

The Baptist Examiner

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"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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SALVATION—ALL OF GRACE

By C. H. SPURGEON (1834 — 1892)
London, England

of the Christian's history, from his election before all worlds,



Mr. SPURGEON

even to his admission to the (Continued on page eight)

"By grace are ye saved." —Ephesians 2:8

Divine attributes are manifest in salvation. The wisdom of God devised the plan; the power of God executes in us the work of salvation; the immutability of God preserves and carries it on — in fact, all the attributes of God are magnified in the salvation of a sinner: but at the same time, the text is most accurate, since grace is the fountain-head of salvation, and is most conspicuous throughout.

Grace is to be seen in our election; for "there is a remnant according to the election of grace, and if by grace then it is no more of works."

Grace is manifestly revealed in our redemption, for ye know therein the grace of our Lord Jesus Christ, and it is utterly inconceivable that any soul could have deserved to be redeemed with the precious blood of Christ. The mere thought is abhorrent to every holy mind.

Our calling is also of grace, too, for "He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose

and grace, which was given us in Christ Jesus before the world began."

By grace also we are justified; for over and over again the apostle insists upon this grand and fundamental truth. We are not justified before God by works in any measure or in any degree, but by faith, and the apostle tells us "it is of faith, that it might be by grace."

We see a golden thread of grace running through the whole

1. If a pastor is called to hold a meeting for another church, should he get the permission of the church of which he is pastor to take leave to do so?

I think it would be more or less a matter of routine for a church to vote on this matter, for I do not think anyone in a church would, under ordinary circumstances, object to a pastor's holding a meeting for another church. But there should definitely be some understanding between the church and pastor relative to his being away. Certainly, no pastor should just up and leave his church without speaking to the church and discussing the matter of his being away. And frankly, I do not think that any pastor would want to do such a thing; for he loves his flock, and is interested in their welfare.

2. How many Jews are to be saved? Is there a certain number from each tribe to be saved?

Only God knows how many Jews He has elected unto salvation. The querist probably has the Jews of the Tribulation period in mind. During the Tribulation 144,000 Jews (12,000 from each tribe) will definitely be saved. Read Revelation 7:4-8. This number is only for the Tribulation period.

3. Explain John 3:5.

Our querist has been troubled by the Campbellites, who teach that the water of John 3:5 is baptism. But this is not true for the following reasons: Jesus was speaking of a birth, whereas baptism is said to be a death (Ro-

mans 6:4). Jesus said that it is necessary to be born of water to enter the kingdom. But the thief entered the kingdom without baptism (Luke 23:42, 43). So this, evidently, is not baptism in John 3:5. Besides, what if it were baptism? This would not help the Campbellite cause any, for they teach that the kingdom did not come until Pentecost, and that on Pentecost a new plan of salvation was initiated; i. e., faith, repentance, confession, baptism, and holding out faithful to the end. Well, if salvation by baptism did not come into being until Pentecost, why did Jesus preach it to Nicodemus before Pentecost? Nicodemus needed to be born again; why did Christ give him a plan of salvation that was not even in existence? Either Christ or the Campbellites are wrong. Christ either preached baptism for salvation too soon, or else the Campbellites are wrong in teaching that the water of John 3:5 is baptism. I prefer to believe that Christ knew what He was talking about, and that He did not preach an out-of-date plan of salvation.

Some teach that the water of John 3:5 refers to the Word. Your editor believes that the water refers to the natural birth, which is often termed the "water birth."

4. What verses in Romans 8 should have "spirit" spelled with a capital "S"?

In the Greek language, in which the New Testament was written, there are no capitals used, except in the beginning of a book or paragraph. So, the spelling of the (Continued on page eight)

The Anti-Sunday Schoolers Have Only One Objection

By BOB L. ROSS

To this date, only two of the anti-Sunday School brethren have said anything relative to my first article answering their objections and refuting their theory as to the Sunday School.

The first brother did not even attempt to answer any one of the arguments presented, but proceeded to offer a flurry of questions. This, evidently, was his only way of soothing the wounds of "the sword of the Spirit,"—the Word of God.

But the other brother did have one point to make. And it seems to me that the strength of the article is quite manifest in the objection of this brother, for he

is the author of the article opposing the Sunday School, which I answered. Logic tells me that if this champion of anti-divisionism can offer but one objection to my article, then certainly the article must be of real strength. And when we examine the brother's comment, it becomes as clear as broad daylight that the anti-division brethren have scraped the bottom of their barrel for something to which to cling or use to bolster their faith in their theory.

I want to quote from this brother's letter to me, and let you read for yourself his one objection:

"You would lead your readers to believe that the action of the church in Acts; the fourth chapter, in selling their lands and houses and putting them into a common pool is the only example of giving in the Scriptures. However, if you will note I Corinthians 16:2, we find that they were to lay by in store on the first day of the week. Still further, in (Continued on page three)

EVERY CHRISTIAN'S DUTY IS TO BE A WITNESS FOR CHRIST



By Roy Mason
Tampa, Florida

Whose business is it to win people to Christ? Is this a duty that devolves upon preachers, and perhaps upon Sunday School teachers? Certainly it is their task—but it is also the duty of every saved person on the face of this earth. The average church member not only never wins anybody (Continued on page eight)

Baptists, The Bible, And The Confessions Of Faith

By D. B. RAY

Baptists have been greatly misunderstood and grossly misrepresented as to their use of creeds, articles of faith, and other statements of doctrine. Francis Wayland, who had no superior in education, learning, and historical knowledge in his day, had the following to say:

"The question is frequently asked, what is the creed, and what are the acknowledged standards of the Baptist churches in this country? To this the general answer has ever been, 'our rule of faith and practice is the New Testament.' We have no other authority to which we all profess submission." (See Wayland's Principles and Practices of Baptists, page 13.)

Also, Mr. Wayland says:

"We profess to take for our guide, in all matters of religious belief and practice, the New Testament, the whole New Testament and nothing but the New Testament." (page 85).

If this be so, our enemies ask, Why have any statements of doctrine at all? True, this was not necessary when all the churches were New Testament churches in faith and practice; but, after a multitude of divisions and heresies have arisen, it is absolutely necessary for some kind of a statement as to what we understand is the New Testament faith

and practice. When New Testament Baptists were persecuted to prison and to stake, and bitterly slandered by the emissaries of anti-Christ, it was not the policy (Continued on page three)

ENOUGH TO MAKE GOD VOMIT

Noel Smith, writing against the doctrine of election in "The Defender Magazine," says:

"What is hell? It is an infinite negation. It is infinite chaos. And it is more than that; I tell you, and I say it with profound reverence, hell is a ghastly monument to the failure of the Triune God to save the multitudes who are there. I say it reverently, I say it with every nerve in my body tense; sinners go to hell because God Almighty himself couldn't save them! He did all He could. He failed."

If anyone has the money to spare, please send Noel Smith a copy of God's Word, so he can read the other side of his statements. This is about the most spiritually ignorant statement that I have ever heard or read from one who claims to be a Christian, and on top of that, a Baptist. I have had great respect for Bro. Smith's editorial abilities, but this statement grieves me to the heart. Brother Smith's talents are evidently merely inherent, for this statement reveals that he is a spiritual runt as to his knowledge of a Sovereign Triune God.

"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." — I Timothy 1:19, 20.

"And their word will eat as doth a canker (or, the word here is really "gangreen"): of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let

every one that nameth the name of Christ depart from iniquity." — II Timothy 2:17-19.

I want to preach to you tonight concerning the individuals who make shipwreck of the Faith. When I speak of the "Faith," I don't mean the faith which we exercise in God as our Heavenly Father, and in the Lord Jesus Christ as our Saviour. But when I speak of making shipwreck of the Faith, I mean, beloved, the body of truth, the Word of God. In these two instances, the Scriptures are talking about those who make havoc of the Word of God.

The name of this firm that made shipwreck is "Hymenaeus,

Alexander, Philetus, and Company." Of Hymenaeus and Philetus, we know absolutely nothing; the Word of God tells us nothing. Tradition does not mention them, and furthermore, not a single secular historian makes reference to Hymenaeus or Philetus with reference to the early churches.

Now concerning Alexander, in all probability, he is the same Alexander that is mentioned in II Timothy 4:14, 15, when Paul says: "Alexander the coppersmith did me much evil; the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our (Continued on page two)

GOD DOES AS HE SO PLEASES

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah 14:24.

"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back." —Isaiah 14:27.

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." —Job 23:13.

"But our God is in the heavens: he hath done whatsoever he hath pleased." —Psalm 115:3.

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

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election MIGHT STAND, not of works, but of him that calleth." — Romans 9:11.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh ALL THINGS after the counsel of his OWN WILL." —Eph. 1:11.

The Baptist Examiner Pulpit

"Hymenaeus, Philetus, Alexander And Company"

If there were coins as small as a mill, some folk would go to church ten times for a cent.

THE BAPTIST EXAMINER

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1956 BOUND VOLUMES READY SOON

December 29th issue of the EXAMINER was the last of 1956. Several volumes of this past year's publications have been sent to the bindery, and will be ready for distribution shortly. The price of each volume is the same as usual—\$5.00.

Place your order now, if you want one of these 1956 Bound Volumes, and it will be sent to you just as soon as we receive them back from the bindery. I might add that we still have about four or five of the 1955 Bound Volumes, and if you want one of these, the price is also \$5.00.

First come, first served.



"Hymenaeus, Philetus"

(Continued from page one)

words." So of these three men of the company who have made shipwreck of the Faith, two of them are not known in the least, and the third is known only in view of the fact that he opposed the Apostle Paul.

I make mention of this firm who have made shipwreck under the name of "Hymenaeus, Alexander, Philetus, and Company." The "and Company," beloved, refers to all individuals who have lived since the days of the Apostle Paul and who have done as these three individuals did. I might say tonight, beloved, that there have been countless individuals who down through the years have made shipwreck of the Word of God.

Beloved, not only is it true that they have done so in the past, but there are individuals who are still today of the same class as Hymenaeus, Alexander, and Philetus. In fact, beloved, we have individuals right about us who are guilty of the same thing, that is, of making havoc of the Word of God.

Brother Bob in his message this morning spoke of the anti-Sunday Schoolers—the individuals round about who do not believe that it is right to have Sunday School. Well, beloved, they are in the same class with Hymenaeus. Those same individuals about whom Brother Bob spoke this morning, are not only wrong in regard to Sunday School, but they are likewise wrong relative to some other truths as well.

I speak first tonight of Brother Mahan, the pastor of the newly organized so-called Baptist church on Thirteenth Street of this city. There is nothing new when I say that he is not a sound Baptist. In fact, beloved, Brother Mahan has never been a sound Baptist. I am told that he preaches Sovereign Grace, and in that respect, I am thankful for his message. But on the other hand, beloved, he has opposed the historicity of Baptists ever since he became the associate pastor of the Pollard Baptist Church. Furthermore, beloved, he has championed the cause of open communion, which is contrary to the practice of sound Baptists. Of recent date, in his church publication, he carried an article which in a very

disparaging way, spoke contrary to Baptist succession.

Now, beloved, of all the Baptist historians who have lived in days gone by, there are only two who deny that Baptists have existed in all centuries and who deny that there has been a continuous line of Baptist succession in all ages. I say, beloved, that there are only two Baptist historians who have denied this. One of them is Armitage, and the other is Vedder. Both of them, beloved, have denied that Baptists have existed in all ages. And Brother Mahan, in his church paper, quoted at length from Armitage, whereby he denied that there have been Baptists down through all ages, from the days of Jesus to the present time.

Permit me to digress just a moment to say, beloved, I believe with all my heart that ever since Jesus said, "I will build my church, and the gates of hell shall not prevail against it," there have been Baptist churches, and there shall be Baptist churches in existence until the Lord Jesus Christ comes back again.

But, as I say, Brother Mahan denies that in his paper. After reading the article in his paper, I talked to one of the members of his church (one of the leading members), and he said, "Well, we haven't decided yet whether we are going to practice alien immersion and open communion, but in all probability, we will."

Well, so far as I am concerned, it is not the church's business to decide whether it is going to practice alien immersion or open communion. When it comes to the matter of baptism and the Lord's Supper, beloved, it isn't for you and me to decide. It has already been decided for us within the Word of God! I say that, beloved, concerning baptism and the Lord's Supper, and I might say the same thing relative to all the balance of the doctrines of the Word of God. It isn't for you and me to decide what we are going to do; it isn't for you and me to decide what we are going to believe; it isn't for us to decide what we are going to practice—these things have already been decided for us in the Bible.

A few years ago, Pollard Baptist Church, here in Ashland, voted whether or not they were going to allow their women to speak in the church. Now, brethren, you don't have to vote on that—all you have to do is read the Bible to see what God says in His Word. You don't have to vote to see whether or not women are to be silent, or whether women are to speak, pray, testify, and take a public part; the thing to do is to read and accept what God says within His Bible.

Well, as I say, beloved, Brother Mahan is definitely wrong, not only on the matter of Sunday Schools, but he is likewise wrong on the matter of Baptist succession, the doctrine of baptism, and the doctrine of the Lord's Supper. In fact, beloved, Brother Mahan is tainted with Bob Jones University, and I have never known a sound man to come out of Bob Jones University. Now I repeat this, for I want it to stick. I have known several Bob Jones' graduates, and I have never known one that was sound in the Faith.

Well, we will pass from him, and I want to say a word relative to Brother Bradley. Perhaps some of you hear his broadcast on the radio, and I am satisfied that you hear a good message in the main. I have heard him speak on different occasions, and I am sure that he magnifies the grace of God. Well, it so happens that I have known Brother Bradley since he was about ten or twelve inches long, as I was in Lexington, Kentucky, on the day of his birth. And I have known him from that time down to this.

I respect him as a fine young man, and at the same time, beloved, I must say that I am tremendously disappointed in some of the attitudes he has taken concerning the Word of God.

His position as to the Sunday

School is indeed distressing. It is hard for me to understand the inconsistent twisting of Scripture that he is guilty of in this respect. It only shows how far a man can go, and must go, when he sets out to preach a vagary, and uses a few twisted fragments of Scripture to prove his position.

When I heard of recent date that he was following Brother Mahan concerning his position on the church, I said, "It can't be true." The Baptist preacher who brought me this information, had had Brother Bradley hold a meeting for him sometime ago, and he was terribly upset in regard to Brother Bradley's present position. I said, "Well, it just must not be so; I am going to find out for myself."

I put in a long distance call and talked to Brother Bradley, personally. I said: "Now, you can tell me that it is none of my business, or you can tell me that you don't care to discuss it; you just say anything that you please, but I want to ask you, Do you believe in Baptist churches and in Baptist succession? The reason I am asking you for an answer is this: I want to either defend you if what you believe is worth defending, or if not, I want to condemn you if you are wrong in regard to it."

He said, "Brother Gilpin, I do not believe in alien immersion, and I do not believe in open communion. At the same time, I do not believe that there has been a succession of Baptist churches down through the ages. I go along with Brother Mahan in this respect—I do not believe that Baptist churches have had a continuous line of succession from the days of Jesus down to the present time."

Well, beloved, so far as I am concerned, the man who denies that there has been Baptist succession—who denies that Baptists have existed in every century down to the present time—may just as well go ahead and practice alien immersion and open communion, because it is only a step from one position to the other.

There is a third individual that I might group along with these two: that is, Brother J. C. Lilly, down at Marion, Kentucky. Bro. Lilly takes the position whereby he denies that Sunday Schools should be carried on with divided classes. He says that all teaching should be done on one basis—that all teaching should be done in one class, that there should be no divided classes, that the sexes should not be separated, and should never separate the age groups in any wise at all. Years ago, Brother Lilly had what I would call two preaching services. He had a man who was a member of his church, Brother C. D. Chick, who was a preacher. Brother Chick conducted a service on Sunday morning, and Bro. Lilly later preached. So you might say that on Sunday morning, they had two preaching services, instead of having a preaching service and Sunday School service.

Well, Brother Lilly has been an extremist all his life. I have known him for years—over a quarter of a century—and he has been an extremist at all times. He has been such an extremist that when the radio first came on the market, he refused to have a radio in his home. He refused to listen to it and, beloved, he even refused to preach over it.

Then a few years ago, Brother Lilly bought time over a station down in West Kentucky, and for the past few years, he has been broadcasting over it. I add this that you might see that he is an extremist in everything he does.

I take these moments of time to make mention of these three individuals because, brethren, I consider that they are certainly in the class of Hymenaeus, Alexander, and Philetus. Accordingly, beloved, I believe that it is my business as pastor of this church to warn those of you who come here, relative to false doctrine and

In Louisville, Sunday Flopped, Graham 'Succeeded'

Some Staunch Baptists Stood True To The Word—Sunday Had To Leave Town—Y

A Great Contrast To Baptists There Today

God says: "And I will assemble a people unto me, saying, 'I will be a people unto you, and you shall be a people unto me.'"

fact, Billy Sunday said that it was his biggest flop.

Unionism was defeated by the church that dared to stand to the Word of God and to the old Baptist principles, despite the criticism and slander of religious world.

Well, one can easily see things have changed in the few years. Unionism has gained a big victory in Louisville. I refer to the Billy Graham campaign of recent date. All the unionizers and compromisers, whittlers and hucksters of the city of Louisville, have boasted of the big "success" of the meeting. Well, it was a "success" right; but not for the Lord. His Book. It was a success in unionism, compromise, and pushed footing.

But, thank God for the memories of sound Baptists in Louisville, even if that is all that remains.

Some years ago, Billy Sunday, the widely known evangelist of the unionistic stripe, came to Louisville, Ky., for a meeting. Brother Finley Gibson was then pastor of the Walnut Street Baptist Church, then the most influential Baptist Church in the state of Kentucky. Bro. Gibson and the Walnut Street Baptist Church refused to unionize with the various denominations for the Billy Sunday union meeting.

After a few days, Mr. Sunday saw that his meeting was going to be a colossal flop. The reason was that Walnut Street Baptist Church was on the outside. He called on Bro. Gibson, and said, "There is one thing standing in the way of the success of this meeting—namely Finley Gibson and the Walnut Street Baptist Church." In spite of all intreaties, Bro. Gibson refused to consider going into the meeting.

Shortly afterwards, Billy Sunday pulled up stakes and left town. The meeting was a flop. In

false preachers. In fact, beloved, I have a very, very definite conviction that it is my duty to tell you of those who are not preaching the truth as it is in the Word of God.

Now, let me remind you, beloved, that there have always been false preachers and false prophets through all ages gone by. Just turn to the days of Jesus, and you will see that there were false preachers in Jesus' day. We speak of Hymenaeus, Alexander and Philetus who made shipwreck of the Faith; we speak of Brother Lilly, Mahan, and Bradley, who are making havoc of God's Word today; but brethren, there is nothing new about this: there have been false preachers all down through the ages.

Jesus said:

"Take heed and beware of the leaven of the Pharisees and of the Sadducees."—Matthew 16:6.

And immediately, Jesus' disciples began to question among themselves, "What does He mean by talking about the leaven? Does He mean that we haven't brought any bread along with us? Is He condemning us because we have not brought food along? No, it isn't that; surely that isn't the

reason He is condemning. Jesus said, "Why, don't you remember that on one occasion when I wanted food, I fed 5,000 miraculously, and on another occasion, 4,000, and then picked a great number of fragments afterwards? If I were talking about food, that would be a simple matter: I could perform a miracle and get all the food I would need." Then the Word of God tells us:

"Then understood they that he bade them not beware of the leaven of bread, but of the DOCTRINE of the Pharisees and of the Sadducees."—Matthew 16:12.

Now, beloved, let me remind you tonight that the Lord Jesus Christ was warning His disciples to beware of the leaven of the Pharisees and of the Sadducees in other words, the false doctrine of the Pharisees and Sadducees. So you can see, brethren, that had false teachers in that day and Jesus warned relative to those false teachers.

And of course in the days of the Apostle Paul, the same was true. Paul makes mention of false preachers in the twentieth chapter of the book of Acts:

"Take heed therefore unto yourselves, and to all the flock, (Continued on page three)

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Kentucky Baptists Show Contempt For God's Book

God says: "Let your women keep silence in the assemblies: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Lord. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the assembly." — I Corinthians 14:34, 35.

Kentucky Baptists in their recent meeting say, "To the devil with God's instructions; let the women do as they please!"

(Religious News Service)

Madisonville, Ky. — Women are given the right to serve as full-fledged messengers (delegates) to annual meetings of the Kentucky General Association in Kentucky. The action, taken at the Convention's annual meeting here, broke a 119-year-old custom, under which only men have spoken in the sessions. In recent years, the association's 2,300 churches have elected women messengers but although they attended meetings, their names were not registered by the convention secretary, and they did not speak.

This custom came under unintentional challenge when an un-identified woman asked to speak. The moderator informed her that it was not the practice of the association to hear women and this initiated a floor debate. The woman withdrew her request saying she had merely wanted to praise a speaker. But as a result of the debate, the messengers voted that henceforth all duly-elected messengers will be registered in the annual meetings.

The Rev. Edwin F. Perry, Louisville pastor who proposed the change, said, "This means that women messengers can now attend the general association meetings with a sense of freedom and participation."

ness against the principle that "the expression of one thing excludes all else in God's Word." If the reader will read the quotation from Haldane again, he will see that Haldane "rightly divides the word of truth," and in no wise goes along with the principle of the anti-division brethren. And as I have pointed out, our brother endorses Haldane's principle, thus reversing his own theory that "the expression of one thing excludes all else in God's Word."

Haldane's principle is the exact principle for which I contend relative to the matter of division. There are other passages in God's Word that teach that the early churches were often divided (See Acts 2:46; 5:42; 8:3; 12:12, 17; 20:17; 20:20.) So, as Haldane states that it was not the "general custom" of the early church to have "a community of goods," upon the same principle, I state that it was not the "general custom" of the early church to **ALWAYS** be in one accord in one place. The principle is: the Bible teaches otherwise in other places.

But our anti-division brother says, "The example of God's Word is that the early churches were **ALWAYS** in 'one accord in one place.'" Let the brother defend this preposterous assertion in view of the aforementioned passages!

That is all he had to say relative to the article. He did not deal with one other argument! He did not try to harmonize his preposterous assertion that the "early churches were **ALWAYS** in one accord in one place" with the passages which teach otherwise!

He knows that his assertion is warped at its very foundation. He knows that his theory is good for nothing except the garbage heap. He nor any other anti-Sunday schooler can ever support such assertions as he has made.

Confessions

(Continued from page one)

of any Baptists to publish to the world their principles, and any such document would have involved the bitterest persecution and perhaps death of the author. This was especially true of the English Baptists.

However under the toleration which was granted under Cromwell, the Baptists of England published their first Confession of Faith, "for the vindication of the truth and the information of the ignorant; likewise for the taking off of those aspersions, both in the pulpit and print unjustly cast upon them." This was stated by that great Baptist champion of Kentucky, John L. Waller, in the Western Baptist Review of 1845, page 134. This eminent historian and scholar says:

"The first Confession of Faith ever published by the Baptists in England, was in 1640. They prefaced it thus: 'a Confession of Faith of seven congregations of churches of Christ, in London, which were commonly, but unjustly, called Ana-Baptists; published for the vindication of the truth and information of the ignorant; likewise for the taking off of those aspersions which are frequently, both in the pulpit and print, unjustly cast upon them.' You will remark that it was published for the vindication of the truth and to remove unjust imputations, under which the Baptists were suffering, and not as terms of union and communion." (Western Baptist Review, of 1845, page 124.)

It is inexcusable for any otherwise intelligent preacher or writer among the sects of the present day to be so ignorant as to charge the Baptists with being governed by human Confessions of Faith, Disciplines, or Creeds, like other denominations. Those who make the charge at the present time are woefully ignorant, or wilfully unjust.



"Hymenaeus, Philetus"

(Continued from page two)

the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know that, that after my departing shall GRIEVOUS WOLVES enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20:28-30.

Here the Apostle Paul was talking to a group of elders of the church of Ephesus. He had had these preachers come to Miletus to meet him there, saying to them, "Now, beware, because I know that after I am gone, there will be grievous wolves come in among you and who will not spare the flock. And there will be men rise out of your own midst who will likewise speak perverse things and draw away men after them."

I say, beloved, that what we have today, the Apostle Paul saw in the year 60 A. D. when he was speaking to those Ephesian preachers. And, beloved, what Paul prophesied then, is exactly what has happened from that time

down to this. There has never been a century, but that there have been false preachers, prophets, and leaders from Paul's day down to this.

Now in the book of Galatians, Paul, speaking about these false teachers again, tells us:

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

You will notice that the Apostle Paul had been in the regions of Galatia, preaching the gospel, and people had been saved and organized into churches. After Paul had left the regions of Galatia, there came in other teachers who began to preach false doctrine: they began to pervert the Word of God. Just what the perversion was, I do not know. At least, they were perverting the Word

(Continued on page six)

Largest Ark., SBC Church Shows Contempt For Bible

IMMANUEL BAPTIST CHURCH, LITTLE ROCK, GOES IN BIG FOR UNGODLY FEMINISM

The following is from the ARKANSAS SUN-DEMOCRAT

IN IMMANUEL PULPIT — Miss Eugenia Price, Chicago, well known author and radio producer, will speak tomorrow in Immanuel Baptist Church, 10th and Bishop at services at 9:30 and 11 a. m. and 7:30 p. m.

Miss Price styles herself, "a transformed pagan who took God at His word." Some of her books are "The Burden Is Light," "Never A Dull Moment," "Discoveries," and "Early Will I Seek Thee." She writes a column for girls in Youth for Christ magazine and has a transcribed radio series, "Visit With Genie."

She will have an autographing party in the Baptist Book Store today from 2 to 5 p. m.

THE BAPTIST EXAMINER

PAGE THREE

JANUARY 12, 1957

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III

Our brother quotes from Haldane on Romans. He is my wit-

Baptist Youth Witness

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

"ECCLESIA" IN FIRST CORINTHIANS

By H. Boyce Taylor, Sr.

I. The Church Defined.

1. A local body, I Cor. 1:2.
2. Composed of saints, 1:1, 2.
3. The word "ecclesia" occurs 22 times in this epistle. In every instance it is used of a local church.

II. The First Church Constituted. I Cor. 12:28.

In Luke 6:12-16 we have the Master's choice of the apostles. The word "ecclesia" is a combination of two Greek words which mean "to call out." The Master called all His disciples, and chose out from among them the twelve. This was the selection of the church's first officers. In the passage under consideration, I Cor. 12:28, Paul gives a resume of the various officers appointed by the Master in His first church, all of which were in the church before His death except the gift of tongues.

III. Figures of the Church.

1. God's building, I Cor. 3:9.
- The fact that Paul called the church "a building" is positive proof that he never thought of any other kind of a church than a

local church. A lot of material scattered over the world isn't a building. The material not only has to be assembled, but it has to be put in place after it is assembled. A church universal, visible or invisible, lacks these two essentials of a building. The material is not assembled and it has not been put in place.

2. God's husbandry, field, or tillage, I Cor. 3:9.

This, too, fits only the idea of a local church. Each local church is a separate field.

3. A temple of the Holy Spirit, I Cor. 3:16.

(1) The organization itself, not the house in which it worships, is called the temple of the Holy Spirit.

- (2) God the Spirit dwells in each local church as His temple in that community. See Eph. 2:22 also. The very fact that Paul uses the idea of the church being a temple of the Holy Spirit in first Corinthians, one of his earlier epistles, and also in Ephesians, a later epistle, proves three things:

- a. That his idea of the church did not change from the idea of a local assembly to that of a

(Continued on next page)

"BUILD THE CHILD"

A young father, finding his son with nothing to do, tore a map of the world out of a magazine, cut it up, and gave it to the boy to piece together again. A few minutes later the job was finished and he asked his son how he ever did it so quickly. "Well, Daddy," said the lad, "on the back of the map was a picture of a boy. I knew that if I could build the boy right, the world would come out right, too."

Scripture thought: "Train up a child in the way he should go: and when he is old, he will not depart from it."—Proverbs 22:6.

—Clipped

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By C. H. Spurgeon

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PEACE WITH GOD — HOW IT COMES

A party of young men decided some years ago to make a holiday a holyday.

Starting out from a large town, well-equipped with Gospel messages, they walked to the nearby villages distributing "the precious seed" on the way, remembering the word: "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."—Eccl. 11:6.

Visiting the cottages in pairs, two of them knocked at one of the doors.

"Come in," was the kindly invitation given, and our two friends stepped in, and were gladdened to see an aged woman sitting at the table, with her large old Bible spread out before her. "Well, Mother!" said one of them, "what are you reading that old Book for?"

"Eh! lad, I'm trying to see how to mak' ma peace wi' God."

"Well," replied our friend, "if you can find that, I will buy you a brand new book, bigger and better than that."

She searched in her book, but

without success.

"Mother, you cannot find it that Book," said the first speaker after a while of waiting. "It is there."

"Hush, lad," said she. "Ye are only a striplin'; didn't the parson tell us last Sunday in church go home and make peace wi' God?"

How many such well intentioned "parsons" make the mistake advising the impossible. He might as well have told them to create a world!

Taking the Book, our friend said, "Shall I look for it, Mother, and turning to Colossians 1:20 I read:

"Having made peace through the blood of his cross."

"Eh! let me see that," said the aged woman, taking the Bible eagerly from his hand. She wiped and adjusted her spectacles, and read with her very soul in her eyes the blessed passage. Could it be true? Was it possible that what she had striven to do for years had been done by another?

Again she wiped her spectacles fearing there might be some mistake, but there it stood, in which she owned to be God's Word which will abide when everything visible has passed away:

Peace made through His blood

Wonder and joy filled her heart as, with the simplicity of a little child, she received the record which God has given as to the work of His Son. The weary years of fruitless effort were over; peace was hers—not to her making, but made long ago by our Lord Jesus Christ on the cross of Calvary.—News and Truths.

BEING ABOVE ONE'S WORK

"I certainly cannot understand Mrs. Warren," the girl said, her pretty brows lifted half in perplexity, half in disdain, as she watched the neighbor going home "cross lots." "She is so quick-witted. You'd think she'd care for the best things—clubs and culture and all that—but she really seems to enjoy her housework and cooking more than anything else in the world. You saw how she was just now, as delighted over that new salad recipe you gave her as I should have been over a new thought."

The older woman, the girl's hostess, laughed as if something amused her; but tenderly, too, for she loved the girl. "Why shouldn't she enjoy her work first and most?" she asked. "It was what she was put into the world to do."

"But the kind of work," the girl protested, "just common cooking and dish washing. She might have thoughts above it."

"What would you think of a lighthouse keeper who has 'thoughts above' cleaning lamps?"

"Oh, but that's different," the girl said quickly. "That's a matter of life and death to others."

Her friend shook her head. "No, dear, it isn't different. The task that God puts into one's hands always demands joy and enthusiasm to be done as He wants done. The problem is not one of having thoughts above one's work, but of lifting one's work to the level of one's greatest thoughts. Do you see?"

The Little Baptist

"Seeing now that *this child* is regenerated and grafted into the holy body of Christ's church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto Him, that *this child* may lead the rest of *his* life according to this beginning."

"Again:

"We yield thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy church."

"This is on page 20, and then on page 234 in the catechism, it says:

"There are two sacraments necessary to salvation—that is to say, Baptism and the Lord's Supper."

"Then it says again:

"There are two parts to a sacrament: the outward visible sign, and the inward spiritual grace.' In baptism, 'water is the outward visible sign,' and 'a death unto sin, and a new birth into righteousness,' the invisible sign. 'For being by nature born in sin, and the children of wrath, we are hereby (by baptism) made the children of grace.'"

"Do the Episcopalians teach *that* doctrine?" asked Mrs. Brown, with a look of surprise.

"Yes, indeed they do," said Frank, "and that's not all. Here is the Methodists' Discipline, and on page 7, edition 1859, it reads:

"Baptism is not only a sign of profession, and mark of difference whereby Christians are distinguished from others that are not baptized, but it is a sign of regeneration, or the new birth."

Baptism is also called a sacrament, and a sacrament is defined to be 'a certain sign of God's good will toward us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him'—page 26. In the formula, the minister prays to God to 'grant that *this child* now about to be baptized, may receive the fullness of Thy grace, and ever remain in the number of Thy faithful and elect children.' Now, if there is not a *little* baptismal regeneration in this, I must confess that I do not understand the right use of language."

"Well, well—perhaps they have some way of explaining it

differently," remarked Mrs. Brown.

"Well, but, Mother," replied Frank, "they have no right to explain it differently. They have put it in the book in plain language, and they have no right to explain it away. If they meant something else, they should have put something else in the book, and have said exactly what they meant. Besides, if it is not the truth, its standing in the book is liable to do great harm, because they can't always have somebody present when the book is being read to give the explanation, and children, whether they are regenerated or not, are liable to believe that such was intended by their baptism."

"But now let us take up our own old and time-honored Confession of Faith, and see what *we* Presbyterians think about it. On page 145, the book says: 'Sacraments are holy signs and seals of the covenant of grace.' *Signs and seals*—please note that, Mother! On page 148, it says: 'Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins,' etc. *Sign and seal* again, Mother! Then on page 340, it further says: 'The parts of a sacrament are two: the one, an outward and sensible sign, used according to Christ's own appointment; the other, an inward and spiritual grace thereby signified.' A *sign* which *signifies inward grace*, notice if you please. Now, is not this strong language, and to the point too? And with these declarations standing in *our* book of *faith*, how are *we* to escape the charge of believing in baptismal regeneration? To view the language in the most liberal sense, baptism is an outward and sensible sign of an inward and spiritual grace. The child baptized has this grace before baptism, or gains possession of it in baptism. If not, the sign bears false testimony. Has not sister the sign signifying grace within? and did you not have the sign placed there? The question now is, has she the grace signified? If not, the sign placed upon her in the solemn name of the Trinity, testifies to that which is false. I know you did not intend for this solemn service to bear false testimony, and the preacher certainly knew what he was doing. So I conclude that the doctrine must be true, for our preachers are all learned men, and know much more than I do about the Bible."

(Continued Next Week D. V.)

A Prayer

O Lord, that I might walk with Thee,
Forsaking my own way,
That I surrendered unto Thee
Might do Thy will each day.
O Lord, that I might seek Thy face
Before the dawn's new light
has turned to dusk,
And day's new hope is conquered
by the night.
O Lord, that I might learn from Thee
The meaning of life given,
That I might know the full joy of a life
That's turned t'ward heaven.
O Lord, that I might lift my eyes
From sin to Calvary,
That seeing there the Son of God,
I may more like Him be.
O Lord, that I might stand e'er true,
And when Thy face I see,
Grant that I may have lived this life for Thee,
O Lord—for Thee!

—Sharon Mason Chenoweth



SATAN TEMPTS THE LORD JESUS

(Matt. 1:11, Luke 4:1-13)

After the Lord Jesus was baptized by John the Baptist, boys and girls, the Holy Spirit led Jesus away into the wilderness. In this part of the wilderness there were wild beasts, and so people couldn't live in it, and there was no food grown. So the Lord Jesus ate no food for forty days and nights, and He became very hungry.

Then Satan came, boys and girls, to tempt Jesus. Old Satan said, "If you are the Son of God, why don't you take these stones on the ground and make them into bread, so that you will have something to eat?"

But Jesus answered him and said, "It is written in the Bible that a person cannot live just by bread alone, but he must live by every word that proceedeth out of the mouth of God." Notice, boys and girls, that the Lord Jesus quoted a verse from the Bible in order to answer Satan.

Then Satan took the Lord Jesus up into Jerusalem and set Him on one of the high points of the temple there in Jerusalem. And Satan said to Him, "If you are the Son of God, throw yourself down from his high point, because it is written in the Bible that God will have His angels to protect you and take care of you." You can see from this, boys and girls, that Satan often quotes Bible verses to us to try to get us to listen to him and to follow him.

But Jesus answered him, "The Bible says that thou shalt not tempt the Lord thy God." Jesus again answered Satan with a Bible verse.

But Satan wasn't through tempting Jesus. He then took Jesus up into a very high mountain, and he showed Jesus all the kingdoms of the world and their glory. And Satan said to Him, "I will give you all these kingdoms and everything in the world, if you will only fall down and worship me."

But the Lord Jesus didn't listen to Satan; He told Satan, "Get away, Satan, for it is written in the Bible that thou shalt worship the Lord thy God, and Him only shalt thou serve." You can see, boys and girls, that Jesus quoted another Bible verse to Satan.

When Satan saw that he wasn't going to be able to tempt Jesus, he left Jesus, and then the angels came and ministered to Him.

Boys and girls, the best way always to get rid of Satan's temptations is to quote him Bible verses, for he doesn't like to hear the Bible. The Devil often comes to us, trying to tempt us by his lies and tricks, but if we quote him Bible verses, he will leave us for a time.

But if we are going to be able to quote Bible verses, we must read our Bibles and learn Bible verses, and know what they mean. The Lord says to us:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2:15.

"Ecclesia"

(Continued from preceding page) universal body in his later ministry.

b. When he called it a habitation or home, that proved that he did not mean anything but a local church. Eph. 2:22.

c. When he speaks of its being built together for a habitation of the Holy Spirit, the very idea of "building together" includes locality, assembling, and each piece of material in its proper place.

(3) The temple of God is marred in three ways.

a. By putting the wrong kind of material into it. I Cor. 3:12-15.

b. The church is marred by treating it as a lodge, or club. I Cor. 3:19. See the Expositor's Greek New Testament, page 742ff.

c. The church is marred by Christ.

putting the social above the spiritual. I Cor. 11:22-32. God says that all such men are despisers of the church of God, and will be chastened either with sore sickness or punished with death.

4. A body of Christ. I Cor. 12:27.

This is a knockout blow to any kind of a universal church. Paul says plainly that this church at Corinth is a "whole" body of Christ. Not a part of any kind of a church, visible, invisible, or universal.

a. Because it was a body of Christ, to cause divisions in it was to sin against Christ. I Cor. 1:13.

b. Because it was a body of Christ, to cause a weak brother to stumble was to sin against Christ.

Charles Spurgeon Believed In Baptist Church Perpetuity

"History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism. Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the "one Lord, one faith, and one baptism." No sooner did the visible church begin to depart from the gospel than these men

arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sunday to Sunday. As I think of your numbers and efforts, I can only say in wonder — what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragements."

(Spurgeon's Expository Encyclopedia, Vol. 1, page 41.)

GAMBLING CARDS

A professional gambler won't gamble when there is a Bible in the room. Cards are known among gamblers as the Devil's Bible. Every card has some secret meaning that is antagonistic to something that is right. I will give you a few of them.

The ten spot is in opposition to the Ten Commandments. Gamblers are lawless; they hate and distrust each other; they carry guns when they play. There is no respect for human authority and law, neither for the laws of God.

The spade represents the tool used to dig graves. Many graves have been dug because of the cards.

Diamonds—the world's valuables in contrast to true riches in Christ. Our Lord was betrayed for thirty pieces of silver; the price of a slave.

The Ace—Satan, the god of this world, the enemy of God and of man. His doom is pronounced, his judgment hastens.

The club represents the bludgeon formerly used for murder. The red heart is in derision to the broken heart of Jesus.

The jack is Jack the Beast, the most contemptible specie of man who gets his living from the gain of fallen women.

The queen represents Mary the mother of Harlots and is there in opposition to Mary the pure mother of Jesus.

The king represents the Devil and is there in opposition to God the Creator and Ruler of the universe.

The last one should freeze your blood in your veins. The joker is there in derision to Jesus Christ and is supposed to be the offspring of Jack the contemptible beast and Mary the mother of the harlots.

If you can ever pick up a deck of cards after reading this and throw down the Jack, King, Queen, and Joker, knowing that it is all a mockery of God and of His Son Jesus, you have a stone in your bosom instead of a heart.

The question always arises, "What can we do to occupy our time?" You can make mud pies, string beads, or chase a doodle bug with a stick, all of which would be more profitable and uplifting than playing cards; if you are intelligent, spend that time in study, prayer, and service for God; but for the sake of someone who is watching you and for your own spiritual welfare burn every card in your home and come clean for God.—Fred Brown.

BOOKS

Books are so plentiful and cheap that the home without a good library should be held in disgrace. Children are to be pitied who, nowadays, must grow up in homes wherein is no literary atmosphere. And parents who, unless they be in the viselike grip of dire financial distress, fail to provide wholesome, enticing literature for their children should be made to feel the scorpion sting of well-directed censure. Why should it not be considered as criminal to deprive children of mental food as it would be to withhold them from physical bread?—Selected.

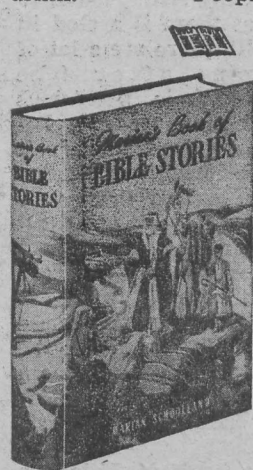
YOUR FIRST DRINK

Do you know that it is the first glass that makes a man an alcoholic. You can not tell me of anyone in the world who has ever become an alcoholic who has not taken the first glass. It is that first drink that is fatal. If a man never takes the first glass he will never become an alcoholic. Therefore it is the first drink that is most dangerous. I warn you not to take it. If you want to be certain that you will never become an alcoholic, then do not take your first drink. Of course, God does not speak of alcoholics. God speaks of drunkards. That is what an alcoholic is. He is a drunkard. If, therefore, you do not want to become a drunkard, do not take your first drink. —Peoples Magazine

READ THE BIBLE BY SYMBOLS



"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."—Isaiah 11:6.



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DOUBLE-BARREL AT OUR BACK



"Hymenaeus, Philetus"

(Continued from page three)
of God and were preaching differently to what Paul had preached, and Paul said: "Why, if an angel from God should come down to Galatia and preach contrary to what I have preached, let him be accursed." Then he repeats it again for emphasis, "If any man preach any other gospel than that ye have received, let him be accursed."

Now, beloved, we can see that there were false preachers in Paul's day. And you can notice them in the church of Rome, for when Paul wrote to the church there, he said:

"Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Romans 16:17, 18.

You can see, beloved, that Paul told this church at Rome to do two things—to mark the man who preaches false doctrine, and avoid him. Note those two verbs, beloved, "mark" and "avoid." They were to be careful of the preaching that they heard, and careful as to the preacher to whom they listened. They were to mark the man who preaches contrary to the Word of God, and at the same time, to avoid him, or stay away from him.

Suppose tonight, beloved, that you are sick and you go to the doctor to get a prescription. As you take that prescription into the drug store to get it filled, I see you lay the prescription down in front of the druggist. I happen to know that that druggist is crazy, and that he doesn't have sufficient intelligence to fill that prescription accurately and carefully, and cannot compound that prescription as he should. I ask you one question: Would I be

your friend if I see you leave that prescription with that insane druggist who is not able to compound your prescription properly—would I be your friend to stand back and say nothing relative to it?

The same thing is true, beloved, so far as preachers are concerned. Beloved, if a man is peddling theological poison and I know it, it is my business to warn you. Paul says the same thing: "Mark the man who is preaching false doctrine, and avoid him."

Well, let's notice another reference of like nature:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves

swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—II Peter 2:1, 2.

Beloved, what is the Apostle Peter saying? Go back to the Old Testament, and you will find that there were a lot of false prophets back there. There were many false prophets then, and Peter says that there will be false teachers also among you. We can expect just as many false teachers in the twentieth century A. D., as we find in the twentieth century, B. C. We can expect just as many false teachers today, beloved, as there were in Peter's day. Peter says that these false teachers shall give out their false doctrine, and that "many shall follow their pernicious ways."

My brother, my sister, listen to me. As sure as there is a God in Heaven tonight, there are a lot of people following after false preachers and their pernicious ways. I don't mean to say, beloved, that I am perfect. I don't mean to say, beloved, that we are the only folk in this town who are standing for the truth; I don't mean to say that in the least. But I do say, beloved, that there are many false teachers, preachers, and folk who are following these false preachers. Furthermore, the Word of God tells me that I am to warn those with whom I come in contact of such false, heretical leaders.

Now in the book of Jude, we have a similar statement relative to false teachers. Jude says:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 3 and 4.

What is Jude teaching? He says, "I am exhorting you that you should earnestly contend for the faith."

Now, brethren, let me ask you:

GOD WILL HEAR

When you're burdened with worries
And your life just seems all wrong;
Don't give up, my friend, don't give up!
Just pray a little harder, pray a little more each day.
God will hear—He'll smooth your way.

When old Satan's temptations
Seem too big to overcome;
Just say, "No," my friend, just say, "No!"
Then get down on your knees, pray for guidance from above.
God will hear—and guide with love.

When life's trials are too hard to bear
And your heart is filled with grief;
Trust in Him, my friend, trust in Him!
He'll give you peace and happiness; He'll take away each tear.
Just pray in faith; God will hear.

—MRS. MARVIN CROWDER,
Bourbon, Missouri.

what does that expression "earnestly contend" mean? Well, did you ever go to a football game?

And have you seen the fellow carrying the ball as he went down the field? When a man carrying a football starts across the field, he is not concerned about what he does to the other fellow, short of killing him. He doesn't exactly want to do that, but the next thing to it is all right.

Well, beloved, if I were to describe a football game, and how that one man is contending for a goal, I would use the same word that Jude uses here when he says that we are to "earnestly contend for the faith." So, beloved, if I knock your wind out, bloody your nose, knock you down and get your clothes soiled, or handle you pretty roughly sometimes, figuratively speaking, I am just doing exactly what God says in His Word to do. I am just earnestly contending for the Faith.

Brethren, I say tonight that the individual who fails to contend for the Truth is a guilty culprit in the sight of God.

Notice again:

"Knowing that I am set for the defence of the gospel."—Philippians 1:17.

Beloved, believe me tonight, if you are a child of God, you stand in the same position as the Apostle Paul: you are established for the defense of the gospel.

Now what does the word "defence" mean? Some of you folk probably have been in the Army. You know what it means to be put out on a hilltop to defend that particular position. You know what it means to defend that spot

at all costs.

Some few years ago, I was over in Richmond, Virginia, for a revival meeting. In those two weeks, I visited all the Civil War battlefields around Richmond, and I saw the strategic points where Lee had defended the city of Richmond. I saw, beloved, those places that had been reconstructed and brought up to date by the W. P. A. I saw all those vantage points that were of vital importance during the Civil War. Beloved, when Lee put a man in a certain place and said, "You defend this at all costs, even your life," he meant exactly what he said. Beloved, that is exactly what God says to you and me: **We are set for the defence of the gospel.** And you and I, beloved, ought to defend the Word of God at all costs and under all circumstances, irrespective of the difficulties.

II

Now, beloved, in view of the fact that there have always been false preachers, and the prophecy is that there shall always be false preachers, **what exhortation can I give you tonight?** Well, I will give you the same exhortation that the Apostle Paul gives us within the Word of God. He says:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2:15.

Well, if there have been false preachers through all ages, and if there shall be false preachers down through the end of time, what ought you and I to do? We should study this Bible so that

(Continued on page seven)

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"Hymenaeus, Philetus"

(Continued from page six)
we can understand it. Then you can stand against these false teachers.

Not only should we study it, beloved, but we ought to preach it. Paul says:

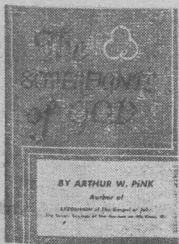
"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."—II Timothy 4:2, 3.

Brother, this time of heresy has come. There are plenty of churches today that won't endure sound doctrine. Paul says: "Preach the word as long as you can because that day of rejecting God's Word is coming."

I say to you, beloved, in view

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of the fact that there will be false preachers right down to the end of time, you and I ought to study the Word, and we ought to preach the Word. Above everything else, we ought to communicate the Word to other individuals.

We read in Matthew 28:19, 20:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Beloved, in view of the fact that the Lord says there will always be false teachers, we ought to study the Bible, preach the Bible, and communicate the Bible unto every individual with whom we come in contact every day.

III

Brethren, in closing, I will leave you an encouragement. These men are not going to hurt the cause of Christ. They may lead some individuals astray, and the Word of God indicates that they will. But, beloved, it is not going to hurt the cause of our Lord. His cause will go on just the same. How do I know it? I read in this text which speaks of Hymenaeus and Philetus, that it further says:

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Well, in spite of all the heretics, unorthodox preachers, false teachers, and false preachers who arise and preach contrary to the Word of God—after all that they do, they are not going to hurt God's Word for He says, "Nevertheless the foundation of God standeth sure."

Beloved, I am thankful for one thing, and that is this: After all the heretics, modernists, free-thinkers, and liberalists have gotten through with their preaching—after all the men such as I have mentioned tonight preach their theories and vagaries, that are contrary to the Word of God—after they are through, beloved, you will find that they have not hurt the truth because our Lord says "the foundation of God standeth sure."

It reminds me, beloved, of the old billy-goat who stood along side the railroad track and watched the fast express speed by. Every time that the train would go by, the engineer would seemingly toot the whistle at the goat, and it would split his ears wide open. The old goat put up with it as long as he could, and one day he decided that he was going to do something about it. He got up on the railroad track and watched for the fast express to come. When he could see it coming in sight, he raced down the track, with head lowered to "butt" as hard as he could.

Well, you know the story, beloved. They haven't got all of Billy picked up yet.

I don't care who the false teachers are. Let them say anything concerning the Word of God that they want to, yet the Word of God will go on just the same. The foundation of the Lord standeth sure.

Now, that blesses my heart and encourages my soul. It is mighty discouraging to me sometimes when men like Brother Mahan and Brother Bradley take the position that they have taken, whereby they say that Baptists haven't existed through all ages. Beloved, that is one of the most dangerous positions that a man can possibly take. I know of lots of fellows who don't believe in Sovereign Grace, who would be ashamed to make a statement such as that. These brethren say that they believe in Sovereign Grace; well, beloved, if I believed in a God who is Sovereign in the realm of Grace, then I would believe the same God is Sovereign relative to His church.

As I say, I know several Baptist preachers who don't believe in Sovereign Grace, who would

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JANUARY 20, 1957

JESUS' FORERUNNER AND EARLY DISCIPLES

JOHN 1:19-51

Memory Verse: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

I. John The Baptist And The Jerusalem Delegation. John 1:19-28.

1. This delegation from Jerusalem coming to John proves two things:

A. The lack of spiritual discernment on the part of these leaders from Jerusalem, since they were unable to see in John the fulfillment of Isa. 40:3 and Mal. 3:1.

B. The effectiveness of John's preaching.

2. The delegation tried to intimidate John by asking him searching questions (V. 19, 21, 22).

3. Notice John's humility (V. 23). He might have boasted that he was the one filled with the Spirit from his mother's womb (Luke 1:15), but instead, he only confesses that he is a voice. How we need humility. Cf. Eph. 3:8; Luke 14:11; Phil. 2:5-8; I Pet. 5:5, 6.

4. In calling himself a "voice," John fulfilled a prophecy spoken of him 700 years before. Thus all Scripture must eventually be fulfilled.

5. Note this contrast between John, the voice, and Christ, the Word.

A. The Word exists before the voice articulates it. So Jesus existed before John.

B. The voice is the medium by which the Word is known. Such was John's mission (V. 7).

C. The word endures after the voice is silent. Thus Christ abides forever, while John's voice is silent nearly 1900 years.

D. The voice is simply heard but not seen. This was the relationship which John desired.

7. This delegation did not ask if Christ were the one who should deliver them from the wrath of God, but discussed things of lesser importance such as who he was and why he was baptizing (V. 25). In witnessing for Christ, how often the lost try to switch us from the thought of their need of Christ as Saviour to some irrelevant question.

8. John condemned this delegation for their spiritual ignorance (V. 26). Christ was there, but they didn't know Him. Today Christ stands in the midst of many congregations unknown.

9. John and Jesus' shoes (V. 27). John abased himself to exalt Jesus. Like John, none of us are worthy of doing anything for Jesus, not so much as to unloose His shoe strings.

II. Jesus The Lamb Of God. John 1:29.

1. This testimony was given the day after John met with the Jerusalem delegation (V. 29).

2. This was in fulfillment of many prophecies, types, and shadows of the Old Testament. Cf. Gen. 4:4; Gen. 22:7, 8; Ex. 12:5-13; Isa. 53:7.

3. Christ as a Lamb was for the sin of the world. In Genesis 4, the lamb was for an individual. In Ex. 12, it was for a family. In Lev. 16, it was for a nation. But here, Christ was offered as a substitute for the world.

4. The characteristics of a lamb.

A. Without blemish. Ex. 12:5; I Pet. 1:19; Heb. 7:26.

B. Gentleness. Isa. 53:7; Mt. 27:12-14.

C. Was to die as a substitute. Heb. 9:26; I Pet. 2:24.

5. The work of the Lamb was to take away sin. Cf. Lev. 16:20-22; Heb. 9:26.

III. John's Baptism Was Heaven Sent. John 1:30-33.

Verse 33 tells us that John was sent to baptize. Verse 6 says that he was sent of God. Putting these two verses together, we find that his baptism was from Heaven. Baptists, going back to the days of John the Baptist, have scriptural baptism direct from Heaven, no others have. That's why Baptists are so strict about the administrator of baptism.

IV. John's Concluding Testimony Concerning Jesus. John 1:34.

He has already testified as to Christ's pre-existence (V. 15), Lordship (V. 23), superiority (V. 27), sacrificial work (V. 29), and right to baptize with the Holy Spirit (V. 33). Now he testifies that Jesus is the Son of God.

V. Christ And His First Disciples. John 1:35-51.

1. This is not the story of the conversion of

these disciples as Pink, Gaebelein, and most all commentaries say. They were converted and received Christian baptism at the hands of John. Cf. Acts 1:22; Mt. 3.

2. This shows the fruits of John's ministry (V. 35). He had been followed by the multitudes (Mt. 3:5), but only a few were really affected by his message. Five of his followers (Andrew, John, Peter, Philip, and Nathaniel) became Jesus' disciples in this chapter. The rest of Christ's twelve apostles were followers of John (Acts 1:22). Besides these twelve and Matthias (Acts 1:15-26), doubtless none others clung to Jesus.

3. John repeats his message of the preceding day (V. 36). The message of the sacrificial work of Christ needs to be repeated over and over again.

4. John's disciples stood to behold Jesus (V. 35, 36). If we are to behold Christ, we must stand still and let all fleshly activities come to an end.

5. Andrew and John came to commune with Jesus. They had heard of Jesus, through prophecy and the preaching of John the Baptist. Now they enjoyed personal intimate communion with Him (V. 37-39).

6. This communion made a tremendous impression on John (V. 39). Sixty years later when he wrote his gospel, he could even recall the hour when he experienced this fellowship with Christ.

7. This shows the suitability of Christ to all men. John was loving and affectionate; Andrew was practical and calculating; Peter was impulsive and hot-headed; Nathaniel was a skeptic; Philip was an anxious believer (Jn. 14:8). These were all different in type and temperament, yet each found in Christ, that which satisfied his heart.

8. Of these different cases of communion with Christ, no two were alike. Andrew and John came through hearing John the Baptist witness for Jesus (V. 36, 37); Peter came through the personal work of a relative (V. 42); Philip was reached because Jesus spoke directly to him (V. 43); Nathaniel came to Christ through the personal efforts of his friend, Philip (V. 45-47).

9. Simon was brought into communion with Christ through the efforts of a relative (V. 40-42). How much concerned about our relatives we should each be. Cf. Mark 5:19.

10. Andrew worked continuously to bring men into communion with Jesus (V. 41). The Greek adverb translated "first" (auton), implies continued action on his part. He first brought Peter and then went on after others.

11. Christ never disappoints us in our longings for fellowship with Him (V. 39 "come and see"). When we really long to be with Him, He holds out the gracious invitation "Come."

12. Both Andrew and Philip thought of others when they had been with the Lord (V. 41, 45). This tells of the satisfaction these disciples found in Christ. They wished to share their joy with others.

13. The fact that Philip was brought into communion with Christ apart from all human instrumentality, teaches us that God has not reached the end of His resources even though there is no one to witness to the waiting soul.

14. The Jesus trail (V. 43 "follow me"). May we seek to find it and follow him.

15. Earth's greatest discovery (V. 45). The greatest discovery the soul can make is the discovery of Jesus.

16. Nathaniel had some objections (V. 46). Every one who seeks to witness for the Lord will meet many objections.

17. Philip didn't argue; he just pressed the invitation (V. 46).

18. Philip was willing to work patiently (V. 46). Every worker for the Lord must learn this lesson. Cf. Eccl. 11:1; Gal. 6:9.

19. Christ's omniscience (V. 48). Christ sees each just as He saw Nathaniel.

20. Nathaniel bore witness that Christ was Divine (V. 49). Six others bore this testimony in John's Gospel: John the Baptist (Jn. 1:34); Peter (Jn. 6:69); the Lord Himself (Jn. 10:36); Martha (Jn. 11:27); Thomas (Jn. 20:28); John, the writer (Jn. 20:31).

21. The millennial promise (V. 51). This will be literally fulfilled when Jesus returns to the earth.

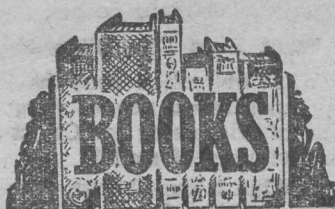
book.

The book is not at all bad reading matter, but there isn't anything too unusual about it.

The Morning Altar by Harold Lindsell; Fleming H. Revell, Westwood, New Jersey. 240 pages, \$2.00.

Here is a good devotional book, one devotional reading for each day in the year, and it sells at a reasonable price.

If you like this kind of literature, this will prove to be a good buy.



REVIEWED

James Your Brother, by Lehman Strauss; Loizeaux Brothers, New York, New York. 243 pages, \$3.00.

This is a commentary on the book of James. The writer's comments on James 1:18 and other spots throughout the book reveal that the author is an Arminian. Though a Baptist pastor, the author is not so Baptist in this

THE BAPTIST EXAMINER
PAGE SEVEN

JANUARY 12, 1957

ANTI-SUNDAY SCHOOLER HAS DIVIDED CLASSES AND IS MOST INCONSISTENT

Brother Lassere Bradley is one of the brethren who object to divided classes in the Sunday School. However, if the report of a friend of mine is true, then Bro. Bradley has divided classes.

A friend recently visited Bro. Bradley's church, and when he returned, he said that a service for the deaf was conducted by Bro. Ward in one part of the church building, and that regular services were held in another. In other words, there was a divided class in Bro. Bradley's church.

Well, I see nothing wrong at all with Bro. Bradley's set-up in this respect. In fact, I rejoice that the deaf are being reached by his church, and I pray God's

blessings upon Brother Ward and this phase of their work. This does reveal, however, Bro. Bradley's inconsistency. He contends that a divided class is of the Devil. If that be true, then Bro. Bradley is serving the Devil, for he has a divided class in his own church!

Furthermore, Brother Butler, another anti-division brother, has led his church to support this work. So Brother Butler and his church have become partakers of Bro. Bradley's "evil deeds."

It has been my observation that those who go to such extremes as these brethren have gone, usually cut their own throat by such inconsistencies as this one of Bro. Bradley.

STOP THE PRESS!

In making ready to put out the bound volumes of TBE for 1956, it was discovered that we have no copies of the issue of April 28. What has happened, we do not know—the fact remains that we do not have them. We need 50 copies or else we will not have any bound volumes this year.

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close of kin to the Lord. Very often people live in such a way that they don't have the nerve to talk to their close of kin for they know that they have no confidence in them. Then often people as regards their own children, have no real interest in their salvation. During a revival meeting for instance, they find excuses for staying away, instead of planning to be with their lost children in the services every night. We have known instances in which parents actually resented people talking to their children about their salvation. In many instances the trouble probably is that such parents, though church members, are utterly lost and just a breath removed from Hell.

2. What is our obligation towards our own people? The Apostle Paul set us a good example along this line. Read Romans 10: 1 and 9:1-2. He simply says that such was his desire to see his own people, the Jews, saved that he would gladly have doomed his own soul to Hell if that could have accomplished the salvation of his people. He did everything in his power to reach the Jews, suffering hate and misrepresentation and abuse of every description.

We have an obligation to our own people, of our own locality and nation that we do not have toward anybody else. That is, our first obligation is to them. Some people have a glamorous conception of what they call "Foreign Missions." They are terribly interested, so they think, in the heathen far away, but they would not speak a word to a heathen here at home for anything. We ought to be interested in foreign missions, but at the same time we should have even a greater interest in the lost right at our doors. Our own church preaches the gospel over more than a dozen radio stations every week. We have in 20 years taken a gospel message in this way into nearly every home in Tampa, and into homes over most of the entire state. Doubtless some regard this as inferior to foreign mission work—or maybe they don't regard this as mission work at all. It certainly IS mission work of the most important kind.

3. What is our first obligation as a church? We are speaking now to church members particularly. The Great Commission was given by Jesus to the church. He started. What does that Commission say? Read Matt. 28:19-20. The first thing commanded is to "teach" or disciple the people of all nations. To "disciple" is to make a believer—a Christian. The command is not to amuse, feed, and entertain. It is not to promote some kind of a "program"—it is to give the gospel to the world. Mark states it, "Go ye into all the world and preach the gospel to every creature." This comes absolutely FIRST.

"I Should Like To Know"

(Continued from page one) word "spirit" in Romans eight is simply a matter of interpretation as to what is referred to. When the writer wrote of the spirit of man, a small "s" was used. When he wrote of the Spirit of God, a small "S" was also used.

No, God Does Not Hear A Sinner Pray

The mourner's bench crowd would have also instructed think that they have the answer to the statement of the man born blind—that "God heareth not sinners" (John 9:31).

"Why, this was the statement of an unsaved man!" contends the mourner's bencher. That is absolutely right! and thank God for it. The fact that the man in John 9 was unsaved when he made this statement makes it all the more plain that prayer for salvation is heresy. And here is the reason why:

After this man had been cast out by the Jews, Jesus found the man. Here is the conversation that took place between the Saviour and this man who had earlier been healed by the Saviour: "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him."—John 9:35-38.

Notice closely that Jesus did not do either of the following things:

(1) He did not refute this man's belief that "God heareth not sinners."

(2) He did not tell the man to pray for salvation. If prayer is necessary for a sinner to get God to save him, as the mourner's benchers contend, then what would have been the first words of Christ to this man? Why, the Saviour would have certainly taught the man that he was wrong in believing that "God heareth not sinners." The Saviour

would have also instructed man to pray to be saved. But Master did neither; so mourner's benchism is knocked in the by the practice of Jesus in winning of souls!

What the Master did preach the man was salvation through faith. Jesus dealt with the in regard to faith in the Son of God.

The "old time religion" of mourner's benchers is not so "time" after all. It goes back some emotionally-upset Western, and that is how old it is.

—Bob L. F.

Salvation All Of Grace

(Continued from Page One)

Heaven of rest. Grace, all along, "reigns through righteousness unto eternal life," and "where sin aboundeth, grace doth much more abound."

There is no point in the history of a saved soul upon which you can put your finger and say, "In this instance he is saved by his own deservings." Every single blessing which we receive from God, comes to us by the channel of free favor, revealed to us in Christ Jesus our Lord. Boasting is excluded, because deservings are excluded. Merit is an unknown word in the Christian church; it is banished once for all; and our only shoutings over foundation or topstone are, "Grace, grace unto it."

Perhaps the apostle is the more earnest in insisting upon this truth here, and in many other places, because this is a point against which the human heart raises the greatest objection. Every man by nature fights against salvation by grace. Though we have nothing good in ourselves, we all think we have; though we have all broken the law, and have lost all claim upon divine regard, yet we are all proud enough to fancy that we are not quite so bad as others; that there are some mitigating circumstances in our offenses, and that we can, in some measure, appeal to the justice as well as to the compassion of God. Hence the apostle puts it so strongly, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

The statement of the text means just this, that we all need saving — saving from our sins, and saving from the consequences of them; and that if we are saved it is not because of any works which we have already performed. Who among us, upon looking back at his past life, would dare to say that he deserves salvation? Neither are we saved on account of any works foreseen which are yet to be performed by us. We have made no bargain with God that we will give Him so much service for so much mercy; neither has he made any covenant with us of this character; He has freely saved us, and if we serve Him in the future, as we trust we shall, with all our heart and soul and strength, even then we shall have no room for glorying, because our works are wrought in us of the Lord. What have we even then which we have not received?

We are saved, not because of any mitigating circumstances with regard to our transgressions, nor because we were excusable on account of our youth, or of our ignorance, or any other cause; we are not saved because there were some good points in our character, which ought not to be overlooked, or some hopeful indications of better things in the future. Ah, no; "By grace are

ye saved." That clear and unqualified statement sweeps away all supposition of any deserving on our part, or any thought of deserving. It is not a case of a prisoner at the bar who pleads "not guilty," and who escapes because he is innocent; far from it, for we are guilty beyond all question. It is not even the case of a prisoner who pleads "guilty," but at the same time mentions certain circumstances which render his offence less heinous; far from it, for our offence is heinous to the last degree, and our sin deserves the utmost wrath of God. But ours is the case of a criminal confessing his guilt and owning that he deserves the punishment, offering no extenuation and making no apology, but casting himself upon the absolute mercy of the judge, desiring Him for pity's sake to look upon his misery and spare him in compassion.

As condemned criminals we stand before God when we come to Him for mercy. We are not in a state of probation, as some say; our probation is over; we are already lost, "condemned already," and our only course is to cast ourselves upon the sovereign mercy of God in Christ Jesus; not uttering a syllable of claim, but simply saying, "Mercy, Lord, I crave, undeserved mercy according to thy loving-kindness, and thy grace in Christ Jesus."

"By grace are ye saved." This is true of every saint on earth and every saint in Heaven, altogether true without a single sentence of qualification. No man is saved except as the free favor and unbought mercy of God, not of deserving, not of debt, but entirely and altogether because the Lord "will have mercy on whom he will have mercy," and He wills to bestow His favor on the unworthy sons of men.

Every Christian's Duty

(Continued from page one)

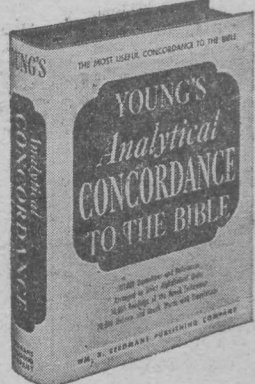
else to the Lord—he never even tries to do so! There is no sense of obligation whatsoever on the part of the average church member as regards the reaching of the lost. "That's what I help hire the preacher for," is the attitude. This failure on the part of church members in general to talk their religion to others, is back behind the comparatively few people saved. Churches that engage in real soul-winning effort with numbers of persons participating, always reach many people.

What Does The Bible Say?

What obligation does the Lord lay upon saved people along the line of witnessing for Christ and the winning of souls?

1. What is our obligation to our own kinfolk? To the converted Gadarene who wanted to accompany him, Jesus said, "Go home to thy friends and tell them how great things the Lord hath done for thee" (Mark 5:19). What did the man do in obedience to that command? The answer is found in verse 20. But note! Another good example is found in John 1:41-42, "He first findeth his OWN BROTHER . . . and he brought him to Jesus."

It is the prime business of every Christian to win his own



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