

# 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

## God's Command—"Be Not Conformed To This World!"

By Roy Mason

EDITOR'S NOTE: Brother Roy Mason is (and has been for a number of years) a weekly contributor to the columns of THE BAPTIST EXAMINER. Many have been the testimonies that we have received telling of the spiritual blessings brought through the medium of his articles. Bro. Mason is pastor of a great church in Tampa, Florida—Buffalo Avenue Baptist Church. He himself is the editor of a paper, FAITH AND LIFE (published monthly, \$1.00 per year). He also conducts numerous radio broadcasts, and has for quite sometime now been preaching the Word of God on television.



BROTHER MASON

We are truly thankful for the ministry that God has given to Brother Mason and the Buffalo Avenue church. Their kindness toward TBE has truly been a choice blessing to the paper. Pray for this church and their pastor that they may continue to labor mightily for the Lord.

The proper attitude that Christians and churches are to have toward the world is clearly set forth in the following, as well as other Scriptures (John 15:18; I John 2:15; 5:19; I Cor. 2:12; Heb. 11:38; Rom. 12:2). This last passage rather sums the situation up. We are not to be "conformed to this world," and to be conformed means to be shaped by it, like molten lead is shaped by the mould into which it is poured.

When we copy the world and allow ourselves to be conformed to it, we are copying a fashion, a system and a style that is predestined to be completely abolished; for the Bible says that the "fashion of this world, passeth away." Also it says that "this world (that is, this world system) passeth away, and the lust thereof."

### Churches That Become "Conformed"

It is the business of a church to conform people to the Bible and Christ—not to be conformed by (Continued on page eight)

## Evolution

By C. H. Spurgeon



(In Glory Since 1892)

(At one of the memorable gatherings under "The Question Oak," a student asked Mr. Spurgeon, "Are we justified in receiving Mr. Darwin's or any other theory of evolution?" The Pastor's answer was:)

My reply to that inquiry can best take the form of another question—Does Revelation teach us evolution? It never has struck me, and it does not strike me now, that the theory of evolution can, by any process of argument, be reconciled with the inspired record of Creation. You remember how it is distinctly stated, again and again, that the Lord made each creature 'after his kind.' So we read, and God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And again, 'And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping things, and the beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and every creeping thing that creepeth upon the earth after his kind: and God saw that it was good.'

Besides, brethren, I would remind you that, after all these years in which so many people have been hunting up and down the world for 'the missing link' between animals and men, among all the monkeys, that the wise men have examined, they have never discovered one who has rubbed his tail off, and ascended in the scale of creation so far as to take his place as the equal of our brothers and sisters of the great family of mankind.

(Continued on page eight)

## HEBREW TONGUE IS REVIVING

Serious and discerning students and observers of contemporary Palestine, Christian and non-Christian, are generally agreed that the revival of the Hebrew language, dead as a spoken tongue since the fall of the Temple in 70, is nothing short of a miracle.

It is a singular circumstance that the revival of this ancient language, which is adequately attested by all the complicated details of modern life, is as amazing to Jewish scholars and statesmen as it is to everybody else. For example, Theodor Herzl, the Hungarian Jew who founded the modern Zionist movement, when writing on Zionism at the end of the nineteenth century, said, "But we cannot speak Hebrew." The Jewish government has never had authority promoting the revival of the language. On the contrary, Eliezer ben Yehudah, who died in December, 1922, encountered bitter hostility from his fellow Jews for his efforts.

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## Miracles

By Jack C. Northrup

### AND New Testament Evangelism

Are miracles necessary in New Testament evangelism today? Many answer in the affirmative. Healing campaigns attract large crowds with spectacular methods. Is this emphasis upon healing justified? Every Christian should understand the meaning of miracles in New Testament evangelism as it applies to our own day. A miracle may be spoken of then as an act of God which visibly deviates from the ordinary working of His power, designed, while capable of serving other uses, to authenticate a Divine message.<sup>1</sup> Let us consider several reasons why miracles should not be encouraged in evangelism today.

1. MODERN MIRACLES ARE NOT NECESSARY.
1. Conversion may take place without miracles.

The overwhelming testimony of history is that countless multitudes of people have been converted to Christianity without miracles. Not only are many converted without them, but many are not converted with them.

In confronting heathenism and paganism, miracles constitute an obstacle to the gospel. Pagans have witnessed miracles convincing to their own minds performed by witch doctors and other wonder-workers or magicians. David

Brainerd encountered this difficulty in reaching the American Indians. "Yet, though Brainerd could do none of these mighty works (which an Indian diviner did), he was the means of the conversion of that very diviner by the influence of his own life and the spiritual truths which he taught."<sup>2</sup> This case could be multiplied many times by such examples, for instance, among the African witch doctors. Dr. Leonard Gittings relates about some conversions among witch doctors, although the American Baptist Foreign Mission Society has never performed



## "I SHOULD LIKE TO KNOW"

1. Please harmonize II Peter 3:9 with Ephesians 1:11.

First, I wish to say that the two passages never were out of harmony, and need no reconciliation or harmonization.

But due to the heresies of Arminianism, with its wrangling and distortion of the Word of God, some are confused as to the two passages. It will clarify things if the querist will simply consider that II Peter 3:9 does not say what Arminians say that it says. The Arminian says that the passage teaches that God is not willing that any person should perish. Well, that's just a lie, for God does as He pleases, and if it were His will that none should perish, then none would, for as Ephesians 1:11 says, He "worketh all things after the counsel of His own will."

Note that Peter refers to God's longsuffering to "usward." Now, who are the "usward"? Well, in I Peter, we are told that Peter wrote to the "elect" of God (I

## "ELECT"

(A note from Cruden's Unabridged Concordance).

ELECT, or Chosen, is spoken, (1) of Christ, who was chosen and set apart from eternity by God the Father to the great work of redemption and mediation, Isa. 42:1, Mat. 12:18. (2) Of good angels, whom God chose from among the rest to eternal life and happiness: I charge thee before the elect angels, I Tim. 5:21. (3) Of the Israelites, who were God's chosen and peculiar people, Isa. 65:9, 22. (4) Of such as are chosen by God in Christ to eternal life and salvation out of all the nations upon earth, Tit. 1:1. This election is, (a) An act of distinguishing love, Deut. 7:8. (b) Of divine sovereignty irrespective of any goodness in the objects of it, Rom. 9:11, II Tim. 2:19. (5) Personal, that is, of a certain number of persons, Mat. 20:23, II Tim. 2:19. (6) Of some of the chief of sinners, I Tim. 1:15. (7) It is in Christ, Eph. 1:4. (8) It is to sanctification and holiness as the means, and eternal glory as the end, Eph. 1:4; I Thess. 5:9.



Our Readers' Rite

## The Baptist Examiner Pulpit

### "THE UNPARDONABLE SIN"

By PASTOR JOHN R. GILPIN

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand; and if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man; and then he will spoil his house. Verily I say unto you, All sins shall be forgiven unto the sons of men,

and blasphemies wherewithsoever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit."—Mark 3:22-30.

This is a subject which is usually discussed during revival meetings. It is particularly a favorite message to be used by evangelists just a few nights before closing an evangelistic campaign. I presume it is one of the most commonly preached messages of any that is used by evangelists.

At the same time, I doubt seriously if there is any portion of the Word of God that has

been more abused, and more falsely preached, than this portion of Scripture. It has been twisted, perverted, distorted, and misconstrued by Arminian evangelists in a thousand ways.

I have heard it discussed by many ever since I was a boy, and it has been but seldom that I have ever heard anything said concerning this Scripture which would glorify God, and magnify His Word. Tonight I would like for us to forget all the messages that we have ever heard and lay aside all the traditional teachings that have been handed down concerning this Scripture and just study the Scripture itself, that we might see what God's

(Continued on page two)



## THE BAPTIST EXAMINER

BOB L. ROSS Editor-in-Chief  
JOHN R. GILPIN Editor

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## "The Unpardonable Sin"

(Continued from page one)  
Word really teaches as to the "unpardonable sin."

I

## THE UNPARDONABLE SIN IS NOT ANY ONE PARTICULAR SIN OF THE FLESH.

Many times an individual is addicted to some particular habit or practice—a sin of the flesh. Since this particular sin is the cause of his downfall, he naturally concludes that this sin is unpardonable. I am satisfied that many an individual goes through life thinking that the sin of his flesh, whereby he stands most guilty before God, is the unpardonable sin. I have met many such individuals in life.

I remember one man who thought that stealing was an unpardonable sin. It had been his failing for years. Somehow he had developed a complex whereby he thought that no one could be saved who was addicted to thievery. I am ready to grant that stealing is a grievous sin in God's sight, and yet I rejoice that the Word of God makes it clear by an example that a thief can be saved. On the day that Jesus was crucified, two thieves were crucified with Him. One of them died, repenting. Listen:

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."—Luke 23:42, 43.

If I had no other Scripture than this, I would know that a thief could be saved and that stealing was not an unpardonable sin.

Still others think that the sin of drinking is unpardonable. That it is a grievous sin one may easily learn from the reading of God's Word. We read of two that played the fool in the Bible because of drink, called by the names of Noah and Nabal. God's Word tells us what the sin of drink did in the lives of these two. It warns also what we may expect in our lives. Listen:

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—Proverbs 23:29-32.

However, drinking is not an unpardonable sin. Some of the greatest soul winners that I know today, and some of the outstanding Christians of my acquaintance, were once notorious for their drinking. In over 35 years in the pastorate, I have seen many individuals gloriously saved, who had been addicted to this habit. While it is a sin of the flesh to be avoided, I am glad that God in His Word, graciously invited the drunkard, when He said:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they

shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

Likewise, murder is not an unpardonable sin. Because of a faulty misunderstanding of God's Book, many have come to believe that a murderer cannot be saved. There used to be a lad who listened to me preach very regularly. One day I insisted that he bring his father to church with him, whereupon the lad immediately replied that it would do no good for his father to come to church. He said, "Dad is a murderer; he couldn't be saved." Then he told me how his father was in World War I, and he knew definitely that he had taken life many times. To prove that his father couldn't be saved, this lad even quoted from God's Word. Listen:

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—John 3:15.

I am satisfied that this boy is not an isolated case. I think that there are many who believe by a faulty misunderstanding of the Scripture, the same as he, that murder is unpardonable.

We have at least one illustration from God's Word of a murderer who was saved. Barabbas is that murderer. (Luke 23:19.) God's Word tells us how that Jesus was crucified in his place—that He died on the Cross that had been prepared for Barabbas. In other words, He died as a substitute for Barabbas. I expect to meet Barabbas in glory, for I am satisfied that he died a child of God. Though he was a murderer, yet he was saved, since Jesus died in his place.

This message by Brother Gilpin has been preached and published a number of times. We have just reprinted a fresh supply of the message in tract form. If you can use copies, then write; they are free.

Furthermore, adultery is not an unpardonable sin. When I was a boy, a young girl in the community where I lived, gave birth to an illegitimate baby. I remember hearing a man in that community say that regardless of what she might ever do in life, she was doomed and damned for Hell. He said that she could never be saved. From that moment, I grew up with the same thought. I am satisfied that doubtlessly there are many tonight who have the same false notion concerning this sin of the flesh.

However, notice from God's Word the number of harlots who were saved. Do you remember the harlot Rahab? She was saved. Do you remember the woman of Samaria (John 4) who had had five husbands, and was then living in open sin with another man, whom Jesus saved?

Do you remember the instance of the woman who was brought to Jesus, whom her accusers said was taken in the very act of adultery? The Word of God tells us that Jesus said to her: "Neither do I condemn thee."—John 8:11.

Thus from these Scriptural examples we can see that this is of the flesh and is not an unpardonable sin.

The sin of profanity is another which is often thought to be unpardonable. This is a terrible habit, a vile sin, and is most repulsive to the consciences of those who love the Lord. There isn't any sin which ought to grieve a Christian more than the sin of profanity, since it links the name of the Christian's Heavenly Father in a most horrible manner.

The Word of God gives us an example of one who used profanity and yet we know that he is in Heaven today. I speak of Simon Peter who cursed as he warmed his hands around the enemies' campfire on the night of Jesus' arrest. Years later this same Simon Peter was used of God to write two books which bear his name, and these were

# Examiner

## Editorials

BY BOB L. ROSS

## GRAHAM IN NEW YORK

By now, you have most likely heard much of the union meeting that Billy Graham is to conduct in New York in a few weeks. This union meeting is costing Billy Graham a lot, but he is also gaining by it. Many of the persons who have been staunch supporters of Graham's union meetings of the past few years are not backing this endeavor in New York. And many of Graham's previous friends have publicly expressed their great, grievous disappointment with the Graham team for coming to New York under modernistic sponsorship. But at the same time he has lost these friends, Graham has gained the friendship of many modernists.

Many of those who are sponsoring the New York meeting are rank modernists. Such men as Ralph Sockman, John Bonnell, Jesse Bader, and Henry P. VanDeusen, are on the meeting's "Crusade Committee." All of these men, as well as others on the Committee are the leaders of infidelity in the high places of religion. Also on this Committee is the editor of LIFE magazine, Henry R. Luce. Mr. Luce is a Roman Catholic! And the magazine which he edits makes its money and stays in circulation by means of liquor and cigarette ads, often prints indecent pictures of women, and continuously publicizes Roman Catholicism. If Mr. Graham were not a compromiser of the lowest and basest sort, he would not stand for such men as these modernists and Luce being on the Committee.

Well, these compromisers should have a big time in New York. The mess of pot-pourri is truly mixed well with "Fundamentalists," Modernists, Catholics, Methodists, Presbyterians, Baptists (?), and practically everything else in New York. I wouldn't be surprised to hear that the Negro "god," Father Divine, has been added to this heterogeneous mixture.

Let the fall of Billy Graham into such ungodliness move you to praise God for His grace in keeping you from such. Let it be a further lesson to you not to compromise the Word of God. Jesus

incorporated into the Bible by the Holy Spirit. I say that we know that he was saved, for he wrote, saying:

"You who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Peter 1:5.

Thus I say that the unpardonable sin is not any one sin of the flesh. I have mentioned these five—murder, stealing, drinking, adultery, profanity—and we have seen that though each of these sins of the flesh is to be avoided, that neither is unpardonable. In fact, in the very context, from which we get our text for this sermon, Jesus said that all sins and blasphemies could be forgiven. He said:

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By A. W. PINK

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said, "He that is faithful in that which is LEAST is faithful also in MUCH: and he that is unjust in the LEAST is unjust also in MUCH" (Luke 16:10).

Billy Graham is supposed to be a Baptist. In unionizing with other denominations for meetings, he has been unfaithful in many things. "ligionists and "fundamentalists" would call things "minor details" and "non-essentials." Jesus commanded us to be faithful in these things and He says that the man who is faithful in the things will also be faithful in the greater things.

Mr. Graham has been unfaithful in the past in many things in God's Word, and now he is filling what our Lord said: "He that is unjust in the least is unjust also in much."

## GOOD NEWS! GILL'S "CAUSE OF GOD AND TRUTH" TO BE REPRINTED

The Sovereign Grace Book Club (directed by Bro. Jay Green) has announced that the work by John Gill (1697-1771) entitled, *The Cause of God and Truth*, is being republished by the SGBC. Praise the Lord for this undertaking!

We previously made mention of the fact that Kregel's of Grand Rapids, had given consideration to the republication of this book. However, SGBC contacted Kregel's regarding the matter, and the book is to be republished by SGBC.

We already have our order in for a hundred copies, and we are expecting a large sale. It is a book which was purposely written to refute notions, interpretations, and wranglings of Arminianism. And it does a most thorough job of it too. Every passage wrongfully used by the Arminians to deny election, depravity, security, etc. are properly considered.

We suggest that you get your order in now for this book, and as soon as it comes from the press, we shall send it on to you immediately.

The book will sell for \$3.95. (I paid ten dollars for the used copy which I have!)

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme."—Mark 3:28.

II

## THE UNPARDONABLE SIN IS NOT THE REJECTION OF JESUS CHRIST AS SAVIOUR.

This is the common interpretation placed upon this Scripture by most Arminian evangelists. Many preachers, especially during revival meetings, in pressing the invitation, insist that a man can say "no" to the Spirit of God too often, so that some day the Holy Spirit will depart, never to deal with that individual again. This is a good way to scare unsaved and Scripturally-ignorant people into the church. It is a good way to fill the church with unsaved members. It is a good way to add a lot of ecclesiastical corpses to the church rolls.

Many individuals on hearing such exhortations have come to believe that surely this was the unpardonable sin. A man here in this town told me over twenty-five years ago that he couldn't be saved, that he had committed the unpardonable sin. He told me how that in a revival meeting years before, he had rejected the Holy Spirit and from that time on he had never had a spiritual impression that he should be saved. I think he is representative of thousands who have been mistaught by Arminian evangelists.

Sometime ago a Baptist preacher of this Association was holding a revival meeting in a nearby Baptist Church. He told the story of two boys who attended services in another revival, one of whom was saved, whereas the other, as he said, rejected Jesus.

On their way home that evening they parted company at the forks of the road. When the one who was unsaved shouted, "Come back, come back," the other boy hurriedly turned back, thinking that his unsaved friend was calling for him, only to find that this unsaved boy was calling to the Holy Spirit to come back into his life. This Baptist preach-

er who used this illustration said that this man committed the unpardonable sin, in that he rejected Christ until the Holy Spirit left him never to return again. Of course every Holy Spirit and every Arminian preacher had already told this hundred of times before. However, in spite of the fact that this has been told again and again by heretical preachers, it is still religious falsehood, a slander upon God, and a definite misrepresentation of God's Word.

In the Old Testament there is likewise a Scripture which is often correctly quoted but incorrectly applied. It says:

"My Spirit shall not always strive with man."—Gen. 6:3.

This was God's message to the antediluvian civilization that He declared He would not always tolerate the sinful civilization of Noah's day. It is the favorite verse of those who believe that the unpardonable sin is the rejection of Jesus as Saviour. Sometime ago I read a message from this text on the subject, "Sinning Away One's Day of Grace." The preacher endeavored to show that a sinner can by continually rejecting Jesus thus commit the unpardonable sin.

However, beloved, the sinner can't sin away his day of grace because he has never had it. There is no such thing as waiting too long, nor neglecting one's opportunity for salvation until the Holy Spirit departs. Three Scriptures make clear the fact that all those whom God elects, shall eventually be saved.

"ALL THAT THE FATHER GIVETH ME SHALL COME TO ME; and him that cometh to me I will in no wise cast out."—John 6:37.

"Being confident of this very thing, that he which hath begun a GOOD WORK in you will FINISH IT until the day of Jesus Christ."—Phil 1:6.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ORDAINED TO ETERNAL LIFE BELIEVED."—Acts 13:48.

(Continued on page six)





IF THESE YOUNG MEN COME YOUR WAY,  
THEN GO OUT TO HEAR THEM



These young men are the Crusaders for Christ. This summer they will be preaching the Word to young people in various Baptist churches in the South. Pray that God may use them to lead young souls to Christ.

The team is composed of Ray "Toby" Browning, director, Tampa, Fla.; Skip Britton, song leader, Fort Madison, Iowa; Jackie Johnson, pianist, Plant City, Fla.; and Glen Matthews, Atlanta, Ga.

#### STATEMENT OF FAITH

We believe in the verbal inspiration and authority of the Scriptures.

We believe that the Bible reveals God, the fall of man, the way of salvation, and God's plan and purpose in the ages.

We believe in God the Father, God the Son, and God the Holy Spirit.

We believe in the Deity and Virgin Birth of Jesus Christ.

We believe that salvation is "by grace" plus nothing and minus nothing.

We believe that men are justified by faith alone and are accounted righteous before God only through the merits of our Lord and Saviour Jesus Christ.

We believe in the outward and inward call; outward call—through the preaching of the Gospel; inward call—through the Holy Spirit.

We believe that Christ died for the sins of all believers, and all unbeliever's sins are punished in Hell eternally.

We believe in the visible, personal, and premillennial return of Jesus Christ.

We believe in the everlasting blessedness of the saved and the everlasting conscious punishment of the lost.

God's elect are chosen to be saved in this life. The elect are called unto salvation by the Gospel of Jesus Christ. All the elect will hear the Gospel and will be saved during this life. (John 6:37, Acts 13:48).

We do not believe in the universal church.

We do not believe in "mass evangelism."

We are strictly Baptist, teaching Baptist doctrine.

We believe in close communion.

We believe in baptism by immersion, with the authority of the church.

We believe the woman's place is in subjection to the male.

—RAY T. BROWNING, Director  
Crusaders for Christ  
1901 Union Avenue  
Chattanooga, Tennessee.

EDITOR'S NOTE: Brother Browning is from Brother Roy Mason's church in Tampa, Fla. Though we have not met these young men personally, we rejoice in their statement of faith, and ask our readers to pray for God's blessings upon them.

## So. Baptist Layman Tells Church Why He Left S.B.C.

The Members of Bella Vista Baptist Church,  
3033 Saturn Road,  
Garland, Texas.

Brethren:

Sometimes there comes in the lives of Christians a point where the Spirit of God forbids them to walk in fellowship any longer with the denominational group they have been associated with. Such a point has been reached by me, and I herewith submit my written resignation to you from the offices which you have honored me with. These offices were Chairman of the Board of Deacons, the Deaconship itself, and as teacher of the Men's Fellowship Class in the Sunday School. I also return to the church my license to preach. This resignation was effective on June 10, 1956.

Now such a heartbreaking decision as this was not reached without good and sufficient reasons, and by way of explanation I offer you the following reasons:

(1) Bella Vista Baptist Church is not an independent church due to the fact that there is a clause in the deed of the church property which states that should Bella Vista Baptist Church ever leave the Southern Baptist Convention that the ground and buildings will be forfeited to the Convention. Any church that is bound with a clause such as this is not independent and any church that is

not independent is not a true Baptist Church.

(2) The Southern Baptist Convention is recommending, promoting and using the so-called Revised Standard Version of the Bible which was translated by a group of scholars who are predominantly modernists. These men deny the deity of Christ and their beliefs are reflected in their translation. I know that God's Word is true, and that being the case, these modernists could not have been led by the Spirit of God as they translated. Therefore, I reject the Revised Standard Version completely. The Southern Baptist Convention is quoting from the Revised Standard Version frequently in the Sunday School, Training Union and other literature, and the Baptist Standard is running ads praising and recommending it; and the editor of the Baptist Standard, Mr. James, has written articles and editorials which praise and recommend it, and belittle anyone who does not like the Revised Standard Version.

(3) The Southern Baptist Convention is teaching in all the seminaries and colleges the unscriptural doctrine of a-millennialism. This name simply means no millennium or no thousand years reign of Christ upon this earth when He returns the second time. Rev. 20 clearly contradicts this false teaching as well as innumerable other verses of Scripture. The Baptist Standard has published several articles and editorials recently belittling all who do not go along with the Convention in their views on this matter. I believe that the teaching of a-millennialism is false, not Christ-honoring, and plays down and belittles the glorious return of the Great God and our Saviour, Jesus

## WHY I LEFT THE SOUTHERN BAPTIST CONVENTION

Noble Baptist Pastor, After Long Time  
Spent In Convention System, Leaves  
To Obey The Word Of His Lord

PERSECUTED GREATLY BY MISGUIDED PEOPLE  
DRUNKEN BY CONVENTIONISM

By Pastor HILLARY HOWELL  
2739 N. Easigate Drive  
Tucson, Arizona

For sixteen years we have seen the growing, usurping, freedom-devouring octopus of the 112-year old Southern Baptist Convention build itself into an apostate denominational machine. The day has arrived when this ecclesiastical system feasts upon the faith of honest individuals and churches until today the churches appear only to exist to feed the ecclesiastical monster. The churches long since have been used as units of a highly organized and centralized power made strong by the denomination's "Cooperative Program."

I have given many years of dedicated ministry to churches affiliated with the associations and conventions of Southern Baptists. I have seen many fine devoted members of these churches and many of our fondest memories are of the days when I was pastor of Southern Baptist churches in Missouri, Oklahoma, and New Mexico. However, many of the individual members of the churches of the Convention did not know then nor are they aware now of the unscriptural and unbaptistic trends which have made such disastrous inroads into the Southern Baptist Convention.

Aside from my duties as pastor of the various churches, I have served as associational representative of Oklahoma Baptist Children's Home, associational representative of Oklahoma Baptist University, Clerk of associations, Associational Sunday School Superintendent, and at the time of my withdrawal from the Convention system I was moderator of the Southwestern Baptist Association of New Mexico.

Some of these developments in the Convention which literally destroyed the fundamental faith and practice of the Convention's organization can be listed in a concise manner:

1. The centralization of all denominational labors from independent effort to denominational control.

2. The great tragedy of building a mission program which usurps the free Spirit-led direction of mission enterprise within the local church.

3. The so-called Cooperative Program which has been developed and perpetuated by the designs of leaders and endorsed by some 10,000 "loyal" attendants annually. This number, even being messengers, yet set the endorsed policies for an approximate eight million Southern Baptists.

4. The funds of the Cooperative Program have been used to support neo-orthodoxy and worldliness in Southern Baptist schools and colleges. This program has spent annually large sums on salaries for a mass army of employees in the Convention. Out of approximately 30,000 churches and over eight million members, only some 1100 missionaries are on foreign fields. The Cooperative Program has become a power- whip to keep both pastor and church geared to the ecclesiastical program.

able other verses of Scripture. The Baptist Standard has published several articles and editorials recently belittling all who do not go along with the Convention in their views on this matter. I believe that the teaching of a-millennialism is false, not Christ-honoring, and plays down and belittles the glorious return of the Great God and our Saviour, Jesus

(Continued on page seven)

5. Much of the leadership of the Convention and most printed material is infiltrated with the theories of post-millennialism and a-millennialism. This has lent itself to the false teaching in eschatology, the teaching of "building and extending the kingdom" on the efforts of man. Such teaching has left the impression of a big man and a little God.

6. Convention book stores, state denominational journals, and Convention literature have constantly advertised and pushed the sale of the Revised Standard Version of the Scriptures, a book proven to be modernistic.

7. The Southern Baptist Convention has openly supported the unscriptural stand for integration of the races. This endorses the stand of the communists to "out-law" the Bible and foster the mongelization of the races.

8. Such a burden has been placed on the local church in superfluous organizations and so-called auxiliaries (which are fashioned much after the secret orders and worldly patterns) so that loyalty has been taken from the person of Christ, and placed upon the organization.

9. The members of Convention churches have in recent years been trained to give greater respect and allegiance to demoni- national leaders than to the pastors of the churches. Yet there is abundant place given in Scripture to reveal the God-called and Spirit-placed office of the pastor, and never once does Scripture give sanction to an outside leadership.

10. Because of modernism in denominational seminaries, many pulpits today are held by "program" pastors. As a result, the people's vision has been lost and spiritual standards lowered for the lack of fearless Bible preachers.

11. It has become fanatical for a pastor to preach fully upon the premillennial return of Christ and to contend for separation from sin in the life of the believer; especially is it out of vogue to teach the doctrines of election and Hell, and to make known the true history of Baptists and others.

12. Much is said in Convention literature and in person of the "wonderful liberty" of Southern Baptist churches. However, as scores of pastors and churches have learned, when a portion of the freedom is exercised in attempting to designate mission monies, in following a Scriptural, Spirit-led program within one of these "free" churches, or in criticizing some trend or position of the Convention, then serious results entail. A pastor commits ecclesiastical suicide, and he need not expect future denominational well-wishes unless he recants. The historic and infamous North Rocky Mount Church trial is the crowning evidence that the free and independent nature of Southern Baptist churches is gone.

At the time of our departure from the Southern Baptist Convention, I was pastor of the Santa Rita Baptist Church of New Mexico, where I had served for three years. While there, we had started several missions. We labored among Spanish people, and were ready to start another mission. One-third of the membership was added during those few years. When my position on New Testament Christianity and Baptistic principles was made known outside the church, then the membership began to be indifferent toward my ministry. One pastor and the associational "missionary" regularly visited the membership of the church, and endeavored to turn the people from me.



Some of my members kept other pastors informed regarding my "anti-program" preaching. On the occasion of the associational board meeting in January of 1956, one of the pastors was given the floor only to produce a copy of THE BAPTIST EXAMINER, in which a letter of mine to this journal was published. My letter contained statements as to my convictions on church mission work. The letter was read with full emphasis. I was censured severely for my uncooperative spirit. "This," said the speaker, "is written by our moderator." The dishonorable attempt to unseat me as moderator immediately failed, but sentiment through the area developed against me as an "offbrand, uncooperative Baptist." I was marked and had to go.

I resigned my work as pastor of the Santa Rita church, after the deacons of the church desired my resignation. At the last service I conducted, I preached on the theme of "His Righteousness, Not Ours." Two souls were saved.

For weeks we were persecuted by anonymous telephone calls, and letters from over the Southland. The open and bitter accusations of members of the church which I had served, lies and false reports as to the character of Mrs. Howell and me continued. Rocks were thrown at members of my family, and paper sacks filled with water were hurled at night against the open doors of our house.

Now, after these months of trial and waiting upon the Lord have passed, we have become established in a great and needy area, and have started a work for the Lord. We are small in number, but with His leadership we are praying to see the planting of a true, independent, missionary Baptist church. The time for decision has arrived for all Bible-believing Baptists to "come out" from the Convention system, and be not partakers of her sins."

#### EDITOR'S NOTE:

Since coming out of the S. B. C., Brother Howell has had a time of much affliction and testing. He is now endeavoring to establish an independent Baptist work in Tucson, Ariz., a city of 209,000 people.

Brother Howell needs support—he needs it badly. He is a sound Baptist, and he is a faithful servant of God.

We hope that some church (or churches) will support Brother Howell until the work he is endeavoring to establish is "on its feet." He has a family, has no car, and his work for the Lord is greatly hindered because of lack of finances.

Brother Howell did not ask us to make his needs known through TBE, but we feel led to do so. Until we recently wrote to him, we knew nothing of his great need. He is truly worthy of your support. If some church is looking for a missionary laborer to support, we believe that the work of Brother Howell is certainly an object that meets God's approval.

THE BAPTIST EXAMINER

PAGE THREE

APRIL 6, 1957



"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

### A HEBREW'S LONG SEARCH FOR THE ATONING BLOOD

"This is Passover week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it. You will have to put away all leaven from your houses; you will eat the Matzoth — unleavened wafers — and roasted lamb. You will attend the synagogue and carry out the ritual and direction of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required, first of all. He did not say 'When I see the leaven put away, or when I see you eat the Matzoth or the lamb, or go to the synagogue,' but His word was, 'When I see the blood I will pass over you.' Ah, my brethren, you cannot substitute anything for this. You

must have blood, blood, BLOOD." As he reiterated this word with ever-increasing emphasis his black eyes flashed warningly, and his Jewish hearers quailed before him. "Blood!" It is an awful word, for one who reveres the ancient oracles, and yet has no sacrifice. Turn where he will in the Book, the blood meets him; but let him seek where he may, he cannot find it in the Judaism of the present.

After a moment's pause, the old man went on somewhat as follows: "I was born in Palestine, nearly seventy years ago. As a child I was taught to read the Law, the Psalms and the Prophets. I attended the synagogue and learned Hebrew from rabbis.

"I believed what I was told, that ours was the true and only religion; but as I grew older and studied the law more intently, I was struck by the place the blood had in all ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up. Again and again I read Exodus 12 and Leviticus 16 and 17, and the latter chapters especially made me tremble, as I thought of the great day of atonement and the place blood had there. Day and night one verse would ring in my ears: 'It is the blood that maketh an atonement for the soul.' I knew I had broken the law. I needed atonement. Year after year, on

(Continued on next page)

## The Little Baptist

It has been said that "coming events cast their shadows before"; and at this time, anticipations, that had ripened into a current report, had spread over the community to the effect that Mrs. Brown and Mellie would join the church on that day; hence, the large congregation. Many were there, prompted by mere curiosity, while some had gone in the capacity of spies, to take notes and to report proceedings. The pastor preached a calm, dispassionate sermon on "Christian Duty," which he discussed in three divisions: first, "duty to God," second, "duty to the church," and third, "duty to the world."

At the close of the sermon, the usual forms were observed of inviting the church to sit in conference, stating that the church was ready to receive applicants for membership. While the church engaged in singing that good old hymn, "Amazing grace, how sweet the sound," all eyes were turned in the direction of Mrs. Brown and Mellie, who sat with so much composure that a general disappointment was visible all over the house.

But while singing the fourth stanza, and after the words, "His word my hope secures," Mellie arose alone, and with a calm, deliberate movement, evincing a fixed and steady purpose, took the designated seat. The pastor asked her to relate the "reason for the hope" that was in her. She said to him:

"I grew up believing that nature and education had given me all the qualifications for happiness that I needed. But by reading the Bible and becoming better informed, I found this to be untrue. My conscience bore testimony to the fact that I was a condemned sinner, meriting only the displeasure of God. I sought to gain His favor by good deeds, and by various means that all proved unavailing, until by deep and bitter repentance, I was led to the cross of Christ. There, prostrated in the depths of humility, seeing the merits of Him who died for me, and trusting and believing in Him, I found peace to my soul. I believed that I was accepted of Him, and my sins pardoned. I felt no longer burdened on account of sins, but I was happy in my Saviour's love. I today thank God that He led me out of the delusions of sin, into this glorious light of His love. And though I have often since then felt a remorse of conscience for the neglect of duty, I have nevermore felt that sense of condemnation as I once did. I feel that I love my Saviour, and I wish to follow Him in obedience to His command to be baptized, to be united with His people, and to serve Him while I live on earth."

The pastor told the church what Mellie said; all rejoiced in heart. And Mellie was, by a vote of the church, unanimously received as a proper subject for baptism, after submitting to which, as the initiatory rite, she would be entitled to all the privileges as a member of the church.

After returning home, Mrs. Brown informed her husband that it was Mellie's intention to be baptized the next day, and she also told him that she had nearly made the decision to be baptized herself. She said that she felt it her duty to do so, and that her conscience could not be easy until she discharged this duty. Colonel Brown replied:

"I see no necessity nor reason for making all this ado in the community, by changing your church relations in your old age. My family, for several generations, have lived and died Presbyterians,

and I trust that the most of them, at least, have gone to Heaven. If they could go to Heaven Presbyterians, why may not you, as well?"

"Well," said she, "I hope that all your relatives that are passed away have gone to Heaven. But what has that to do with my duty to my Saviour? With me, it is not a question of going to Heaven, but only a question of duty. I am not, as a Christian, a mere hireling, proposing to do certain things, for which I am to receive Heaven as a reward. Salvation is a gift, but it is my duty to obey my Lord and Master."

"I know," said he, "that there is nothing to be gained by arguing the question with you, so do as you please. And as to Mellie, you know that I have always said, 'her and her Bible for it.' I was anxious to see what would be a child's conclusion on the baptismal question, from reading the Bible free from all restraints and prejudice. The problem is now about to be worked out, and I shall not object to her following her own judgment in the matter. She thinks that she is right, and she may do whatever she feels to be her duty. Whatever prejudice my education has given me, is against the Baptists. Yet, I am bound to admit that they are a very respectable denomination, and if what all history says of them is true, they are the most ancient denomination in existence. Except the Roman Catholics, the Baptists are the most permanent religious organization in the world because, resting their faith and practice alone on the Bible, and rejecting all creeds or systems of human invention, they are less liable to change than others, whose Conferences and Synods are authorized to legislate and change their rules and practices as policy may dictate. The Baptists have flourished in all countries when not under the ban of proscription, and here in America, they bid fair to become the largest and most powerful denomination in the country."

"I have often thought that if precisely the same influences were brought to bear upon every person alike, there would not be half the differences in opinion that there are in religion. If all could be divested of the prejudices of education, there would be much more harmony in the interpretation of the Scriptures, and the great number of sects would be merged into one grand Scriptural church. The different sects propagate the different notions and thus the world is diverging from, rather than approaching, harmony. But the Presbyterians are more respectable than the Baptists. Their preachers are more learned, and they hold higher rank in society, at least in this region."

Colonel Brown was a logical thinker, and well versed in the current history of the times. But he had a way of looking at every subject in the light of worldly interests and worldly ambitions. Rank in society was grand idea with him. Every step was measured by the advantage to be gained by it. He courted popularity for himself, and was very jealous of every act of his family that might have a prejudicial influence. In this instance, he saw that submission would be better than resistance, as to the effect of the public mind. So he acquiesced in his wife's decision, and promised to accompany her to the church on the next day, to appear, at least, that he made no serious opposition to the course that his wife and daughter were taking.

(Continued next week, D. V.)

## "ZIONISM"

By the late I. M. Haldeman, long time pastor of First Baptist Church, New York City.  
(Written in 1910)

The Word of God declares that before the final and distinctive restoration, great numbers of the Jews will return, go back as colonists, as speculators, and that land shall be bought and sold at the gates of Jerusalem. That prophecy is being fulfilled today.

There are more Jews in Palestine than at any time since our Lord was crucified. Land is being bought and sold on speculation at the very doors of the city. Colonists have taken up in the old, historic places, and are farming, by means of modern machinery, with satisfying success.

The climactic sign of the restoration is with us today. That sign is the organized movement known as—Zionism.

Zionism is a movement on the part of the Jews throughout the world to go back to Palestine and reconstitute themselves as a nation, rebuilding Jerusalem, erecting the temple, and restoring the faith of the fathers. The movement is no longer detached, or sentimental. It is organized, corporate and universal. Branches, committees and headquarters are established all over the earth. It has its literature and an oral ad-

vocacy. Men are writing and speaking in its behalf. Children are taught to repeat the word Zion as never before, and to set their faces thitherward. Monies are raised, colonies are sent out, established and sustained. Multitudes of Jews among all nations, kindreds and tongues, are mentally asking their way to Zion and are setting their faces "thitherward."

It is a movement that can neither be denied nor ignored. It is making itself known with increasing volume of assertion and assurance.

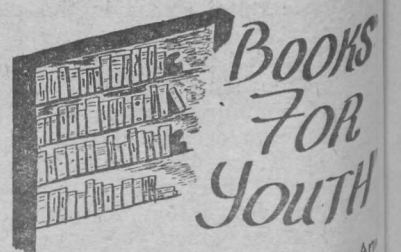
Blind, utterly blind, even to the word of the prophets, blind to the full meaning of the movement itself, impelled by natural and selfish motives, whether national or individual, there are thousands of Jews today who, in attitude if not in actual fact, are homeward bound, and are repeating softly to themselves the magic word—"Zion."

The recent revolution in Turkey has accelerated the movement. The ban upon the Jew has been removed. He is now invited to become a citizen. The doors of the Turkish Parliament stand open, the day of Jewish citizenship in their own land is made possible. Already, representative and wealthy Jews may be found standing in the shadow of the Sublime Porte. Jewish synagogues are planned for the hill of Zion. By day and by night there are here and there devout Jews who are studying the plans of the temple laid down by the prophet Ezekiel, plans so wonderful that Sir Inigo Jones, the great English architect, has said that if the temple were really built along its lines it would, indeed, fill the whole earth with its glory—putting to shame the half-remembered splendors of ancient times.

Zion and Zionism are in the air. All these things are verifications of the Word of God. Every accent is a witness that God speaketh the truth and that His Word is settled in Heaven forever.

But this Zionist movement is a witness that the Coming of the Lord to rule and reign as king is not far away. Holy Scripture teaches in plain and unmistakable language that the Jews are to return to their own land, as many are doing now, in a state of unbelief and atheistic godlessness. The Scriptures testify that the nations of Europe, and some in Asia, will be unified under a great and final head, known in Holy Writ as the Antichrist, the Man of sin and the Beast, but hailed in the political world as the Coming Man, the arbiter of nations, the maker and keeper of peace, the world's accepted king of kings and prince of peace. The Scriptures teach that this man will be

(Continued on next page)



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APRIL 6, 1957

# "For Me To Live Is Christ"

(Philippians 1:21)

The believer did not always live to Christ. He began to do so when God the Holy Spirit convinced him of sin, and when by grace he was brought to see the dying Saviour making a propitiation for his guilt. From the moment of the new and celestial birth, the man begins to live to Christ. Jesus is to believers the one pearl of great price, for whom we are willing to part with all that we have. He has so completely won our love, that it beats alone for Him; to His glory we would live, and in defense of His gospel we would die; He is the pattern of our life, and the model after which we would sculpture our character.

Paul's words mean more than most men think; they imply that the aim and end of his life was Christ—nay, his life itself was Jesus. In the words of an ancient saint, he did eat, and drink, and sleep an eternal life. Jesus was his very breath, the soul of his soul, the heart of his heart, the life of his life. Can you say, as a professing Christian, that you live

up to this idea? Can you honestly say that for you to live is Christ? Your business—are you doing it for Christ? Is it not done for self-aggrandisement and for family advantage? Do you ask, "Is that a mean reason?" For the Christian it is. He professes to live for Christ; how can he live for another object without committing a spiritual adultery? Many there are who carry out this principle in some measure; but who is there that dare say that he hath lived wholly for Christ as the apostle did?

Yet, this alone is the true life of a Christian—its source, its sustenance, its fashion, its end, all gathered up in one word—Christ Jesus. Lord, accept me; I here present myself, praying to live only in Thee and to Thee. Let me be as the bullock which stands between the plough and the altar, to work or to be sacrificed; and let my motto be, "Ready for either."

(Taken from *Morning And Evening* by Charles H. Spurgeon, a book of devotionals. 743 pages, \$4.00).

Psalms 22. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus Christ. His blood had been shed for sinners. It has satisfied law, and it is the only means of salvation for either Jew or Gentile."

Reader, have you yet found the blood of atonement? Are you trusting in God's smitten Lamb? God says:

"When I see the blood I will pass over you."—Exodus 12:13.

"It is the blood that maketh an atonement for the soul."—Leviticus 17:11.

"The blood of Jesus Christ, His Son, cleanseth us from all sin."—I John 1:7.

"We have redemption through His blood, the forgiveness of sins."—Col. 1:14.

EDITOR'S NOTE: The foregoing article may be had from us in tract form, free of charge, for distribution.



## "Zionism"

(Continued from preceding page) the prime factor in bringing the Jews back, as a body, into their own land; that he will be the power that shall make Zionism a success; that through him the nationalism of the Jews shall be accomplished. He will make treaties with them, sustain them, be to them as though he were the very Messiah, the Christ, receiving from them support and acclamation. At the last he shall trample all his treaties with them under foot, rob them, spoil them, and put them into a furnace blast of persecution unparalleled by anything that has gone before; a time of tribulation, a tribulation which our Lord defines as "the tribulation, the great one," and concerning which he says, the like of it

"New supplies each hour we meet,  
While pressing on to God."

has never been before, nor ever can be again; a stress and duration spoken of by Jeremiah specifically as the time of "Jacob's Trouble"; a sorrow and horror, and down sweep of pain and tragedy so great that, unless the Lord, we are told, should shorten the trial, no flesh could live, actually could exist.

This man, the world's great Coming Man, the pre-eminent persecutor of the Jews, will fill Jerusalem with anguish, enthrone himself on the necks of the Jews, direct his hatred and wickedness with unlimited vengeance, particularly against the remnant of Jews who shall, under the faithful preaching of divinely sent messengers, turn their faces toward the true Messiah of Israel, and beseech Him to appear unto them. It is in the midst of this woe, and in answer to the despairing cry of the remnant, that the Lord will descend from Heaven in the panoply of his power and glory; then it is that repentant and sore-smitten Judah shall turn to Him and own their crucified Lord at last.

This Zionist movement, its antecedents and accessories, are clear evidence that the time of Jacob's sorrow and the hour of the Lord's appearing are drawing nigh.

But the Zionist movement is, in itself, the quickening and warning sign of a more immediate event.

It is a sign that the secret rap-

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## For Little Children

### JESUS HEALS A CRIPPLED MAN

(John 5:1-9)

Boys and girls, once when Jesus was in the city of Jerusalem, He passed by a pool called Bethesda. Around the pool lay many, many sick people. Some were blind, some were crippled, and some were paralyzed.

As Jesus passed by, He saw one man who lay on a small bed. The man had been a crippled man for thirty-eight long years. Jesus said to the poor man, "Wilt thou be made whole?"

Then the man told Jesus how that he was unable to help himself in any way at all.

So Jesus said, "Rise, take up thy bed, and walk." And at that very moment, the man was heal-

ed. He arose, took up his bed, and walked, as Jesus told him to do.

Boys and girls, there are three lessons that we should learn from this miracle:

(1) **Jesus is God.** He could only do such miracles because He was Divine.

(2) **A sinner is helpless, and cannot save himself.** Just as this poor crippled man was not able to heal himself, so a sinner is not able to save himself. Jesus alone can save a sinner.

(3) **"Healers" today are fakes.** Jesus healed this man perfectly, and the man walked away. Some claim to heal people today, but they never perform miracles such as this one. Modern-day "healers" are not true healers. God can heal and will heal, but not through a "healer."

ture of the saints is, indeed, imminent. Scripture teaches, and teaches it in figure, in type, in symbol, parable, and open statement, that before the Lord appears in glory to end Gentile rule, and bring in the rule of Israel according to the Abrahamic covenant, He will come secretly, without warning, into the air (He will come into the air and halt there, before He comes down to the Mount of Olives), and with a shout, with the voice of the archangel, and the trump of God, snatch his saints (the dead raised, the living changed) out of the world, and from the way of the coming woe, and gather them to Himself as the bridegroom receives His long awaited bride.

By so much, then, as the Zionist movement is a climacteric sign and witness in these times that the day of the Lord is at

hand, by just so much it is a witness that "at any moment" the "door of heaven" may be opened, the Lord may speak, and all those who own His name be bidden to arise and meet Him, see Him face to face, and share His glory.

This is the deeper meaning of Zionism.

Every footstep Zionward, every face set "thitherward," every accent and song that repeats the name of Zion, should be a warning and an exhortation to the church, to the individual Christian, to watch, to wait and, with uplifted foot on the threshold of any circumstance, be ready, as though the Master had already said, "Come up hither."

"For ye know neither the day nor the hour wherein the Son of man cometh."—Matthew 25:13.

(From the book *The Signs Of The Times*, now out of print).

## THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred, and the auctioneer  
Thought it scarcely worth his while  
To waste much time on the old violin,  
But held it up with a smile;  
"What am I bidden, good folks," he cried,  
"Who'll start the bidding for me?  
A dollar, a dollar, now two, only two,  
Two dollars and who'll make it three?"

"Three dollars once, three dollars twice,  
Going for three," but no;  
From the room far back a gray haired man  
Came forward and picked up the bow.  
Then wiping the dust from the old violin  
And tightening up all the strings  
He played a melody pure and sweet,  
As sweet as an angel sings.

The music ceased and the auctioneer  
With a voice that was quiet and low,  
Said, "What am I bid for the old violin?"  
And he held it up with the bow.  
"A thousand dollars, and who'll make it two;  
Two thousand, and who'll make it three?  
Three thousand once, three thousand twice  
And going and gone," said he.

The people cheered, but some of them cried  
"We do not quite understand—  
What changed its worth?" Swift came the reply,  
"The touch of a master's hand."  
And many a man with life out of tune,  
And battered and torn with sin,  
Is auctioned cheap to a thoughtless crowd  
Much like the old violin.

A "mess of pottage," a glass of wine,  
A game, and he travels on.  
He is going once, and going twice,  
He is going and almost gone.  
But the Master comes and the foolish crowd  
Never can quite understand  
The worth of a soul and the change that's wrought  
By the touch of the Master's hand.

—Selected.

## READ THE BIBLE BY SYMBOLS

For they were



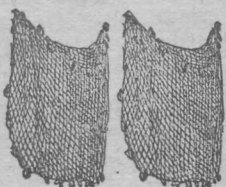
And he saith unto them, Follow me, and I



make  
you



And they



left their

and followed him.

"For they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him."—Matthew 4:18-20.



## "The Unpardonable Sin"

(Continued from page two)

No man can read these Scriptures without the realization that God saves only those whom He has elected unto salvation, and further these Scriptures abundantly teach that all those whom He has elected shall be saved. Not one of them shall fail to enter Heaven, who has been chosen of the Lord, before the foundation of the world. How glorious it is to know that ultimately every one of God's elect shall be saved, and therefore we are sure that the continued rejection of Christ on the part of a sinner is not the unpardonable sin.

### III

#### THE UNPARDONABLE SIN IS NOT AS THE CATHOLICS SAY, TO DIE OUTSIDE THE CATHOLIC FOLD.

So far as they are concerned the only sin which is unpardonable is to die a Jew, a Protestant, or a Baptist—that is, to die without being a Catholic. This is the only unpardonable sin they know—dying outside Catholicism.

In this respect I want to insist, and that very definitely in opposition to the Catholics, there is no salvation in church membership. There is no salvation in anybody's church. The church is not the Saviour—it is the home of the saved. A man may be a Jew, Catholic, Protestant, or a Baptist and still be lost and on the road to Hell. Listen:

"Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:21-23.

Many have a Lord-saying profession, apart from a possession of Christ as Saviour. Let me insist that no man is saved by his church membership. When our Lord comes, His concern will not be whether your name is on some church book, but whether your name was inscribed in the Lamb's Book of Life. "And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

I am confident that the Catholics are as far wrong in this as they are on most all other teachings of the Bible. This is only to be expected since they have substituted tradition and human philosophy for the Word of God.

To say that any man is saved by being a member of a church, or is lost by not being a member of a church, is utterly ridiculous in the light of God's Book. I thank God that I do not preach salvation by the church, but by the Lord Jesus, who is the Head of the church and the Saviour of all the elect.

### IV

#### THE UNPARDONABLE SIN IS THAT OF ATTRIBUTING THE WORKS OF CHRIST TO SATAN.

When Jesus spoke the words of our text He was talking to those who said that He was doing His work through the power of the Devil. This was their charge.

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils."—Mark 3:22.

Jesus thus declared that all other sins and blasphemies might be forgiven, yet when one attributed the works of Christ unto Satan, that was committing the unpardonable sin, and the one who did so was in danger of eternal damnation.

Thus this is not a sin which might be committed by a thoughtless child, or an immature youth, or one who is feeble-

minded, or by the ignorant. It is a sin that is committed in defiance of God, of which very few have ever been guilty through all the ages since the foundation of the world. Even those who have been given to flagrant violations of the law by way of sins of the flesh still have recognized and feared God, and even in their sinfulness state would have shrunk from the thought of attributing the works of Jesus unto Satan. This is a sin of which I am sure very few have ever been guilty. Only those who are atheistically inclined and who view the Word of God from an infidel viewpoint, would ever be guilty of this sin. I doubt if there is even one in this audience who has ever dared to think that Christ did His work by hypnotism or mesmerism—that He was in league with Satan.

However, everyone here has many sins though whereof you are guilty. While you might shrink from the thought of this unpardonable sin, you have willingly embraced many sins of the flesh to your bosom. In God's sight, you therefore stand guilty. Has He not said:

"For ALL HAVE SINNED, and come short of the glory of God."—Romans 3:23.

Do you feel your guilt tonight? Do you realize that you are a sinner? Would you like to be saved? I am glad that with this one exception, all other sins may be forgiven. God's Word makes the invitation broad and wide. Listen:

"For the son of man is come to seek and to save that which was lost."—Luke 19:10.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—I Tim. 1:15.

May God in His Grace reach down and touch the heart of someone of His elect, that you now may be saved for His own glory.

May God bless you!

## Miracles

(Continued from page one)

2. Modern medicine has reduced the dependence upon miracles.

No longer are evangelists and missionaries dependent upon special miracles in a majority of cases. Medical science has made such rapid strides in developing new techniques and cures that most disease can be treated effectively without miracles. Many who emphasize faith healing deprecate the help of medicine. This has brought faith healers into disrepute by the medical profession and well-informed Christians. The wide prevalence of medical knowledge in civilized countries has destroyed the faith in miracles that make them possible to ignorant and superstitious people. While not attempting to do away with spiritual healing, we would not rule out the use of physicians and medicine. Even Jesus said that the sick need a physician (Luke 5:31), and the Apostle Paul had a personal physician. The New Testament does not eliminate means in physical restoration.

3. The message has already been fully attested.

Those who advocate miracles argue that they are needed to attest to the gospel. Sufficient proof of the infallibility of the gospel has been produced apart from miracles. It will not be our purpose to go into the evidence for the inspiration of the Canon of Scripture. The Revelation of the Divine Message is complete.

A higher faith is required without miracles. Usually a person who is not satisfied to believe unless he sees a miracle, is not even convinced when he does see one. This seems to be an excuse offered by some unbelievers who challenge the gospel. Abraham told the rich man in Hades in Luke 16 that his lost brethren would not repent if one went unto them from the dead. One has risen from the dead, and

no greater miracle is needed than the resurrection of Christ. The resurrection of Christ is not only the greatest of miracles, but the best attested and authenticated fact of history.

4. The miracles of faith healers can be duplicated by non-Christians.

Those who claim special gifts of healing are unwilling to acknowledge the validity of others who hold contrary beliefs. Charges and counter-charges are leveled against each other's message and ministry. A common charge is that these opponents do their works by the power of the devil or some evil agent. If this be true, it calls their own miracles into question. If the devil can do the same thing as God, what special significance has miracles in religion? The absurdity of this reasoning is evident in Jesus' denunciation of the Pharisees, who claimed He cast out devils by Beelzebub, the dungod: "And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judge."—Luke 11:19.

Therefore, if the miracles of orthodox faith healers are admitted, then the same must be acknowledged of those who are non-Christians or even antagonistic toward the gospel, such as Mormons, Spiritualists, Voodooists, and Roman Catholics, and others who are able to perform similar miracles. A. B. Simpson has attempted to explain this difficulty. If the Roman Catholics are devout, God heals them; if superstitious, the devil heals them. Yet most of the Roman Catholic healings take place at shrines of the Virgin Mary. This answer only raises another question: Does the devil have miraculous healing powers? I can not find any instances in the Bible where the devil performed anything beneficial in miracles. The works of the devil through his mediums were far inferior to the Lord's works, as demonstrated in such cases as Elijah and the false prophets of Baal and the seven sons of Sceva who were overcome by an evil spirit. (Acts 19:14-16).

II. FAITH HEALING OFTEN BRINGS THE GOSPEL INTO DISREPUTE.

1. The gospel is sometimes made dependent upon special miracles of healing.

When the impression is made that miracles attest the gospel message, a failure often casts a doubt upon the message itself. Many faith healers find healing in the atonement. One healer, John Gaynor Bank, an Episcopalian minister, places emphasis upon the therapeutic value of the office of Holy Communion.<sup>3</sup> Others claim assurances from the Holy Spirit that the patient is going to be healed. When the promised miracles fail to take place, the validity of the gospel is involved. Often people are disillusioned and turn away from religion altogether. The gospel record confirms the New Testament miracles more than the New Testament miracles confirm the gospel.

2. Unethical methods are often used in healing.

\*\*\*\*\*

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THE BAPTIST EXAMINER  
Ashland, Kentucky

## HURRAH FOR THIS CHURCH!

According to The Southern Baptist Free Press, the Sheets Memorial Baptist Church in North Carolina invited an ordaining council to meet with them for the purpose of ordaining Brother Billy Young to the Gospel Ministry. The examination was very satisfactory, so far as Brother Young's belief in the doctrines of the Bible are concerned. But this bunch of preachers began to question him on "Cooperation." Brother Young said that he believes in cooperation. He said, "I think we should co-operate together for the glory of God." Then, the questioner got down to the question which was the all-important one in the minds of several members of the council. He was asked his views on the Cooperative Program. Brother Young said, "I feel that each church has a right to support

what part of the program it wants to." He mentioned the fact that there are several parts to the Cooperative Program, and mentioned in particular Wake Forest College. He said he could not help support Wake Forest College because the president, Mr. Harold Tribble, believes that Jesus had a human father, and gave this as a part of his testimony under oath, in the North Rocky Mountain Church case. Then, the Council voted 10 to 7 against recommending him for ordination. But the Sheets Memorial Church voted unanimously to go ahead and ordain Brother Young; and that is what they did. Thank God for a church that will not be dominated by a group of preachers who insist on making support of the Cooperative Program a test of fellowship!—Faith and Southern Baptists.

"Those that specialize in healing use anointing, laying on of hands, anointed cloths, and handkerchiefs, snakes, hysteria, hypnotism, 'touching,' exorcism, and other means depending on the wishes of the healer."<sup>4</sup>

There are many outstanding examples of these and other means. Aimee Semple McPherson, who was converted by a Baptist evangelist, Robert Semple, whom she married, originated the Four-square Gospel Church. It is not stated whether or not Mr. Semple was a Freewill Baptist, as they practiced anointing with oil. "She used dramatics skillfully to make a deep impression on her audience, so that they regarded her every word as the pure gospel of Jesus and anticipated miracles."<sup>5</sup> An interesting sidelight is my meeting of Mrs. McPherson's mother, now deceased, at 209 Lake Shore Drive Apartment Building where I worked in the summer of 1947 as a doorman. She was a fine appearing lady, as I remember, who wore a steel brace of some kind.

Thus through the sheer power of personality, many faith healers are able to sway multitudes. They are masters of mass psychology, preparing the audience to expect healing and unusual manifestations. The main appeal is to the emotions. Soft lighting effects, shimmering dresses, etc., awe the masses, but they are certainly unworthy of the respect which the gospel deserves.

These means are often used to extort money under false pretenses. A well-known example is "Little David" Walker, a child evangelist, who made great sums of money under the leadership of a minister. The minister finally lost custody after a long, drawn-out court battle, and the boy was turned over to an attorney. This case amply illustrates the unethical handling of funds by faith healers.

In my own experience, I have seen the laying on of hands for healing. While visiting a home missionary friend near Birmingham, Alabama, in December of 1949, I attended the revival tent meeting of a Free Holiness group. They were snake handlers, but fortunately, they did not put on any demonstrations while I was there. There was wild ecstasy, guitar playing, clapping, swaying, jerking, etc. A group of women gathered around a woman who wished to be healed. They all started to slap her on the back and shoulders until she would get healed. It seems that one would have to claim healing or endure the slapping. My missionary friend told of the case of a woman in Alabama or Florida, I believed, who was actually beaten to death in such a manner. Yet we do not find our Lord nor any of His apostles stooping to such detestable means.

III. MOST MIRACLES CAN BE EXPLAINED FROM NATURAL CAUSES.

1. A healing ministry appeals to the credulity and superstition of people.

This point has been alluded to before in this discussion. The appeal is made to uninformed peo-

ple, although they may even be cultured. They do not understand the workings of many natural phenomena, so are susceptible to many suggestions. Witchcraft in its various forms is universal in low forms of culture. This is true of isolated places in sections of our own country such as the Ozarks.

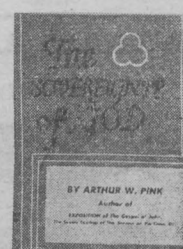
2. Modern psychology and medicine can explain many of the phenomena.

A number of terms are used to describe the various experiences found in faith healing such as physical magnetism, electrobiology, psychosomatics, trances, mesmerism, hysteria, hypochromia, dyspepsia, hypnotism, psychodunamization, manipulation, clairvoyance, ecstasy, witchcraft, fanaticism, hypocrisy, religious unatunism, nervous disorders, etc. While these and many other explanations do not do away with all miraculous cures, yet they expose many false miracles. Many of these phenomena are not clearly understood by medical science as yet, but we would not want to employ such unethical practices in evangelism. The Bible warns against evil spirits.

3. Miraculous powers are attributed to the externals of Christianity.

"The Word of God is also used as a healing medium. It has therapeutic value either because (Continued on page seven)

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# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, APRIL 14, 1957

## THE PARABLE OF THE GOOD SHEPHERD

JOHN 10

**Memory Verse:** "And I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

**INTRODUCTION:** Perhaps Christ never spoke greater words than these concerning Himself as the Good Shepherd. The little child as it lies down to sleep, cries:

"Jesus, tender shepherd, hear me,  
Bless Thy little lamb tonight."

In contrast, the old gray-haired saint lies down to die, comforted by Ps. 23:1-4. In between these two extremes, the thought of Christ as our tender Shepherd, appeals to all ages.

### I. The Characteristics Of A Sheep.

1. **Helpless.** Nature did not endow sheep with weapons of either attack or defense. A believer is equally helpless. John 15:4, 5.
2. **Gentle.** There is nothing so tame and gentle as a sheep. This should ever distinguish God's own. Cf. Jas. 3:17; Gal. 5:22, 23.
3. **Dependent.** In the Orient especially, the sheep must look to the shepherd for protection and guidance to and from pasture. God's people ought thus to depend upon the Lord. One of the old divines said, "If you lose a door-key, don't do anything until you pray."
4. **Proneness to wander.** If there is a gap in a fence, the sheep will get out. How true of God's dear sheep.  
"Prone to wander, Lord, I feel it,  
Prone to leave the God I love."
5. **Harmless.** Even children will approach sheep without fear. Thus God's people are exhorted. Cf. Mt. 10:16.
6. **Don't like filth.** A sheep is the cleanest animal known. Likewise, God's people do not like sin. A church member who persists in sinning, then, is not God's sheep. He is either one of the Devil's hogs that has rooted in under the fence, or one of the Devil's goats that has climbed over the top.
7. **A sheep is a useful animal.** Each year it produces a crop of wool. God's own will do likewise. Daily we should ask the question of Acts 9:6.
8. **A sheep won't follow a stranger.** (V. 5). God's people won't follow strange preachers who preach strange doctrines, unless they get run down spiritually. A man may be a babe in Christ, but he can detect heresy as soon as he hears it if he is healthy spiritually. Cf. Mt. 24:24.

### II. Christ, The Door. John 10:9.

The sheep fold Jesus speaks of is the kingdom of God. To be within, is to be saved. The only way to gain admission is through Christ. Cf. Jn. 14:6; Acts

4:11, 12. There are no difficult walls to scale to get to God. There is only one step—that of faith—from without to within. If any try his own works or the "water-works" of some church, he would be a thief or a robber.

### III. The Good Shepherd vs. The Hirelings. John 10:10-15.

Verses 12 and 13 describe the hirelings. In contrast, notice the work of Christ as the Good Shepherd (Vs. 14, 15). Christ's work was that of voluntarily laying down His life (dying in our stead) for us. Cf. I Cor. 15:3; I Pet. 1:18, 19; I Pet. 2:24; 3:18.

### IV. Other Sheep. John 10:16.

Jesus was speaking to a Jewish audience. The "other sheep" He referred to were elect Gentiles. The other door of the kingdom was formally opened to them when Peter visited the home of Cornelius. Cf. Acts 10, 11.

### V. Christ Was Not A Martyr. John 10:17, 18.

Christ died of His own volition. Mt. 27:50 tells us that He "yielded up the ghost," implying an act of His will. It was an evident fact that He was not a martyr, for in the Old Testament one angel slew 185,000 in a night's time (II Kings 19:35). Christ said that He could call twelve legions of angels to His assistance. (Mt. 26:53).

### VI. The Marks Of A Sheep. John 10:27.

Each of Christ's sheep carry two marks. They have the mark of the ear (they hear Christ), and the mark of the foot (they follow Christ). If one belongs to Christ, he will have an ear for Christ's Word, and eventually, will come to the place that he will not hear anything else. Likewise, if one belongs to Christ, he will follow Christ. In the question of baptism, church membership, tithing, or worldliness, you can always detect God's child by the presence of these two marks—the mark of the ear and of the foot.

### VII. Christ Knows His Sheep. John 10:27.

The Master knows intimately each of His sheep. Cf. II Tim. 1:12. Since we are the sheep of His pasture, and He knows all about us, we should never worry at what may come. Cf. Rom. 8:28; Ps. 121:4; Ps. 152:4, 5.

### VIII. Eternal Salvation. John 10:28, 29.

Cf. Rom. 8:38, 39; Phil. 1:16; I Pet. 1:5; II Tim. 1:12; Jude 24.

### IX. Trying To Kill Jesus. John 10:30-33.

By His preaching, Jesus identified Himself with the Father (V. 30), and had preached the security of the saved. This was too much for the carnal minds of His audience. Accordingly, they rose up to kill Him. If one faithfully preaches His word on these subjects, he can be certain that difficulties shall rise.

is enough to prove that God does not honor it. But God's Holy Word is clear on the fact that He divided the races of men into three great divisions in the three sons of Noah: Shem, Ham, and Japheth (Gen. 10:1-10:32). Shem is the father of the Hebrew race (Gen. 11:10-32, 12:1-3), Ham is the father of the Negro race, and Japheth is the father of the Gentile race (Gen. 10:1-5). Moreover, by the sin of one man, Ham, his descendants had the curse of servitude laid on them by Almighty God speaking through his servant Noah (Gen. 9:25-27), just as by the sin of one man, Adam, all men had the curse of physical and spiritual death laid on them. (Romans 5:12-19). Furthermore, when these three divisions of men refused to segregate, God Himself segregated them (Gen. 11:1-9). In the New Testament this is confirmed in Acts 17:26-27. That Ham's descendants are the Africans is proved in Psalms 105:23 and Psalm 106:21-22. I believe that we are our brother's keeper, and that we should exercise the Golden Rule in helping our colored friends and sending the gospel to them through missions and personal work here at home, but I don't believe that integration is the answer; in fact as before mentioned, Scripture very plainly teaches against it. Now, the Southern Baptist Convention is at present engaged in an all-out program to put over the doctrine of integration. It is being taught in the Sunday School, Training Union and all other literature; is being preached through the Baptist Standard and by its editor, E. S. James, and has been publicly proclaimed as the stand of the Southern Baptist Convention in the newspapers of our land.

Therefore, for the above mentioned reasons I submit my resignation, and I and my family have transferred our Church membership to a Baptist Church which has no connection whatsoever with the Southern Baptist Convention and teaches and preaches against the above mentioned things endorsed by the Convention.

This has been done only after months of prayer, heart-searching, and discussion and was not done without a great deal of heartache, because we have learned to love the people of Bella Vista and the Church has been like home to us for so long; but the joy of obeying the will of God overshadows sentiment, no matter how strong the ties. We bid each of you good-bye and sincerely say God bless you and use you in His work.

Sincerely yours in Christ.  
RALPH E. BEAL, JR.

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APRIL 6, 1957

## Miracles

(Continued from Page Six)

God works through it or because the individual finds release in its promises or both."6 Thus the Bible becomes a book of magic and the faith-healing evangelist a magician. There is no efficacy in the mere printed Bible any more than in any other book. The Roman Catholic veneration of relics is accountable for some cures. The question as to how far such faith was justified cannot, at the present day, be appraised by considering results, for it is recognized today that the power of suggestion can be held accountable for the healing of about eighty per cent of known diseases."7 Bones, beads, charms, crucifixes, and holy water used by Catholics will serve just as well as olive oil, cloths, handkerchiefs, and the Bible used by healers so long as the patient has faith in the fetish.

### IV. MODERN MIRACLES ARE UNABLE TO MEET THE TEST OF NEW TESTAMENT MIRACLES.

#### 1. The New Testament miracles were superior to the miracles wrought by evil men.

Jesus and the apostles were able to raise the dead. No modern faith healer has been able to repeat this miracle. A pathetic attempt was made by some Seventh Day Adventists in Connecticut in 1857. They believed they could raise the dead by prayer if they could attain sufficient faith. "This they attempted in the case of a young woman who had died of fever, and continued in prayer for her until decomposition compelled the civil authorities to interfere."8 This would be humorous if it were not for the misguided faith of some poor deluded people. Not only did the Lord and His apostles raise the dead, in some cases after decomposition had set in, but they also restored sight to those born blind, hearing to those born deaf, and missing members to the body. Christ healed all manner of disease instantly. An instance of the restoration of members is the case of the high priest's servant's ear which Peter cut off. See also Matt. 15:30; Luke 22:50.

Yet faith healers have never been able to demonstrate their ability to even surpass Satan, his agents, or non-Christian healers. They cannot even dispense with surgery in complex and mechanical adjustment cases.

#### 2. There were no relapses in the healings performed by Jesus and the apostles.

Jesus and His apostles were able to heal permanently. Many of those "healed" by faith healers relapse. This is one limitation they cannot overcome. If one of those whom Jesus or the apostles cured had relapsed, the fraud would have been exposed by the enemy. No such case is

recorded. Some object that Jesus or the disciples never failed. However, even Jesus could do no mighty works in his home town of Nazareth because of unbelief. Matt. 13:58. Likewise, the disciples were unable to cure the epileptic boy, but the lack of faith was on their part. Paul left his friend, Epaphroditus, sick (Phil. 2:25-27) and Paul himself suffered from a thorn in the flesh that was not removed by prayer (II Cor. 12:7-9). One must take the will of God into consideration. The miracles of the New Testament were for the glory of God, not the glory of men. So often the faith healers seem to glory in their alleged ability to heal. Christ rebuked His disciples for the same spirit. "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:20.

### V. FAITH HEALING MAY PRODUCE HARMFUL RESULTS.

#### 1. Physical.

Cases have already been cited where there were harmful physical effects. It often makes one unfit for suffering. It causes one to dwell morbidly upon self. Some have died as the result of manipulation or lack of medical aid. It has even broken up homes.

#### 2. Spiritual.

The errors attendant upon healing are numerous. "It feeds upon impressions, makes great use of dreams and signs, and puts forth statements untrue and pernicious in their influence."9 It usually presupposes sin on the part of the patient which may cause spiritual conflicts. Often the person believes himself to be saved when he has only had an emotional experience. Many false sects make converts through healing. These harmful results have tended to discredit the movement in many quarters.

In conclusion, by emphasizing healing, the faith healers magnify the physical and minimize the spiritual. Jesus' primary emphasis was upon the spiritual healing of the soul, not upon the physical healing of the body. While not denying the possibility of miracles in our ministry, we do not believe they should be encouraged. Our major aim should be to preach the gospel to lost souls. The greatest miracle is the salvation of a human soul. "Let us not demand miracles as a condition of service, nor let us fail to make room for them if God sends them."10

- 1—Cairns, Principal, *Christianity and Miracles at the Present Day*, Religious Tract Society, London, 1883, page 4.
- 2—Buckley, J. M., *Faith-Healing Christian Science and Kindred Phenomena*, The Century Company, New York, page 47.
- 3—Scherzer, Carl J., *The Church and Healing*, Westminster Press, Philadelphia, 1950.
- 4—Op. cit., Scherzer, C., p. 207.

5—Op. cit., Scherzer, C., p. 212.

6—Op. cit., Scherzer, C., p. 203.

7—Frost, Evelyn, *Christian Healing*, A. R. Mowbray and Company, London, 1940, page 183.

8—Op. cit., Buckley, J., p. 2.

9—Op. cit., Buckley, J., p. 57.

10—Whitehall, Faris Daniel, *Basic New Testament Evangelism*, Zondervan Publishing House, Grand Rapids, 1949.

### Southern Baptist Layman

(Continued from page three)

Christ (Titus 2:13) as King of Kings and Lord of Lords (Rev. 19:15-16).

(4) The voice of the Southern Baptist Convention, the Baptist Standard has recently published articles and editorials favorable to the National Council of Churches, which are modernistic to the very heart.

(5) The Southern Baptist Convention has ceased to be a democratic organization to carry out the will of the churches in carrying on God's work. Instead, it has become a dictatorship where policies and programs are decided upon by the big leaders in the Convention and then handed down to the churches through propaganda in the literature and the Baptist Standard, and by pressure, undue influence and coercion through such things as the before-mentioned clause in the deed of Bella Vista Baptist Church and other Convention churches which have started out as Missions in the past few years.

(6) The Southern Baptist Convention is endorsing, promoting and teaching the ungodly doctrine of racial integration or mixing of the white and black races in our public schools, in our colleges, in our churches and in all walks of life. Integration has never caused anything but trouble wherever it has been practised, and that alone

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## POSSUM RIDGE LETTER

dere bro. Gilpeens—

i onderstand u hav got Dick Tracy and Sherlock Holmes beatin the bushes tu find out who i am, im jist a plain old time kentucky farmer, im not a modurn agrikulturalist but a farmer, i aint got a telephone in mi cow hous, i dont tri tu figure what effect next yers wheat krop in Canada will hav on potatoes planted in the dark uf the moon in kentucky, im jist a plain kountry farmer.

and old Rock is jist a plain kountry dog, he aint no fancy Pomeranian - Hambletonian - Red Irish-Cochin-Poland China-Southworth - Hereford-Stoke-Poges fox hound.

and Mose he aint no fancy valet with red embroidered coat, yellow britches and a military kap, the best term epithet description designashun characturizashun er appellashun i kud giv Mose is that he is an old time darky that aint ben ruint by integrashun, he is mi hard hand here on mi farm.

### I S HARDTUFULE NOT WRITTEN BY THE EDITORS OF TBE

Several people seem to think that the editors of THE BAPTIST EXAMINER are the authors of the Possum Ridge Letter. For the information of all who seem to think so, be it known that this letter is received by us from a source who mails it some scores of miles from Ashland, Ky.

We do not know the individual who is the author of these letters. But we do know that they are full of practical truth and are a source of blessing to many.

A few have criticised regarding these letters, and to such all we can say is, you can skip them if you do not enjoy reading them.

And then Samantha—that's mi wife, shes jist as plain as an old shu, but shes still purty to me. i rikolekt how that purt near 50 yers ago when she sed yes how i jumped and grabbed her, rite then i reaped and garnered her and left nuthin fer the gleaners, shes stil mi wife and stil as pretty as a speckled pup under a red wagon, and best uf all she is still mi wife, why sum fellers wud a traded

models and had a half duzen nu wuns in that spel uf time.

we are all jist plain kountry foakes, that why i perk up and tak notis uf others thats so diferunt, why i saw a sample uf Evehood at the kountry seat that i wuz ashamed uf, she had on wun of them bakless strapless sleeveless dresses—wun uf them barbed wire fense kind uf dresses what proteks the property but dont obstruct the vue, i thot maby she was advertizin fer a butcher shop, She shore had plenty uf arms, backbones and spare ribs out in plain site.

i wuz shoked on seein her but i got another shock last sundy, u no i done told u that our pulpit pounder is an anti sundy skuler, well i still go tu church jist the same fer thats mi duty, he's alwas sed he wudnt reed TBE fer ther wuz nuthin gude about hit, last sundy after he pronounced his text he expounded and propounded and confounded on baptism, he sed he had ben makin a lot uf study uf it uf recent date and that he found that ther wuz at least 62 skolars what sed baptism ment immershun, i no wher he got that—rite out of our dere old jernel, koarse he wudnt admit hit but he mite jist as well make an admit uf hit fer i no hes ben slippin and reedin TBE on the sly, i speks that thers a lot uf uthers doin the sam, wel let him reed hit—thats what we are puttin hit out fer, eh bro. Gilpeen.

am shore glad u giv an ekstrakshun from Spurgun every weak, maby sum tim the foakes will ketch on as to what he reely beleaved, i git awful sick when i here tell uf sumbody sayin that Hyman Appleman er Billy Graham er sum uther heretik is the Spurgun uf this century, ther aint no mor resemblance between Spurgun and them fellers than ther is between a pole kat and a fluffy angora, the dogmas and inkulkashuns uf the modurn heretiks sound lik the last wurd uf a bicycle pump, hit salubrifies the air jist to turn the radio off when Billy Graham with all his kompromizes kums on, hes a connoisseur and disseminator uf religious error if ever i herd wun, hes got so many false idees up his sleeve he ort to ware a kimono to hold em, he fules a lot uf peeple but i am

yer frend,

i s hardtufule.

### God's Command

(Continued from page one) the world to its likeness. Yet many of the churches of this day are dominated by the changing standards of the world. They inveigh against certain things as wrong—then when those things become quite the fashion, churches give in and eventually adopt the things that they formerly condemned. They are like the boys who tied their sleds onto passing trucks, and went trailing off under their power. What are some illustrations?

1. The practicing of dancing is a good illustration. Dancing was formerly condemned by all de-

nominations, but it has become so popularized that little more is said against the practice, and some churches even have dancing in their church recreational buildings. In this, there is a plain giving in to the world, which means that they are not governed by the Bible, but by what "is being done."

2. The use of church auxiliaries is another illustration. Where is found the Bible authority or justification for clubs, societies and auxiliaries? No Bible warrant exists. Such things have been copied from the world—particularly from the lodges. Yet today church auxiliaries wag the churches.

3. The drive for members. In many instances churches drive for members, with little or no emphasis on regeneration. During a city-wide meeting in Tampa, an unsaved woman went to the inquiry room desiring to know the way of salvation; but the personal worker ignored her need and urged her to come on and "join our church." Organizations of the world drive for members, and churches copy them and seek numbers rather than born-again believers.

### Christians That Become Conformed

Unfortunately all too many professing Christians let their lives be governed by "what is being done"—not by the teachings of God's Word.

1. As to homes and living. Many Christians are mortgaged and budgeted to the hilt. They ignore the Scripture which says, "Owe no man anything," and to the contrary owe just about everybody. Why? Well, they must keep up with the neighbors. It has come to be the thing to have every sort of an electric gadget, so they make "down payments" on just as many things as possible, and live under the pressure of finance companies.

2. As to dress. Of course the Bible says to dress in "modest apparel" (I Tim. 2:9; but when all the men of the neighborhood go around without any shirt on, and when the women go nearly naked, then people come to feel, "We are just bound to be like the rest. Why, everybody is doing it."

3. As to behavior. The folks around in the neighborhood don't go to church on Sunday night—so it must be all right. They do some Sunday fishing—so it must be OK. They do this or that—so it must not be so bad. The result is, people are bullied by the crowd into a certain way of living. Women by the million have been advertised and bullied into cigarette smoking, and many into drinking, and it has all come about by "being conformed to this world." Every person who becomes a Christian ought to resolve then and there, "I am going to live my life henceforth according to the will of God as He reveals it to me on the pages of His Word." The Scriptures counsel this in the strongest terms. A good example is found in Ephes. 4:17-24.

One will gain the criticism, and in a measure the ostracism, of the world by living a separated life. We ought to have the courage to look the world in the face and defy it, while we solace ourselves with the promise of God: "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

### Hebrew Tongue

(Continued from Page One) low Jews during the forty years he labored to restore the language to Israel. He was called a fanatic, a crazy man, and he was refused permission to bury the body of his wife on the Mount of Olives.

And yet Hebrew is becoming the language of Israel. No less an authority than Samuel Hugo Bergman, professor of philosophy at the Hebrew University in Jerusalem, does not hesitate to call this revival a miracle. "... that is a miracle, I venture to say the miracle of Israel."

You will find the explanation of this miracle at the same place you find the explanation of the miracle of the creation, preservation and vitality of the Jewish nation—in the Bible. In Zephaniah 3:9 it is stated: "For then I will turn to the people (peoples) a pure language (a universal language), that they may call upon the name of the Lord, to serve him with one consent." In Jeremiah 31:23 we read: "Thus saith the Lord of hosts, the God of Israel: as yet they shall (yet again

shall they) use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity. . . ."

In both cases the context fixes the closing days of this age as the time of fulfillment.

Yes, in spite of the erstwhile stubborn opposition of Israel herself, Israel today is speaking and writing her ancient language. And the demands of Hebrew send the student back to the Old Testament, whether he wishes to go back there or not. Abraham, Isaac, and Jacob, and the Prophets, are speaking to Israel today.

And a lot of good men are telling us that no Bible prophecy is being fulfilled today! — Baptist Bible Tribune.



### Evolution

(Continued from page one)

Mr. Darwin has never been able to find the germs of an Archbishop of Canterbury in the body of a tom cat or a billy goat, and I venture to prophesy that he will never accomplish such a feat as that.

There are abundant evidences that one creature inclines towards another in certain respects, for all are bound together in a wondrous way which indicates that they are all the product of God's creative will; but what the advocates of evolution appear to forget is, that there is nowhere to be discovered an actual chain of growth from one creature to another — there are breaks here and there, and so many missing links that the chain cannot be made complete.

There are, naturally enough, many resemblances between them, because they have all been wrought by the one great mastermind of God, yet each one has its own peculiarities. The Books of Scripture are many, yet the Book, the Bible, is one; the waves of the sea are many, yet the sea is one; and the creatures that the Lord has made are many, yet the Creation is one.

Look at the similarity between the animal and the bird in the bat or in the flying squirrel; think of the resemblance between a bird and a fish in the flying fish; yet, nobody, surely, would venture to tell you that a fish ever grew into a bird, or that a bat ever became a butterfly or an eagle. No; they do not get out of their own spheres.

All the evolutionists in the world cannot 'improve' a mouse so that it will develop into a cat, or evolve a golden eagle out of a barn-door fowl. Even where one species very closely resembles another, there is a speciality about each which distinguishes it from all others.

### "I Should Like To Know"

(Continued from page one) Peter 1:2). In II Peter 3:1, Peter says, "This second epistle, beloved, I now write unto you." So both of Peter's letters were written to the elect of God. And in II Peter 3:9, Peter is speaking of the elect of God when he says that "God is longsuffering to us-ward (the elect), not willing that any (of the elect) should perish, but that all should come to repentance."

Now, that is God's will. Just as Jesus said, "All that the Father giveth me shall come to me" (John 6:37). If II Peter 3:9 means what Arminians say, then God is "a disappointed God!" But hear the Word: "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand."—Isaiah 14:24.

"For the Lord of hosts hath purposed, and who shall disannul it?"—Isa. 14:27.

2. Is it possible for one of God's elect to commit the unpardonable sin? If not, what further condemnation could the lost receive?

No, for God preserves His remnant (Rom. 9:29, 11:5). The fur-

ther condemnation of one who has committed this sin is added according to his sins. (See Matthew 11:21-24, 23:17; Hebrews Rev. 20:12, 13.)

### 3. Has the church that Jesus built an "altar?"

Not if the Word of God is being proclaimed, for an "altar" such as is known today, is foreign to the Word, and is of modern invention.

### 4. My Sunday School lesson for last Sunday said that Jesus was baffled by human nature. Is it possible?

That is modernism, rank modernism. Read John 2:24, 25; 8:44.

### 5. What do the Scriptures say about a man having an operation so that he may become sterile?

The Scriptures teach that we are to glorify God in our bodies (II Cor. 6:19, 20). We are told in Psalm 127:3 that "children are an heritage of the Lord: and the fruit of the womb is his reward." It is thus a definite sin against the Lord to prevent the birth of children. If parents have numerous children, then they may consider such the blessing of God (Psalm 114:14, 127:4, 5).

### 6. If Palestine is the land that God is to give to the Jews, why is there so much war and killing going on there? Why does God not give them the land apart from war, if this be true?

You seem to forget that our God is a "man of war," and there are those whom God hates. (Psalm 5:5). God is not a sweet old grandma who loves everybody. Those who are fighting against the Jews in Palestine are the very descendants of that man of whom it is written, "Esau have I hated." And nationally, God has never said, "Esau have I loved," though He has saved some of Esau's descendants.

And, too, go back and read the book of Joshua. Do you not recall that Israel took Canaan the first time by war, and that they spared not the inhabitants of the land? And this they did as God directed them. Why should we marvel if God should likewise direct the Jews in this day? God has promised that land to the Jew, and "none can stay His hand, or say unto Him 'what dost thou?'"

"I pray that the Lord might lead you and give you wisdom as you edit TBE and continue to use it for the glory of His name. May the Lord bless you and yours." — John W. Hadley, Kentucky.

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