

It's not which way the wind blows, but the way you set your sails.

MISSIONARY

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"I SHOULD LIKE TO KNOW"

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 979

The Grace Of The Trinity In The Salvation Of The Elect

(The third and last message on this theme.)

Of The Grace Of The Spirit

By JOHN BUNYAN

Third. I come now to speak of the grace of the Spirit; for He also saveth us by His grace. The Spirit, I told you, is God as the Father and the Son, and is therefore also the author of grace; yea, and it is absolutely necessary that He put forth His grace also, or else no flesh can be saved. The Spirit of God hath His hand in saving of us many ways; for they that go to Heaven, as they must be beholding to the Father and the

Son, so also to the Spirit of God. The Father chooseth us, giveth us to Christ, and Heaven to us, and the like. The Son fulfills the law for us, takes the curse of the law from us, bears in His own body our sorrows, and sets us justified in the sight of God. The Father's grace is showed in Heaven and earth; the Son's grace is showed on the earth, and on the cross; and the Spirit's grace must be showed in our souls and bodies, before we come to Heaven.



JOHN BUNYAN
Born 1628, Died 1688

Question. But some may say, Wherein does the saving grace of the Spirit appear? Answer. In many things.

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1. Where in the Bible can a simple statement be found affirming that our faith for salvation is a gift of God?

In Ephesians 2:8: "For 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."

Again, Romans 12:3: "... God hath dealt to every man the measure of faith." (This is referring to the saved man, not every man without exception.)

And again, Philippians 1:29: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

In I Corinthians 3:5: "Ye believed, even as the Lord gave to every man."

Paul later asked the Corinthians this question: "What hast thou that thou didst not receive?" (I Cor. 4:7). As if to say, all that the Corinthians had was the gift of God. This included their faith, for he is writing concerning their spiritual life.

2. I would like to know the prodigal son's name and also his brother's name.

Sorry, the names are not recorded in the Bible. You will find that our Lord never used names when speaking in parables.

3. Are not children included as disciples and followers of Christ in Matthew 19:14? And if they are, is not the commandment of Christ binding to them in their capacity as given in Matthew 28:21; Matthew 6:9; II Tim. 3:13?

In answer to the first question, there is no hint in Matthew 19:14 that the children were disciples and followers of Christ. The children were brought to Jesus, and He laid His hands on them. Then He departed.

Matthew 28:21 is not a verse in the Bible. Evidently, you had some other verse in mind, and simply mistakenly wrote this one down.

Matthew 6:9 does not apply to unsaved children. If the children are saved, then the practical teaching of the passage certainly applies. God is only the Father of the saved.

II Timothy 3:13 has nothing to do with a child's praying.

4. They are all Calvinists where we live. I would like to know what you think of them. Are they sound or not?

This is a question that we cannot answer. We stand for principles called "Calvinism," but many are Calvinistic who are not at all sound in other matters.

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A Prayer Begotten By Grace Do You Follow The Master's Word Or Man's Traditions?

By ABRAHAM BOOTH
(1734-1806)

Editor's Note: Mr. Booth was once a staunch Arminian and a capacious objector to the doctrine of God's Sovereign Grace. But thanks be unto God, the Spirit shed the light of grace into his heart, and Mr. Booth has since been known throughout the Christian world as one of the great writers for Grace. His book on "The Reign of Grace," from which this excerpt is taken, is in its seventeenth edition and is truly a masterpiece. This book may be ordered from us for \$2.50.

"Thou Great Supreme, who art glorious in holiness, and the infinite Sovereign of all worlds; who humblest thyself to behold the things that are in the highest heavens; whose condescension is unspeakably great, in deigning to regard the persons or services of the most holy and exalted creatures. Didst thou consider me in my low estate, as a fallen

creature and a miserable sinner? Did thy everlasting love fix on me as its object, when I might, with the greatest equity, have been marked out as a victim for eternal justice? Is not my person polluted, and my state by nature damnable? Was not my original depravity as great, and are not my actual transgressions as numerous as any which can be found among the apostate sons of Adam? And hast thou determined to make me an everlasting monument of sparing mercy, while millions are left to suffer the awful desert of their crimes?"

"Nothing in me couldst thou behold, but a shocking compound of impurity and folly, of guilt and wretchedness. Nothing in my conduct couldst thou foresee, but what was adapted to provoke thy abhorrence, rather than to obtain thy regard. O, thou majestic Being! why such mercy to a hardened rebel? why such love to an inveterate enemy? Obligated I am, in the court of conscience, to plead guilty to the complicated charge which thy own righteous law exhibits against me.

"Motive, or cause, of thy tender regards, I can find none in myself. Thy own sovereign will, thy own free pleasure; these are the only cause thy mercy is manifested to me, of sinners the vilest. For should a wretch who is now in Hell advance a claim on thy

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By Roy Mason
Tampa, Florida

Many persons don't have any definite religious convictions — they have mere religious prejudices. Such prejudices as a rule come from family traditions. The same thing obtains in politics. Many persons will get mad over politics when they have no worthy political convictions. Father was a Democrat or a Republican, so they are the same with no real knowledge concerning the merits of the two political parties. Very often we have seen people heartbroken because a son or daughter married a Catholic. The parents seldom attended their own church, and it was doubtful if they were ever saved, so why did they object to the marriage with a person of another faith? It wasn't because they had any real interest in the cause of Christ, or in salvation. Their objection grew out of a

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Undenominationalism

By PASTOR BOB NELSON
Owosso, Michigan

As a pastor I am continually plagued with mail from missionaries, Bible publications, radio programs, and all sorts of religious groups who say they are "undenominational" and that they would like to present their work in the Baptist Church of which I am the pastor. I have studied quite a number of these different organizations yet I find that they are "denominational." The word "denominational" means you denominate or name certain truths that you stand for. How can any church say that they do not name or denominate any truths that they believe. Surely you have to stand for something. Yet they are trying to tell us that they stand for nothing. I am inclined to believe that they are downright liars about the matter.



Brother Nelson

These community churches or Bible churches say, "The Bible is what we believe." Practically every denomination says the very same thing. Even the abominable Jehovah Witnesses claim the Bible as their only guide. Back in 1800's Alexander Campbell went about preaching against sectarianism. His hue and cry was "no creed but Christ." Campbell was denouncing the Baptists and Presbyterians as being unChristian churches. Today as a result we have a large American born de-

ARABS SEEK THE LIQUIDATION OF ISRAEL

Statements by Arab governments have raised the question whether the Arabs now want to see Israel entirely liquidated. In a radio broadcast Prime Minister Ismail Al-Azhary of the Sudan said, "Israel is a general danger menacing all humanity. She has not right to existence." President Shukeiri El-Kuwatli of Syria said on a Moslem holiday not long ago, "How can we rejoice when in the Holy Land exists a wicked and hostile state..." Dr. Fadhal al-Jamali, the Iraqi delegate to the United Nations told the General Assembly that as to the Palestine issue "all the Arab world is Egypt and all Arab statesmen are Naspers."

Prophecy has revealed this hostility of Israel's neighbors in the last days. It will persist until the Lord Jesus Christ comes and rescues His chosen nation and His land. When Israel has exhausted the limits of its own strength and faces annihilation, it will cry to God; He will send back their King. "For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left."—Deut. 32:36.—Prophetic Word

The Baptist Examiner Pulpit

"WHAT AN EVENT!"

By PASTOR JOHN R. GILPIN

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."—Rev. 1:7.

Let me say at the very outset that I believe strongly in the second coming of the Lord Jesus Christ. To me there is no event that can thrill the heart and soul of God's child like the thought of His return to this world.

When our Lord would bring comfort and consolation to His disciples, at the time He announced that He was going away and they were grieved thereby, He said to them:

"Let not your heart be troubled:

ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

I say, beloved, when He would comfort His disciples, He did so with the thought that if He went away, He would come back again. In other words, He comforted them by the promise of His return to this world.

There is no truth in all the Bible that can mean more to a child of God than this truth of the

second coming of Jesus Christ back to this world. It has often been said that the second coming is the hope of the Christian. In fact, it is called the blessed hope, for we read:

"Looking for that BLESSED HOPE, and the GLORIOUS APPEARING of the great God and our Saviour Jesus Christ."—Titus 2:13.

Certainly, it is a blessed hope for the child of God. When you think about all the difficulties of this world and all the problems that confront the world, I tell you, beloved, there is no way out except the way up. The second coming of the Lord Jesus Christ

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THE BAPTIST EXAMINER

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"What An Event!"

(Continued from page one)
is the blessed hope.

I have no hope that the Gospel is going to save the world. At best, the Gospel will be the means that God will use for calling out His elect, for they shall hear the Word and shall be saved. I have no hope in any wise at all that the Gospel will ever save the entire world.

I don't think that this world is ever going to be one bit better than it is right now. In fact, I anticipate that conditions will get worse and worse — materially, socially, economically, industrially, politically, internationally, religiously — as time passes by, and the only hope that we have is the second coming of the Lord Jesus Christ. No wonder Paul wrote to Titus and referred to the second coming of Jesus as "that blessed hope."

Do you realize that if it were not for the coming of Jesus Christ back to this world, your dead and my dead would remain within the grave and would never get out? Listen:

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the DEAD IN CHRIST SHALL RISE FIRST: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." — I Thess. 4:14-18.

These verses tell us that some of these days Jesus is going to come in the clouds, and when He does, all the dead who have died in Christ Jesus will come out of the graves to be caught up with Christ in the air, and all the Christians who are alive when Jesus comes, will be caught up at the same time. I tell you, beloved, if it were not for the second coming of Jesus Christ, you can stand beside the grave and say to that loved one, whose body is smoldering therein, "I will never see you again. We have no hope of a resurrection. We have no hope of meeting beyond this life. We have no hope unless Jesus Christ comes back." The second coming is our blessed hope and when you think that some of these days Jesus is going to burst asunder the graves and bring forth the dead therefrom, and is going to translate and transform the living saints to look like Himself — when you remember that, beloved, you can fall down before Him in worship and adoration, with the thought that He is coming, and when He comes, He is going to carry the saints of God home with Him. I tell you, beloved, this is a blessed hope for the child of God.

While the second coming of Jesus Christ is a blessed hope for the child of God, at the same

time it is the saddest event for the individual who is outside of Jesus Christ. While it is the supreme happiness of a Christian to remember that Jesus Christ is coming again, at the same time it is the supreme dread of the wicked. If I speak to some individual who has never yet been saved and has never come to a saving knowledge of the Lord Jesus Christ, I would remind that individual that of all the dreads that that individual has, there is no dread like the dread of the second coming of Jesus Christ.

As an unsaved man, do you dread death? Well, you should. You dread the judgment when you shall stand before God to be judged of all your sins — the little sins and the big sins, the sins of omission and the sins of commission, the sins of presumption and the sins of ignorance. You dread the thought of the judgment bar of God. You dread the thought of Hell. You dread the thought of an eternity that never shall end. Well, beloved, the one thing that gives pain to the thought of death, or the thought of judgment, or the thought of Hell, or the thought of eternity is the fact that Jesus Christ is coming back to this world again, and when He comes, He will shut off all hope, every avenue of approach, for the individual who is outside of the Lord Jesus Christ, to be saved.

I say then, beloved, the second coming of the Lord Jesus Christ, while it is the supreme joy of the Christian, it is the supreme dread of the unsaved, and I would like to show you from God's Word that this is true.

I

THE FOOLISH VIRGINS.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." — Mt. 25:6, 7.

The Word of God tells us about ten virgins — five were wise and five were foolish. These virgins were waiting for the second coming, but while they were waiting they fell asleep. At midnight there came a cry that the bridegroom was coming, and they arose and trimmed their lamps; but the foolish virgins found their lamps completely empty. They had their lamps, which evidently stand for a profession, but they didn't have any oil — the oil representing the Holy Spirit.

I would remind you, beloved friends, that these foolish virgins represent the unready and the unprepared. They represent those who are not known by the Lord Jesus Christ. They represent those who are going to be excluded from the marriage feast. I tell you, beloved, the supreme dread of the unsaved is the second coming of the Lord Jesus Christ. You can see this in these foolish virgins who were shut out so far as the marriage feast of the Son of God was concerned.

If the Lord Jesus Christ were to put in His appearance today

IT HAPPENED IN CHINA

By CYRIL E. BOUSFIELD



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This book was written by a medical missionary, who spent some forty years in the country of China, having entered it in 1896. You will be thrilled as you read of the various experiences of this missionary. The chapters are short, and they make interesting reading throughout.

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Examiner Editorials

BY BOB L. ROSS



WE THANK GOD FOR OUR CHURCH

Calvary Baptist Church is by no means a large church. It is a small young church, and the Lord has slowly added to it. But despite our small number, the Lord has marvelously blessed us by giving us great and vast fields of service. It seems that our Lord is doing with our church what He has done so many, many times in ages gone by—He is calling upon a few in number to do a mighty task. According to human reasoning, our church is not capable of doing the work it is doing. But we know that God is sovereign, and He can do all things. Thus, by His grace, we are doing the work which He has laid before us.

The church still meets in a rented building, and thus far, we have not been led to make any different arrangements. The spirit of our group seems to be to put first things first — that means our Lord's commission. He has directed us to do all that we can for His mission work, both here and abroad. On the home front, He has given us five radio broadcasts, in addition to the EXAMINER. And it is likely that we shall take on some new radio stations in the near future. Abroad, the EXAMINER goes into many foreign countries; and we heartily support the work in Mexico. With all the glory and praise for this work being to the

Lord, it can be truthfully said that this little church has a field of usefulness that is unsurpassed by any church of its size, and by many of much greater size.

With this great work before us, we care for the "Hardshell" cry of the Arminian, neither for the "Uncooperative" cry of the Programists and Boardites.

We are grateful to all who have aided in the work of our church. Many have sent offerings to the TBE; others have generously given toward our expenses; others have given through our church to the work in Mexico; and still others have sent offerings to be used as we saw the need. Your help is deeply appreciated, and if the Lord leads you to help our work in the future, our hearts will be made the more happy. All of our work, if we be not ignorantly mistaken, is true to the Book, true to age-old Baptist principles, and done on the authority of a church such as the church to which our Master gave the commission, and said, "Lo, I am with you always, even unto the end of the world." He has fulfilled that promise.

If you are led of the Lord to contribute to our great and heavy work, we shall rejoice to receive your offering. Please make all checks payable to Calvary Baptist Church. And above all, pray for us, brethren and sisters.

ing fire, prepared for the devil and his angels."

I tell you, beloved, the supreme dread of the wicked is the second coming of Jesus Christ because it means a Devil's Hell for them when He comes and finds them unready and unprepared at the time of His return.

III

THOSE WHO KNOW NOT GOD.

The second coming of the Lord Jesus Christ is the supreme dread of the wicked because we can see it from the experience of those who know not God. We find them described in the Word of God:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." — II Thess. 1:7-9.

You probably have listened to someone on the radio who said that you have to obey the Gospel in order to be saved. Now he did tell you the truth in that respect, but his idea of the Gospel is contrary to the Word of God.

When he says that you have to obey the Gospel, he means that you have to be baptized in order to be saved. Beloved, that is lie made out of the whole cloth. There's nobody ever saved except by the blood of the Lord Jesus Christ. I insist on blood before water, and salvation before church membership. I insist that every body that is saved ought to be baptized, but he ought not to be baptized until he has become a child of the living God. When this preacher tells you that you have to obey the Gospel to be saved, and his idea of obeying the Gospel is to obey it by baptism, I tell you it is not so. There's not a word of truth in it, but when the Lord Jesus Christ comes back to this world, He is going to take vengeance on all those who obey not the Gospel, and they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

I tell you, beloved, the supreme dread of the man who is outside Jesus Christ is the second coming of the Son of God, and if He were to come today, it would mean that every individual who has not obeyed the Gospel of Jesus Christ would be punished.

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THE BAPTIST EXAMINER

PAGE TWO

MARCH 30, 1957

A Presbyterian Editor's Comments As To Graham

Editor's note: The following article is taken from the "Christian Beacon," edited by Carl McIntire, one of the outstanding leaders among "fundamentalists." The article has to do with the Billy Graham campaign to be held in New York at an early date.

THE GRAHAM DEBATE

"Billy Graham is rapidly becoming the most controversial religious figure on the American scene. There is scarcely a religious journal which is not debating Graham's present ministry as it is represented specifically in his projected New York City campaign under the sponsorship and auspices of the Protestant Council of New York. The modernists and the liberals on one side are discussing and debating, and on the other side the conservatives or fundamentalists are in prolonged debate with deep divergence of opinion and position. Billy Graham's own paper, as it is generally called, *Christianity Today*, devotes a page and a half of editorial space, February 18, to an analysis of the debate and in defense of Billy Graham.

"Opposition to Evangelism a Strange Phenomenon," heads the editorial, the main impact of which is against the fundamentalists who, in increasing numbers across the country, are withdrawing their support from Dr. Graham and refusing any longer to endorse his program.

"The elements in Graham's ministry which have brought him into difficulty have been there a long time. But the difficulties and problems involved are just now being fully grasped by many of the Lord's people and are catching up with Mr. Graham.

"The defenders of Mr. Graham in his position show their weakness, first, by trying to claim that those who object to Mr. Graham's policies are against evangelism; and second, by refusing to meet squarely the real questions raised.

"*Christianity Today's* editorial, for instance, would have its readers believe that anyone who questions Mr. Graham's program in New York City is against evangelism.

"We do not speak for the modernists and will have no bond with them in any particular, but anyone who reads their literature knows that they are interested in evangelism—their kind, with their liberalistic content. Certainly those in the fundamentalist camp of present-day Protestantism, who believe the Bible, cannot be accused of being against evangelism. 'Evangelism' has many colors today. Consequently, when the defenders of Billy Graham try to equate opposition to Graham's particular setup as opposition to evangelism, they seek refuge in a house which does not exist.

"There are three basic objections that Bible-believing Christians have to Mr. Graham.

"1. In specific violation of the commands of God, he puts unbelievers, modernists, and ungodly men who profess to be 'ministers of light' on his sponsoring committee.

"2. He directs his converts, all of them, to churches of their choice, including modernist, fundamentalist, Roman Catholic, and even Jewish synagogues.

"3. His own message, in its content, ignores and temporizes with the major sin of the hour in the house of God—the sin of apostasy, the sin of unbelief in the church, modernism; the sin of being unequally yoked with unbelievers. These sins which are entering into the utter confusion and the compounding of the apostasy itself just do not exist in Billy Graham's world of evangelism. He cannot touch upon them, for, if he does, his program of co-operative sponsorship under councils of churches, with the modernists and apostates in high places, would collapse.

"Billy Graham has been building up to this position over a period of years. The New York campaign, under the modernist-inclivist Protestant Council of New York City, the voice of the National Council of the Churches of Christ in the U.S.A., has brought all these matters into focus. As previously reported, one of the outstanding modernists of New York City has now been appointed to be head of the inquiry room for the coming campaign.

"In this debate, the defenders of Graham's position are tender and kind of soft in dealing with the modernists and apostates, while they are harsh, unkind, and vehement in their dealing with the fundamentalist brethren.

"Mr. Carl F. H. Henry, editor of *Christianity Today*, says, 'The extreme fundamentalists bitterly attack Mr. Graham.' We have seen no bitterness. Because men ask basic questions relative to one's duty, in the light of the Scripture, it does not imply that there is bitterness toward a brother. One Christian may exhort another, in accordance with the Scripture. And so the editor writes, 'They insist that instead of channeling converts 'into the church of their choice,' they should be sent 'only to fundamentalist churches.' . . . That the campaign itself would be made impossible by their own concept of the Gospel is no deterrent.'

"This is probably the reason why the main focus of the defense of Billy Graham is against the fundamentalist.

"The kind of campaign which Mr. Graham is setting up in New York City is impossible in the light of the commands of Scripture. God says that if an angel from Heaven comes and preaches any other Gospel than that which Paul preached, he is to be anathema. Mr. Graham's position in New York City is that such a one may serve on the sponsoring committee and that his name may be published throughout the land as one sponsoring and co-operating in the Billy Graham campaign. The Bible says that we are not to join with unbelievers in doing the work of the Lord. The duty which God requires of man is obedience to His revealed will. The campaign

to evangelize cannot be a lawless campaign before God's commandments.

"Those who have raised questions about Mr. Graham are only desirous that his campaign in evangelism will be honoring to God's Word and in obedience to His commands. Fundamental brethren who press such claims before Mr. Graham are not against evangelism. They are in favor of true, Biblical, Christ-honoring, and Bible-obeying evangelism.

"What are called the 'extreme fundamentalists' in these matters are not extremists at all. Graham's defenders have adopted the terminology of the modernists against the true Bible believers at this point. Indeed, these 'extreme' brethren are men who are standing where the church has always stood in defending and maintaining the purity of the Gospel and the purity of the church. Little babes born in Christ under no circumstances can be directed to the Devil's nursery to be fed Satan's modern formula. An evangelism which contributes to any such situation does not merit the support, the confidence, or the financial assistance of Bible-believing men and women. It is this, and this alone, that is bringing Mr. Graham into his present most unfortunate position before many Christian people in the United States.

"Though the editorial in *Christianity Today* does not dwell at length on the extreme liberals, it does indicate . . . extreme liberals will cooperate in such meetings . . . Mr. Graham praises God for this opportunity.' And then the editorial states that adherents of extreme liberalism have admitted that they have 'no saving Gospel.' The co-operation which Mr. Graham asks of these men who have no saving gospel is that they join in his committee sponsoring his programs. In fact, Mr. Graham has insisted that these men who, from the standpoint of the historic Christian faith, are unbelievers and apostates, should be named on the sponsoring committee of his campaign in New York City.

"Now no one in the present debate is even so much as suggesting that these men who are apostates should not go to hear Mr. Graham, or anyone else who preaches the Gospel. The harlots, the drunkards, the thieves, the robbers, the apostates, and all who are sinners should find in any evangelistic meeting the most cordial and gracious welcome. But you do not call upon harlots, saloon keepers, murderers, and apostates to be members of the sponsoring committee of the campaign and have their names printed in the circulars announcing the meetings as a means of getting them to attend. The modernists in New York City who are sponsoring the Billy Graham campaign, together with others, are doing it, not as apostates, but as fine, Christian men.

"To bolster Mr. Graham's case, his defenders are saying that he is simply following the example of the Lord Jesus Christ, who preached 'to all who would hear.'

"What saith the Scriptures? Did Jesus Christ come to Jerusalem under the sponsorship of the Protestant Council of Jerusalem? In that day it was the Sanhedrin. Jesus Christ came to Jerusalem as an independent—alone. He flayed the leaders of the Sanhedrin, called them hypocrites, blind guides, and said that their converts were two-fold more the children of Hell (Matt. 23). If Billy Graham would go to New York and follow the example of Jesus Christ in Matthew 23 in dealing with the Protestant Council, Union Theological Seminary, and the headquarters of the National Council itself, together with some of the officers of the larger denominations and missionary boards, he might really have a revival, or he might even be crucified! It was the 'Protestant Council' at Jerusalem that led in the crucifixion of Jesus Christ because He did not come under their sponsorship and He challenged their rejection of the law of God.

"Those who are questioning Mr. Graham's approach have been hoping and praying that he would follow the example of Jesus Christ, and go to New York on his own. But instead, Graham has chosen the sponsorship of the Sanhedrin itself. He will not cleanse their temple and rebuke them for their unbelief, and inform their adherents that they are false prophets. Wolves in sheep's clothing in New York are no peril to the flock, and anyone who dares cry out against the wolves is against evangelism and does not appreciate the example of Jesus Christ! At least that is the content of the reasoning of the defenders of Graham on this vital issue.

"Basically—and this can hardly be denied by those who see the two distinct worlds which Graham is trying to straddle — Mr. Graham is practicing ecclesiastical and spiritual coexistence. He wants two worlds which are diametrically opposed and which cannot possibly peacefully coexist — one under Christ and the other under Satan — to live peacefully together during the duration of his campaign. It is at this point, and this point alone, that the most tragic effect of Mr. Graham's campaign will be felt in the national life of the country.

"The key to this whole system of error is in this one paragraph: 'What progress has been made in establishing a committee in New York which is representative of Protestant forces? Great progress has been made. Men of good will from both camps have recognized the need for a great spiritual awakening in New York. They have admitted that Protestant Christianity by any token is a pitifully weak force there. They unite in recognizing that Christ alone could bring about a change and they unite in believing that such a campaign offers the greatest hope of making an impact for Christ where that impact is so greatly needed.'

"But which Christ? The Christ of the modernist camp, or the Christ of the Bible believer? Billy Graham, under the word 'Christ' seeks to enclose and include both with their different Christs. It is done in establishing a committee 'representative of Protestant forces.' The modernists who deny the Book, the blood, the blessed hope, are called Protestant. Billy Graham recognizes them as Protestant. They are included as representative of their element in all that is called 'Protestant forces.'

"This is the practice of coexistence, peacefully, in the name of all, the unity of all these forces.

"This is the basic and fundamental errors of the ecumenical movement and is found in the very heart and life of the World Council of Churches. The representative forces are included in the unity though they differ profoundly among themselves as to who Christ is and as to which Christ they would worship and serve. They all use the same name—'Christ,' and speak about the 'impact' they are going to make upon the world.

"It is at this particular juncture that the defenders of Billy Graham and Billy Graham himself have abandoned, completely abandoned, the distinctive, glorious, intolerant position of the everlasting Gospel of the grace of God. Christ and Satan do not join hands to do the work of Christ. Christ and His enemies do not peacefully coexist in advancing the working of the Christ of the Bible!

"We believe—we say it kindly and in Christian grace—that Billy Graham is sinning against light. He knows better. We believe even in his earlier days he preached better. But he has been caught, (Continued on page eight)

"What An Event!"

(Continued from page two)

with everlasting destruction from the presence of God and from the glory of His power. In the light of the experience of these five foolish virgins, in the light of the judgment of these Gentile nations, and in the light of those who know not God, who obey not the Gospel of the Lord Jesus Christ — in the light of these, the most awful event that is facing the world is the second coming of the Lord Jesus Christ. It is the supreme dread of the unsaved today.

IV

THOSE WHO BELIEVED NOT THE TRUTH.

There are those who have not believed the truth, and they stand with the certainty resting upon them of a Devil's Hell when Jesus comes. We read:

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."—II Thess. 2:12.

If you will read this carefully, you will find that it refers to the second coming, and you will see that He is holding back the Anti-Christ, and He is holding back the sway of the Anti-Christ until His elect are garnered out of this world. Then, beloved, just as soon as the last of His elect are saved, He is going to allow the Anti-Christ to take over, and when the Anti-Christ takes over within this world, those who have refused to believe the Gospel and have had pleasure in unrighteousness, shall be damned.

I don't mean to say that just as soon as the Son of God comes He is going to cast that individual into Hell. I am not saying that chronologically it is going to fall immediately, but I am saying this, when the Son of God comes, every individual who has not believed the truth but has had pleasure in unrighteousness, is going to Hell. I don't know how long it may be, but I am saying this, it is Hell for the man who has not believed the truth, but who has, in contrast, had pleasure in unrighteousness.

Beloved, this is a serious passage of Scripture, for it tells us that when Jesus Christ comes, all hope for the unsaved is shut off. It just means that if the Lord Jesus were to come now, all of you who up to this hour have refused to believe the truth and have had pleasure in unrighteousness, shall be damned.

I tell you, my brother, my sister, as sure as there is a God in Heaven, if Jesus Christ were to come today and find you outside of Him, and find you in your sins, and find that you had not believed the truth, but had lived a life of worldly pleasure in unrighteousness, it would mean a Devil's Hell for you. The supreme dread of the unsaved is the second coming of Jesus because it means all hope is shut off.

It is a glorious hope for the Christian. It is the most glorious hope I can think of for the child of God. There isn't anything that ought to please a Christian more than to think that Jesus is coming. But while it thrills the heart of the child of God, from these experiences that we have studied from God's Word, you can see that the supreme dread of the unsaved world is the second coming of the Lord Jesus Christ.

V

THE UNGODLY.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against (Continued on page six)

THE BAPTIST EXAMINER

PAGE THREE

MARCH 30, 1957

SCHEDULE FOR CHICAGO BIBLE INSTITUTE

(See Invitation on Page Two)

Evening services start at 7:00. No morning services.

There will be two (2) afternoon services on Thursday (28th) and Friday (29th), the first service being at 1:30, and the second service at 3:00. Eld. Frank Beck and Eld. Wayne Cox will speak on Thursday afternoon, with Eld. John R. Gilpin and Eld. T. B. Freeman speaking on Friday afternoon. No subjects yet assigned for afternoon services.

Evening services as follows:

WEDNESDAY—March 27—

7:00 P. M.—Wayne Cox—"What A N. T. Church May Expect Of Its Pastor."

8:00 P. M.—John R. Gilpin—"What A God-called Pastor May Expect From Church Members."

THURSDAY—March 28—

7:00 P. M.—T. B. Freeman—"The Depravity of Man."

8:00 P. M.—Frank Beck—"Work Of The Trinity In Redemption."

FRIDAY—March 29—

7:00 P. M.—Gilpin—"The Bride Of Christ."

8:00 P. M.—Cox—"The Sovereignty Of The Church."

SATURDAY—March 30—

7:00 P. M.—Freeman—"The Atonement."

8:00 P. M.—Beck—"The Security Of The Believer."

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

Baptist Youth Witness

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

WHERE IS HAPPINESS?

Not in money—

Jay Gould, the American millionaire, had an enormous fortune. When dying, he said, "I suppose I am the most miserable man on earth."

Not in pleasure—

Lord Byron lived a life of pleasure and ease. He wrote: "The worm, the canker and grief are mine alone."

Not in military glory—

Alexander the Great conquered the known world in his day. Then he wept, "There are no more worlds to conquer."

Not in political power—

William Tweed became the brilliant boss of Tammany Hall and ruled New York

City. He said: "My life has been a failure in everything."

Not in unbelief—

Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not in position and fame—

Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood a struggle; old age a regret."

Where Is Happiness?

The answer is simple: In Christ alone. HE said: "Your heart shall rejoice, and your joy no man taketh from you."

"Whoso trusteth in the Lord, happy is he."—Proverbs 16:20.

In Christ is Peace: "My Peace I give unto you."—John 14:27.

In Christ is Comfort: "Let not your heart be troubled."—John 14:11.

In Christ is Fellowship: "I will never leave thee."—Heb. 13:5.

In Christ is Life: "He that believeth on the Son hath everlasting life."—John 3:36.

—Selected

"There's pardon for
Transgressions past;
It matters not
How black their cast."

WITHOUT SHEDDING OF BLOOD

By Ferrell Griswold

In this modern age of doubt and unbelief, when emphasis is placed upon the "social gospel"; we need to turn to the Word of God and rediscover the value of the "Blood" of the Lord Jesus Christ. His shed blood is the basis of:

1. REDEMPTION—"In whom we have REDEMPTION through his BLOOD . . . Forasmuch as ye know that ye were not REDEEMED with corruptible things, as silver and gold, from your vain conversation (manner of life) received by tradition from your fathers; but with the precious BLOOD of Christ, as of a lamb without blemish and without spot" (Eph. 1:7; I Pet. 1:18, 19).

2. JUSTIFICATION—"Much more then, being now JUSTIFIED by his BLOOD, we shall be saved from wrath through him (Jesus)" (Rom. 5:9).

3. PROPITIATION—"Whom God hath set forth to be a PROPITIATION (that is, our mercy seat or meeting place) through faith in his BLOOD" (Rom. 3:25).

4. NIGHNESS—"But now in Christ Jesus ye who sometimes were far off are MADE NIGH by the BLOOD of Christ" (Eph. 2:13).

5. PEACE—"And having MADE PEACE through the BLOOD of

his cross . . . For he is our PEACE . . . Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, SO MAKING PEACE . . . And came and PREACHED PEACE to you which were afar off, and to them that were nigh" (Col. 1:20; Eph. 2:14, 15, 17).

6. FORGIVENESS—"And almost all things are by the law purged with BLOOD; and without shedding of BLOOD is no REMISSION (Forgiveness)" (Heb. 9:22).

7. ELECTION—"ELECT according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the BLOOD of Jesus Christ" (I Pet. 1:2).

8. SANCTIFICATION—"Wherefore Jesus also, that he might SANCTIFY the people with his own BLOOD, suffered without the gate . . . But if we walk in the light, as he is in the light, we have fellowship one with another, and the BLOOD of Jesus Christ his Son CLEANSETH us from all sin" (Heb. 13:12; I John 1:7).

9. GOOD WORKS—"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the BLOOD of the everlasting covenant, make you perfect in every GOOD WORK to do his will. WORKING IN YOU that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (Heb. 13:20-21).

10. VICTORY—"And they OVERCAME him by the BLOOD of the Lamb, and by the word of their testimony; and they loved not their lives unto death . . . For whatsoever is born of God OVERCOMETH the world; and this is the VICTORY that OVERCOMETH the world, even our faith" (Rev. 12:11; I John 5:4).

IT MAY BE TODAY!

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

While on one of his expeditions to the Antarctic, Sir Ernest Shackleton was once compelled to leave some of his men on Elephant Island, with the intention of returning for them and carrying them back to England. But he was unavoidably delayed, and by the time he could go for them he found to his dismay that the sea had frozen over and his men were cut off. Three times he tried to reach them, but his efforts ended in failure. Finally, in his final effort, he found a narrow channel through the ice. Guiding his small ship back to the island, he was delighted to find his men not only alive and well, but all prepared to get aboard. They were soon on their way to safety and home. After the excitement ended, Sir Ernest inquired how it was that they were ready to get aboard so promptly. They told him that every morning their leader rolled up his sleeping bag, saying, "Get your things ready, boys, the boss may come today." The return of the Lord Jesus to this earth is much more certain than Sir Shackleton's return to Elephant Island. Christ's promise is to return to claim His redeemed and establish upon His Word and His character. It is still "the blessed hope" of all who love Him—a hope that will not fail.

—S. S. Times

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By C. H. Spurgeon

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The Little Baptist

(CHAPTER XIII (Continued))

"Well," replied Mellie, "you profess to believe that there was a necessity for the mediation of Christ, and that beside Him there is no Saviour, and yet you deny man's total depravity, or entirely helpless condition. You deny the operation of the Holy Spirit only through the written word—deny the direct influence on the heart. It appears to me that to make up a consistent system of theology, three things are required:

"First, total ruin, or moral depravity; second, the mediation and atonement of Christ; and third, the application of the virtues of this atonement to the sinner's heart, so that its effects shall be experimentally realized. Taking out the idea of total depravity, you render useless the mediation of Christ. And in denying the experimental evidence of the work of the Holy Spirit in regeneration, you deny the efficiency of Christ as a Sacrifice. Thus, one part of your system overturns another, and, as a whole, it is inconsistent, contradictory, and self-destructive. The world is beginning to realize this fact, although you may not be prepared at this time to admit it."

"Strange! Strange! Perhaps it is true that every generation gets wiser," said Dr. Atwood.

After a few minutes spent by the Doctor in trying to extricate his doctrine from the charge of inconsistency, the following dialogue ensued:

Mellie: "You are a physician, are you not?"

Dr. Atwood: "I am."

Mellie: "You have administered medicine to the sick, I presume."

Dr. Atwood: "I have."

Mellie: "Does your medicine usually have an effect upon your patients?"

Dr. Atwood: "It does, generally."

Mellie: "When it has the desired effect, what is the result?"

Dr. Atwood: "When it has the desired effect, the disease is removed, and the patient is restored to health."

Mellie: "When the medicine has no effect, what is the result?"

Dr. Atwood: "In severe cases, the patient dies."

Mellie: "Well, Doctor, suppose that there had been no such thing as disease; would you have undergone the labor and study of preparing yourself for the practice of medicine?"

Dr. Atwood: "Certainly not; in that case, a physician would be altogether useless."

Mellie: "Well, suppose that notwithstanding there is disease—that people need healing—and yet can experience no beneficial effects from the use of medicine. Allowing that if medicine does the sick man any good, the fact is experimentally known, would there be any use for a physician?"

Dr. Atwood: "No, no more than in the other case."

Mellie: "Well, again. Suppose a malignant disease breaks out in the country—the people are all sick and in danger of death. But you, as a great philanthropist, prepare a remedy, and through kindness, you proclaim that relief is in the reach of all, that the remedy is sure, and that it is offered without money and without price—whosoever will may apply and be healed. But if this be all that is done, will the people be cured?"

Dr. Atwood: "Of course not, unless the remedy is applied—unless the medicine is taken according to the prescription."

Mellie: "When the medicine is taken, what must the effect be in order to prevent death?"

Dr. Atwood: "The disease must be eradicated, the system cleansed, and the patient restored to health."

Mellie: "Could this be done and the patient not sensible of the fact—not know experimentally of the change or cure effected?"

Dr. Atwood: "I never knew a case in which the patient did not realize the change. If a sick man is made well, of course he knows it."

Mellie: "Well, Doctor, the Bible pronounces sin a disease. It declares the whole human race to be affected by it, and subject to eternal death. The virtue of the blood of Christ is given as the remedy, to which we all may come and be made whole. The Holy Spirit powerfully applies this remedy to all who are drawn to trust in its merits, and promises that all who partake of it shall be made new creatures, and have God's Spirit to bear witness with theirs that they are passed from death unto life. Now, if the remedy is applied and the disease cured, the sinner must experimentally realize the effect. He must experience a change of heart, of motives, of feelings, desires, and aspirations. But if there were no disease, the remedy would be useless. Unless applied, the remedy becomes of no avail, and if applied, and no effect produced, it is worthless. And if an effect is produced, and yet not sufficient to be sensibly ascertained by the sufferer, it is certainly of doubtful value."

Mellie was, in reality, a "little Baptist" in theory, in every sense of the word. There seemed not to be a single doctrine or practice common to the denomination, that she had not found a satisfactory reason for in the Bible. But, as will ever be the case with all who closely investigate it, the difference between the Baptists and all other denominations, became more and more striking, the more she examined the subject. There are leading fundamental principles distinguishing them as a peculiar people, that cannot be given up without sacrifice of what they believe to be the vital doctrines of the Gospel. And, taking TRUTH for their watchword, they will ever remain unmoved, though the rest of the religious world stands arrayed against them. Having professed allegiance to Christ, they cannot shun to declare His truth as they understand it, nor depart from obedience to His laws.

CHAPTER XIV

THE SATURDAY MEETING—FAMILY CONSULTATION

It was a beautiful Saturday morning in the month of May. Everything was astir at Colonel Brown's, getting ready to go to the Baptist meeting. Contrary to the expectations of Mrs. Brown and Mellie, Colonel Brown and Frank declined to go with them.

When the two ladies arrived at the church, they found an unusually large congregation for a conference meeting. This church adhered to the old custom of holding a meeting once a month on Saturday, in order to attend to the general business of the church.

(Continued next week, D. V.)

The Eagle

I watched an eagle in the sky.
All fearlessly he circled there,
A thing of beauty poised on high,
The mighty monarch of the air.
No fitful flurry commonplace
But confident and conquering,
He glides and banks with perfect grace
And scarce a movement of the wing.

I watched my soul as ever on
I walked in doubt and fear each day.
With confidence and courage gone
My life was shadowed with dismay.
But when I saw the eagle's flight
My heart leaped high and I confessed
To God the reason for my plight—
I wrestle, when I ought to rest!

—John Raymond Hand

NICOTINE BONDAGE

Westbrook Pegler, brilliant columnist, says in a syndicated article:

"Since Gene Tunney wrote a magazine article against the cigarette . . . quite a brisk little agitation has blown up against the dirty weed, in which I am glad to raise my voice as one who has suffered much . . .

"The smoking habit is a nuisance, and, if you want to call it a plague, that will be alright with me, too. Certainly nothing good can be said in favor of the cigarette, because, obviously, the human system was not intended to breathe the smoke of burning leaves and paper, and all decent medical testimony condemns the habit.

"To the most of us the cigarette has become as much a part of our diet as bread . . . I can't say that I ever got any pleasure out of smoking, except two or three first cigarettes after two or three heroic but futile attempts to swear off, the longest of which lasted about three months when I was in high school. It is a nuisance, because the victim must always be sure to keep cigarettes and matches in a lighter in his pockets, and something like alarm or fear, if he finds himself fresh out and unable to get any . . .

"This business about tobacco stimulating the nerves or stimulating thought is just nonsense, because a non-smoker is much less likely to need soothing in the first place, and there is no testimony that the great thinkers of the world were smokers or that smoking had

anything to do with the celebration of those who did smoke.

"My personal experience is that smoking irritates the nerves, but my trouble — and I believe the trouble most smokers have when they try to quit — is that the doing without after a long and steady usage also causes irritation . . .

"I am sorry cigarettes have got such a hold on us, but I don't blame it on the papers or the companies or anyone but the smokers themselves. They take tobacco in spite of all warnings and all the proof that it is going to harm them. But I am not going to crusade to save the people from the cigarette. I can't even save myself."

Isn't that true of every bad habit and sin of which we are guilty? They are indulged in despite the numerous warnings against them and the volumes of information regarding their harmful effects.

It is as the Lord Jesus said: "Whosoever committeth sin is the servant (or slave) of sin."—Jno. 8:34.

Notice the columnist's closing sentence: "I can't even save myself." That is an honest confession, and a tantamount to saying: "I need a Saviour."

We are happy to present the Lord Jesus Christ as that Saviour. He is able to save — not only from certain habits which serve as shackles to bind one, but from all sins.

Many former cigarette slaves, gamblers, drug addicts, fornica-

tors and bandoned characters bear testimony to the saving and keeping power of the Lord Jesus Christ.

The chief of sinners has already been saved; hence, no matter who you are, no matter what you have done, you are but one of the tribesmen and can be saved too. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners . . ." (I Timothy 1:15).

"He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25).

Through personal faith in Christ, you can be changed from the willing slave of sin into "an adornment to the doctrine of God our Saviour in all things."

—Tom M. Olson

WATCHING VOLTAIRE DIE

The French nurse who was present at the deathbed of Voltaire, being asked to attend an Englishman whose case was critical, said: "Is he a Christian?"

"Yes," was the reply, "he is a Christian in the highest and best sense of the term—a man who lives in the fear of God; but why do you ask?"

"Sir," she answered, "I was the nurse who attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die."—From 1001 Pulpit Illustrations, by Webb.

A Baptist

I'd rather be a Baptist,
In faith and love and hope,
Than a Roman Catholic,
And subject to the pope.

I'd rather be a Baptist,
And with the Saviour go,
Than an Episcopalian,
With all the pomp and show.

I'd rather be a Baptist,
Rejoicing every hour,
Than a Presbyterian,
And never feel the power.

I'd rather be a Baptist,
And have a beaming face,
Than to be a Methodist,
And ever fall from grace.

I'd rather be a Baptist,
And know that I am right,
Than to depend on water,
And be a Campbellite.

—Selected

THIS IS ALCOHOL

The police say: "Alcohol and gasoline cause accidents."

The murderer says: "I don't know what I did; I was drunk."

The judge says: "Alcohol makes for crime but doesn't excuse it."

The psychologist says: "Alcohol robs a man of reason."

The doctor says: "Alcohol weakens resistance and shortens life."

The moralist says: "Alcohol and morals never keep company."

The lady says: "The breath of alcohol is repulsive."

The mother says: "Alcohol robs the home of its security and its peace."

The children say: "When father is sober we run to meet him; when he is drunk we run from him."

The wife says: "Alcohol brings about divorce."

The undertaker says: "Alcohol speeds up my business."

The liquor dealer says: "Give youth a sample, and you have a customer for life."



For Little Children

A Potato That Wasn't A Christian

I know some of you think this is a very strange and funny subject, and it is, but you know that boys and girls say some strange and funny things.

Well, you see it happened this way. The huckster had been selling potatoes on the street and mother had bought a bushel of very beautiful and fine-looking potatoes and put them away in the basement of the house. A little boy lived in this house, one of a family of four children. He did not go to school, he helped mother. Every day he went down and got the potatoes and brought them to mother. Then he would watch her peel them and prepare them for cooking. One day she cut a big potato right through the middle and it was black and rotten, and he said, "Mother, that potato isn't a Christian, is it?" Mother said, "Why, what do you mean? Of course potatoes are not Christian—only people are."

"It isn't a Christian, mother," he said, "because it is bad at its heart and rotten on the inside."

You see, when his mother cut the potato and found it bad at the center, the little boy remembered things his mother had told him, that those who were not Christians had old hearts that were bad and rotten with sin on the inside. She had told him how nice they could look on the outside and yet be so very bad on the inside. So when he saw the potato he thought of what mother had told him and he said, "That potato isn't a Christian."

A Christian is a person who has a new heart. God never changes the old heart for the Bible says, "it is desperately wicked and incurably so." He says it is "deceitful above all things, that none can know it." You cannot always tell when a potato is bad at the heart because you cannot see on the inside, and it often looks fair and fine on the outside, but God knows what's in the heart.

If you want to see how bad it is on the inside of the heart of a man who is not a Christian; then we will let the knife of God's Word do for the human heart just what the knife did for the potato. You read Mark 7:21-23 and you will see the bad in the heart. The Christian has a new heart. There is no way to fix up the old heart. The new heart is created. It is a clean heart. Therefore the Psalmist when he had done wrong, prayed, "Create in me a clean heart."

Now you understand what the little fellow meant when he said, "That potato isn't a Christian," and after this when you cut an apple or a potato or crack a nut and find it bad on the inside, you can think of the same thing and say, "That potato isn't a Christian," for it is a good illustration of the corruption of the human heart. A worm gets into the heart of potato and rots it. It was the serpent sin that got into the heart of man and made it bad.

The wet voter says: "I voted for this."

The dry-voting legislator says: "I'd rather oppose my constituency than my conscience."

The pastor says: "Alcohol has blighted many a soul."

The Bible says: "A drunkard shall not inherit the kingdom of heaven."

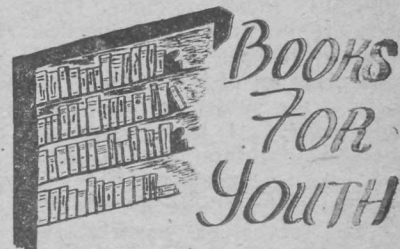
What do you say?

—Am. Baptist

I want you now children, to save mother all the steps you can, and get her the potatoes, and I hope you will never find one that is bad at its heart, but if you do, remember that the Lord can give you a new heart and make you clean within instead of corrupt.

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

"The BLOOD of Jesus Christ, His Son, cleanseth us from ALL SIN."—I John 1:7. —Tract



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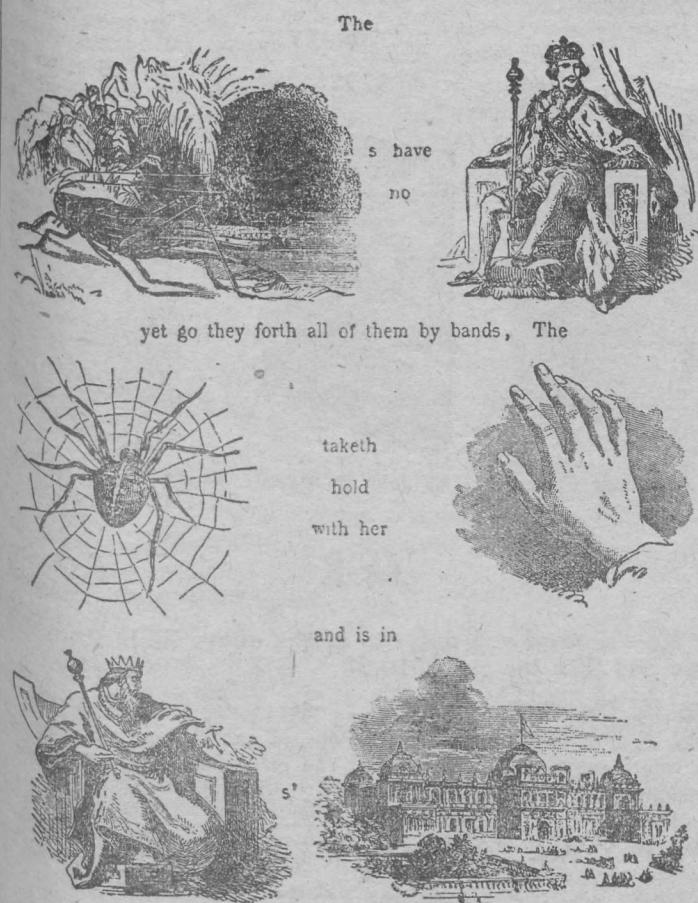
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yet go they forth all of them by bands, The

taketh

hold

with her

and is in

"The locusts have no king, yet go they forth all of them, by bands; The spider taketh hold with her hands, and is in kings' palaces."—Proverbs 30:27, 28.

From Spurgeon's Pulpit

Humility

By Charles H. Spurgeon



For such a worm as I?"

There is another grace in which we need to grow; that is, the **grace of humility**. I am sure that we should increase in that grace if we lived nearer to Christ. O humility, most precious thing, thou art most rare! He who talks most of it hath least of it. He who preaches of it best full often is least the subject of its power. O humility! I have sometimes thought that thou wert a phantom, and that pride was the reality. Humility, where art thou?

The depths of **poverty** say, "Thou art not in me," for the poor are often proud. The heights of **riches** say, "Thou art not here," for the rich are often proud, too. O humility! Thou art not to be found in **science**, for philosophy puffeth up. That art not to be found in **ignorance**, for that is the mother of pride.

O humility, where can I find thee? Where art thou? Nowhere can I see thee, or know what thou art, except I sit **at the feet of Jesus**, and behold myself a lost, ruined sinner purchased by divine love. If you, dear friend, would be truly humble, you must look at your Saviour, for then you will say—

"Alas! and did my Saviour bleed?
And did my Sovereign die?
Would He devote that sacred
head

"What An Event!"

(Continued from page three)
him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."—Jude 1:14-16.

This tells us that Jesus is coming with ten thousands of His saints. When He comes in the air, beloved, every child of God is going to be caught away from this world, to be caught up into the air. Then seven years of Hell on earth are going to intervene by way of a tribulation period, and at the end of that tribulation period Jesus is coming back—not just in the air, but coming back to the earth. When He comes back to the earth, He is coming with ten thousands of His saints. In other words, His saints are coming back with Him, and we are going to be with Him for a wedding—the marriage feast of the Lamb, taking place in the sky, while a figurative Hell on earth is taking place here within this world during the tribulation period. When the marriage feast is over and the tribulation period is over, Jesus Christ is coming back to this earth with ten thousands of His saints.

Listen, beloved, if you are a child of God, you are going to be in that crowd that is coming back with Him. Why is He coming? To execute judgment. It means that ungodly men are going to face their ungodly deeds and their ungodly sins are going to be uncovered. It just means that these complainers and murmurers and these individuals who

You will never feel yourself such a worm as when, by faith, you see your Saviour dying for you. You will never know your own nothingness so well as when you see your Saviour's greatness. When you grow in the grace and knowledge of our Lord and Saviour Jesus Christ, you will be sure to grow in humility. Growing Christians think themselves nothing, but full-grown Christians think themselves less than nothing; and the nearer we get to Jesus, the smaller self will appear to be.

Self and Christ can never come close together. When I stand near self, Christ is small; when I stand near Christ, self is small. May God grant to you, dear friends, to grow in the knowledge of Christ! Read the Scriptures more. Seek more the influences of the Holy Spirit upon them; spend more time in devotion. Ask the Holy Spirit to give you a fresh sight of Calvary. Be oftener on the mount of transfiguration, in the garden of suffering, in the hall of agony, under the cross of crucifixion. Live with Jesus, and near to Him.

And so, changed from glory to glory as by the Spirit of the Lord, you shall each one of you grow into the stature of a perfect man in Christ Jesus.

have spoken great swelling words—in other words, men who have had great pulpit oratory—it just means that they are going into a Devil's Hell. This is going to take place when Jesus comes again.

I tell you, beloved, the supreme dread of the wicked of this world is the return of Jesus Christ.

VI

THE KINDREDS OF THE EARTH.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."—Rev. 1:7.

Notice, it isn't going to be any Sunday School picnic when Jesus comes. Man may scoff about religion and man today may be skeptical. Men today may take various attitudes toward the cause of the Lord Jesus Christ, but, brother, sister, when Jesus Christ comes back, the skepticism, the scoffing, and all the irreligion of men will be forgotten. Why? Because when He comes in the clouds, every eye shall see Him, and all the unsaved of the earth shall wail because of Him.

That wail will be a **common wail**. I mean by that, that it will be for everybody—for the rich and the poor, for the great and the small, for the young and old. The wail of mankind will be this dreaded, unexpected, unwanted, rejected Jesus that comes in the sky.

Not only will it be a **common wail**, but it will be an **universal wail**, for it says, "And all kindreds of the earth shall wail because of him."

Can you imagine, beloved, a town where everybody in that town is crying? Can you imagine a county where everybody is weeping? Can you imagine a state with all the individuals of all the counties and all the towns and all the hamlets and all the rural

sections weeping? Can you imagine a nation with all of its states and all of its counties and all of its towns and all of its individuals weeping? Beloved, this text declares that when the Lord Jesus Christ comes again, all the kindreds of the earth shall wail because of Him.

I tell you, beloved, not only will it be a common wail, but it will be an universal wail, for every man shall weep and wail at the thought of the second coming of Jesus Christ.

Also, it will be a **dreadful wail**. All earthly activities will be at a standstill. All hopes will be curtailed. The sun will turn to darkness. When Jesus comes, there will be no skeptics, no scoffers, no unconcerned folk then. It will be a dreadful day when the Lord Jesus Christ comes a second time.

I say to you then, in the light of these Scriptures, that while the second coming of Jesus Christ is the most blessed event from the standpoint of the child of God, at the same time it is the most terrible, the most dreaded event, for the unsaved. If He were to come today, it would mean a Devil's Hell for every individual who has heard the Gospel of Jesus Christ, but has not believed the truth.

There will be people saved during the tribulation period and during the Millennium, but, beloved, there won't be a person saved during that time who has heard the Gospel prior to that time. The Word of God says that those who have heard the truth, but refused it, and those who have had pleasure in unrighteousness, that there is no hope for them—that the second coming shuts off all hope.

That man in India, or that man in China, or that individual who has never heard the Gospel and knows not the Lord Jesus Christ as a Saviour, there is a hope for him that he may be saved after the return of Jesus Christ. The Word of God tells us that there will be 144,000 Jews that will be saved, and besides this, a great number of Gentiles which no man can number. Then in addition, the Word of God tells us that during the Millennium there will be a great crowd of people saved, but, beloved, there won't be a person saved that has ever heard the Gospel prior to that time. The Word of God says that they shall be damned who have not believed the truth and have had pleasure in unrighteousness.

CONCLUSION

I ask you, are you a child of God? Thank God, if you are. If you are God's child, you ought to rejoice and praise the Lord for what He has done for you. If you are His child, you ought to be a member of His church. You ought to follow the Lord in baptism. You ought to be looking forward with joy to His return.

If you are unsaved, beloved friend, you need Jesus Christ as a Saviour. May the Spirit of God open your heart and may He save your soul, and might He add you to this body today.

May God bless you!



Grace Of The Spirit

(Continued from page one)

In taking possession of us for His own, in His making of us His house and habitation, so that though the Father and the Son have both gloriously put forth gracious acts in order to our salvation, yet the Spirit is the first that makes seizure of us. I Cor. 3:16; 6:19; Eph. 2:21, 22.

Christ, therefore, when He went away, said not that He would send the Father, but the Spirit, and that He should be in us for ever—"If I depart," said Christ, "I will send Him, the Spirit of truth, the Comforter."—John 14:16; 16:7, 13.

The Holy Spirit coming into us, and dwelling in us, worketh out many salvations for us now, and each of them in order also to our being saved for ever.

1. He saveth us from our dark-

Not All The Blood Of Beasts

Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.

My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

My soul looks back to see
The burden Thou didst bear,
While hanging on the cursed tree,
And know my guilt was there.

—Isaac Watts

ness by illuminating of us; hence He is called "the Spirit of revelation," because He openeth the blind eyes, and so consequently delivereth us from that darkness which else would drown us in the depths of Hell. Eph. 1:17, 19.

2. He it is that convinceth us of the evil of our unbelief, and that shows us the necessity of our believing in Christ; without the conviction of this we should perish. John 16:9.

3. This is that finger of God by which the Devil is made to give place unto grace, by whose power else we should be carried headlong to Hell. Luke 11:20-22.

4. This is He that worketh faith in our hearts, without which neither the grace of the Father nor the grace of the Son can save us, "For he that believeth not, shall be damned." Mark 16:16; Rom. 15:13.

5. This is He by whom we are born again; and He that is not so born can neither see nor inherit the kingdom of Heaven. John 3:3-7.

6. This is He that setteth up His kingdom in the heart, and by that means keepeth out the Devil after he is cast out, which kingdom of the Spirit, whoever wanteth, they lie liable to a worse possession of the Devil than ever.

Matt. 12:43-45; Luke 11:24, 25.
7. By this Spirit we come to see the beauty of Christ, without a sight of which we should never desire Him, but should certainly live in the neglect of Him and perish. John 16:14; I Cor. 9-13; Isaiah 53:1, 2.

8. By this Spirit we are helped to praise God acceptably, without it, it is impossible to be heard unto salvation. Rom. 8:26; Eph. 6:18; I Cor. 14:15.

9. By this blessed Spirit the love of God is shed abroad in our hearts, and our hearts are directed into the love of God. Rom. 5:5; II Thess. 2:13.

10. By this blessed Spirit we are led from the ways of the flesh into the ways of life, and by it our mortal body, as well as our immortal soul, is quickened in the service of God. Gal. 5:18, 25; Rom. 8:11.

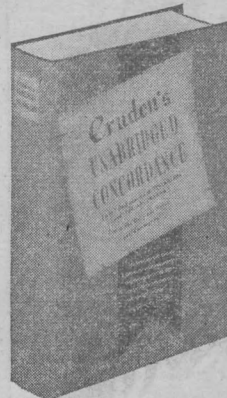
11. By this good Spirit we have that good thing, even the seed of God, that at the first by the Word of God was infused into us, and without which we are liable to the worst damnation. I John 3:9; I Peter 1:23; II Tim. 1:14.

12. By this good Spirit we have help and light against all the wisdom and cunning of the world. (Continued on page seven)

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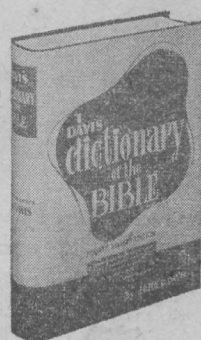
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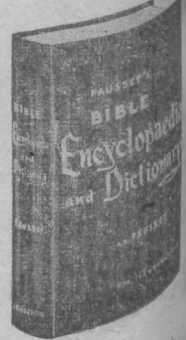
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SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, APRIL 7, 1957

JOHN 9:1-41

JESUS HEALS THE MAN BORN BLIND

Memory Verse: "One thing I know, that, whereas I was blind, I now see."—John 9:25.

INTRO.: There is an intimate connection between John 8 and 9. In John 8, we see Christ as the Light of the world, despised and rejected, His opponents even calling Him a Devil. In John 9, we get Christ's response. He did not turn His back upon the whole race in contempt, but sought out one upon whom He could display His grace. In John 8, we see the sin of man exposed, while in John 9 we see the grace of God displayed.

I. The Condition Of The Man.

1. Blind. Every sinner is blind spiritually and is unable to see the Saviour. Cf. Eph. 4:18; John 3:3.
2. Blind from birth. So every sinner is blind spiritually from birth. Cf. Ps. 51:5; Ps. 58:3; Job 14:14.
3. Beggar. Every sinner is a spiritual beggar. He possesses nothing of his own. He is dependent upon the charity of God.
4. Beyond the reach of man. So every sinner is in need of help other than what man can give.
5. He made no cry for mercy. Such is our condition before Divine grace begins to work in us.
6. Was outside the temple. Every sinner is alienated from God. Cf. Eph. 4:18.

II. What Jesus Did.

1. He saw the man. He was not occupied with His own sorrows, but that He could see the wretchedness of this beggar. He sees us today. Cf. Ps. 139:7-10; Gen. 16:13.
2. He took the initiative. Christ always acts first. Cf. I Jn. 4:10; Rom. 5:6-8.
3. He announced Himself as the One who had power to communicate to those in darkness (V. 5). The light of Christ would continue to shine in spite of the effort of His enemies to put it out.
4. He made the most of His opportunities. He teaches us to do the same.

III. What The Disciples Did. John 9:2.

Instead of waiting to see what Christ would do, they began philosophizing as to the problem of suffering. The Jews held three theories as to sickness:

1. The child could sin in the womb and sickness in life followed.
2. The parents had sinned and sickness resulted.
3. The theory of re-incarnation that the soul returned to earth again and again was taught. Cf. Mt. 16:13, 14.

According to this theory, if one lived sinfully, special punishment was meted out in his next earthly sojourn, or vice versa. The apostles were so much occupied with this problem that they forgot he had a soul to save. Let us beware lest we become so occupied with the problems of theology that we fail to preach the gospel to lost souls!

IV. Christ's Explanation As To The Problem Of Human Suffering. John 9:3.

God often permits sickness and disease so that He may be glorified thereby. Cf. Jn. 11:4; Jn. 21:19; II Cor. 12:9. It is not our business to ask why the affliction has come, nor how His purpose will be accomplished, nor yet when it will be fulfilled; it is our business to quietly resign ourselves to His will. Cf. Rom. 8:28; Rom. 11:36.

V. What The Beggar Needed.

1. He needed Christ. The clay which Christ placed upon the man's eyes was a type of Christ's humanity. However, the man couldn't recognize

Christ.

2. He needed to wash in the water that he might see Christ. The water is a type of the written Word. Cf. Eph. 5:26. The only way one can have his eyes opened to see Christ is by reading of Him in His Word.

VI. The Beggar's Neighbors. John 9:8.

It was impossible for this one to conceal that which had happened in his life. The world is compelled to acknowledge that regeneration is a real thing. A genuine work of grace cannot be hidden from one's acquaintances.

VII. The Unfriendly World. John 9:10.

This quickened soul soon discovers that the world is unfriendly toward him. Very soon after conversion, every saved man has his faith, loyalty, and courage tested by the world.

VIII. Confessing Christ. John 9:11.

Here was an opportunity to bear witness to his Benefactor. He hesitates not one moment to do so, but boldly confessed the Name which was hated of the Jews. To confess Christ is the duty of every saved soul. Cf. Lu. 12:8; Rom. 10:9, 10.

IX. The Reaction Of The Pharisees To This Miracle. John 9:13-24.

The Pharisees were looking for an opportunity to discredit the Lord. They saw in the miracle a chance to gain under nefarious purpose. God's grace is sufficient for the youngest as well as the feeblest of His saints, so this saved beggar boldly confesses Christ as a Prophet (V. 17). The Pharisees persisted in their evil intentions and called the beggar's parents, hoping to get his relatives to testify against him. On getting no information from his parents, the Pharisees turned back to the healed beggar (V. 24). How persistently the Devil works through evil men.

X. A Marvelous Confession. John 9:25.

The man upon whom the miracle was wrought was again called before the court of the Sanhedrin for a final persistent effort to shake his testimony. How refreshing was his testimony! God's people are a people who KNOW. Cf. Job 19:26; II Tim. 1:12; I Jn. 3:14; Rom. 8:28.

XI. The Believing Beggar Ex-communicated. John 9:26-34.

All through the ages, all faithful witnesses of Christ have met with similar treatment. Persecution, torture, and death have fallen upon His faithful servants. Anyone today who decides to regulate his life by the Word of God will be very unpopular.

XII. A Baseless Boast. John 9:28.

Theirs was an empty pretention to say they were Moses' disciples. Many today call themselves Baptists, who are not one bit like our blessed forerunner, John the Baptist.

XIII. Testimony Unheeded. John 9:29.

A testimony is virtually valueless in the saving of a soul! Faith does not come through man's testimony, but through hearing the Word of God. Cf. Rom. 10:17.

XIV. A Sinner's Prayer. John 9:31.

XV. Christ Holds On To The Healed Beggar. John 9:35-41.

No sooner is he ex-communicated by the Sanhedrin than the Saviour sought him out. How marvelous is God's grace. He not only saves, but keeps and sustains us daily.

What Jesus Said About Tradition

1. Jesus declared that the leaders of His day had nullified the teachings of the Word of God through their traditions (Matt. 15:3). The same thing is often done today. For illustration there has in recent years grown up an Easter tradition. One day out of the year is used as resurrection day, and that nullifies the 52 resurrection days that should be observed. The Lord's Day is set aside in favor of a tradition brought from paganism by way of Catholicism.

The use of church auxiliaries is a very modern innovation, yet if a church doesn't have these it is considered off color. Why? Well, it has become the traditional thing to have them.

The Baptist co-operative program is a recent thing—yet young though it is, it has become a traditional thing such that a church that doesn't line up for the "whole program" is regarded as disloyal. Disloyal to whom? Christ? No. The Bible? No. The answer is, "Disloyal to the traditions of the elders."

Tradition In Church Worship

Churches by doing the same thing at the same time, get into

a rut. It becomes traditional to run along in the rut. We have known country churches to have preaching on the first and third Sundays each month, and members were horrified to even think of having preaching on any other Sundays. It has become traditional to take up the collection at a certain time, so it must be done just at that time. Once we deliberately put the collection off to the close of the service, and some members almost squirmed out of their seats before the service closed. The service was ruined for them because the collection hadn't been taken up at the proper time. Some people get accustomed to sitting in a certain spot in church, and if someone else gets their place and they have to sit elsewhere, the service is ruined for them. Many people attend church out of tradition. They get accustomed to going—and they go not out of love for God, but out of traditional habit. We all need to fight against falling into traditional ways of doing things. Read Paul's words in Coloss. 2:8.

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MARCH 30, 1957

Grace Of The Spirit

(Continued from Page Six)

which putteth forth itself in its most cursed sophistications to overthrow the simplicity that is Christ. Matt. 10:19, 20; Mark 11; Luke 12:11, 12.

13. By this good Spirit our graces are maintained in life and vigor, as faith, hope, love, a spirit of prayer, and every grace. Cor. 4:13; Rom. 15:13; II Tim. 4; Eph. 6:18; Titus 3:5.

14. By this good Spirit we are sealed to the day of redemption. Eph. 1:14.

15. And by this good Spirit we are made to wait with patience until the redemption of the purchased possession comes. Gal. 5:5. Now all these things are so necessary to our salvation, that I know not which of them can be wanting; neither can any of them be by any means attained but by this blessed Spirit.

And thus have I in few words showed you the grace of the Spirit, and how He putteth forth Himself towards the saving of the soul. And verily, Sirs, it is necessary that you know these things distinctly—to wit, the grace of the Father, the grace of the Son, and the grace of the Holy Spirit; for it is not the grace of one, but of all these three, that saveth the soul that shall be saved indeed.

The Father's grace saveth no man without the grace of the Son; neither doth the Father and the Son save any without the grace of the Spirit; for as the Father loves, the Son must die, and the Spirit must sanctify, or the soul must be saved. Some think that the love of the Father, without the blood of the Son, will save them, but they are deceived; for "without shedding of blood is no remission."—Heb. 9:22.

Some think that the love of the Father and blood of the Son will do, without the holiness of the Spirit of God; but they are deceived also; for "if any man have not the Spirit of Christ, he is none of His;" and again, "without holiness no man shall see the Lord." Rom. 8:9; Heb. 12:14.

There is a third sort, that think the holiness of the Spirit is sufficient of itself; but they (if they are not deceived also; for it must be the grace of the Father, the grace of the Son, and the grace of the Spirit, jointly, that must save them.

But yet, as these three do put

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Udenominationalism

(Continued from page one)

nomination called the Disciples of Christ (or the Church of Christ). Somebody is always trying to get rid of all other denominations so they can start another one.

Not only are these "undenominational" (also "inter" and "non") groups logically liars, they are also first class "compromisers." I have many times come in contact with Bible Church or Community Church members who say, "We are just like the Baptists except in name." What strange folk these are. They have no way of describing themselves except to say they are like the Baptists. They seem to love the Baptists yet they seem to hate their name. If they are like the Baptists why in the world don't they put the label over their church building door? They are afraid to do this because they have some "baby - sprinkling" Methodists, or some Arminian Congregationalist or some other heresy. If these folk had to be immersed or if they thought they were eternally saved, the very thought would make them leave the church. These folk never tear off the labels from the medicine bottles in the bathroom. They like to know what is in the bottles. Of course, when it comes to religion that is a different story.

Yea, these "undenominational" folk are not only logically liars, compromisers, but also hucksters of the Word of God. By this I mean they emphasize the parts of the Bible that they like. For example, in regards to missions the "undenominational" folk only want to carry out one part of the Great Commission (Matt. 28:19, 20). In the Book of Acts we see the early church doing three things: 1. Making disciples; 2. Baptizing them; 3. Teaching them all the things Christ commanded. The "undenominational" church, mission board, or Bible publication only wants to carry out the first part of the Great Commission. Anything more than this would cause division in their camp.

The "undenominational" Bible or Community Church or organization is just like the modernist. The modernist says, "Let's forget what we believe and work together." The "undenominational" folk say, "Let's not argue over baptism, eternal security, communion, election, church government, separation of church and state, etc. It is not so important." Well, this position is similar to the modernist.

I am a Baptist, a born-again Christian and I am not ashamed of it. I will not support any organization that does not hold to the same position that I hold.

Do You Follow . . . ?

(Continued from page one)

mere prejudice. Moreover we have seen a parent before now who was a Methodist for instance—and a poor one they were, but they would rather a son or daughter went to Hell than join a Baptist church. It would break the family tradition for a member of the family to join a church of another faith. And we may add, there are Baptists who aren't worth a cent to the Lord, but who have such a religious prejudice that they would have an aw-

ful spell if a son or daughter planned to join the Methodists or something else. Such are Baptists by prejudice—not by definite conviction. We have often been told in making a religious census, "We are STRONG Baptists." Yet—the family had been living in the city for years and had never taken the trouble to move their membership away from the old home church in Georgia (near where grandma was buried). Such Baptists are "strong" in the same sense that Limburger cheese is "strong." (So strong they stink!)

While serving as a missionary in Brazil, I found that most of the Brazilians—particularly the men, were Catholics by prejudice. Tradition dictated that they belong to the Catholic Church. In the Latin section of Tampa, I fully believe that people are Catholics out of family tradition, and that tradition is the one thing hardest to overcome. Blot out tradition and multitudes would turn to Christ.

A religion of mere tradition is not worth a thing. It will take people straight to Hell. Suppose your pa was a Baptist or a Catholic. That won't help you in the least. The Bible says, "So then every one of us must give account of HIMSELF to God" (Ro. 14:12).

What Type Of Invitation Do We Give At Calvary Church?

EDITOR'S NOTE: We received a very interesting letter from an Illinois pastor relative to the matter of giving an invitation after a service. We feel that this is an important matter, and we publish our reply to his letter for the benefit of the readers at large. Following are his questions and our reply to him.

THE QUESTIONS

"I was most interested in your opinion of 'altar calls.' I am in full agreement with you in this matter, and feel it is unscriptural to pray for salvation. However, I am interested in knowing just how you do close your service after a gospel message. In other words, what type of invitation do you extend to people? Do they come forward, and do you have personal workers there to work with them, etc?"

OUR REPLY

Dear Brother:

Thank you for your kind letter which is truly appreciated. We appreciate your interest in THE BAPTIST EXAMINER, and we are happy that it is a blessing to you. I trust that God may continue to bless the paper to you.

I shall tell you what kind of invitation we give in our church. First of all, let me say that we endeavor to emphasize strongly that sinners are saved by the work of Christ entirely and that once they truly see that Christ Jesus lived, died, was buried, and was resurrected to save His people, then they are saved. We preach to the sinner that if he believes from the heart that Christ Jesus died for all his sins, then he is saved. We do not condition salvation on the sinner's public confession or anything similar, such as signing a card or kneeling at an "altar" or making a "decision." We believe that sinners are usually saved when they are hearing the Gospel preached. For salva-

tion is a revelation to the sinner through the medium of Gospel truth that Christ died on his behalf.

So when we come to give an invitation, we do not invite people to "accept Christ" or come for prayer, or "come and be saved." We invite only those to come to make a public profession who have already been saved — saved before coming to service or saved during the service. Salvation is the revelation of the Spirit to the sinner that Christ is salvation; salvation is not the act of the sinner in any wise. Our invitation is for the saved to come, publicly acknowledging thereby that they have seen the truth that Christ died for all their sins, and that they are saved by Him; and if they feel led to do so, to be baptized and to unite with our church. We stress the fact that though one is saved by Christ alone, he is to publicly confess his faith in the act of baptism and unite with the Lord's church.

We think that many unsaved people are in the churches today on account of the high-pressured invitations and "altar" calls that Arminian preachers give. Salvation has been reduced to nothing more than a free-will experience on the part of the sinner in "accepting Christ" or making a "decision." Christ's death is not preached as salvation, but it is preached by Arminians as being simply a possibility of salvation. But we believe that Christ's death actually saves and that the benefits of that death are applied to God's people by the Spirit of God through the medium of the Word of God, which is preached unto them. When the elect hear the Gospel, and when it is the Lord's time for their salvation, the Holy Spirit reveals to them or blesses to them the Gospel truth that Christ died for their sins. This work of the Spirit does not save the elect; it is simply the revela-

tion to them that they have been saved by the representative work of the Son of God on their behalf. When Christ lived on earth, He lived on behalf of His people; when He died, He died on behalf of His people; when He was buried, they were buried with Him, and they were resurrected with Him and ascended back into Heaven, and are seated in the Heavens "in Christ Jesus," (Ephesians 2:6)—all this in a representative manner. What Christ accomplished for them representatively, is applied to them by the Word and Spirit of God during this life.

Believing as we do concerning the work of the Son of God, we do not give the high-pressured Arminian invitation which discredits the work of Christ and the work of the Spirit, and makes salvation dependent upon the will and acts of the sinner. Of course, waiting upon the Spirit of God to bless the Word of God brings the results that it pleases God to give. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). Now if God does not give results, then we do not attempt to do the work of the Holy Spirit in trying to get decisions out of sinners. The Arminian may be content with filling churches full of Ishmaelites, but we will wait upon the spiritual birth of the children of promise (Galatians 4: 23, 28).

Trusting that this letter may be of help to you, I am

Yours very truly,
Bob L. Ross

"I Should Like To Know"

(Continued from page one)

5. When are the names of the redeemed written in the Lamb's Book of Life?

Before the foundation of the world. See Revelation 13:8, 17:8.

6. What do you think of the AA organization?

If you mean "Alcoholics Anonymous," I think that many may be made sober thereby, but men need to be saved. Whether drunk or sober, a man will go to Hell unless he looks to Jesus for salvation. I think that our efforts should be directed toward reaching men with the Gospel, the power of God (Rom. 1:16).

7. In a Baptist church, the preacher called for prayer. Then he began talking to the audience, making different propositions. Is that scriptural?

Sounds like Arminianism to me.

8. In the same Baptist meeting, they had several going all over the church trying to get somebody to come to the "altar." Is that scriptural?

No. We will give \$25 to the person who can give the Scripture that teaches that a church

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POSSUM RIDGE LETTER

dere bro. Gilpeens—

i shore am glad tu reed the way Mellie handled that ther Prsbyterian preecher on the subject of baptism. i was afeard fer her but bless her little hart she shore has dun wun fine job of defendin the doctrins again that ther heretik. im so proud uf her fer the way she tuk her Bibul and proved that she wuz a genuine little Baptist. i shore wud like tu see her and shake her hand.

she kinda puts me in mind uf sum experiences ive had with a few heretiks. ther used tu be a little Methodist preecher stashed on this sirket that wuz quiet and amiable—that is quiet to indolence and amiabul as tu wurthlessness. he wuz about the laziest wun man i ever seed. if he had uf ben the advertisin man-agur fer a limburger chees factory hit wud hav remaned undiskivored durin a hot summer. wun uf mi nabors what went tu his church desided tu hav his two year old girl sprinkled and sinc he wuz a gude nabor i konkluded that i go see the deed dun. hit wuz on a hot sundy last summer when hit wuz hot enuf to almost melt a 200 lb shoate down tu his squeal. the church hous wuz paked and the temperature wuz jist about the kind menshuned in the kookin recipes what call fer a quik uven.

befor th sprinklin the preecher talked fer a spell but hit wuz shore over mi heed. his subject was the unavailability of the categorical. his hole idee wuz that sprinklin kam in the room uf sirkumsision. i sat ther and listened tu his time-worn bald illogical long-ago-refuted feeble vishus patent sophistry and i aint never herd sich a baseless wearisum ragged unfounded insidious falsehood than what he insinuated thrust spred foisted and ingeniously promulgated into the ears uf mankind by underhanded sekret and deservativ argumints than what he put out that da fer the purpos uf argumentin and augmenting and furtherin and reinforcing his hypothesis and doktrin uf sprinklin.

after sayin finally and in konklushun and in klosin at least three times ech he did deside tu finish. then he kalled fer them tu bring the yungun uf frunt fer to be sprinkled. as mi nabor stood ther with this 30 lbs uf frekles and mischef in his arms the preecher piked up the bowl uf water and the innocent little yungun sed i dont wanna jink. even tho she protested over

should have an "altar."

These people were misled, and were "playing Holy Spirit."

A Prayer

(Continued from page one)

favour, grounded on his own worthiness, I must acknowledge it as well founded as any to which I can pretend.

"Pride! thou most detestable of all tempers, forever depart from my breast! Humility! thou fairest flower of heavenly origin, thou brightest ornament of the Christian character; be thou my constant companion; be thou the livery in which I shall always appear!

"Shall a miscreant, who might have been justly doomed to damnation; shall a worthless worm, that is beholden to grace for his all, entertain aspiring thoughts, or assert his own importance? as well might Lucifer himself challenge a seat in paradise. O, my God, let me but view Thy electing love in all its freeness, and Thy distinguishing favour in all its sovereignty, and I shall be truly humble. Then shall my soul lie low in the dust, and reigning grace shall have the glory of all my salvation. Whatever blessings I now possess, whatever enjoy-

drinkin the water and kicked and squirmed when hit wuz sprinkled on her, the preecher sed she wuz baptized.

that set mi think tank tu wun and the next day i went tu see the preecher. i sed sez i did say that sprinklin took the place uf sirkumsision and he assured me that i did not need tu go see a year doktur that mi heerin wuz alrite. then i asked him fer chaptur and vers that wud prove it and he sed hed find hit fer me at sum later date — that he wuz powerful bizi like jist then. when i told him that they didnt sirkumsize little girls and asked how come he sprinkled little mary ann he sed he kalkulated that i wuz advanced fur enuf along tu understand the doktrines uf his church.

as i walked hom with old Rock follerin at mi heels i kinda thanked the Lord that i kudnt understand this methodust preecher but that i kud understand wun Bibul. hits so simple that wun Jesus wuz baptized he and John the Baptist both went down in the water. since i kin understand the Bibul i guess ill jist hav wun stay a Baptist.

the next evenin old Rock and me we went over tu see mi nabor what had his little mary ann sprinkled. he wuz already on the porch havin been victualled and wuz now reedy tu be chaired up and tobaccoed fer an evenin. when we talked fer a long spell about the events uf sundy and finally he sed u know id like tu be Baptist miself and i wud like wud jist meet me half wa. i told him that i shore wud do the eny day. u no i liv on wun side uf Elkhorn Creek and he lived on tuther. i told him that id like a gude sound Baptist preecher meet him in the middle uf the creek and pull him to shore under water. well that ort tu mak a Baptist out uf him—but pore little mary ann. i shore feel sure fer her to think that they sprinkled her instead uf sirkumsision and they had no rite to do the tuther.

by granies i got mi nabor thinkin tho. he promised me that when the Royal High Thumbug screw of the Methodist church kam around agin that ther wud be a hole lot of splainin that he wud goin tu hav tu do er else he wud goin to take the Bible and see jist what it says. well, ef he does he will jist be hardtufule too.

yore frend
i s hardtufule

ments I hereafter expect. I freely acknowledge the unrivalled honor our belongs to Thee."

It is in youth that we plant our chief habits and prejudices; it is in youth that we take our part as to profession, pursuits, matrimony.—Benjamin Franklin

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