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# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NO. 984



## MANY FALSE NOTIONS CONCERNING PRAYER REFUTED

By Roy Mason, Tampa, Florida

## THE GOSPEL THAT SAVES SINNERS

By BOB L. ROSS

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

Of course it is unnecessary for this passage of Scripture to be expounded unto you who are familiar with your Bibles; but to use a favorite phrase of the apostle Peter, I will "put you in remembrance" of a few things which pertain to this text.

Paul had seemingly done some successful preaching among the inhabitants of the region of Galatia. The preaching of Paul was so evidently effective in the souls

of the hearers that it was as it were that Christ Jesus had been crucified right before their eyes. We read of this fact in the third chapter, verse 1:

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

And yet, despite what seemed to be evidence of the gospel's

power and the Spirit's quickening; despite the outward appearance of the evident success of the message of Christ and Him crucified, the Galatians turned away after the "troublers," who perverted the gospel of Christ, and preached "another gospel," namely, a "gospel" of heterogeneous mixture—Christ crucified plus human effort! The same false gospel has been propagated to this dark day, though the father of it—the father of the lie, the serpentine evil spirit known as Satan—has garbed it in varied costumes, and has ushered it upon the stage of time in various ages. But it is the same "gospel"—the lie of Satan, which says that man can and must assist in his salvation.

(Continued on page three)

We have often heard people say, "I have faith in prayer—yes, indeed, I have all faith in prayer." It may seem a strange statement, but the person whose faith is in prayer had just as well be exercising faith in a totem pole or a stone image. Faith in prayer is merely faith in a human exercise. Our faith should be in God, and prayer but the expression of faith. This is not merely a distinction without a difference—it is a worthwhile distinction. One can fail to receive from God because their faith is in their prayer exercise, instead of in the living God.

### Another Prayer Mistake

Another mistake concerning prayer is the idea that endless repetition has merit in the sight of God. Matt. 6:7 tells us distinctly not to use "vain repetitions." This is violated by all ritualistic

prayers, which is the repeating over and over again of the same identical things. Catholics dote on repetitious prayers, and they use a "rosary" to keep track of the number of times they repeat a prayer, dropping a bead each time. The heathen Chinese have gone them one better with the invention of a "prayer wheel" which they attach a prayer to. Each time it is whizzed around is supposed to equal the saying of it one time.

### Wrong Use Of The Lord's Prayer (Luke 11:1-13)

The so-called Lord's Prayer, which should be called the "Model Prayer," is often used as a ritual. Several things should be noted as follows:

1—It was a model prayer given to DISCIPLES (Luke 11:1)—not (Continued on page eight)

## THE FAMILY, THE KINGDOM, AND CHURCH OF GOD DIFFERENTIATED

By H. B. Taylor, Sr.

"Men are born into the family of God by the new birth, but men are not born into the church."—H. B. Taylor, in News and Truths.

### A QUESTION FROM A CRITIC:

If that is the truth, if men get into the family of God by one process, and into the church of God by another and different one, it follows, certainly, that the family of God and the church of God are two different institutions. He who has been "born into the family of God by the

new birth" is a child of God, and, as such, is an heir of God and a joint heir with Jesus Christ (Rom. 8:17). Is it possible that these "heirs of God, and joint heirs with Christ" are still out of the church of God? Again: he who has been "born into the family of God" has the remission of sins; for, certainly, God's children are not reprobates. Again: He who has been "born into the family of God" is a new creature. "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (II Cor. 5:17). We should feel under lasting obligation to Brother Taylor if he would tell us just what God must do to this person or what the person himself must do to become a member of God's church, after he has been "born into the family of God," after he has remission of sins, after he has become a "new creature." His declaration that "men are born into the family

of God" is entirely correct, but that the family of God is one thing and the church of God is another thing, is entirely erroneous.

## "I SHOULD LIKE TO KNOW"

1. Has all that God has so miraculously done through the ages been accomplished only by Baptists?

No. God once used a dumb ass (II Peter 2:15, 16), and though many of us Baptists rank no higher than dumb asses, I would not be so stupid as to say that God has confined Himself to using Baptists. However, we have not to do with the hidden purpose of God in using devils, the unsaved, the disobedient, etc.; we have to do with the standard He has revealed to us (Deut. 29:29). If this standard were adhered to, all would be Baptists.

2. Isn't forbidding women to teach denying the sovereignty of God to call and place whom He wills where He wants them?

Remember, God has given us the Bible for our guide in matters of faith and practice (II Tim. 3:16). (Continued on page seven)

eous. "The house of God which is the church of the living God" (I Tim. 3:15). The family of God and the house of God are certainly the same, and the apostle here most emphatically declares that the house of God is the church of the living God.—Gospel Message.

### BRO. TAYLOR'S ANSWER:

We gladly answer the questions herein contained. In fact, while we are at it we go a little further and distinguish between the family of God, the church of God and the kingdom of God as used in the New Testament.

The family of God includes all the children of God in Heaven and on earth. In Eph. 3:15 Paul speaks of the "whole family in heaven and on earth." This family includes all believers. "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). All believers are God's children. Since the Old Testament saints were saved by faith in Christ (Acts 10:43, Rom. 4:16, etc.), they are all members of God's family.

God's family is bigger than the kingdom of God or the church of God, for it now contains all the saved from Abel to the last man who has believed, whether in Heaven or on earth. God has only one family. All believers are

children and heirs of God.

The Kingdom of God includes all the saved on earth at any given time. In Matt. 13 the kingdom is used to include all professors. But the kingdom as used in John 3:3-5, Matt. 16:19, 11:11, Luke 16:16, Rom. 14:17, Col. 1:13, John 18:36, etc., is composed of all the born-again on the earth. This is not the kingdom of Dan. 2:44, Luke 9:11-27, Acts 1:6, etc. Those passages refer to the millennium. That kingdom is yet future. What is sometimes called the spiritual kingdom is composed of all the born-again on the earth. (Continued on page six)

## AN APPRECIATED LETTER

"My God shall supply all your need according to his riches in glory, by Christ Jesus."

"The Lord saved me seven years ago, but for the last three years I have found myself to be utterly alone, across a fence from my brethren in Christ, within the 'fundamental circle' here near Chicago. And this as the result of reading and 'studying to show thyself approved unto God' by 'comparing spiritual things' in the Bible. Not by comparing Moody with Gray and Ironsides with Sunday.

It was two weeks ago, as I stood by the mortal remains of my beloved mother that my brother-in-law (who is a fundamental Baptist pastor) put into my hand a copy of your Baptist Examiner, dated Sept. 15, 1956. (Theme: Election and Predestination.)

"Arriving home, weary in body, I pulled your paper from my pocket and lo! and behold I could hardly believe my eyes as I read one article after the other. Here was something I had hungrily longed for for three years. God had supplied my need in the hour of sorrow by allowing me to fellowship in the Holy Spirit with saints of like mind in the 'deep things of God.'

"It is impossible to explain the blessing, comfort and assurance that was mine as I realized that God had other children who thrived on coarser food than John 3:16.

"Our mail box is constantly stuffed with 'alleged' spiritual food and persistent appeals for money by countless 'Christian endeavors.' Of course everyone of them is a FAITH WORK. (Continued on page eight)

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## The Baptist Examiner Pulpit

## "FEAR"

By PASTOR JOHN R. GILPIN

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

I would remind you that most everyone experiences fear in one form or another. There are individuals who are experiencing physical fear every day. That is to say, there are individuals who are constantly worrying about their physical bodies—worrying as to what disease perhaps is going to overtake them. I know individuals who read a newspaper or a magazine relative to symptoms of some disease and immediately they begin to suffer with those same symptoms.

I am thinking of one man in particular that I have known for a long, long time. Regardless of what it is he may read concerning a disease, five minutes after he reads the article, he has the disease.

So I say, beloved, some people suffer from physical fear. Some individuals go to a gymnasium once or twice a week for a workout, or they take a steam bath, or they take certain rigorous exercises in their home. Thus suffering from physical fear, careful lest the old body isn't properly cared for, they go through life with a physical fear complex.

Then there are individuals who suffer from a social fear. You

have heard the expression over and over again of the individual who tries to "keep up with the Joneses." Now, beloved, regardless of who it is that you may be trying to keep up with, and irrespective of who the individual may be, the fact remains that there are people who are actually stunting their bodies of the normal food which it needs, in order that they might have clothes for physical appearance that they thus might be able to "keep up with the Joneses."

I say, beloved, there are folk who are suffering from social fear. They fear somebody else will be able to be dressed better than (Continued on page two)



"The papers that you sent to me were above and beyond all that I had hoped and expected that they would be. I feel that your publication is one, if not THE best I've seen."—Wylie Fulton, North Carolina.

"Your paper has been a great help to me in teaching me more about Baptist doctrine, for which I am thankful. I do not miss to read every article in your paper."—John Hamelin, Quebec, Canada.

"We thank God for TBE; there is so much food in it. Lots of our questions have been made clearer through the writing of the saints in your paper. Our prayer is that the Lord will always keep you and your paper under His hand to glorify His name. May God bless you and yours."—Homer H. Holland, Florida.

"I am thankful to God for the truth the EXAMINER brings week by week. I have been blessed with it about three years. I could not get along without it in my home."—John R. King, Indiana.

"We are enjoying TBE; it surely is a messenger for the Word of the Lord. I'm very glad to know it goes forth to so many people, to bless them in truth. May the Lord bless you is my prayer."—L. L. Beacham, Texas. (Continued on page eight)



## THE BAPTIST EXAMINER

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## A Baptist Pastor Available For A Full-Time Pastorate



ELDER EUGENE HENSLEY

**EDITOR'S NOTE:** The above brother is Elder Eugene Hensley, a young Baptist preacher who is available for full-time work in a pastorate. Bro. Hensley has been a reader of TBE for about two years, and we are happy to make it known in this paper that his services are available. If your church is prayerfully searching for a pastor, I suggest that you pray in regard to Bro. Hensley.

For further information about Bro. Hensley, write to him at this address: Eugene Hensley, Schertz, Texas.

### A Brief Statement by Bro. Hensley

"I am a Baptist, and I believe in the church as you teach in the paper. I believe that Jesus built the church, and that it still exists today.

"I believe that Christ died for the elect. I don't know who they are, so I just preach the Word to everyone, and I believe that those who are called will hear the Word and live.

"I believe that the church is local (visible), and that the Bible is the only sufficient rule of faith and practice.

"I believe that the way to finance the Lord's work is by tithes and offerings.

"I believe in election, foreknowledge, predestination, effectual calling, justification, glorification, and whosoever will may come (no contradiction).

"I have helped in organizing eight Baptist churches in Ohio, of which three are very sound churches today. I pastored two of these churches—one for one year, the other for two years, and during that time, built a church building.

"I came to Texas for my health, as I need a dry climate. But the Southern Baptist Convention has this country in its grasp, and it is hard to get a hold here.

"I am available for full-time service, and I can still work, as I am strong and in good health. I have five girls, and am 35 years of age."

THE BAPTIST EXAMINER

PAGE TWO

MAY 4, 1957

## "Fear"

(Continued from page one)  
they are, and they thus have social fear.

Then there are individuals in business who have business fear. I am satisfied that most anybody who has a business naturally worries as to how his business is getting along and what his competitor is doing. If the average business man might be carefully analyzed, it would be determined that the majority are suffering from business fear.

I am sure that there never was a politician but what suffered from political fear. I am certain as can be that there are individuals who are going to sweat from now to election time, not knowing, yet wondering, as to what the future holds for them—whether it means a return to their present position or whether it means a humiliating defeat. I say, beloved, many, many individuals suffer from political fear.

There are many other fears from which men and women suffer so far as this life is concerned, but the sad thing about it is that very, very few actually fear God. The majority of people who may have some sort of fear complex, whether it be a physical fear, or a social fear, or a business fear, or a political fear—regardless of what it may be, the majority who are suffering from a fear complex are not fearing God. They may fear other things, but they don't fear God.

### I

#### MANY DON'T FEAR GOD.

There are those who are afraid of God, but they don't fear God. Take Adam as a good example. Adam was afraid of God, but he wasn't fearing God. The word "fear" when we speak in terms of a man standing in fear of God, means "reverence," or that he stands in reverential awe before God. Now when Adam had sinned in the Garden of Eden, he didn't stand with reverential awe in the presence of God, but rather, in the cool of the day when God came down to walk within the Garden, Adam hid himself from the presence of God—not in fear of God, but afraid of God. He was afraid of God as a result of the sin which had come into his life.

I say, beloved, there's many an individual today who stands definitely afraid of God. I know an individual with whom I talked several months ago, who said, "I tell you, Brother Gilpin, I know the Bible says that we ought to fear God, but actually I just don't fear Him; I am afraid of Him."

Beloved, that is not the proper attitude for a child of God to take. A child of God ought to stand in fear before God, but no child of God is afraid of God.

That leads me to say that while individuals do not fear God, the majority of people are definitely afraid of God. We read:

"There is no fear of God before their eyes."—Rom. 3:18.

In this Paul is giving his summation, or final verdict, saying that the whole world is guilty before God. After describing the various organs of the body, he finally sums it up by saying that there is no fear of God before their eyes.

Beloved, that is the unsaved man. He may be afraid of God, but there is no fear of God before his eyes.

We read again:

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Rom. 8:15.

The saved man looks up into the face of God and cries, "Abba, Father," which literally means "Dear Papa" or "Dear Father." A saved man looks up into the face of God with a reverential trust, with a reverential awe, with a reverential fear, and he cries out to God as a child in loving faith cries out unto his father.

In contrast, most unsaved people are afraid of God. They are afraid of God just as they are afraid of death, and are afraid of Hell, and afraid of the judgment,

yet they don't fear God.

### II

#### THERE IS A RIGHT KIND OF FEAR.

"THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM: a good understanding have all they that do his commandments: his praise endureth for ever."—Psa. 111:10.

This would indicate that reverence for God is the beginning of wisdom. But what is wisdom? We read:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I Cor. 1:30.

So when we read that the fear of God is the beginning of wisdom, this really means that it is the beginning of Jesus Christ working within your life for your eternal security and salvation.

I say then, beloved, that there is a right kind of fear that men shall have, and that is the kind of fear whereby that one stands in reverence before God.

We find that that was Job's experience:

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one THAT FEARED GOD, and eschewed evil. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"—Job 1:1, 8.

This doesn't mean that Job was afraid of God, but Job stood in reverential awe before God. He was a man that feared God.

Beloved, you and I ought to rejoice for the fact that we have passed from death unto life, that we have passed from that experience whereby we stand fearful before God. We ought to rejoice that we have no fear of God in the sense that we are afraid of Him, but we ought, at the same time, rejoice because the fear of God has gripped our soul and we, like Job, stand in awe and reverence before Him.

"Teach me thy way, O Lord: I will walk in thy truth: unite my heart TO FEAR thy name."—Psa. 86:11.

So, beloved, from these Scriptures we can see that there is a right kind of fear. While many fear relative to their physical condition, while many fear socially and politically, and while many fear in the business world, there is a right kind of fear, and that is the kind when you stand with reverence in the presence of God.

### III

#### THERE IS A GROUNDLESS FEAR.

"Forasmuch then as the children are partakers of flesh and blood, he also, himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."—Heb. 2:14, 15.

Here is described a groundless fear—the fact that men are afraid to die.

Let me ask you, are you afraid to die? You know as well as I that if you are saved, you have no fear of death. It is a groundless fear that men have, this fear of death.

I look around about and I see individuals who are afraid of every thing in this world, and I am satisfied that if I were to ask them if they were ready to die, practically every one of them, without exception, would say that they were afraid of death. But, beloved, a child of God looks at death as a defeated enemy. A child of God looks upon death as an enemy that has already been met and has been defeated in the Lord Jesus Christ. I tell you, beloved, the fear of death is a groundless fear for the child of God.

Somebody might say, "Brother Gilpin, do you have dying grace?" No, beloved, I don't have dying grace. I don't need it today. I need living grace today; but I have this assurance that when I

# ATTENTION PASTORS AND CHURCHES

For quite some time, we have been contemplating the matter of publishing a church directory in THE BAPTIST EXAMINER, once each month. After much consideration of this matter, we think that it would be of benefit to many of our readers and to such churches as would be listed in the directory.

In view of the fact that the summer months are upon us, and many will be traveling, the most appropriate time to begin this directory evidently is now. We feel that this directory would fulfill two major needs of many of our readers:

(1) It would furnish them with information as to sound churches which they can attend while traveling on vacation or otherwise.

(2) Many of our readers do not know of sound churches in their area where they may attend services, and in view of the fact that we often receive requests for such information, this directory would help in this matter, we are sure.

The churches which would be listed in this directory should be characterized by the following doctrinal position:

**Baptistic:**  
Baptist baptism.  
Close communion.  
Perpetuity of Baptists.  
Church is local and visible.

**Calvinistic:**  
Total Depravity of Man.  
Unconditional Eternal Election.  
Limited Atonement.  
Irresistible Grace.  
Preservation of the Saints.

come to die that the Lord who gives me living grace from day to day, will likewise give me dying grace in the hour when I need it.

So, beloved, I say there is a groundless fear that besets many individuals, and I am sure that there are plenty of professing Christians who are afraid at the thought of death. Beloved, that is a groundless fear for the child of God, because Jesus Christ has already removed the fear from death.

Years ago, when I was a boy preacher, there was a man in the community where I had my first pastorate who was a keeper of bees. I visited him one afternoon just after a bee had stung him. It was a rare experience that ever came to him, for the majority of times he could handle them without them stinging him; but this afternoon just before I visited him, a bee had stung him, and his face was badly swollen. As I talked to him, he consoled himself with this fact, that though the bee had stung him, it had left its stinger in him, and it

Missionary

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Biblical:

Verbal Inspiration of the Bible  
The Trinity.  
Literal Heaven and Hell.  
Virgin Birth, Deity, Sinlessness,  
Bodily Resurrection, Ascension,  
and Heavenly Intercession of  
Jesus Christ.  
Satan—A person.

Opposed To :

Modernism.  
National Council of Churches.  
Machinism.  
Revised Standard Version.  
Mourner's Bench.  
Worldliness (movies, dancing cards, "shorts," etc.).  
Alien Immersion.  
Open Communion.  
Interdenominationalism.  
Arminianism.  
Union Meetings.  
Feminism.  
Universal Churchism.

All churches that would like to be listed in this church directory please send us the following information.

Name of Church.  
Name of Pastor.  
Location of Church.  
Time of all services.

Please send this information to us as quickly as possible, for we hope to publish this directory soon.

—THE EDITORS

would never sting anybody else. In other words, he had taken the stinger out of that bee and it would never sting again.

Beloved, that is exactly the way it is with death. Death lighted upon the Lord Jesus Christ, but Jesus Christ took the sting out of death, and though death may light upon you and me, and upon thousands and millions of God's own before Jesus Christ comes back to this world to take us unto Himself—though that be true, the sting of death has been taken out of death by the Lord Jesus Christ. So I say that the fear of death is a groundless fear.

### IV

#### THERE IS A TERRORIZING FEAR.

"BUT THE FEARFUL, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

(Continued on page six)

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who has redeemed us from all iniquity! This is the gospel that sinners should rejoice to hear. It is a gospel of mercy, of grace, of salvation from sin; there is none other of its kind in all history.

II

May I make a statement, and then explain myself fully? Let me say that the mere "gospel," or the "good news," does not save the sinner. No, no. It is He whom the Good News is about that saves. There is no salvation in the Good News, but there is glorious salvation in Him of whom the Good News speaks. We are so familiar with the statement (and we repeat it so often) that the gospel is the death, burial and resurrection of Christ. But that is not actually what the gospel is; though we do understand, I trust, this definition. The gospel is the proclamation of the death, burial and resurrection of Christ; it is the "Good News" of His great saving work; it is the glad tidings of salvation by free grace, through the substitutionary satisfaction of our Lord. Thus, you can see why I said that there is no salvation in, merely, the Good News or gospel of Christ: the salvation is in the Christ—He of whom the gospel is about!

You see that truth, I trust. I pray that you do. For if you do not, then you are yet in your sins. If you do not, then you have been deceived by the lie of Satan. If you do not, then hear on, as I preach to you the Good News—the Good News of Christ and His free grace and salvation.

III

But some may object to my boiling the gospel down to such fine points. But do you not realize that Satan desires to be as close to the truth as possible, so as to make it appear certain in the mind of his victim that his message is truth? With much Biblical language and many Biblical terms, he deceives the soul of the hearer.

For instance, what is all this talk about a "decision for Christ," but the work of Satan in deceiving the lost soul? This "gospel" that says "decide" and be saved—*from whence did it come?* This "deciding for Christ," this talk of modern preachers who report so many thousands, so many hundreds, so many great numbers of "decisions"—who is the author of it? On the authority of the eternal Word, I declare that it is the "gospel" of the Devil; the perverted gospel of Christ.

There is no salvation in a decision. Salvation is in the Christ. Sinner, you are not bidden by the Master to look unto your decision, but unto the crucified, buried, and risen Lord. It is He who bore the sins of His people. It is not they who "decide for Him," but "I have chosen you," He saith. Thank God for such grace; such grace that it is not left to the whimsical "decision" of the sinner in bondage, to save the soul. If Christ bore my sins, then they are forever gone!

And what of this doctrine that says we are to "obey the gospel"? Truly, we are to obey the gospel; but how is it to be done? Why, by the very opposite way to what we are told by the "obey the gospel" preachers! The gospel demands that self-righteousness and works for salvation be renounced. I say that it **demands** this; and how so? By its own proclamation! If the gospel says, "Christ saves; He hath borne thy sins; He hath been buried and resurrected, and He now ever liveth to make intercession for thee," I say, if the gospel exalts Him as our Saviour, then there is no place found for any obedience but a renouncing of every fleshly effort and a submission unto the imputed righteousness of the Sovereign Redeemer! Why say some, "obey the gospel by going into the waters of baptism"? Why say others, "obey the gospel by living according to its principles"? Why, the very foundation of the gospel is that salvation is **FINISHED**; and now it is to be **PROCLAIMED**—that is the gospel. It is not "do this, and thou shalt have obeyed

## The Best Thing

There are many things that a Father can do  
To fill his heart with joy,  
When he has at home, just waiting for him,  
A healthy, happy boy.  
He can take time out of his busy day  
To take the laddie fishing,  
Or bring him home that baseball glove  
For which he's been a-wishing.  
He can hear the words that crown him king,  
"I love you," is all they said;  
He can close the day with a boist'rous romp  
When it's time to go to bed.  
But the very best thing that a Father can do  
With his boy on any day,  
Is to read to him the Holy Bible,  
And kneel with him to pray.

There are many things that a Mother can do  
To keep her heart from pining,  
When she has a happy, little girl  
With merry eyes a-shining.  
She can let her help to bake a cake,  
Not caring about the bother;  
She can make for her a pretty dress,  
And fix her up for Father.  
She can walk with her down a country lane,  
And find the robin's nest;  
She can chase her fears with a loving word,  
As she lays her down to rest.  
But the very best thing that a Mother can do  
With her girl on any day,  
Is to read her the Holy Bible,  
And kneel with her to pray.

—Author Unknown

the gospel;" or "do that, and thou shalt have obeyed the gospel." The gospel is the Good News that Christ has DONE all for our salvation! The gospel says, "Give place! Give place to Christ's righteousness." My friend, if you would obey the gospel, then you are to cease going about to establish your own righteousness, and hear the Word that says, "The Lord hath brought forth our righteousness" (Jeremiah 51:10). He hath made Christ Jesus to be our sin-offering that we might have His imputed righteousness—the spotless robe of everlasting righteousness. This is our salvation! His righteousness clothes us with the holiness without which no man shall see God.

IV

Lastly, let me warn against another "gospel" that exhorts hearers to have faith in the promises; such as the verses which say, "Believe," or the ones which invite thirsty sinners to come to the Fountain of living waters. I say that this preaching must be warned against, for many are saying to themselves, "This promise says

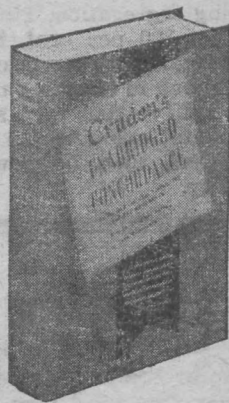
to believe; so I believe," and they say to their soul, "Soul, be at ease; thou hast trusted the promise, so thou art saved." Ah, what a masterpiece of the fallen cherub, that old serpent, the Devil! "Yes, believe in the promise," coaches Satan; "it will save thee. For after all, God cannot lie, cannot break a promise! So go on, trust in the promise and be saved."

But, beloved, it is not the promise that saves, any more than it is the gospel message that saves. Faith in the promise is vain; it is not the promise that is the object of our faith, if we are to be saved. **CHRIST must be the OBJECT of our faith, if we are to be saved!** The gospel points us to the work of Christ for our salvation; the promise does likewise. No promise says, "Believe in me, and thou shalt be saved;" the promise says, "Believe in CHRIST, and thou shalt be saved." Faith, saving faith, has as its object the SAVIOUR.

CONCLUSION

Now I have tried to point you to that which saves the soul—the (Continued on page eight)

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tial arguments, you will then move with a constancy of power which nothing can turn aside. The feather flies in the wind, but it has no inherent power to move, and consequently when the gale is over, it falls to the ground—such is the religion of excitement; but the eagle has life within itself, and its wings bear it aloft and onwards whether the breeze favors it or no—such is religion when sustained by a conviction of the truth.

The well-taught man in Christ Jesus stands firm where the uninstructed infant would fall or be carried away. "Be not carried about with every wind of doctrine," says the apostle, and those are least likely to be so carried who are well established in the truth as it is in Jesus.

It is somewhat remarkable—at least it may seem so to persons who are not accustomed to think upon the subject—that the apostle, in order to excite Timothy to boldness, to keep him constant in the faith, reminds him of the great doctrine that the grace of God reigns in the salvation of men. He gives in this verse — this parenthetical verse as some call it, but which seems to me to be fully in the current of the passage — he gives in this verse a brief summary of the Gospel, showing the great prominence which it gives to the grace of God, with the design of maintaining Timothy in the boldness of his testimony for Christ.

I do not doubt that a far greater power for usefulness lies concealed within the doctrines of grace, than some men have ever dreamed of. It has been usual to look upon doctrinal truth as being nothing more than impractical theory; and many have spoken of the precepts of God's Word as being more practical and more useful; the day may yet come when in clearer light we shall perceive that sound doctrine is the very root and vital energy of practical holiness, and that to teach the people the truth which God has revealed, is the readiest and surest way of leading them to obedience and persevering holiness.

(Taken from *The Treasury of the New Testament* by Charles H. Spurgeon, Volume III, page 830.)

of Satan when contrasted with the Good News of our Redeemer's purchasing redemption for sinners. It is no gospel! It is not "good news" to the lost sinner. But how gullibly the lie is received by the unwary. Though it is not "good news" to the sinner, he is ever willing to receive it as such. Of course, the depraved sinner's mind is "enmity against God;" darkness reigns in the inner self; the heart is blind; and but for the breath of the quickening Spirit upon the words of the Book, we would all believe the lie and be damned: so it is no marvel that the Biblically preposterous "gospel" of divine and human effort mixed together, is received as being from the throne of Heaven.

But behold the true gospel; or should I say simply, the gospel, leaving off the word "true"? For after all, Satan's "gospel" is not the Good News of Christ. So behold the gospel of Christ, the Good News of our mighty God

## The Gospel That Saves

(Continued from page one)

This lie of the father of the lie, is not the gospel that saves you, nor me, or any other wretch who has been the subject of divine grace or who shall be the subject of divine grace.

I

How foolish people are to believe this lie and be damned! Do you not marvel at those who swallow the "camel" of this false "gospel"? After all, what does the word **gospel** mean? The gospel is the announcement of "good news," or "glad tidings." The gospel of Christ is the good news of what He has done for His people at Calvary.

How ignominious is the "gospel!"

THE BAPTIST EXAMINER

PAGE THREE

MAY 4, 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

### The Bible On Segregation

By WAYNE COX  
Memphis, Tenn.

Genesis 9:24-27 is the basis of our discussion: "And Noah awoke from the wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

The subject of segregation is one, of course, that is very important. It has occupied such a prominent place in the news, here of late; and, of course, when the Supreme Court handed down its decision concerning segregation, anger flared up in many sections of the country.

We have no doubt that the Supreme Court, in good faith, based its decision on the immortal words of the "Declaration of Independence," penned by our forefathers, a century and a half ago, in which they stated: "We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

What the Supreme Court overlooked, and what most of us do not know, is that many of the perpetrators and signers of the Declaration, were slaveholders themselves, and did not even regard the black man as a human being, but considered him of the same ilk as a domestic animal, to be owned and used for the white man's convenience. This was unfair, to be sure—as unfair as the views of our modernists of today, who present an extremely opposite contention.

But I am speaking as a Christian man, and, I trust, to many Christian men and women. I want us to examine the Word of God and see whether or not the Bible teaches segregation. I am quite confident of one thing and that is: Segregation is taught in the Word of God, and those who oppose segregation are actually opposing God.

I know that many of our northern friends have become agitators, have projected their opinions into the South, and created a lot of disturbance and bad feeling. In many instances the results have been violent. I am opposed to violence in fighting segregation. I am for segregation 100 per cent, but in order to maintain segregation I do not believe in resorting to violence. I believe that men should sit down and examine the Word of God, and then be governed accordingly.

If God's Word teaches segregation, let us practice segregation, and if God teaches integration, let us practice that. My position is, has always been, and shall ever be, that segregation is a Bible doctrine and that God's Word teaches it.

In the verses, for example, that I just quoted (Genesis 9:24-27), you have the curse pronounced by Noah on his younger son, Ham. In these remarkable verses, you notice that it is not the color of his skin that is under consideration, but his social standing. Let us scrutinize the name *Ham* itself. The word *Ham* actually means "dark colored," and the Egyptian word, *Kim*, which is the equivalent, means "black." Therefore, we maintain that Ham, the youngest son of Noah, was a colored or black man, and that his color was not in the least the result of his sin.

So then, beloved, that was not the curse pronounced upon him. You go back with me to Genesis 9:24-27 and you'll note that this is pre-eminently true. The curse pronounced upon Ham and his posterity, through his son *Canaan*, was that he would father an inferior race of people.

Very well, let's see what we find there in chapter 9:24-27. Noah said "Cursed shall be *Canaan*." Now *Canaan* was the son of Ham, and Noah said, "Because you have done this thing, cursed shall be *Canaan*."

Noah declared, "A servant of servants shall he be unto his brethren." He said, "Blessed be the Lord God of Shem; and *Canaan* shall be his servant." And then, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and *Canaan* shall be his servant." Now just when and where, in the Bible, was such a curse multiplied? Also, it certainly was not Ham's color that was under consideration at all, but his social standing!

Now, someone is going to raise the question, "Was not the color the curse?" Certainly not! Ham was born black. Now, if you must ignore the wisdom of God, there is no explanation for the fact that Ham was born black, but if you will include God's wisdom in your thinking, it becomes easy to understand just why God saw fit to permit a man to be born black. It was so that he might have a race of people, physically able to inhabit certain areas of the earth, where a white man could not live. We know, for a fact, that pigmentation plays a large part in man's physical protection against extreme heat. Thus, Ham was already black, for

a definite purpose, and the curse was not his color, but his standing. "A servant of servants shall he be."

Aside from Noah's curse, I want you to notice that God Himself introduced segregation. In Genesis 11:1-8 this is certainly taught. In this remarkable chapter you will note that God Himself introduced the subject or practice of segregation. Here, in this portion of the Bible, is stated: "And the whole earth (beginning with verse 1), was of one language, and of one speech." Now all the people of the earth were at this particular time, of one speech and one language. Notice in verses 3 and 4 that they said one to another, "Let us make brick, and burn them thoroughly. Let us build a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the whole face of the earth."

Now then, notice again, in the excerpts from verses 5, 6 and 7: "And the Lord came down to see the city, and the Lord said, Behold, the people is one, and have all one language, etc." Verses 7 and 8 say: "Go to, let us go down, and there confound their language, that they may not understand one another's speech." So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city." Hence, in these verses, beloved (Genesis 11:1-8), it is obvious that segregation was introduced by the Lord Himself.

Now, turn to Genesis 12:1—"Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; And I will make of thee a great nation." Here, you will note that God called Abraham from his people and his country. If this wasn't segregation, I don't know what segregation is!

In Acts 17:26 we see what the Apostle Paul has to say concerning the bounds and limitations of the peoples of the earth. Paul stated, in his great masterpiece at Athens, Greece, when he stood on Mars Hill, "And hath made of one blood, all nations of men for to dwell on all the face of the earth." Yes, that is so. God is the creator of all men. But here in the last part of verse 26, "and hath determined the times before appointed, and the bounds of their habitation." Thus, it is obvious, from this verse, that not only is God the creator of us all, but he also practiced and introduced segregation, because *He hath determined the times before appointed, and the bounds of their habitation.*

Also, in Deuteronomy 7:3, God forbade the people to intermingle with those of the nations round about. Speaking of the Israelites, this verse states, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son"—meaning the people of the Amorites, Jebusites, Hittites, Canaanites, etc. Thus, the Lord forbade that the people of Israel should intermarry with the people around and about them.

Also in Joshua 23:12, 13 you find something else concerning this pertinent subject: "Else if you do in any wise go back, and cleave unto the remnants of these nations, even these that remain among you, know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, (Continued on next page)



### JESUS WALKS ON THE WATER

After Jesus had fed the five thousand people with the five loaves and two fishes, He went into the mountain to pray to God. He sent His disciples down to the sea to go across to the other side of the sea.

The disciples got into the boat and began to row for the other side. They were very good oarsmen, for they were fishermen, and had been in the sea many times. But when they were out into the sea, a strong wind began to blow. Soon the water was tossing the boat up and down, back and forth. The disciples rowed hard, but could do nothing with the boat.

Then, very suddenly, they saw Jesus coming to them, walking on the water. They did not know who it was, so they were afraid. Then Jesus said, "It is I; be not

afraid."

The disciples then received Jesus into the ship, and the ship was at the land. The disciples were no longer afraid, and the storm was over.

Boys and girls, the life of a Christian is like this story. Christian boys and girls are in a wicked world, and the storm of sin and temptation rages against us. Though we try to fight off sin and temptation, yet we are unable to do so alone. We must have Jesus with us to overcome. When Satan, sin, and temptation come to us, we need Jesus.

Our old ship, the body of flesh, is very weak. It cannot stand against the storm. Jesus must be in us.

Do you have the Spirit of the Lord Jesus dwelling in you? If so, then you have a Person with you to help you in the time of need.

### A MOTHER WHO TRIED TO BLOCK THE WAY!

A teen-age girl was genuinely saved! How filled with joy was her glowing heart! Going home from the church, she broke the glad news to her mother who was a nominal church member. The mother became enraged. She went to the telephone and called the minister in whose church the daughter had been converted. She spoke contemptuously of what she called the girl's emotional upset. The daughter, however, held fast to her profession of faith in Christ. Shortly thereafter, the mother went to the daughter's room. There she saw her daughter on her knees with her open Bible before her. The mother was enraged. She snatched the Bible and demanded that the daughter change her peculiar ways.

The dutiful daughter was deeply distressed. She bared her heart to a spiritual minister, calling his attention to the following command, "Children, obey your parents in the Lord: for this is right"

### THE THEORY OF EVOLUTION

Once I was a tadpole,  
A beginning to be;  
Then I was a toad frog  
With movements so free.

Then I was a monkey  
On a bamboo tree;  
But now I'm a teacher  
With a Ph.D.

(Eph. 6:1). Greatly did the minister yearn to be a true friend to the noble girl. "Let us look closely at that verse. It says, 'Children, obey your parents in the Lord.' If a parent demands of a child anything which goes contrary to the Word of God, the child is to obey God, remembering that the Bible says, 'We ought to obey God rather than men' (Acts 5:32)."

—W. B. Knight

### READ THE BIBLE BY SYMBOLS

Thou madest him to have dominion over the works of thy



thou hast put all  
things under his



and



and the beasts of the



; The



of the air, and the



of the



"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." —Psalm 8:6-8.

### THE OLD LAMP

A LAMP once hung in an ancient town  
At the corner of a street.  
There the wind was keen and the way was dark  
And the rain would often beat.  
And all night long its light would shine,  
To guide the traveler's feet.  
The lamp was rough and plain and old,  
And the storm had beaten it sore;  
'Twas not a thing one would care to show,  
Whate'er it had been before,  
But no one thought what the lantern was,  
'Twas the light that within it bore.  
The lamp is a text for young and old,  
Who seek, in a world of pride,  
To shine for their Lord and to show Him forth  
And never their light to hide.  
You are the lantern, a thing of naught  
But Christ is the Light inside.

—G. G.



## Segregation

(Continued from preceding page) and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." Here was God's condition: He would bless the nations of Israel, if they would not intermarry with the nations round about, but He would not neither bless them nor lead them to victory if they integrated with the people of their neighboring countries. God segregated the Jews from all other people.

In Leviticus 20:24 the Bible again teaches that God separated the Jew from all others: "But I have said unto you, Ye shall inherit their land; and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have separated you from other people."

Now, beloved, it is obvious in these many verses that the Bible teaches segregation. Here is another question which naturally arises: What should be the Christian's reaction to integration? He should oppose it, of course, but not with violence. In order that we may maintain segregation, we must not resort to violence in any form, but rather with the truth of God's Word.

Let's illustrate this by turning to Ephesians 4:14-15: "We henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

So then, we are to speak the truth in love, beloved. We are to oppose integration, but oppose it not with violence, but with the truth.

The nation was split asunder many years ago. They resorted to violence to maintain slavery. The South lost, as she should have lost. I do not believe in slavery, not in the least, but certainly slavery is far different from segregation. I believe in treating all men fairly and honestly, but certainly believe in segregation.

Now then, I want us to notice the spiritual relationship existing among God's people. It is a oneness. In Galatians 3:28 this is very apparent: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." This is true! It's a spiritual relationship, in which all races of people who have believed in Jesus Christ, have been saved thereby and are one in Christ. I repeat, however, this is a spiritual relationship! There is a great deal of difference, in a spiritual and a physical relationship.

This verse does not teach integration at all, from a physical standpoint. It points out very plainly, that as far as the spiritual relationship is concerned, we are all one in Christ. I believe in segregation because I believe the Bible very definitely teaches it. I do not believe in mistreating our colored people, or anyone. I believe they should receive the same educational advantages afforded the white, and that equal facilities for that education should be provided them. I believe this with all my heart, but at the same time, I believe in keeping the races separate. In closing, may I point out that I am for segregation, not only as it pertains to the colored race, but as it concerns all other races as well, and for the same Scriptural reasons.

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## The Little Baptist

Reader, you cannot be saved by a law-righteousness, because the sword still guards the way to the Tree of Life—it has never been taken down. If thou art unconverted, get into the strait and narrow way of faith in Christ. Strive to enter in at the strait gate, for many will seek to enter in another manner, and shall not be able. All who obtain a passport from Christ will have an undisputed right to enter in through the gates into the Holy City, and to pluck the golden fruits from the Tree of Life, and to live forever. Think not of a law-righteousness. "By the deeds of the law no flesh can be justified; but Christ is the end of the law for righteousness unto every one that believeth."

*"The Law condemns, and makes us know**What duties to our God we owe;**But 'tis the gospel must reveal**Where lies our strength to do His will."*

## Chapter XVI

## CLOSE COMMUNION

"Mellie," said Nannie Gordon, "there is one thing that will always keep me from being a Baptist. I believe in immersion, but I can't approve of your close communion. Why, last Sunday when Dr. Farnsworth invited all Christians of every name to come to the Lord's Table, there sat you and your mother and a number of other Baptists, all looking on, and not one of you accepted the invitation. I can't see how you can do so. Does your mother think that because she has joined the Baptists, she is too good to commune with Presbyterians any more?"

"Now, Nannie," said Mellie, "wouldn't it have looked strange for her to have communed with them? Had they not just excluded her from their church? And for nothing else than that she had said that nothing but immersion was Scriptural baptism, and that infants ought not to be baptized at all? Do you suppose they wanted her to commune with them?"

"O, yes, Mellie. She is now a member of another church, and we invite all members in good standing in other churches, to come to our communion," said Nannie.

"But, Nannie, do you think that being a member in another church makes my mother any better than she was when they excluded her from their communion? She has joined a church holding the very same doctrines for which she was excluded from the Presbyterians, and now, where is the consistency in inviting her, or any other Baptist, to their communion? Why should any church invite to the communion members of other churches holding doctrines for which they would exclude one of their own members? The Baptists, Nannie, are consistent. They would exclude a member for teaching or practicing infant baptism, or for sprinkling and pouring for baptism, and they will not commune with the members of any church that believe and practice these things. Do you see any consistency in a church excluding a member one day, and the next day inviting that excluded member to commune with them, without asking any confession? If this is consistency, it is strange consistency."

"Well," said Nannie, "I don't know anything about it. I always thought that the Baptists were wrong about communion. Perhaps it's only because I have heard others say so. I never took the trouble to look into the cause myself. It may be, after all, that they have a good reason for their course."

"You know very well," said Mellie, "that all my partiality for the Baptist church has been derived from the Bible; it was not so from choice, but because my understanding of the Scriptures compelled me to it. My early teachings were opposed to everything in that direction, but since I came to read and understand for myself, I can only wonder that all Christians are not Baptists. I can't see how they can take the Bible for a guide and be anything else."

"Now, Mellie, tell me candidly, don't you think that all Christians ought to commune together?" asked Nannie, with much earnestness as if she had the whole argument in a nutshell.

"Certainly I do," replied Mellie, "but the very argument that proves that they ought to commune together, proves that they ought to live together in the same church. They all ought to do just what the Bible tells them to do, and if they did they all could live together and commune together, too. But how can we have harmony without agreement, or communion without union? We do not want a mere pretended union when no real union exists. While each denomination has opposing doctrines and practices from every other, I can see no better way than for each to attend to its own business in its own way, and let the others do the same."

"I think they do that near enough," said Nannie.

"Yes," said Mellie, "they do in everything except communion. Other denominations never invite the Baptists to take a part in their church matters only when it comes to communion, and then it sometimes looks as if they do it just to get an excuse to abuse us for not participating; and if they thought we would, perhaps they would not give us such pressing invitations. But then you know, Nannie, that the denominations are generally agreed that

none but baptized persons have a right to partake of the Lord's Supper. And they agree, too, that immersion is a Scriptural baptism. Therefore, on this ground, others can, without a sacrifice of principle, invite the Baptists. But while the Baptists deny that anything other than immersion is baptism, they can't invite others without sacrifice of principle that would bring them into confusion. Don't you see that upon this common ground, the Baptists must remain close communionists, or else endorse sprinkling and pouring as valid baptism?"

"Well, but Mellie, your church doesn't invite everyone that has been baptized by your own ministers. There is Mr. Halladay, who once belonged to your church, you know, but since he quit and joined the Methodists to be with his wife, he is not invited to the Baptist communion, any more than if he had been only sprinkled by the Methodists. And you can't say that he has not been baptized, for Mr. Coleman, your own pastor, baptized him."

"Yes, yes," said Mellie, "I am glad that you mentioned that case, for it brings out the question on its merits. There is the point that other denominations can't see, or, rather, as it seems, won't see. It is not baptism alone that gives the right to a seat at the Lord's Table; if it were, every baptized reprobate that had ever been excluded from the church might claim it. It is, strictly speaking, membership in the church that gives the right. Baptism only gives a conditional right. No one can be a member in a Baptist church without baptism, and none can come to the Lord's Table without membership. So you see, there are two conditions to be considered, instead of one. Baptists hold that repentance and faith are prerequisites to baptism, and that baptism is a prerequisite to membership, and that all these are prerequisite to communion. Baptists do not assume the authority of legislating for the Lord. They regard Christ as their Head and Lawgiver, and the church His executive, to see that His laws are properly enforced. They regard the communion table as the Lord's, and not theirs; and they, therefore, feel authorized to admit only those who have the legal qualifications."

"Well," said Nannie, "I declare I never thought you had such arguments as these in your favor. I have always heard it charged that it was just a kind of bigoted inconsistency in the Baptists that made them so restricted in communing, but you seem to offer a reason for all you do."

"O, yes," replied Mellie, "but you begin to see that the bigotry and inconsistency are on the other side, if any there be. It is strange that they should manifest such earnest desire to commune with us, when, if we were members with them, holding and teaching as we do, they would exclude us as they did my mother."

"Come, Mellie, don't charge us with more than we are guilty of. I hope that we are not so inconsistent as that," said Nannie.

"Why, Nannie, have not the Presbyterians refused to let my mother live in the church with them? And then, have they not afterward invited her to commune with them, and some of them even abused her for not doing so? Now, the Baptists will not commune with any that they will not live with, nor will they live with those that they will not commune with, and again, they will not commune with those who will not live in the church with them. And this I call true consistency," said Mellie.

As Nannie stood reflecting and seemed to have nothing more to say, Mellie continued:

"I investigated all these things before I joined the Baptist church, and I fully understand and approve them. I think that we are much nearer right, and a great deal more consistent, than those who abuse us for our convictions of duty, and then invite us to commune with them, contrary to our known wishes. Now, there is Mr. Smith, the Methodist preacher, who always invites the members of all denominations to participate in the Lord's Supper, but if you have noticed him closely, you have seen that he almost invariably says some hard things about the Baptists, as if he wished to hurt their feelings, so as to be sure to keep them back. And then, too, he said in a sermon that the doctrines of Predestination and Election, as taught by the Baptists, 'had its origin with the Devil,' and that to it 'thousands would owe their damnation in Hell.' He is a very rough spoken man, you know, and our pastor felt his cuts so sensibly that he said 'the people ought not to go to hear such a man preach.'"

(Continued next week, D. V.)

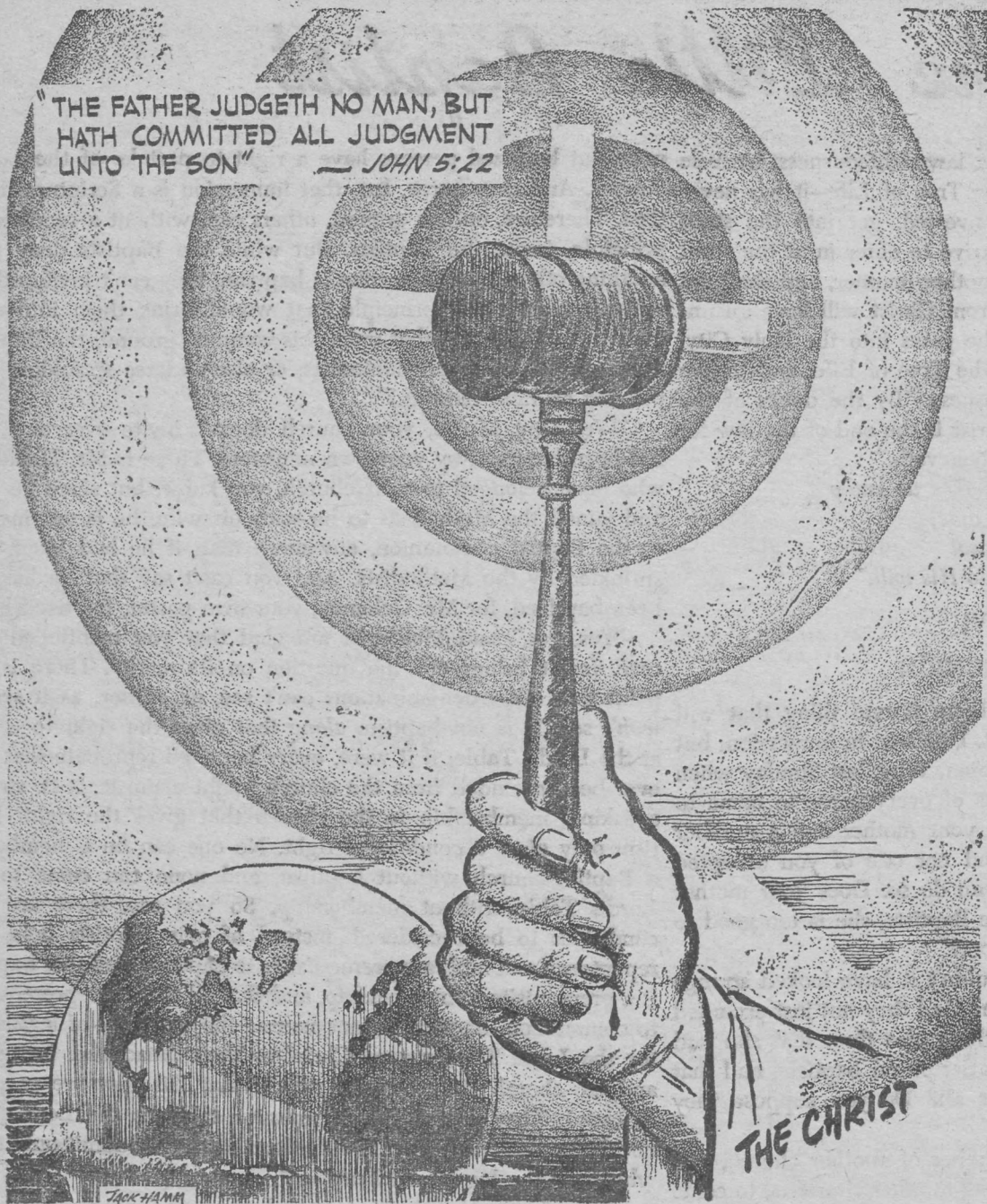
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# AN EVER-ENCOMPASSING CIRCLE



## "Fear"

(Continued from page two)

Notice, he names the individuals who are going to Hell, and the first one he names in that group of incorrigibles is the fearful.

Someone may say, "Brother Gilpin, I am just afraid that I am lost. I am afraid that I am not ready to die. I am afraid that I am not right with God." You know, beloved, I would never in this world try to argue with that individual, for God has said that the person who is afraid that he is lost is going to Hell.

You go out and talk to the majority of people that you meet and they will say, "Well, I am doing the best I can. I hope I am all right. I have joined the church, I have been baptized, I have made a confession of my sins, I pray, and I am hoping that I am all right; but I am still afraid. I don't have the peace that I would like to have, I still have a fear." Listen, beloved, the person who says that he is afraid that he is going to Hell, that is exactly where he is going.

I want to insist upon this fact that when the Lord saves a person, He gives to him an assurance and a peace whereby he knows that he is all right in the sight of God and there will be no fear on his part. Listen:

"And the work of righteousness shall BE PEACE; and the effect of righteousness, quietness and ASSURANCE FOR EVER."—Isa. 32:17.

That individual who is saved has a peace, and a quietness, and an assurance forever. He is not afraid of going to Hell, for there is no fear of Hell so far as his life is concerned.

If you were to stop every person whom you meet and engage them in conversation, and ask them as to their standing in the sight of God, I am satisfied that 99 out of every 100 would tell you that they are fearful as to the future — that they are fearful as to

what the future holds in store for them. Well, beloved, the Word of God tells us about this terrorizing fear—a fear that there is a Hell out in front of them into which they are about to fall.

Yes, beloved, there is the right kind of fear when a man fears God from the standpoint of reverence; there is a groundless fear for the Christian who is afraid of death; there is a terrorizing fear for the man who is unsaved, who has never come to a saving knowledge of Jesus Christ—a fear that terrorizes him—a fear that paralyzes him—a fear that causes him to know that there is a future of pain and misery awaiting him in a Devil's Hell.

V

THERE IS A FEAR THAT ENSNARES MAN.

## BOOKLETS

By A. W. PINK

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"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." — Prov. 29:25.

Here is an individual who knows that he is linked up with the wrong kind of crowd, but the fear of man makes a coward out of him—he is afraid to break with the crowd.

I remember a woman who was engaged to a Catholic man. Her father and mother talked and pleaded with her not to marry him, but she said, "I just can't break with the crowd." In other words, she was afraid to break with her friends with whom she associated.

Here is an individual who knows that the crowd with whom he associates drinks and carouses and does things that are wrong. He knows that he has no business in that group, but the fear of man makes a coward out of him.

Here is an individual who comes into the services and hears the message from the Word of God, and he feels definitely the pricking of the Holy Spirit, with the result that his conscience burdens him because of his sin. He feels the need of Jesus Christ as his Saviour, but he walks out unsaved, because he is afraid that man will say something about him.

I say, beloved, the fear of man brings a snare.

VI

HOW YOU CAN FIND RELIEF FROM ALL YOUR FEARS.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

I ask you, are you afraid to die? Are you afraid of the judgment? Are you afraid of Hell? Are you afraid of eternity? What is the fear that grips your soul most of all? Regardless of what your fear may be, the Word of God says that the man who believes on Jesus Christ shall never come into condemnation, but is passed from death unto life.

Beloved, I have the best news in the world for that individual

who is fearful. I have the best news in the world for that individual with a fear gripping his soul. What he needs is to receive the Son of God as his Saviour, and when he does, he passes from death unto life, and will never come into condemnation. There won't be any fear of death and there won't be any fear of eternity, because the Lord Jesus Christ has become his Saviour.

Notice again:

"I sought the Lord, and he heard me, and delivered me from all my fears."—Psa. 34:4.

This was spoken by David, that man of God. He said, "I had some fears too, but I sought the Lord and He delivered me from all of my fears."

I say to you, my brother, regardless of what fear may grip you as a Christian, seek the Lord and He can deliver you from those fears.

If I speak to somebody who is unsaved and you are afraid to die, and you are afraid to close your eyes at night, knowing that you are not at peace with God, fearful lest you might pass away within your sleep and stand before God unsaved, I say to you, if you are afraid of death, and are afraid of the judgment, and are afraid of eternity, the thing for you to do is to receive Jesus Christ as your Saviour and He will deliver you from all of your fears.

Oh, might it please God to cause you to see Jesus as your Saviour, and that the Lord Jesus Christ will deliver you from the fears that have this day engulfed your soul.

May God bless you!

## Differentiated

(Continued from page one)

posed only of those who have been born again, who have been "translated out of darkness into the kingdom of His dear Son." In John 3:3-5 the Master said, except a man be born anew he can neither see nor enter the Kingdom of God. In Matt. 18:1-16 and Mark 10:13-15 the Master shows very clearly that the kingdom is composed of only such as have received Him, whether children or adults. The family of God includes all the saved of all the ages, whether in Heaven or on earth; the kingdom of God includes that part of the family of God who are on earth now.

The church of God is never used of any institution, except an assembly or congregation of baptized believers in some given locality, e. g., the church of God at Corinth (I Cor. 1:2).

The local individual church is the only kind of church God has

on this earth today. There is only one family of God, composed of all the redeemed of all the ages in Heaven and on earth. There is only one kingdom of God, composed of all the redeemed on earth. Every individual Baptist church is a church of God. No others are. When a man is born again he is born into God's family. He is in the family of God forever. The relationship does not change. Whether in Heaven or on earth he is in God's family. When he is born again he also enters God's Kingdom. This relationship is for life. When he dies he passes out of the kingdom of God on earth and enters "His heavenly kingdom" (II Tim. 4:18).

After he has been born again he is not yet in a church of God, but is now a scriptural subject for admission into a church of God. "The Lord added to the church daily the saved" (Acts 2:47). Church membership was something a man got with salvation but a subsequent blessing he got after salvation by being added to the church. Baptism is not essential to admission into either the family of God or the kingdom of God: but baptism is essential to admission into the church of God.

Men are born anew into the family of God and into the kingdom of God: but they are baptized into a church of God (I Cor. 12:13). The "one body" referred to by Paul in I Cor. 12:13 was the church of God at Corinth. Note in I Cor. 12:27 he says, "You are a body of Christ and members in particular."

That local church at Corinth was the body of Christ at Corinth. The members of the church at Corinth belonged to only "one body" of Christ. That body of Christ probably did not contain the saved at Corinth (I Cor. 12:13) and none of the saved anywhere else except at Corinth. Since the members of the church at Corinth belonged to only "one body," that was the local church at Corinth. Christ has no other kind of church or body except a local church. If they had belonged to a local church at Corinth, which Paul said was a body of Christ, and then to the kind of church the "Message" talks about, composed of all the saved everywhere, they would have belonged to two churches or bodies of Christ—one local and visible, the other universal and invisible. The New Testament knows nothing of such confusion as the "Message" has created. God is not the author of any such confusion.

Jesus Christ has only one kind of church or body on this earth, and that is the local assembly of baptized believers in some given locality. The very passage cited in the "Message" (I Cor. 12:13) is a confusion. (Continued on page seven)

## My Advocate

By MARTHA SNELL NICHOLSON

I sinned. And straightway, posthaste, Satan flew  
Before the presence of the Most High God, and  
And made a railing accusation there: his bisulphated  
He said, "This soul, this thing of clay and sod,  
Has sinned. 'Tis true that he has named Thy Name,  
But I demand his death, for Thou hast said,  
'The soul that sinneth, it shall die.' Shall not  
Thy sentence be fulfilled? Is justice dead?  
Send now this wretched sinner to his doom.  
What other thing can righteous ruler do?"  
And thus he did accuse me day and night,  
And every word he spoke, oh God, was true!

Then quickly One rose up from God's right hand,  
Before whose glory angels veiled their eyes,  
He spoke, "Each jot and tittle of the Law  
Must be fulfilled; the guilty sinner dies!  
But wait—suppose his guilt were all transferred  
To Me, and that I paid his penalty!  
Behold My hands, My side, My feet! One day  
I was made sin for him, and died that he  
Might be presented faultless, at Thy throne!"  
And Satan fled away. Full well he knew  
That he could not prevail against such love,  
For every word my dear Lord spoke was true!

—Missionary Worker



Interest in missions is the thermometer that registers spiritual conditions.

## Differentiated

(Continued from page six)

Message" in I Tim. 3:15 is in harmony with this truth. The church of God is there called the house of God; but the house of God is not used there in the sense of a family, but in the sense of a building. That the church referred to in that passage is a local church is clearly evident from even a casual reading of the context in I Tim. 3:1-14. **Bishops and deacons are officers of local churches.** Paul has just been telling them their duties as officials of the local church and adds that he writes these things to Timothy, a young preacher, who may know how to behave himself in the house of God, the local church of which he was bishop (pastor). The church which Paul called a body of Christ, was a local church. Since Christ has but "one body" (i. e., one kind of body) there is no church of Christ except the local church. The church which Paul called the house of God was a local church. The church that Paul said was "the pillar and ground of the truth" was a local church. The church to which the Lord Jesus promised perpetuity (Matt. 16:18) was a local church, for He never spoke of any other kind. The meaning of the word *ekklesia* is of no other kind. On the writer speak.

Prof. Royal, who taught Prof. T. Robertson, of the Louisville Seminary, when asked if he knew of an instance in classic Greek where *ekklesia* was ever used of a class of "unassembled" or "uncongregating persons," said: "I do not know of any such passage in classic Greek." With this statement agree Prof. Burton of Chicago University, Stiffler of Denver, Strong of Rochester and many other scholars. Joseph Cross (Episcopalian) says: "We hear much of the invisible church as distinguished from the church visible. Of an invisible church in this world I know nothing. The Word of God says nothing about anything of the kind except in the brain of a fanatic. The church is a body; what sort of a body is that which can neither be seen nor counted? **A Body is an organism, occupying space and having a definite locality.** A mere aggregation is not a body; there must be organization as well. A heap of heads, hands, feet and other members would not make a body; they must be united in a system, pervaded by a common life. So a collection of stones, brick and members would not be a house; the material must be built together, in an artistic order, adapted to utility. So a mass of roots, trunks and branches would not be a vine or a tree; the several parts must be developed according to the laws of nature from the same seed and nourished by the same vital sap." Exactly so. The limbs of a body scattered on a battlefield are not a body. The material of a house in the woods or quarries is not a house. These members and this material must be put in place before you

have either a body or a house. So the saved are not a church unless brought together and organized or builded into a body or house of God. There is not and cannot be such an institution as a universal invisible church on this earth, composed of all the saved, because the material has never been brought together and builded into a house or body.

When the Lord Jesus and Paul spoke of the baptized believers of a larger territory than a local church they always said churches. There was no confusion in their speaking though there is much confusion in modern thinking upon this question.

Once more we try to make the distinction clear. The family of God is composed of all the saved in Heaven and on earth. Old Testament saints and babies who died in infancy are in God's family. They are not now, nor were they ever in the Kingdom or in any church of God.

All believers on the earth at any given time since the days of John the Baptist (Luke 16:16) compose the Kingdom of God. There are no infants in it. All true believers, whether Catholic, Protestant, Baptist or non-church members on earth are in the kingdom; for if true believers they have been born anew.

Only baptized believers or Baptists are members of the churches of Christ.

## "I Should Like To Know"

(Continued from page one)

16, 17). What God says in the Bible, we are to obey. God says for women not to teach the men (I Timothy 2:12). God would not give us instructions not to do a thing, and then call someone to do it. That means that a house is divided against itself, and God's house is not so.

### 3. Can an elect cross the deadline?

There is no "deadline" for the elect to cross. Read John 6:37; it says that "all" that God gives to the Son shall come to Him. Read Romans 8:28-30. All whom God foreknows with the decree of predestination accompanying that foreknowledge, shall be glorified. This talk about "crossing the deadline" is of Arminianism.

### 4. In II Corinthians 13:12, Paul says to "greet one another with a holy kiss." Please explain what he means.

This was simply a form of greeting. Paul calls it a "holy" kiss, because of the fact that it was the sincere greeting of saint with saint. Today we use the handshake.

### 5. A preacher tried to prove that a man could reject the work of the Holy Spirit. He used I Tim. 2:4, Proverbs 1:24, Heb. 2:9, Gen. 6:3, Isaiah 1:18, Isa. 45:22, Joshua 24:15, and a few others. I would like for you to explain these Scriptures.

The context of I Tim. 2:4 reveals that "all men" refers to all men without distinction as to rank, color, etc., and not all men without an exception.

Proverbs 1:24 is referring to the general call, which men can and do resist. But no one can resist

## JESUS WASHES THE DISCIPLES' FEET

Memory Verse: "What I do thou knowest not now; but thou shalt know hereafter."—John 13:7.

### I. The Connection Between John 12 and 13.

1. In chapter 12, Jesus hides from the Jews. Cf. John 12:36. The disciples wondered if His ministry to them had also ended. In Chapter 13, He showed them. He was still occupied with their interests.

2. In John 12, the feet of Christ were anointed; in John 13, the feet of the disciples were washed.

3. The anointing of the Saviour's feet in John 12, came before the washing of the disciples in John 13. Thus, in all things, He has the preeminence. Cf. Col. 1:18.

### II. Christ's Knowledge. John 13:1.

Christ was not taken by surprise. He knew the hour of His death was approaching.

### III. "His Own." John 13:1.

Christ never possessed any of this world's goods. Cf. Mt. 8:20. However, He does own each of the saved. Cf. I Cor. 6:19.

### IV. Christ's Unending Love. John 13:1.

He knew Peter would curse and deny Him; that Thomas would doubt Him; that they would sleep as He prayed in Gethsemane, yet He loved them just the same. Cf. Jer. 31:3; Isa. 49:15.

### V. The Devil Again. John 13:2.

The Devil is here seen as a real personality. He it is who puts wicked purposes in the hearts of men. Cf. Acts 5:3.

### VI. Christ's Divine Origin. John 13:3.

Christ was not a man. He was God, manifest in the flesh.

### VII. The Supper. John 13:4.

Many think this was the Lord's Supper and that Judas partook of it. Judging from verse 26 ("the sop"), it must have been the Passover Supper, which preceded the institution of the Lord's Supper, for the latter is never mentioned in John's Gospel.

### VIII. Washing The Disciples' Feet. John 13:5-16.

1. This is not a church ordinance like baptism. A. Nothing is said concerning foot-washing as a church ordinance in any of the church epistles. There are ample instructions about the other ordinances, but not a word about foot-washing.

B. Where the washing of feet is mentioned in the New Testament, it is an example of lowly service, but this is not true when practiced as an ordinance. People wash their feet beforehand and no service is rendered. It is a mere ceremony, especially since only one foot is washed.

C. I Tim. 5:10 gives the qualifications that a widow might be placed on the charity roll of the church. If it were a church ordinance, it would be needless to specify it as a qualification for support from the church. This shows it was only an act of humble service.

D. It is not mentioned in connection with the ordinances. The first three gospels record the ordinance of the Lord's Supper, but not footwashing. John's Gospel mentions foot-washing, but not the Lord's Supper. Evidently it is not intended as an ordinance, since it stands as a separate incident.

E. Was never observed until 1700 years after Christ's death. The disciples never rebuked a church for not observing it. If enjoined by the Lord, surely some church would have practiced it in that period.

2. The history of foot-washing. It was an act of hospitality which preceded an ordinary meal. In Palestine, people wore sandals and no hose. Since they ate reclining on cushions, it was needful to wash the feet. Cf. Gen. 18:4; Gen. 19:2; Gen. 24:32; Gen. 43:24; Judges 19:21; I Sam. 25:41; Luke 7:38-44; John 12:2, 3; I Tim. 5:10. Christ didn't institute anything new. It had been observed since the days of Abraham.

3. What does it mean? Two washings are mentioned (V. 10). The one is of the entire person; the

the effectual call.

As to Hebrews 2:9, the King James version is somewhat misleading. It wouldn't be, though, if people would only apply the same principle as applies to other passages with the words "every man," such as Rom. 12:3, I Cor. 12:7. However, the word "man" is not in the original Greek text of Heb. 2:9. It was supplied by the translators. The context clearly indicates for whom it was Christ died. Verse 10 says, "many sons"; verse 11, "brethren"; verse 12, "brethren"; verse 13, "children"; verse 14, "children"; verse 16, "seed of Abraham" (Gal. 3:29).

Genesis 6:3 was spoken of the people who lived before the flood. God destroyed them in 120 years, just as He said.

Isaiah 1:18 has nothing to do with the idea the preacher sets forth. Neither does Isa. 45:22.

Joshua 24:15 is the record of

Joshua's statement to the Israelites as to his serving the Lord. He told the people that if they thought it was evil to serve the Lord, then to choose which false god of the Amorites they would serve. But Joshua said, "As for me and my house, we will serve the

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# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MAY 12, 1957

JOHN 13

other of the feet. The first is at conversion and lasts forever. Cf. I Cor. 6:10, 11; Titus 3:5; Heb. 10:14. The other needs daily to be repeated. **The bathed must be cleansed.** Their persons were already cleansed. Just as the feet of the Jews, dressed in sandals, but without hose, became defiled, so a Christian walking through this sinful world becomes defiled.

The water is a type of the Word of God. Cf. Ps. 119:9; Eph. 5:25, 26. It is only through the Word of God that our lives are kept clean. This is a picture of the work of the Lord Jesus today. There is a cleansing which the believer still needs. Christ's work is that of keeping all believers clean today.

We are to follow Christ's example. If we find sin in the life of our brethren, we are not to blind ourselves to its presence, neither are we to tell someone else how soiled his feet are, but we are to take the Word of God and seek to show him his error. Through the "water of the Word" we are to wash his feet. Cf. Gal. 6:1. No "holier-than-thou-spirit" will do. One must get down on his knees. In order to wash another's feet, one must patiently endure his faults and weaknesses, intercede daily for him, and through skillful use of the Word, remove the defilement.

### IX. Present Ignorance Vs. The Future Wisdom. John 13:7.

How ignorant Peter was and how ignorant each of us are now! But how thankful we should be for the promise of future wisdom. Even though we do not understand much that takes place in our lives, we can trust, knowing that someday He will make it all plain. Cf. Rom. 8:28.

### X. Yielding To Christ. John 13:8.

The word "part" refers to fellowship. Unless we yield our feet (our walk and ways) to Him, we have no fellowship with Him. Cf. Rom. 6:13.

### XI. Knowledge And Happiness. John 13:17.

As the Christian knows and does God's Word, a Divine happiness floods his soul.

### XII. Judas Excepted. John 13:18, 19.

Faithfulness required Christ to make an exception; there was no happiness for Judas. Although Christ had just washed Judas' feet, his heel was raised against the Lord. There is no happiness except through submission to Christ. Cf. John 13:8.

### XIII. Christ Guarantees His Work. John 13:20.

People are apt to despise the work done if the worker proves unworthy. Christ here teaches us to look beyond the instrument to the One who sent Him. Even though the worker proves unfaithful, whatever he has done in God's name will abide.

### XIV. Jesus Foretells His Betrayal. John 13:21-25.

1. As the dark shadow of the cross fell upon Christ, His suffering increased (V. 21). Nothing more deeply wounds one than ingratitude. Thus Cf. Ps. 55:11-14. At the thought of Judas' betrayal, He was troubled in spirit.

2. Judas had been near Christ for three years and was still unsaved. "Ye must be born again."—John 3:7.

3. Christ's patience (V. 22). Christ had borne so patiently with Judas that even the other disciples did not know that Judas was the betrayer.

4. Peter used the intercession of John (V. 24) since he was not altogether right before the Lord (V. 6, 8). There was a distance between him and the Lord. Cf. Luke 22:54.

5. When Judas received the sop, all space for repentance was passed (V. 27). His doom was sealed, it was now time for Christ's betrayal.

6. Night (V. 30). It was night in the soul of Judas, for he had turned his back on the light. Cf. John 3:19.

7. Glorification (V. 31). Christ regarded the shameful cross as His glorification.

### XV. Jesus Announces Peter's Betrayal. John 13:36-38.

Lord." This has nothing to do with men's resisting the Spirit; rather, it shows that God's call to His elect is effectual.

All of these passages are abused and warped when used by the Arminian. And for what purpose? To disprove other Scriptures such as Acts 13:48; John 6:37, 44, 63; Rom. 8:28-30; Ephesians 1:4-13, etc.! But the Arminians cannot deceive the elect (Mark 13:22).

6. If the Presbyterians are Calvinists, wherein do they differ from Baptists?

They came out of Catholicism; teach sprinkling and pouring for baptism; differ in church government.

(Continued on page eight)

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## POSSUM RIDGE LETTER

dere bro. Gilpeens—

i wudnt dare say happy ester ner merry Xmas tu mi favorite idioter, but i do wish u the best of all God's gude blessings both now and ever as u karry on yore great wurk and i no that God will kontinue to take kare uf all yore needs.

speekin uf ester mi pastur sed that the Jews kounted a part uf a da as a hole da and therefore our Saviour fulfilled the type uf Jonah. well even if that wuz true u wud still hav only 2 nites, but by grannies, God wuz the One who did the kountin and not the Jews and i tak hit fer granted that when He sed a day that He ment a da. hit seams strange that sum uf thos edukated fellers kant even kount up tu three. they air not like me. they are ezy tu fule. mi pastur shore is fuled gude. first they fuled him on sundy skules and now on ester. u ort tu hav seen his mouth pop open and his ise jist about pop out uf his hed when i told him that palm sundy, ash wednesda, holy thursda, gude frida and an ester mornin rizzerekshun wuz plum uf the devil.

tother da a Kamelite preecher kam tu see me. i guess he noed about kondishuns in our church and maby thot id be interested in his doktrin, but not me—i soon shoed him that i wuz hardtufule. he sed that u wuz rong in kallin them Kamelites in yore paper. he sed that they wuz the church uf Christ. and that they were not eny uf the relates uf Kambell—not even a 42nd kuzin uf hisn. we kontinued tu talk fer quite a spell but befor he left i notised that he spoke uf him as bro. Kambell. i reely hoped he wud stay longer. i figured that if i got him frum a 42nd kuzin tu bruther in about an hour that in a little spell mor he wud hav kalled him father, fer everybody noes that is what he is—Kambell is the fathur uf his church.

this here Kambellite had a lot tu sa about gittin tu the blood through the water. he sed the Bible taught that u made kontakt with the blood thru the water. hit shore aint in mi Bible lik that. i guess his Bible must be differunt.

this feller also talked a lot about the Pentekostal origin uf the church. he sed he wuz plum agin sakred musik in the church. he sed he wuz shure u kud fall frum grace after havin been saved. he didnt hav much uf the spirit uf Christ fer it seemed like he almost wanted tu fight me

fer differin with him. i jist dont think the water and the blood had quite made kontakt so far as his religun wuz konserved.

the Bible sez sumthin about the devil goin about as a roarin lion. i kant help but beleave this Kambellite preecher is also a relate uf the devil as well as bein akin tu bruther Kambell. his attitude rikol-ekted tu mi mind what i had red about savage inguns abeatin on ther tom-toms whenever they air about tu start a war.

he sed he wuz redy to challenge the hole wurld tu dispute his doktrin. he akted like he had a priz tu win, a goal tu kick, an ax tu grind, a race tu run, a name tu karve, a krow tu pick and a new thrust in tierce tu delivur. they sa that the only sound which a graffy-phon is jealous uf is three koal waguns unloadin at the sam time. ive even sean kats on a bak-yard fence put on an instant retreat when they herd the koal begin tu rattle. well this wun feller kud make mor noise than the three koal waguns, and a duzun kats put together plus the graffy-phon. i wud sa after listenin tu his speel fer about an hour that he wuz the konsentratid, purified, boiled down, irrefutable and unavoidable spirit uf arrogance and argumenta-shun. i never saw eny wun feller what showed that he wuz born in the objektiv kase and kikativ mood more than this preecher. seen that everybody else uf his church is lik him i hav kum tu this konklud that they hav gagged at a gnat and hav swallered a camel (Kambell).

Well Caesar had his Brutus, kot-tun has its bollwurm, the summer boarder has his poison ivy, the rose has its thorn and i guess i wuz all this tu this feller. when he got redy tu leave he rose up joint by joint as a karpenters rule opens tu mak his last pathetik appeal tu me. i guess i wuz jist about the same as a kup uf gall er a dash uf wurmwud tu him. i red wun verse tu him befor he left, which sez—"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"—Acts 13:10.

Now bro. Gilpeens i didnt do this tu be meen tu him. i did hit jist bekaws, i am

yore frend,  
i s hardtufule

### Prayer

(Continued from page one)  
to unsaved people. Hence it is improper for a mixed audience of saved and unsaved to repeat it. When unsaved people say "Our Father" they come to God with a lie on their lips.

2—It was a prayer given "to go by"—a model—not a ritual; just as model letters are suggested to students in business colleges. Of course they are not to mail the models out to business firms—they are to merely model their letters after them.

### Memorized Prayers Not Acceptable

We once knew a very uneducated deacon who prayed a highly educated and grandiloquent prayer. He had memorized a high sounding prayer, and he always used it with minor variation, each time he was called upon to pray. We believe the Lord is better pleased with the sincere expression of a man's heart, even though it be expressed in crude language, than with an eloquent prayer that is not really his own prayer at all. We have seen a volume of prayers by ecclesiastical dignitaries for use at the breakfast table. We doubt the value of all such.

Acceptable Prayer Must Be Addressed To God  
A man rushed up to a noted

minister who had prayed during the service and exclaimed, "That was the most eloquent prayer I ever heard addressed to a Boston audience." Maybe the man did address his prayer to his audience, rather than to God. Such prayers are worthless.

### High-Falutin' Prayers Of Ecclesiastical Dignitaries

We have often been disgusted at prayers which we have heard at conventions. Some brother was called on to lead in prayer, and that was the only opportunity he had to show off, so he raised his voice in a big sonorous "preacher's tone" that had no more ring of sincerity than a noise from a tin horn. Why should people pray in such an awful un-natural tone anyhow? God wants sincerity—not pomposity.

### Prayers Against Other People Not Warranted

We have heard persons pray, who proceeded to dress somebody else down whom they knew to be in the audience. They simply took the opportunity to bawl somebody else out, and the prayer exuded venom. Such praying as that is sin. It is a hypocritical pretense to talk to God, when the talking is really to somebody else.

### Public Prayers Should Be Reasonably Brief

Jesus spent a night in prayer—but it was in private prayer. The longest prayers mentioned in the Bible are extremely brief and to the point. Many people want to

go all the way "around the old blue goose's nest" in their public praying, instead of being definite and praying for definite things. Also prayers offered in public should be in a clear voice capable of being heard, else how can others join with them and say "amen"?

### The Gospel That Saves

(Continued from page three)  
work of the Redeemer. I have touched upon little of this great salvation. My point has been to emphasize the fact that it is Christ alone that saves—not the mere good news of Christ; not the mere promises of Christ; but He saves. The gospel points us to Him; the promises bid us to rest upon Him; He is our salvation. I love the thought of my Redeemer's coming into this world, living and dying and being raised again—all for me, for my salvation! My faith in Him does not save; my faith is in Him because He does save. Your believing in Him will not save; you believe in Him because He saves. You do not trust in the promise to be saved; the promise points you to Him who saves.

O foolish Galatians of today, who hath bewitched you! Who hath turned you to trusting in some human effort, instead of divine Sacrifice? Who hath warned you to seek to be righteous by law, and not by Him who is the end of the law for righteousness?

May God's Spirit breathe life into your dead soul, and impart unto you faith in the only saving Object of faith—the Son of God!

### An Appreciated Letter

(Continued from page one)  
"Occasionally in the 'Sunday School Times' a brother will meekly approach the doctrine of election and predestination and then leave the 'milk drinkers' in mid-air confusion with 'free will' and 'free moral agency.'

"This is getting to be quite an epistle so I guess I had better slow down, but I would like to make a request of you, brother.

"If at all possible, would you send me some copies of the Sept. 15 Examiner? I would gladly pay as much as I could for as many copies that you could send me.

"I believe Christ would stir the hearts of 'free willers' in this area if I could distribute 200 copies. I believe the 'household of God' could truly 'keep the unity of the Spirit in the bond of peace' if they were filled with the knowledge of His will in all wisdom and spiritual understanding.

"Thanking God for His grace, mercy, and peace through election and for the Potter's power over the clay, I wait to hear from you.

"Your elected brother in Christ Jesus before the world began—Charles H. Bennett."

"P. S. Please find money for my subscription. Please pray for my 'free will,' though dearly beloved brother-in-law, that 'election truth' may dawn in his heart, that his flock may be healthy sheep. He read the copy that he gave to me and I know he is doing some 'unschooled' thinking."

### "I Should Like To Know"

(Continued from page seven)  
7. Is it wrong to buy "Easter seals" for crippled children?

Yes. If you are led of the Lord to support the cause of crippled children, do so by some other means than buying "Easter seals." Everything about "Easter" is wrong.

8. Although there will be no denominations in Heaven, aren't there Christians in all?

Although we can't say for certain, yet we are of the opinion that, despite the errors of the many denominations, there are possibly saved people in them. God says to all of His people in

## Bunyan's Last Sayings As To The Love Of This Evil World

By John Bunyan

Nothing more hinders a soul from coming to Christ, than a vain love of the world; and till a soul is freed from it, it can never have a true love for God.

What are the honours and riches of this world, when compared to the glories of a crown of life?

Love not the world; for it (the love of the world) is a moth in a Christian's life.

To despise the world is the way to enjoy Heaven; and blessed are they who delight to converse with God by prayer.

What folly can be greater than to labour for the meat the perisheth, and neglect the food of eternal life?

9. Do you send greeting cards at Christmas? And do you exchange gifts with your family—love gifts?

No.

10. Should a Christian girl—an active, consecrated church worker—become engaged to a man who is not a Christian? Would not such an engagement stand in his way as well as hers?

The first question may be answered by reading II Corinthians 6:14-18. Verse 14 begins by saying, "Be ye not unequally yoked together with unbelievers." It is certainly an unequal yoke for a child of God (believer) to marry a child of the Devil (unbeliever. John 8:44). And if it is wrong to marry such a person, certainly it is not right to become engaged to the person.

To the second question the answer is, "Yes." Compromise always bears the wrong kind of fruit. I do not know of one example to the contrary. Throughout the Bible God's people are told to "be separate" from the unsaved world, especially in marriage. A Christian should marry "only in the Lord" (I Corinthians 7:39).



God or the world must be neglected at parting time, for this is the time of trial.

To seek yourself in this world is to be lost; and to be humble is to be exalted.

The epicure that delighteth in the dainties of this world, little thinketh that those very creatures will one day witness against him.

### "Our Readers 'Rite'"

(Continued from page one)  
"I now receive the paper you publish, and think it is fine. I have enjoyed many and most of the articles that I have had to read. I am recommending it to others. May our Lord's blessings be upon you and your work." Doyle Chandler, Mississippi.

"I want to thank God first of all for your paper that I receive each week, and tell the rest that will never know what all of their efforts through the paper have meant to me and my ministry. May God continue to bless you and yours there."—Pastor M. C. Rachal, Louisiana.

"We look forward to receiving THE BAPTIST EXAMINER each week. It stands for pure doctrine in a way no other paper with which I am familiar, stands." T. F. Walborn, Ohio.

## JOHN'S BAPTISM

"The baptism of John, whence was it?" —Christ

And they answered, "We can not tell." —the Jews

### WHY COULD THEY NOT TELL?

For centuries the religious world has been divided between three theories touching the place of John's ministry:

- I. It belonged to the JEWISH DISPENSATION.
- II. It was an INTERMEDIATE DISPENSATION.
- III. It belonged to the CHRISTIAN DISPENSATION.

To Which Did It Belong?

How Did John Baptize?

How Deep Was Jordan?

What Church Would Christ And

The Apostles, Baptized By John

Belong To, If They Were Here Today?

What Does The Word "Baptizo" Mean?

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