured out his vial upon the earth; and there fell a noisome and GRIEVOUS SORE upon the men which had the mark of the beast, and upon them which worshipped his image."—Revelation 20:10.

You will notice that this shaking will be more intensive, for the sores that fall then will be far different from any that have ever fallen upon this world before.

Thirst will be more intensive, for we read:

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood."—Revelation 16:3, 4.

The heat will be more intensive, for we read:

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were SCORCHED with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory."—Revelation 16:8, 9.

The darkness will be more intensive. Notice:

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they GNAWED THEIR TONGUES for pain."—Revelation 16:10.

The earthquakes will be more intensive.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, SUCH AS WAS NOT SINCE MEN WERE UPON EARTH, so mighty an earthquake, and so great."—Revelation 16:18.

Even the hailstones that fall out of the heavens will be more intensive than the world has ever seen before. Notice:

"And there fell upon men a great hail out of heaven, every stone about the WEIGHT OF A TALENT: and men blasphemed God because of the plague of hail; for the plague thereof was exceeding great."—Revelation 16:21.

Can you imagine that day coming when hailstones are going to fall out of heaven the size of a block of ice—300 pounds in weight, for that is the weight of a talent. I tell you, beloved friends, that while God shook this world once at Mount Sinai, God is going to shake this world and the heavens again. It will be a more extensive shaking than ever before, because He will shake all nations, all spheres, and all realms, and at the same time there will be a more intensive shaking, because sores will be greater, thirst will be greater, the

heat will be greater, the darkness will be greater, the earthquakes will be greater, and the hailstones will be greater than this world will ever see, for He said: "ONCE MORE I shake not the earth only, but also heaven."—Hebrews 12:26.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, IT IS DONE."—Revelation 16:17.

In the midst of this shaking that comes upon the heavens and the earth, God says, "It is done," as if to say that this will be the last shaking that this world will ever see.

In view of the shaking that took place at Sinai, and in view of the shaking that is yet to come, let's get some lessons that will be a blessing to our souls.

I

GOD IS A SOVEREIGN GOD.

I often wish that I might have a mighty voice that I might speak in such a way that I might be heard around the world, relative to the sovereignty of God. So few people believe in a God of sovereignty. It has gotten to the place that when a preacher mentions the sovereignty of God or the doctrine of election from the average pulpit today, the congregation thinks that he has brought up some phrase from some dead language of the past. There are some so-called churches right here in town that if a preacher were to mention the doctrine of election, the people would wonder whether he was going to make a speech for the Republicans or the Democrats.

I say then, beloved, these Scriptures bring to us this truth, that God is a sovereign God.

Notice:

"Thou thoughtest that I was altogether such a one as thyself."—Psalms 50:21.

Most preachers think of God as being just a little more than man—that God is just a glorified man, and sometimes when you listen to their sermons, you are not so sure that they give God any place above man. Beloved, I say to you, this God that shook the world in Exodus and this God that is going to shake this earth again, is a God of absolute sovereignty.

Listen:

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? THOU RULEST the raging of the sea: when the waves thereof arise, THOU stillest them."—Psalms 89:7-9.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord HATH HIS WAY in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."—Nahum 1:3-6.

You can't read such verses as these without realizing that God controls this world, and that He is back of every event in this world. There is never an earthquake, there is never a storm, there is never a cyclone, there is never a drop of rain that falls but what God is back of it all.

As the poet has said:

"They cannot shell His temple,
Nor dynamite His throne;
They cannot bomb His city,
Nor rob Him of His own.

"They cannot take Him captive,
Nor strike Him deaf and blind;
Nor starve Him to surrender,
Nor make Him change His mind.

"They cannot cause Him panic,

Nor cut off His supplies;
They cannot take His kingdom,
Nor hurt Him with their lies.

"Though all the world be shattered,
His truth remains the same;
His righteous laws still potent,
And 'Father' still His name.

"Though we face war and struggle,
And feel their goad and rod;
We know above confusion
There will always be God."

Beloved, I tell you when I think about the fact that God at Sinai shook the world, and that God again is going to shake the world, I am impressed to strive to burn it into your very soul that you might realize afresh and anew this truth, that the God of the Bible is a God of positive sovereignty—a God who has His way in all things.

II

THAT WHICH WILL REMAIN WHEN GOD SHAKES THE WORLD A SECOND TIME.

First of all, the Lord Jesus Christ is going to remain. We read:

"They shall perish, but THOU REMAINEST: and they all shall wax old as doth a garment."—Hebrews 1:11.

The verse preceding this tells us that God laid the foundation of the earth and the heavens as the works of His hands. Then it tells us that they shall perish, but "thou remainest." Oh, remember those two little words, "thou remainest." Beloved, when God gets through shaking this earth and the heavens a second time, the Lord Jesus Christ will still remain.

Doesn't it bless your heart to know that the Saviour who went to Calvary and died for you upon the Cross, is always going to be?

I look out yonder to that day when I am going to walk the streets of Glory. I look out yonder to that day when I am going to stand in Heaven with the saints of God and the martyrs of the Lord and the redeemed of all ages, with the angels of God and the archangel. Even then beloved, the Lord Jesus Christ will still remain.

I thank God that when He shakes this world again, Jesus Christ is going to remain.

The Bible is going to remain. I am not one bit worried about the modernist destroying the Bible. I am not in the least worried lest this Bible come to nought. In fact, you can take this Bible and destroy every copy that there is in the world; you can go into the libraries and remove every reference to the Bible that is written in any of the books; you can, today, go into the museums and remove the statues and the sculptural work and the pictures that speak of the Bible; but, beloved, you can't destroy the Bible. There is a copy on file in the registry office in the sky.

Listen:

"For ever, O Lord, thy word is settled in heaven."—Psalms 119:89.

"Heaven and earth shall pass away, but my words shall not pass away."—Matthew 24:35.

Beloved, when God gets through shaking this world a second time, when the heavens fold up, when the mountains are no more, when the mountains and the sea change places, and when the stars fall out of their orbits, this Word of God will still be here.

I like the words of the poet, when he said:

"Last eve I paused beside the blacksmith door
And heard the anvil ring the vesper chime,
Then looking in upon the floor,
I saw old hammers worn with

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beating years of time.

"How many anvils have you had, To wear and batter these hammers so?"

"Only one," said he, "The anvil wears the hammers out, you know."

"So, I thought, the anvil of God's Word,
For ages skeptics' blows have beat upon;
But though the sound of falling blows was heard,
The anvil is unhurt, the hammers gone."

Yes, beloved, when God shakes this world a second time, Jesus will remain, and the Bible will remain.

The church that Jesus built will likewise remain. When I speak of the "church" may I remind you that I mean a local Baptist church. The Lord Jesus never recognized any other. We read:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the GATES OF HELL SHALL NOT PREVAIL AGAINST IT."—Matthew 16:18.

"Unto him be glory in the church by Christ Jesus throughout all ages, WORLD WITHOUT END."—Ephesians 3:21.

I looked at a paper published by a Baptist church here in town recently and I find that they don't believe in a succession of Baptist churches, and that they don't believe that there have been Baptists in existence all through the ages. Beloved, I think it is blasphemy to say that there hasn't been a Baptist church in existence always. It is blasphemy to even indicate that there might ever be a time when His church will fail to be, for it says, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

Brother, sister, I tell you, when all the shaking takes place, when the heavens are shaken and when the earth is shaken, Jesus will remain, the Bible will remain, and His church will still be here.

When God gets through shaking this earth and heavens, we will have a new heaven and a new earth. They will remain. We read:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."—Revelation 21:1.

Some of these days there is going to be a renovation so far as this world is concerned. Do you know why God is going to shake this world a second time? Do you know why He is going to destroy it? I'll tell you. Back yonder, in Genesis 3, a catastrophe occurred so far as the human family was concerned. Sin entered this world and as a result of the entrance of sin, the whole world became contaminated. Even the physical world suffered as a result.

(Continued on page six)



"SLOW ME DOWN"

The following prayer was made by an old Negro preacher at a revival held recently in a small country church in Alabama:

"Slow me down, Lawd. Ah's goin' too fast. Ah can't see mah brother when he's walkin' past. Ah miss a lot o' good things day by day; Ah don't know a blessin' when it comes mah way. Slow me down, Lawd. Ah wants t' see more o' th' things that's good for me. A little less o' me an' a mite more o' you; Ah wants th' heavenly atmosphere t' trickle through. Let me help a brother when the goin's rough; when folks work t'gether it ain't so tough. Slow me down, Lawd, so I c'n talk with some o' your angels; slow me down t' a walk."

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PAGE THREE

DECEMBER 22, 1956

Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

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

The Little Baptist

(Continued from last issue)

These facts caused her some sore reflections. She had had her children baptized in their infancy, according to the usage of her church. And in spite of her better informed judgment, and her understanding of the Scriptures, she gave a kind of tacit consent that there was some efficacy attached to it. The creed of her church, and the creeds of other Pedobaptist churches did, indirectly, at least teach that there was some sort of saving efficacy in baptism, that children received virtue from the ordinance, and that they were thereby brought into a "covenant relation with God." It is true, as she had intelligence enough to know, that the Pedobaptist denominations generally have outgrown their creeds, that they neither preach nor profess now what their creeds really teach upon this subject. But while they incorporate in their Confessions of Faith, and Articles of Religion, the exploded theories of past ages, they must, in some respects, be held responsible for the evils arising from misconstructions. If they would be fully and unmistakably understood to believe no more than they publicly teach, they must expunge from their creeds, every expression that seems to teach gross heresy for baptismal regeneration. Creeds, as well as sermons, should teach individual responsibility and personal obedience, as well as personal faith. Then there need be no misunderstanding of terms.

No one who reads the Bible, divested of prejudice, and allows it to say what it means and mean what it says, can fail to see that all are condemned by the Law of God. And to be saved by the law, would require a perfect and sinless obedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James 2:10.

A purity equal to the demands of God's law cannot be attained by depraved beings. The coming of Christ as a mediator between God and man, and His fulfillment of the law in man's stead, is positive proof of man's inability to meet its demands. The fact that Christ died to make atonement for sin, is proof that the atonement must be applied *personally*, and its healing effects realized.

Mrs. Brown felt that she knew something of experimental religion. The time when she realized the full pardon of her sins could never be erased from her mind. She knew the meaning of the expressions: "born from above," "brought from darkness to light," "created anew." But her conscience was not at ease because she had failed to direct the minds of her children to a realization of the fact that they, too, must be "renewed in heart," as a preparation to meet God in peace. She had been teaching them to be Christians, without first teaching them that they were sinners—a very fatal mistake. But what now should she do? She would write to Mellie at once.

Continued Next Week, D. V.)

Won't You Please
Send TBE To Ten
Of Your Friends Today?

Paradoxes Of Christ

He was the Light, yet He hung in darkness on the cross.

He was the Life, yet He "poured out His soul unto death."

He was the Rock of Ages, yet His "feet sank into deep waters."

"He was holy, undefiled, separate from sinners and knew no sin," yet He was "made sin" when He took the guilty culprit's place and suffered in his stead.

He was the Lion of the Tribe of Judah, yet He was led as a lamb to the slaughter.

He was the Ancient of Days, yet He was "cut off in the midst" of His days.

He was the God of Eternity, yet He became the Babe in the manger at Bethlehem.

He was the Mighty God, yet He

became a man and "was crucified through weakness."

He was the Image of the Invisible God, yet His visage was "marred more than any man."

All the fullness of the Godhead dwells bodily in Him, yet He took on Him the form of a servant and was made in the likeness of men.

"He spake, and it was done; He commanded, and it stood fast," yet He humbled Himself and became obedient—even unto death.

He is the Fountain of Life, yet upon the cross He cried, "I thirst."

Can you understand these mysteries? These are things that angels desire to look into. The heaven of heavens cannot contain Him, yet He died for us.

—International Evangelist

Which Is Your Class?

According to an English parish magazine, church members are a mixed lot. They can be divided into six classes, and experience confirms the classification. There are:

"Futurists"—who are always going to go to church soon, and wished they were not booked up every Sunday." Those within this class evidently think they will do God a favor by sacrificing one Sunday out of fifty-two Sundays for a consideration of spiritual values.

"Specialists"—who come to church only on very special occasions." Pastors are sure of crowds at Christmas, Easter, and Mother's Day. Of course, you have heard of the pastor who, on Easter Day, wished many of his packed audience "A Merry Christmas," seeing that they would not possibly meet again until Christmas Sunday came around.

"Roadsters"—who work so hard they must rest on Sunday, the rest consisting of traveling far and fast all day Sunday, and returning dead tired." Alas, with this age of automobiles, crowded roads on a Sunday testify to the way God's house is being forsaken. Nature worshipers, however, are more taken up with the open country road, the bracing sea air, than they are with the God who made them.

"Drifters"—who go around from church to church. They give no church their loyalty, and have no convictions." A better definition of this unworthy class would be that of "Religious Tramps" or "Spiritual Vagrants." Jude speaks of "wandering stars," and those belonging to the tribe of Gad can be numbered among them. Gadites they are, always gadding about!

"Sermon Tasters"—who worship the preacher more than the Lord." Woe betide the preacher who, realizing the peril and destiny of souls, scorns all self-attention! He will find himself the object of contempt by those who desire a

(Continued on next page)

Our Bible Study

By M. L. Moser
Little Rock, Arkansas

THE MESSAGE OF THE BIBLE

In this message we touch upon the message of the Bible. It is the revelation of Jesus Christ. Jesus Christ is the center and the circumference of the Bible. Every passage of Scripture correctly interpreted points to the Lord Jesus Christ. The message of the Book is a person. The message of the Book concerns the salvation of men and women through Jesus Christ, the Son of God.

Man is lost in sin, he is without God, without Christ, and without hope. It is only as Jesus Christ comes into the life to cleanse, to redeem, that man can be saved.

Man's need has been the same in all ages. Man may have lived under different conditions, dressed differently, spoken a different language, but his need of salvation has always been the same.

Christ's salvation has been the same in all ages. There are those who are under the impression that men under the Old Testament were saved by the keeping of the law, but that under the New Testament men are saved by faith through grace. **Nothing could be farther from the truth.** No man has ever been saved by the keeping of the law. The law was not given to save, but to point out to men that they were sinners. We read in the Bible that "by the keeping of the law shall no flesh be justified in His sight, for by the law is the knowledge of sin." The law condemns, the law points out our sins. There is no hope for any man in the keeping of the law. It is only in Christ that man finds hope. In this message we want to point out to you many passages of Scripture showing that salvation has been the same in all ages.

But someone will say: "How could they believe on Christ in the Old Testament when they did not know of Him?"

But they did know of Him. That is just the point. Men were saved under the Old Testament by looking forward to the Cross, just as we are saved under the

Second — The faith of Moses. We find a record of the faith of Moses in many places in the Bible. Jesus, in speaking of Moses said in John 5:46-47, "For had ye believed Moses, ye would have believed me, for he wrote of me." (Continued on next page)



THE UPLIFTED SERPENT AND THE DYING SINNER

"He has only a week to live, sir; the doctor says he may die sooner, but cannot live longer." As the dying man heard the words, he drew a long breath, heaved a sigh, and fixed his large gray eyes upon me. I sat down by his side. Once, and again I had seen him at our open-air meeting on the Sunday night, and this was evidently the only "church connection" he had. In their extremity and distress I had been asked to come and see him, to "speak a word," or as they put it "say a prayer" on the dying man's behalf. Sometimes this gives a false impression, and leads the unsaved sinner to suppose there is some "virtue" in the prayer, in which he may confide as a means to obtain mercy, whereas God's mercy and His salvation are in Christ and His atoning blood alone.

Instead of praying, then, as they desired, I opened my Testament at the third chapter of John, and read the first sixteen verses. Then simply, and as one must do in such circumstances, in a few words, I spoke of the brazen serpent lifted up in the midst of the camp, in the view of the dying, and how one single look, away from themselves and their condition, to the uplifted serpent on the pole, gave life.

With eager, anxious, steady gaze, he followed the story, and then I turned to the Anti-type, and told how we were all poisoned by sin, wounded, dead, and unable to do a single thing to help or to heal ourselves, or to escape from the doom of our sins. This he followed also, and nodded his head, as if he fully understood it all. It was easy to tell of Christ, the sinner's Saviour, uplifted on the Cross, dying to give life, suffering to atone, and that the sinner's soul is saved by the Christ, who died to give life to the spiritually dead. Or, as the words of John 3:14, 15 put it, "whosoever believeth in Him should not perish but have eternal life."

I could say no more, but promising to come again next day I left, commending the words spoken to God. All through that night he kept talking of the "serpent" and the "look."

When I saw him next day, he held out his hand, and grasping mine said—"I looked, I live. He died, died for sinners, died for me. His death is my life."

I praised God, that the entrance of His Word had given that distressed soul light. A second and third visit to him confirmed my confidence that he was truly saved. And he did not die. The new found joy of his soul, seemed to work wonders on his body, so that he was able to rise and go out, testifying among the villagers to the saving power of the Gospel. Reader, have you looked to Him?

—Anchors of Hope

Santa Claus

For Little Children

I am indebted for this information to Bro. Alfred A. Cierpke, dean, Tennessee Temple Seminary, Chattanooga, Tennessee.

Sixteen hundred years ago, the church at Myra, Asia Minor, Greece, had a pastor named Nicholas. Nicholas heard of a poor man who was going to sell his daughters into slavery because he could not support them. On three successive nights the good bishop threw bags of gold into the poor man's house. On the third night the poor man caught his mysterious benefactor. Nicholas admitted the deeds but begged that his acts be kept secret.

Shortly after his death he was canonized (he is known today as "Jolly Old St. Nick"), and secret gifts to children on December 6 (the traditional day of his death) were attributed to him. The day became a day of festivity, even

among non-Christian Greeks.

The marriage between a Greek princess and the German emperor Otto II (approx. 973 AD) brought St. Nicholas' day to Germany. From there it spread to Belgium and the Netherlands. The tradition evolved that on St. Nicholas' Eve, December 5, St. Nick, mounted on a white horse, stopped at each home and gave gifts.

Not until the Protestant Reformation did the idea of the birth of Christ come into this holiday. The Protestants described the idea of man-made saints, so it would have been highly inconsistent for them to continue to celebrate St. Nicholas' day. They continued to give gifts (it seems that they just HAD to have SOME sort of unscriptural holiday, but they identified their giving with the "Christ-kindl," or

Christ-child. (Through the years, "Christ-kindl" came to be mispronounced, and we today know it as "Kris-Kringle." About this time, the date of the celebration (for some reason no one knows) was moved forward nineteen days to December 25, and this date came to be generally recognized as the date of the birth of Christ. The Dutch, while using the new date, kept the old name (which in their language is "San Nicolaus"). This name, like the other, became pronounced corruptly as it spread across Europe, and by the time it got to England, it had become "Santa Claus." Thus we Americans and English celebrate (on the wrong day) the good deeds of a saint (with the wrong name) with the wrong idea in mind (that Christ has something to do with it all).—The Berean Messenger.

THE BIRTH OF THE LORD JESUS

(Matthew 1:18-25; Luke 2)

Boys and girls, when the Lord Jesus was a little boy, he was different from any of us today. Today every one of us has a mother and father, but Jesus did not. Jesus only had a mother; He had no earthly father. The only father that He had was His Heavenly Father up in Heaven.

At the time when Jesus was born, Caesar Augustus was the emperor of the land, and he made a law that everyone must go to their home town to pay taxes. Now, Joseph, who was the Lord Jesus' foster father, and Mary, Jesus' mother, were then living in Nazareth, several miles from Bethlehem, where Joseph's old home was. So Joseph and Mary began to get ready to make the long trip from Nazareth to Bethlehem, so that they could pay their taxes. Jesus wasn't born yet, but it wasn't long before He was born.

When Joseph and Mary arrived in Bethlehem, they could not get a room in the town inn because other people had gotten the rooms. The inn was like a hotel today, and the other people who had come back to Bethlehem to pay their taxes, had already gotten all the rooms. But Joseph and Mary were given a little barn where there was a manger for the animals to eat their hay in.

That night, boys and girls, the Lord Jesus Christ was born in that little barn, and His mother Mary laid Him in the animals' manger as His bed. Then shepherds and wise men came to that barn to see Jesus and to bring Him gifts as He lay in the manger, for an angel of the Lord had told them about Jesus being born.

And boys and girls, just because the wise men brought the Lord Jesus gifts when He was born, most people think today that they must give gifts to each other at Christmas time. They think that the Lord Jesus was born on Christmas, and that they must give gifts to each other. But, boys and girls, Jesus was NOT born on Christmas. Nobody in the world knows just what day the Lord Jesus was born. Some great men who have studied very much about this say that the Lord Jesus was probably born in the early fall, about the last of September.

Besides, boys and girls, nowhere in God's Word does the Lord

said unto them, O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and in all the prophets, he expounded unto them in all the Scriptures the things concerning himself." What a mighty opening of the Scriptures on that occasion. What a course in Christology, in typology. How wonderful it must have been to have listened to the Lord Jesus as He showed clearly and distinctly from the Old Testament Scriptures that He was to come to this world, to die for sinners on the Cross, to be buried, and to rise from the dead.

We see from the Scriptures given that salvation has been the same in every age, that men, in order to be saved, must look to Christ with the eye of faith.

Jesus tells us in John 8:56, "Your father Abraham rejoiced to see my day, and he saw it, and was glad." Abraham looked down through the ages to the day and time of Christ and with the eye of faith saw Jesus dying for his sins and rising again from the dead for his justification. He rejoiced. How could he help but rejoice over salvation through faith in Jesus Christ?

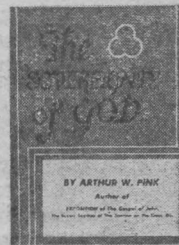
ever command us to celebrate His birth. But what does He tell us to celebrate? He tells us to celebrate His death! And after we are saved, we do celebrate His death by eating His Supper in His church.

Well, who started Christmas anyway? Boys and girls, Christmas was started by the paganistic Roman Catholics; everything about it was started by them: "Santa Claus," giving of gifts, Christmas tree, etc. Now do you want to do something that began with the Catholics? Of course you don't! Catholics have been the worst enemies of Baptists through all ages, that Baptists have ever had. They have mocked and blasphemed our Lord Jesus Christ, tried to get rid of our Bible, and have tried to destroy the Lord's church, His Baptist church.

This year, boys and girls, let's don't join with the world in celebrating Christmas by giving gifts and having Christmas trees, etc. It will only bring shame to our Lord's name, shame caused by our sinning against the Lord by celebrating this Catholic custom.

May the Lord help each of us to come out of this Roman Catholic custom, so that we will not be guilty with Catholics of their sin.

THE SOVEREIGNTY OF GOD



By ARTHUR W. PINK



Chapter Titles

The Sovereignty of God Defined
The Sovereignty of God in Creation
The Sovereignty of God in Administration
The Sovereignty of God in Salvation
The Sovereignty of God in Reprobation
The Sovereignty of God in Operation
God's Sovereignty and the Human Will
God's Sovereignty and Human Responsibility
God's Sovereignty and Prayer
Our Attitude Toward God's Sovereignty
Difficulties and Objections
The Value of This Doctrine
Conclusion
Appendix I—The Will of God
Appendix II—The Case of Adam
Appendix III—The Meaning of "Kosmos" in John 3:16
Appendix IV—I John 2:2

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Which Class?

(Continued from preceding page) man who is not too personal and practical in his presentation of the Truth. It is a sad reflection upon our present mode of church order when attention centers in the pulpit rather than around the worship of the Lord.

"Radio Worshipers"—who give no collection." Armchair worship at the side of a radio is a very cheap affair. Apart altogether from the question as to whether the broadcasting of religious services is responsible for the decline of church attendance, the fact remains that multitudes receive the benefits of church activities without cost to themselves.

The incident is related of a Scotsman and his wife who were listening to a Sunday morning church service. The various items passed off without comment until the collection was announced. As it was being taken Sandy laughed. "What are you laughing at?" asked the wife. "Laughing at? Why, is it not grand to think that we can get it all for nothing?" At least, the "stay-at-homers" can send a contribution to the church which makes radio ministry possible.

"Spiritual Worshipers"—who obey the Master's injunction to

worship God in spirit and truth." While this class finds no place in the selection given, we add it to cover those whose prayers, presence and peace ever hearten the pastor. God alone knows what would happen to our churches if it were not for the faithfulness of those members who, week in and week out, are ever in their places and who are as regular in their giving as their going. May their tribe increase! And may we always be found in their number.

—Brother Herbert Lockyer

Our Bible Study

(Continued from preceding page) Paul, in the book of Hebrews, also tells us of the faith of Moses. We read in the 11th chapter of Hebrews, the 23rd through the 27th verses: "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandments. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter: Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the

Read The Bible By Symbols



"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."—Proverbs 30:17.

Campbellite Name

(Continued from page one)
ing, doing, etc. One claims to have been the first to discover the true gospel; another, the true order of ownership; another, the true doctrine of human souls, another, the true doctrine of eternal life; another, the value of the Christian name; another, the true version of Acts 11:26; and many there be who have some pampered little hobby, on which, when mounted, they are more laughed at than laughing. This is all human notions."

Millennial Harbinger, vol. IV, page 366: "I was not willing to admit that the man who said he was for Christ was as great a sectary as he who said he was for Paul . . . If I am not now fully convinced that there is as much of the spirit of intolerance and heresy in contending for the name Christian as for the name Baptist, I begin to think more favorably of those great and good men who have assumed that the man who said he was for Christ alone, might be as very a sectary as any of the others."

Millennial Harbinger, page 378: "It is however but an earthly name. There are no Christians in Heaven — no Jews in Heaven — no divisive names in Heaven; but there are saints in Heaven, holy

Moser's Comments As To Value Of Carroll's Ecclesia

"Bro. Carroll was one of the soundest Baptists this world has ever known. His position on the church is thoroughly Biblical. This small booklet needs to be placed in the hands of all who are interested in the New Testament church. The writings of Bro. Carroll have had a great influence on my life, and in my younger days I literally devoured all of his books and sermons that I could lay my hands on. In this day of loose-thinking, when Baptists are drifting with the times, we need as we have never needed in the past, this statement of



PASTOR M. L. MOSER
Central Baptist Church
Little Rock, Arkansas

Bro. Carroll on the church. Wide distribution of this booklet would be of great benefit to the cause of the churches of Christ."

Bro. Moser evidently believes the foregoing statement with all his heart, for he just recently ordered 100 copies of Bro. Carroll's booklet. Order your copy or a number of copies today.

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THE BAPTIST EXAMINER

PAGE SIX

DECEMBER 22, 1956

brethren, and other designations of great age and of unquestionable divine authority. Abraham and Moses, though no Christians, were saints."

Later still, in his notes on Acts, Mr. Campbell asserts that the disciples obtained this name "from them" (the Antiochians). Mr. Campbell subsequently became quieted, but we have not found where he became converted.

Juein. Welts, quoted by Comprehensive Commentary: "BEYOND ALL CONTROVERSY, the name was given them by the Gentiles, probably by the Romans, as the very form of it suggests."

Smith, in his Bible Dictionary, says: "It is clear the appellation 'Christian' could not have been assumed by themselves. To the contemptuous Jew, they were Nazarenes, Galileans, from whence nothing good and no prophet could come. The Jews could add nothing to the scorn which these names expressed. They would not have defiled the glory of the name of their Messiah by applying His title to those whom they regarded as the followers of a pretender. The name Christian, then, which in the only other cases where it appears, is used contemptuously; and it could not have been applied to the early disciples by themselves. It must therefore have been imposed upon them by the Gentile world. The inhabitants of Antioch were celebrated for their wit and propensity for conferring nicknames."

Watson, in his Bible Dictionary, says:

"It is probable that the name Christian, like that of Nazarenes and Galileans, was given to the disciples of our Lord in reproach, or contempt. What confirms this opinion is, that the people of Antioch in Syria, Acts 11:26, where they were first called Christians, are observed by Zosimus, Procopius, and Zonaras, to have been remarkable for their scurrilous jesting. Some have indeed thought that this name was given by the disciples to themselves; others, that it was imposed on them by divine authority; in either of which cases surely we should have met with it in the subsequent history of the Acts, and in the Apostolic Epistles, all of which were written some years after; whereas it is found in but two more places in the New Testament—Acts 26:28, where a Jew is the speaker, and in I Peter 4:16, where reference appears to be made to the name as imposed upon them by their enemies. The word used, Acts 11:26, signifies simply to be called or named, and when Doddridge and a few others take it to imply a divine appointment, they disregard the *usus loquendi* (established acceptance of the term), which gives no support to that opinion."

Coneybeare and Howson, in their great work, LIFE AND EPISTLES OF ST. PAUL, after showing the name could not have been given by the Jews, say:

"Nor is it likely that the 'Christians' gave this name to themselves. In the Acts of the Apostles, and in their own letters, we find them designating themselves as 'brethren,' 'disciples,' 'believers,' 'saints.' Only in two places do we find the term Christian, and in both instances it is implied to be a term used by those who are without. There is little doubt that the name originated with the Gentiles, who began now to see that this new sect was so far distinct from the Jews that they might naturally receive a new designation. And the form of the word implies that it came from the Romans, not from the Greeks. Thus 'Christian' was the name which naturally found its place in the reproachful language of their enemies. In the first instance, we have every reason to believe that it was a term of ridicule and derision. And it is remarkable that the people of Antioch were notorious for inventing names of revision, and for turning their wit into the channels of ridicule. In every way there is something very significant in the place where we first

received the name we bear. Not in Jerusalem, the city of the Old Covenant, the city of the people who were chosen to the exclusion of all others, but in a heathen city—the Eastern center of Greek fashion and Roman luxury."

Landmarks of Truth, by D. M. Evans, Philadelphia, 1882, says: "The term was given as one of reproach."

Wheden, in his Commentary, says: "The Greeks and Romans gave them this name."

Ellicott, in his Commentary, says: "The Romans stationed at Antioch . . . gave them this name."

Tacitus, Ann. XV, p. 44, says: "Nero punished with refined cruelty those whom the vulgar called Christians."

Chrysostom, who preached in this very city, said of its wicked inhabitants: "Although they had invented the Christian name, they left to others the practice of the Christian virtues."

Meyer on Acts, Edinburgh Edition, 1877: "This name decidedly originated not in, but outside of the church, seeing that the Christians in the New Testament never use it of themselves, but designate it of themselves by *Mahetes*, *Adelphoi*, believers, etc.; and seeing that in the two other passages where *Christiano*i occurs, this appellation distinctly appears as extrinsic to the church (Acts 26:28; I Peter 4:16) . . . The origin of the name must be derived from the Gentiles at Antioch."

Riehm's Dictionary of Biblical Antiquity, p. 235, in the article Christen, or Christianer: "The name was applied to them by the non-Christians, and, in fact, as the Latin formation shows, undoubtedly by the heathen dwellers of the city. The Jews, who also hoped for the coming of the promised Christ, preferred to call the despised sect (Acts 24:15; 28:22) Nazarenes (Acts 24:5). He adds that it 'came into use in apostolic times only among non-Christians; thus by Agrippa (Acts 26:28), and so also the lips of those from whom the Christians had to suffer (I Peter 4:16). It first came into use among the Christians also, as a respectful designation applied by themselves, in the second century."

J. P. Lange, translated and edited by Philip Schaff: "It has long since, and with great truth, been said, that the Christians did not originally apply this name to themselves; for throughout the whole New Testament it is employed by those who were not Christians. Neither could the Jews have introduced it, since they would never have applied the Messianic name, which they held to be sacred, to a hated sect; it would have, according to their views, been desecrated by such a use. No other explanation is possible, except that the name proceeded from the Pagans, and this view is sustained by the form of the word, which, in every respect, resembles the names of

political parties, such as Herodians (Matthew 22:16), Caesar-eans, Pompeians."

Life and Epistles of Paul, by Thomas Lewin, Trinity College, Oxford, Third Edition, col. I, pp. 96, 97: "As the first great impression was made on the heathen world at Antioch, the disciples were called Christians first at Antioch . . . The explanation is, that the Romans, who made Antioch their headquarters in the East, taking the word *Christos* to be the real name of the founder of the society, adopted the Greek word, and Latinized the form of it."

Hackett says: "It is evident that the Jews did not apply it first to the disciples . . . It is improbable that the Christians themselves assumed it; such an origin would be inconsistent with its impregnate use in the New Testament. It occurs only in Acts 26:28; I Peter 4:16, and in both places proceeds from those out of the church . . . Probably the heathen, whether they were Greeks or Romans, or native Syrians, needing a new appellation for the new sect, called them Christians."

Life and Work of Paul, by F. W. Farrer, Trinity College, Cambridge, vol. I, pp. 298, 299: "An hybrid and insulting designation was invented in the frivolous streets of Antioch, and around it clustered forever the deepest faith and the purest glory by Gentiles, and given more or less in sport. It could not have been given by the Jews . . . Nor was it in all probability a term invented by the Christians themselves."

French, on the Study of Words: "Imposed, I say, for it is clearly a name which they did not give to themselves, but received from their adversaries . . . It was plainly the heathen, and not the Jews, that gave it."

Albert Barnes: "I incline to the opinion that it was given to them by the Gentiles . . . If it had been assumed by them, or if Barnabas and Saul had conferred the name, the record would probably have been to that effect, not simply that they 'WERE CALLED,' but that they took this name, or that it was given by the apostles."

Jamieson, Fausset and Brown: "This name originated, not within, but without the church. Not with their Jewish enemies . . . but with the heathen in Antioch . . . It was not at first used in a good sense as Ch. 24:28; I Peter 4:16, show."

Cyclopedia, McClintock and Strong: "It is most likely to have been suggested by the Gentile inhabitants of Antioch."

Schaff - Herzog Encyclopedia: "Nickname, meaning 'partisan of Christ,' given by the people of Antioch."

Henry Alford, Trinity College, Cambridge, vol. II, London, 1855: "This name is never used by Christians of themselves in the New Testament. Only as spoken

by or coming from those without the church."

J. M. Atwater, Ada, Ohio, in Christian Standard (Campbellite): "I fully accept the name 'Christian' as one of the names of believers, while I utterly deny that it is the revealed name, or is in any way exalted in the Bible. It seems to me that it is incredible that God revealed a special, chosen name for all the followers of Christ, and then out of the entire number of the apostles only one should be found using it, and he only once! Many of the others wrote books long after the rise of this name. They constantly talk of what we call 'Christians,' but they always chose some other name. Jude wrote one letter; James wrote a longer one; John wrote three letters and the long book of Revelation; but they never use this name. Paul wrote thirteen long letters to churches, pastors, etc., and made many recorded speeches; he used other titles hundreds of times; in those cases where we employ the word 'Christian,' but he never used the appointed name even once! Such conduct on the part of Paul is inconceivable . . . Peter's use of the name 'Christian' (I Peter 4:16) shows that it was used by opposers as a term of hatred and contempt, for they were liable to 'suffer' as Christians, and needed to be exhorted not to be 'ashamed' on that account. But the great body of the best critics do not see in Peter's expression anything more than a toleration, or perhaps adoption, of a term used by the outside world. I base this statement on a pretty wide examination of authorities."

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One More "Shaking"

(Continued from page three)
sult of the entrance of sin, but God is going to destroy the world. He is going to shake this world a second time, and He is going to burn it over with fire to rid the world of every vestige of sin. When He finishes ridding the world and the heaven above from every evidence of sin, He is going to establish a new heaven and a new earth here in this world for the saints of God, for their paradise forever.

Listen, beloved, when God shakes this world again, Jesus will remain, the Bible will remain, Jesus' church will remain, and we will have a new heaven and a new earth.

Hell will remain. I would to God that it might be shaken out, and that the fires might be put out, but Hell will remain. Listen:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in (Continued on page seven)

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Women Teachers

(Continued from page one)

The Greek of this passage should forever stop the mouths of those who wish to force I Timothy 2:12 to teach that women are not to teach, period. If I Timothy 2:12 means such, then it is a clear contradiction of II Timothy 2:2! But the passage in I Timothy 2 does not contradict the passage in II Timothy 2. Rather, it clearly limits the teaching of the woman to those other than "the men." II Timothy 2:2 teaches that a woman is to teach the Word of God to "others," and I Timothy 2:12 reveals that "the men (aner) are not included among the 'others.' In other words, the passage in I Timothy limits the instructions in II Timothy to certain persons.

I challenge any Anti-Sunday Schooler in the world to harmonize his preposterous interpretation of I Timothy 2:12 with II Timothy 2:2!

Another passage that puts the quietus to the far-fetched notions of the Anti-Sunday School brethren relative to women's teaching is . . .

TITUS 2:3, 4

In this passage, Paul teaches that "the aged women" are to be "teachers of good things; that they may teach the young women . . ." Paul had earlier stated that he had left Titus in Crete so that Titus could "set in order the things that were wanting" (Titus 1:5). It is evident that Paul was referring to the things that were wanting in the churches. And according to A. T. Robertson, the Greek scholar, Titus' work was two-fold: "to set straight (orthoo) thoroughly (dia), in addition (epi), a clean up job of it" (Word Pictures). Titus was not only to instruct the churches into further truth, but he was also to "exhort and convince the gainsayers" who had "subverted whole houses, teaching things which they ought not, for filthy lucre's sake."

Thus, the matter of a woman's teaching the younger women was either a practice that the churches needed to be taught, or it was a practice on which the folk needed to be straightened out. If the last case be the reason for Paul's instructing Titus to "set in order" the practice of women's teaching, then these instructions are good for those today who have been led astray by the Anti-Sunday Schoolers. Note carefully then the instructions that are given:

(1) The aged women are to be "teachers of good things." The Anti-Sunday Schoolers say that women are not to teach the Bible; so, according to this theory, in the light of this verse, the Bible is not a "good thing!" But since the Word of God is a "good thing," and since women are to be teachers of "good things," women are therefore to teach the Word of God. Jesus taught Mary the Word of God and referred to it as "that good part" (Luke 10:46). There is only one source of "good things," and that is the Word of God. All things that are listed in Titus 2 for the aged women to teach the younger women, are the teachings of God's Word. So if the aged women are to obey Titus 2, they cannot but teach the Word of God.

(2) The words of Titus 2:4, "that they may teach the young women," are rendered by Berry, Vincent, and other Greek scholars as follows: "that they may school the young women." Hence, the young women were to be "school-ed" in the Word of God by the

"Church - Body"

(Continued from page one)

New Testament days was a body of Christ. Every New Testament Baptist church today is a body of Christ. But says someone, "How can Christ be the head of thousands of bodies at the same time?" Easily. In I Cor. 11:3 we are told that Christ is the "head of every man." He can as easily be the head of thousands of local churches as He can be of millions of

men. Besides, it is not an unknown thing for individual men to be the heads of a number of business institutions or bodies. Much more easily can the All-wise Son of God, our Saviour, God manifest in the flesh, now exalted at God the Father's right hand to be the head of all the individual churches patterned after the model He Himself built while here upon earth.

These are the bodies to whom He is Head over all things. Having all authority in Heaven and on earth He laid out a very definite program for His churches to follow while He is gone. He told them "to occupy until He comes." To occupy means to be busy with the job He left for them to do. That job is a very specific one. He told them to go, disciple all nations, baptize all the baptized and indoctrinate all the baptized and promised that He would be with them all the days even to the end of the age, in the carrying out of that program. Mr. Rockefeller, Jr., Mr. Mott, Mr. Shakespeare and all the balance of them that want to change that program may be heads of various and sundry corporations and "parasitic" organizations, but none of them are the head of the churches of the Lord Jesus. The Lord Jesus is sole and only head of His churches. His it is to command; ours to obey to the letter His commands without quibble or question. His command to go, disciple, baptize and indoctrinate was to last all the days even unto the end of the age. That is the Baptist task—to carry out the program mapped out by the Lord and Head. When He comes again and finds that lots of His servants have not occupied while He has been gone but have been busy visiting, swapping work or yarns, loitering, loafing, parcelling out His work to others, etc., it will be a very embarrassing meeting they will have with Him. John tells us some folk "will be ashamed before Him at His coming." Baptists had better stick to their job. Their job is to go; as they go preach or make disciples or Christians; having disciples, to baptize or make them Baptists; and then to indoctrinate or make them full-grown, well-informed, well rounded Missionary Baptists. They will have their hands full doing the job their Lord and Head left for them to do, without mixing up in all sorts of "union" movements with the "mixed multitude."

One More "Shaking"

(Continued from page six)
the lake which burneth with fire and brimstone: which is the second death."—Revelation 21:8.

If I speak to one today who is unsaved, let me tell you that while it is a blessed thought that Jesus, the Bible, His church, and a new heaven and a new earth are going to remain, it is a terrifying, frightening thought that Hell will remain as the abode of the doomed and the damned forever.

The elect of God will remain.

When God shakes this world again, it is going to be different from what it was when He shook the world at Mount Sinai. It is going to be more extensive and more intensive, but when God shakes this world a second time, the elect of God are going to be here. We are going to remain. Listen:

"For I have given unto them the words which thou gavest me;

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SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, DECEMBER 30, 1956

THE DEVIL AND UNSAVED AT JUDGMENT

Memory Verse: "And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Introduction: I believe in the immortality of the soul.—Job 14:14; Job 19:25, 26; II Tim. 1:8-10.

Skeptical doctor and Christian patient. Said the former, "How do you know you have a soul?" "Can you see, taste, smell or hear it?" He answered, "No, but I can feel it!" The Christian turned the question, "Do you believe in pain?" "Did you ever see, hear, smell or taste a pain?" "No." Was willing in this, to take the testimony of four senses against one, but not in former instance.

I rejoice that I can feel there is a God, a Heaven, that I am a soul, and that through the merits of Jesus, I shall spend eternity with God in Heaven.

I. The Reign of The Redeemer.—Rev. 20:1-3.

Cf. Ps. 72:8, 9; Dan. 7:13, 14; Mt. 19:28.

In Matthew 17:1-7 we have a type of the Millennium (V. 2). His will will be perfectly done then ("if thou wilt"). The talk of the Millennium will be the death of Christ. Luke 9:31.

"Jesus shall reign where'er the sun

Does his successive journeys run;

His kingdom spread from shore to shore,

Till moons shall wax and wane no more."

II. The Resurrection Of The Righteous Shall Precede The Millennium.—Rev. 20:4-8.

Cf. Dan. 12:2; Jn. 5:28, 29; Acts 24:15; I Thess. 4:14-17; I Cor. 15:23.

III. The End of Satan.—Rev. 20:7-10.

Satan is on the earth now. Cf. Job 26, 7; Rev. 12:7-10. Will be chained during the Millennium. Rev. 20:2, 3. Will be loosed at close of Millennium. Rev. 20:7. He seduces Gog and Magog into rebellion. Rev. 20:8. Will still be plenty of unsaved in the world at end of Millennium. A terrible disaster falls upon these rebels (V. 9). This occurs near Jerusalem ("beloved city.") Satan is finally cast into perdition (V. 10). He will not torment others, but will be in torment himself.

IV. The Judgment Of The Great White Throne.—Rev. 20:11-15.

1. The Occupant of the Throne (V. 11). This is Jesus. Cf. Acts 17:30, 31. No one will then be able

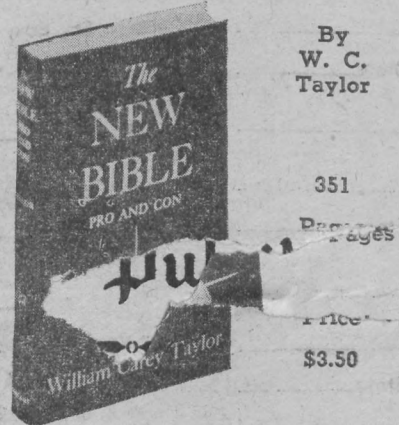
and THEY HAVE RECEIVED your soul to know that when this world is shaken and all the elements have passed away, and when all things are changed, that Jesus is going to remain, the Bible is going to remain, Jesus' church is going to remain, there will be a new heaven and a new earth that will remain, Hell will remain, and, thank God, His elect will be here for an eternal association with Him, throughout a never-ending eternity.

As the poet has said:
"The stars shall shine for a thousand years,
A thousand years and a day;
But God and I shall live and love
When the stars have passed away."

CONCLUSION

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DECEMBER 22, 1956

Revelation 20

to stand in His presence.

2. A resurrection occurs (V. 12). Big sinners and little sinners stand before the Throne.

3. Books are opened (V. 12). Heaven keeps a record of the deeds of men. Every thought, word, and deed will be made public. Cf. Mt. 12:36, 36; Rom. 2:16; II Cor. 5:10.

The book of life is opened; this is for those who have lived lives of purity but who never experienced regeneration. It is opened to show that regardless of how honestly they have lived, there is no help outside of Jesus. Cf. Jn. 3:18.

4. Judgment is passed according as their works have been (V. 13-15). Cf. Mt. 11:20-24; Mk. 12:40; Heb. 2:2.

5. The sentence is followed with immediate execution. (V. 13-15). Some say, "I don't believe in Hell." Well, your denials don't put out the fire nor close its doors. Hell is a place. Cf. 9:43-48; II Pet. 2:9.

V. The Duration of Hell. Some teach a second chance. Catholic Purgatory. Russellites—Second Chance. A soul once in Hell can never get out. Cf. I Thess. 1:7-9; Rev. 14:10-11; Mt. 25:41; Eccl. 11:3; Heb. 9:27.

A man is \$250 in debt; another is sick of a fever; another's business is failing; each hope for a change. In Hell, there is no hope. All who enter, abandon all hope. On every chain is written "Forever." The fire blazes out "Forever." Above their heads they read "Forever." Hell will never be burned out, it is forever.

Is the fire literal? Cf. Rev. 14:10; Rev. 20:10; Rev. 20:14, 15.

Is it un-ending? Cf. Rev. 20:10; Rev. 14:11; II Thess. 1:7-9.

VI. Who Is Going To Hell?

1. Vile sinners. Rev. 21:8; Rev. 22:15; I Cor. 6:9, 10.

2. Children of pious fathers and mothers. Religion of parents cannot save children.

3. Unsaved church members. Mt. 8:12; Rev. 20:15. May go to church very sanctimoniously and carry hymn book and Bible under arm, but no grace in heart.

4. Preachers. Mt. 7:21-23. There is no denominational road to Heaven—the blood of Jesus is only road.

5. Moral man who leaves out Jesus. Jn. 3:36.

very earnest exhortation, for we read:

"See that ye refuse not him that speaketh."—Hebrews 12:25.

Since He shook the world once and He is going to shake the world and the heavens a second time, then be mighty careful that you don't refuse His words.

Furthermore, we are exhorted:

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby WE MAY SERVE GOD ACCEPTABLY with reverence and godly fear."—Hebrews 12:28.

God says that in view of this shaking that is yet to come, don't refuse to hear His voice, and while you are hearing it, serve Him acceptably with fear.

Oh, brother, sister, may I say to you, since God is going to shake this world a second time, and since these things that I have mentioned shall remain, ought not you and I be a thankful group of people? Ought not there be a thanksgiving within our souls, the like of which the world knows nothing about?

I tell you, I have something to thank God for. The average man may thank God today for turkey and cherry sauce.

The average man may thank God for his salary and position that he has had this year. The

average man may thank God for the material blessings that have come to him, but we can thank God that we are in Christ Jesus from before the foundation of the world, and when God gets through shaking the world, even though Hell itself will remain, Jesus will still be here, the Bible will still be here, His church will still be here, we will have a new heaven and a new earth, and bless His Name, the elect of God will still be here, and will be here for all eternity.

May God bless you!

Women Teachers

(Continued from page seven)

aged women; and remember, Titus was to "set in order" this practice which was "wanting" in the churches of Crete (Titus 1:5).

Thus, the epistle of Titus gives us some real light on the question of a woman's teaching. The only feeble argument that I have heard against the epistle's teachings, is that the teaching is to be at home, since Titus 2:5 says, "keepers at home." But this is one of the things from the Word of God that the aged women are to teach to the younger women. It does not mean that the aged women are to confine their teaching to the home, for the reference is not to the aged women, but to what the aged women are to teach. They are to teach the young women to be housekeepers.

Where Should Women Teach?

A good friend of mine who has been looking into the Sunday School question with prayerful and careful diligence, told me recently that it is objected that the Scriptures do not say **where** the women are to do their teaching—in the home or in the church or elsewhere. But the foregoing passage from Titus clearly reveals that Paul's letter is meant for the churches of Crete, not the individual members of the churches, as such. The epistle does not say for the teaching to be done specifically at home; but this is really a begging of the question, for whether they teach at home or in the church building, makes no difference. **The church building is not the church!** The members are the church. So whether the young women are taught at home or in the common meeting place of the church, the aged women are still teaching members of the church. (And here is another argument for divided classes: since women cannot speak in mixed assemblies—I Cor. 14:34, 35—then the young women must necessarily be taught by the aged women apart from men! And whether the schooling is in the home or the church building, it is done in a divided class. And whether a woman teaches one or a hundred, her teaching must be done apart from the men. So in order to obey this passage and I Corin-

thians 14, a divided class is necessary!)

Thank God for churches today that obey these instructions by schooling the young women in the Word of God. I know of no greater need than for young Christian ladies to be taught God's precious Word, so that they may become godly and spiritual women and mothers. Churches will surely reap a bitter harvest for not schooling the young women according to Titus 2:3-5. Boyce Taylor, Sr., said:

"The reason so many young women are ensnared in the meshes of the white-slavery today is because they have not been taught. The reason so many girls are decoyed into disgraceful licentious modern dance is because mothers and other women teachers are too busy trying to do the men's work to take time to teach their daughters modesty and decency and chastity. The reason of the popularity of the 'movies' with their unlimited temptation under the most favorable surroundings for too much freedom between the sexes is because the women are neglecting to teach their daughters the sacredness of their own person and the necessity of making boys keep 'hands off' for the preservation of their own chastity. The indecent exposure of their person, by wearing dresses too low at the top and too high at the bottom and by having on too few clothes, so prevalent among many modern women is a sad commentary on the woeful neglect of older women to teach younger women how to dress 'becomingly and chastely.'"

"One of the best known evangelists among Southern Baptists said in Murray some years ago that in the last 10 towns in which he had held meetings, there were more fast girls than boys. That such a fact as that exists in any town, is the most severe indictment that can be brought against the women of that town. It proves my proposition that the most neglected work in the world is woman's work. They cannot do the work of men without neglecting their own. Just to the extent that they are encouraged to get out of their places and enter into competition with men for places in public religious work, just to that extent they are responsible for neglecting their God-given and Bible-taught tasks." (Copied from

page 140 of "Feminism.")

Ruth told me just recently of a young girl who made some remarks to the teacher in a high school class about how delightful it is that young people have so much fun today, and that they are so free from responsibilities, so happy-go-lucky, and so pleasure-loving. The young girl said that the older folk just couldn't understand the rock 'n' roll youth, who love a life free from burdensome responsibilities.

The outlook this poor lost girl has on life is the outlook of the typical youth of today. Not that they all are rock 'n' rollers, but the attitude of irresponsibility is the prevalent characteristic of modern youth. Young people today think superficially, talk superficially, and live superficially. There is little conviction for principle, little depth in thought, and little degree of dignity among modern youth.

Some may denounce me as being an old grouch for saying these things, but I will not shut my eyes to the record; I will not call darkness light, nor bitter sweet, nor evil good. Our nation's youth are growing more corrupt daily, as Washington, the FBI, the penitentiaries, the jails, and your informed neighbor will tell you. Irresponsible parents, preachers, S. S. teachers and other spineless persons may not want to face the facts, but they are there, and turning away from them as if such conditions did not exist, is ruin.

When I was still living in my home town, I wrote a tract on this "hell" among our youth, and the local high school sent a reply to the local paper branding the tract as little less than a pack of lies. I replied to the high school's charges, and the reply was courteously published in the same paper. One of the high school students whom I have known for years, took a copy of my reply and showed it to one of his teachers. Instead of facing the facts which overwhelmingly substantiated everything said in my tract, the teacher became angry with the student and consigned him to "after-session!"

Well, what's the trouble? With Christian girls, the trouble lies in the lack of schooling in the Word of God. Parents and churches have failed to obey Titus 2:3-5. The aged women have failed to

school the young women in the Word. Yes, the women of churches have given the youth a good time, plenty of hayrides, parties, dances, banquets, etc., but that's about all. God knows what it takes to make virtuous girls, godly women, and spiritual mothers—it takes the Word. God knows who is best suited to teach the young women the thousand and one things that young women need to know—its the aged women. All the immorality, immodesty, the lack of virtue, the unequal marriage yoke, modernistic motherhood, etc., that characterize many young Christian women is due to the fact that churches and older women have not obeyed Titus 2:3-5. This practice of the aged women's schooling the young women in the Word of God certainly needs to be "set in order" in many churches today, for certainly it is "wanting."

Fox, Raikes And The Sunday School Principle

It is also objected by the Anti-Sunday Schoolers that Mr. Fox organized the first Sunday School, and that the Sunday School was designed after the pattern of Mr. Raikes' secular Sunday School. Because of this, the Anti-Sunday Schoolers say that the Sunday School principle is "of man and, therefore, of the Devil."

But in my article last week it was shown that a church's dividing into groups is altogether a Biblical practice (Acts 2:46; 5:42; 8:3; 12:5, 12, 17; 20:17; 20:20). If Mr. Fox happened to adopt a pattern that was similar to the Biblical principle, then are we to conclude that the Biblical principle is of the Devil? Roger Williams is thought (erroneously) by many to have been the founder of the Baptist church because of the fact he stood for much truth for which Baptists stand. But are we to conclude that because Mr. Williams believed and defended the same truths Baptists have believed and defended for 1900 years, that these truths are "of man and, therefore, of the Devil?" No, for such reasoning is the height of illogic. Thus it is with the Sunday School principle. The principle of division into groups or classes is Biblical, and simply because Mr. Fox's set-up was similar to the Biblical principle, his does not make the Biblical principle "of man and, therefore, of the Devil."

The Name "Sunday School"

In defense of the name, "Sunday School," let me say that a

Bible class on Sunday is a Sunday School. The class meets on Sunday, and it is schooled in the Word of God. Thus, the teaching of the Bible on Sunday is a Sunday School; it is not a Monday School, a Tuesday School, or a Wednesday School, but a Sunday School.

But all this contention over names is Campbellitish. Christian readers, the very name "Christian" itself was given to the disciples by the heathen at Antioch (Acts 11:26). If it is alright to use an expression of the heathen to identify a disciple of the Lord, then is it not alright to use an expression that identifies as well as any expression could, a Bible school that meets on Sunday? Call it "Sunday School," "Bible School," "Bible Study Class" or what you will, it is all the same. Fussing over names only increases into more ungodliness (II Timothy 2:16).

May God's Word crush out forever the heresies of the Anti-Sunday schoolers. God's elect will hear His voice (John 10:27), and it is my prayer that this article may be used of God to convict and confirm God's people on this subject.

"Christmas"

(Continued from page two) the using of pagan days is not a method whereby we are to do so. No doubt, Nadab and Abihu thought that they could take the "strange fire" and use it for the glory of God by offering it before the Lord, but they found out differently (Leviticus 10:1,2).

Just as the fire of God devoured Nadab and Abihu for their act, so will the fire of God devour these works of trying to glorify God by the days of the devil, when these works are tried by fire (I Corinthians 3:12-15).

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