

# 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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RUSSELL, KENTUCKY, MAY 11, 1957

WHOLE NO. 985



## FALSE NOTIONS CONCERNING ELECTION REFUTED

By Roy Mason, Tampa, Florida

## Final Note On Our Press -- \$1900 Plus Interest-- Due On June 27 WILL YOU HELP?

The press on which TBE is printed was purchased four years ago. By God's grace, we have been able to meet the yearly payment of \$1000 on time. This year, the final payment, plus interest, is due. The total debt this year is \$1900. This must be paid on June 27. If this debt is paid, then the heavy burden of the press debt will be in the past, and we can look forward to the future with much brighter expectations. Through the years, THE BAPTIST EXAMINER has always had struggles, one after the other. Each one has been met, and by the grace of God, overcome; and as a result of each one, the paper has come through to a stronger and greater usefulness.

Our large press has made possible for the past four years, an eight-page EXAMINER. Thus, it has provided a double portion of blessing to the readers each week. The EXAMINER was once only a small, four-page publication. But God enlarged its tents, and it was necessary to increase to an eight-page publication.

The press is used almost exclusively for printing TBE. In fact, only once last year the press was used for any other purpose. It is capable of printing twelve pages, or even sixteen. And if finances permitted, we could easily send forth a larger TBE.

But thoughts along this line are definitely yet future. For the big debt which now stares us in

the face forbids us from being carried away with "wishful thinking." Thus, we are calling upon our readers for prayer and financial support, in order to meet this tremendous debt. Your offerings and prayers are greatly needed and appreciated. If you could make an extra special offering at this time, we are certain that the note will be paid in full. TBE must continue, and if you want it to continue, then by all means share with us some of the earthly wealth that God has blessed you with, and this debt shall be paid.

Please don't forget us. We want to go on sending forth God's Word through the paper.

Election is a Bible doctrine. There can be no question about this. Take for instance, the following Scriptures: Ephes. 1:4-5; Matt. 24:31; Rom. 8:33; 2 Tim. 2:10; Rom. 11:5.

The question of election and predestination is "strong meat of the word," and is difficult for those who have subsisted only on "milk" to receive and to digest. Many attempts have been made to explain election away, and many false ideas have been promulgated. Let us note some of these false notions concerning election that are current:

1. First is the idea that ELECTION BELONGS AMONG THE OUTWORN, OUTMODED DOCTRINES OF THE PAST. We remember hearing a radio address by a Presbyterian minister, in which he was explaining why he was a Presbyterian. Presbyterians are supposed to be strong on election and predestination, but this minister hemmed and hawed and more or less apologized for what his church was supposed to be-

lieve along those lines. "We USED TO BELIEVE thus and so," he said. But the doctrines of the Bible don't change according to the trend of the times. "I am Jehovah, I change not," says God, and the same thing is true concerning his teachings.

2. There is the idea prevalent that ELECTION IS NOT IMPORTANT, hence more or less a waste of time to consider. A young preacher, a graduate of one of our Baptist Seminaries, said he didn't even remember studying such a subject, so certainly it was not emphasized very much. IS ELECTION IMPORTANT? It certainly is, for it is one of the foundational doctrines of the Bible. It is FOUNDATIONAL TO ALL PROPHECY, for prophecy is nothing but events elected and predestinated to come to pass. Destroy election, and there can be no such thing as fulfilled prophecy. Likewise ELECTION GUARANTEES THE DEFEAT OF SATAN AND THE TRIUMPH OF

(Continued on page seven)

## Some Of Bunyan's Last Sayings Concerning Sin

Sin is the great block and bar to our happiness, the procurer of all miseries to man, both here and hereafter: take away sin and nothing can hurt us: for death,



JOHN BUNYAN

temporal, spiritual, and eternal, is the wages of it. Sin, and man for sin, is the object of the wrath of God. How

(Continued on page eight)

## "I SHOULD LIKE TO KNOW"

1. Why is it that you have two mailing addresses—one in Russell, Kentucky and one in Ashland, Kentucky? Where should I send my mail, etc.?

Evidently, you are a new reader, and do not know that for years Brother Gilpin lived in Russell, and mailed the paper from there. But last year, he moved to Ashland. Since Russell is not far from Ashland, the mailing of the paper continued on there, and still does to this day. As far as the mail that is sent to us, we would prefer that it be sent to Ashland, for we do not always pick up the mail at Russell until a day or so after it has been deposited in our box. Our printing shop, our book shop, and our church are all located in Ashland.

2. What is a "Fundamentalist" or a "Fundamental Baptist Church?"

A fundamentalist is one who

(Continued on page six)

## Should Women Speak IN MIXED ASSEMBLIES?

By JOHN A. BROADUS  
Former President of Southern  
Baptist Theological Seminary

In I Corinthians 14:34 the Apostle Paul says: "Let the women keep silent in the churches; for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would know anything let them ask their own husbands at home; for it is shameful for a woman to speak in the church."

In I Timothy 2:11-15 the apostle has been speaking of public worship, directing that "the men (i.e., the men as, distinguished from the women, the Greek having a special term) pray in every place, lifting up holy hands, without wrath and disputing." He then directs that women "adorn themselves in modest apparel," etc. The amount of this seems to be that in public worship the men, who do the public praying, shall see that the hands they solemnly lift are not stained with sin, and that in their mutual instruction and exhortation there shall be no angry disputation. These are two special dangers with men. And

the women are warned against one of their special dangers, viz., that in attending on public worship they will have too much showy person adornment. He then proceeds: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first, then Eve; and Adam was not beguiled, but the woman being beguiled, hath fallen into transgression; but she shall be

saved through childbearing, if they continue in faith, love and sanctification with sobriety." (The passages are here quoted from the Revised English Version, according to the English form, from which the American form makes only one not very important variation in each passage.)

But it does not need to be urged that these two passages from the Apostle Paul do definitely and strongly forbid that women shall speak in mixed public assemblies. No one can afford to question that such is the most obvious meaning of the Apostle's commands. All that can be said in opposition to the view that this is what he intended to teach, must rest either upon a supposed unusual sense of some one of the terms employed in the passages, or upon the connection, or upon some other source of information about the persons addressed, and the apostle's aim.

Some have suggested that the word rendered "speak," in I Corinthians, verse 34, "it is not permitted unto them to speak," denotes idle chatter as opposed to

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## Martin's Comments Concerning Article By John A. Broadus

The teaching of God's Word is plain on women's speaking. No one will ever even attempt to answer the little book published by American Baptist Publication So-



T. T. MARTIN

ciety, written by John A. Broadus, the world's greatest scholar, on this subject. It is not that God's

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## The Baptist Examiner Pulpit

## "EVIDENCES OF THE NEW BIRTH"

By PASTOR JOHN R. GILPIN

(Read John 3:1-18.)

Sometime ago, I conducted services in a home in another town. There was a small crowd who came, but the Lord gave us a good service. Among those who came were two women, who told me that they were Baptists, that they were members of the church, but that they were unsaved. Each of them said that she was positive that she was unsaved and that she was miserable.

After the service was over that night, I continually thought about those two women—both of them church members, both of them Baptists, both of them miserable, both of them unsaved, and both of them without the peace of God

within their hearts. As I drove along, I thought about how many church members there are just like that—church members, but not at peace with God.

Maybe the majority of unsaved church members have not analyzed their situation like these two women. Maybe they are not miserable. In fact, I imagine that many church members, yet unsaved, are perfectly satisfied, because they don't understand what their spiritual condition really is.

As a result of that experience, beloved friends, I want to talk to you about some evidences of the new birth. I ask the question, can a man know that he has been born again? Can an individual

have the assurance that he is a child of God, that he has passed from death unto life, and that he has truly been saved and is on the road to Heaven? I say, beloved, that such is merely and only the nominal and normal experience of every believing, born-again child of God. I insist, in the light of this Scripture that I have read to you from the third chapter of John, that if an individual has been born again and has a new spiritual life imparted and implanted within him, that individual definitely knows that he has been born again. The message that I bring to you now is in order to help you analyze your

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## Denominational Affiliation Of The 85th Congress

Senate House

Methodist	18	84
Roman Catholic	11	75
Baptist	14	55
Presbyterian	13	52
Episcopal	12	45
Congregationalist	8	19
Lutheran	4	15
Disciples of Christ	2	14
Jewish	2	8
Mormon	3	4
Evangelical and		
Reformed	2	4
Unitarian	2	3
Quaker	2	2

Among the remaining members of the House of Representatives, the following affiliations are also indicated: Church of Christ, 4; Universalist, 2; Christian Scientist, 2; Apostolic Christian, Evangelical Free Church, and Hindu, 1 each.

—Sunday School Times



# THE BAPTIST EXAMINER

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

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## From Our Readers



"I consider TBE the greatest religious publication in circulation today, and I hope and pray that you and all your force can and will do all in your power to carry on the great work you are now doing, regardless of what the world says or does. You can count on me to help carry the burden as best I can in regard to the expense of carrying the TBE to the public. I am happy to be a part of putting out such a great paper."—A. M. Hallmark, California.

"I cannot express in words my personal appreciation for the truths found in TBE. I have heard others say it is one of the best of Baptist papers received. As for me, it is the best of five that I receive."—Mrs. Alvin Harrell, Kentucky.

"I enjoy the paper very much. There is quite a variety of studies that makes it interesting for study. I have received it for several years now, and feel that it has helped me a great deal on many things concerning God's Word."—Clint Wilkins, California.

"Your paper is a constant blessing to me as I read it from week to week. It is good to see brethren who are anxious to stand for the truth regardless of outside pressures."—Pastor Wendell M. Graham, Illinois.

"Words cannot express the joy I have in receiving and reading the EXAMINER. I feel it is the greatest paper (for Baptists) in America today. In the short time that I have been receiving it, I have never found one thing that I really disagreed with. A few times I wanted to doubt, but after examining them in the light of the Scriptures, I'm believing you're right. May God richly bless you in your great work for Him."—Edgar Harrell, Illinois.

"We certainly do appreciate receiving the paper, and thank the friend who sent a gift subscription a year ago and first introduced us to your ministry. Thank you so much for everything in the paper; it's been a real blessing to us in our home during the past year, and I know it will be in the future. May our Lord bless you, and enable you to continue putting out THE BAPTIST EXAMINER each week, until He comes to catch us up to be with Him."—Mr. and Mrs. Joe Thatcher, Minnesota.

"I am so proud of my little paper, TBE. I can't express how much it has meant to us. I think it has explained more Bible to me than all the preachers I ever heard."—Mrs. D. B. Stallings, Kentucky.

THE BAPTIST EXAMINER

PAGE TWO

MAY 11, 1957

## "Evidences Of New Birth"

(Continued from page one)  
own spiritual condition and to find out just where you stand in the sight of God. Thus, I want to present to you some of the evidences of the new birth.

I

### ONE EVIDENCE OF THE NEW BIRTH IS THAT OF SPIRITUAL DISCERNMENT.

That is, an individual who has been born again, can see, can hear, and can understand spiritual things.

Whenever you try to talk to some individual who is lost, though maybe a church member, about material things, he will listen. If you try to tell him how to advance in worldly wealth, he will listen and will understand and grasp readily what you have to say. If you try to talk to him about the business world, the political world, the fashions of the day, the trend of life nationally and internationally, he will be able to grasp everything you have to say. But once you speak to that unsaved individual about spiritual things, he gets a far away look in his eyes, and looks off into the distance. He just doesn't know what you are talking about. He doesn't have spiritual discernment.

We read:

"But we preach Christ crucified, unto the Jews a STUMBLING BLOCK, and unto the Greeks FOOLISHNESS: But unto them which are called, both Jews and Greeks, Christ is the power of God, and the wisdom of God."—I Cor. 1:23, 24.

In this text Paul says that when Jesus Christ and Him crucified is preached unto the Jews, they stumble over it, and when Jesus Christ and Him crucified is preached to the Gentiles, the average Gentile just passes it by as so much foolishness; but he says that when you preach Christ and Him crucified to the man who is saved, whether he is a Jew or a Greek, that is the wisdom of God. As if to say to us, beloved, that the man who is saved, who has been born again, can see, can hear, and can understand spiritual things.

Listen again:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are SPIRITUALLY DISCERNED."—I Cor. 2:14.

The natural man is the unsaved man, who has never been born of the Spirit of God. Maybe he is a church member. Maybe he is religious. Maybe he takes the Lord's Supper every Sunday. Maybe he even stands before a congregation on Sunday to preach the Word of God. But, beloved, if he hasn't been born again, he is just a natural man; and Paul says of the natural man that spiritual things are just foolishness unto him, and neither can he know them, because they are spiritually discerned.

I say then, beloved, that the very first evidence of the new birth is that the individual has a spiritual discernment—he can see, he can hear, and he can understand spiritual things.

II

### A SECOND EVIDENCE OF THE NEW BIRTH IS A LOVE FOR THE BRETHREN OF GOD.

"We know that we have passed from death unto life, BECAUSE WE LOVE THE BRETHREN. He that loveth not his brother abideth in death."—I John 3:14.

Now, beloved, this does not mean that you have to have a sickly, silly, sentimental feeling toward every member of the church. Rather, it means that you would rather be with God's people than with any other crowd in all this world. I say to you, if you would rather be in a pool room, if you would rather be in a picture show, if you would rather be in a political meeting, or if you would rather be in some worldly place than in the house of God, that just proves you love those places more than you love God's people; but if you would rather be with God's people, if you would rather be in the fellow-

## SPURGEON AND COMMUNION

That C. H. Spurgeon practiced—to some extent—"open communion" is no secret to those who are familiar with the account of his life and work. But some have exaggerated and misrepresented the true position of Spurgeon on this matter. One American Presbyterian paper stated, "on the authority of a sainted gentleman," that Spurgeon said, "I hate a close-communication Baptist as I hate a devil." Spurgeon replied to this as follows:

"Dear Sir:

"I do not know who the 'sainted gentleman' may be, but he did not speak the truth if he reported me as saying that I hated a close-communication Baptist as I hate a devil. I never even thought of such a thing, and assuredly it is not and never was true of me. The 'saint' must have dreamed it, or have mistaken the person . . .

"I know my own mind and views, and I can say, without reserve, that the expression could not have been used by me. As compared with the bulk of English Baptists, I am a strict-communicationist myself, as my church-fellowship is strictly of the baptized.

"Yours heartily,  
C. H. Spurgeon."

Another source of enlightenment as to Mr. Spurgeon's attitude as to the question of communion is given by the noted historian, the late John T. Christian. This is taken from pages 241-245 of *Close Communion*, a book now out of print:

Pastor Charles H. Spurgeon is often quoted in this connection. His view was somewhat peculiar. In speaking of a visit to Mr. Spurgeon, in May 1881, H. L. Wayland, editor of the *National Baptist*, writes in that paper, July 7th, 1881, as follows:

"Having heard varying statements as to his views of the communion question, I thought I would not lose the opportunity of learning at first hand what his position was. He said: 'We occupy a conservative position among our churches on that matter. I believe that baptism and the Lord's Supper are the privilege of all Christians. I believe that any Christian has a right to be baptized; and any Christian has a right to baptize, and especially any minister. So I believe any Christian has a right to partake of the Lord's Supper.

"When I am at Mentone, it is a great pleasure to me to break bread for all Christians who desire to unite in the Supper. But I don't believe that anyone should be admitted to the church without baptism. If any person of credible Christian character comes to us and asks to be admitted to the Lord's Supper, we give him the privilege for three months, at the end of that time we say to him: 'You have had an opportunity to know our views and our practice; if you choose to unite with us, we shall be glad to receive you. If not, you had better go to those with whom you are in fuller sympathy.' And in ninety-nine times out of an hundred, the person says: 'I have seen your way, and I am satisfied to be baptized.'

No man denounced infant baptism, and especially infant baptismal salvation, with more terrific severity than did Mr. Spurgeon. Yet he practically nullified this by allowing the unbaptized to commune with his church; but he did not permit them to become members until they had been immersed upon a profession of their faith. At the end of three months, if such persons did not wish to be baptized, they were asked to discontinue their

ship and the society of God's own dear children, then that proves that you are a child of the living God. I'll illustrate it like this:

Suppose we go out to a pool room and find three individuals and we bring them into the house of God and I preach to them. Beloved, do you know who will be the most miserable individuals in this congregation? It will be those three that I bring in from the pool room, because they are out of their environment. Suppose, at the same time, that I take three individuals out of the house of God, who never go to a pool room, who never have fellowship with the crowd that goes to a pool room, and I take them to a pool room and let them associate with the crowd that goes there, and let them listen to the foul language that perhaps comes from the pool room. Do you know who will be the most miserable individuals in that pool room? Beloved, it will be the three members of the church that I take there. Why? Because they are out of their environment. They are out of their own class.

I tell you, beloved, when you

(Continued on page three)

# Examiner Editorials

BY BOB L. ROSS



approach to the communion table. Their non-membership, said Mr. Spurgeon, rendered them ineligible to church membership; their non-baptism, say I, rendered them ineligible to the Lord's Supper.

I go farther than this, and say that membership in a Scriptural church is a supreme prerequisite to the Lord's Supper, while baptism is a prerequisite because it is indispensable to church membership. All that is needed to refute the opinion of Robert Hall and Mr. Spurgeon is the commission of our Lord: "Go, disciple all nations, baptizing them," etc. It is perfectly evident that discipleship preceded baptism, and between discipleship and baptism, which is an immediate duty upon believing, there is no room for the observance of the Lord's Supper.

I am not sure that Spurgeon was not antagonistic to Baptist principles, as held by us in America. William E. Hatcher writes in the *Religious Herald*, March 3, 1892: "But it yet remains to record his most emphatic and memorable utterance with reference to the American Baptists: 'I have,' he said, 'not one word of unfriendly criticism to utter against my Baptist brethren beyond the Atlantic.' On the contrary, I believe that the Baptists of America are the best Baptists in the world, and that the best Baptists in America are the Baptists of the South. Moreover, if I were to come to America to live, I would join a close communion church and conform myself to its practices on the Communion question."

"As we talked further, he said that it was impossible for an outsider fully to understand the Baptist situation in England, and even the little that I saw and heard, convinced me that American Baptists need to exercise charity and forbearance toward their English brethren. They have persecution and complications to which we are strangers, and if they do not hold all of the distinctive views for which we stand, we ought, at least, to rejoice for such testimony, in favor of the truth, as they are so nobly bearing."

The *Journal and Messenger* publishes a paper on Spurgeon, read before the Cleveland Baptist Ministers' Conference, by the late W. A. Perrins of Spurgeon's College, which gives valuable testimony concerning the great preacher's views on "close communion" Mr. Perrins says:

"Wrong impressions have gone abroad in regard to his position in respect to the communion question. This has led some other denominations to claim him as their own. But he was a Baptist to the backbone and at heart a close communionist. My last interview with him, a few days previous to my leaving for this country, proved this. After a very lengthy conversation on subjects relative to American theology, he said: 'Have you made up your mind on the communion question? You are going to a country where the majority of Baptists are close communionists. Really, if I had to begin my ministry again, I should certainly commence with a close-communication church. I am led to believe the American Baptists are right, but I cannot alter the usages of my church, which have been of so long standing.'"

Edward Parker, President of the Manchester Baptist College, when in America in 1889, said that Mr. Spurgeon was hardly looked upon in England as an open communionist, and Mr. Spurgeon said of himself: "As compared with the bulk of English Baptists, I am a strict communion member, as my church fellowship is strictly of the baptized."

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# From Spurgeon's Pulpit

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## "FREE-WILL"

By CHARLES H. SPURGEON



sons' wills than I have, I know I have not any. I find the old proverb very true, "One man can bring a horse to the water but a hundred cannot make him drink." I find that I can bring you all to the water, and a great many more than get into this chapel; but I cannot make you drink; and I don't think a hundred ministers could make you drink.

I have read old Rowland Hill, and Whitefield, and several others, to see what they did; but I cannot discover a plan of turning your will. I cannot coax you, and you will not yield by any manner of means. I do not think any man has power over his fellow-creature's will, but the Spirit of God has. "I will make them willing in the day of my power."

He maketh the unwilling sinner so willing that he is impetuous after the gospel; he who was obstinate now hurries to the cross. He who laughed at Jesus now hangs on His mercy; and he who would not believe is now made by the Holy Spirit to do it, not only willingly, but eagerly. He is happy, is glad to do it, rejoices in the sound of Jesus' name, and delights to run in the way of God's commandments. The Holy Spirit has power over the will.

## "Evidences Of New Birth"

(Continued from page two)

read this text which says, "We know that we have passed from death unto life, because we love the brethren," it just simply means this: you love to go to church, you love to be with the people of God, you love to have fellowship with God's people, and you love the faithful of the Lord and the society of the crucified.

I say then, beloved, if you are looking for evidences of the new birth, then the second evidence that I would offer is that the individual who has been born again has a love in his heart for the brethren of the Lord, and he would rather be in the society than with anybody else in all the world.

III

## ANOTHER EVIDENCE OF THE NEW BIRTH IS A LOVE FOR THE WORD OF GOD.

I don't have much use for that individual who does not love

read, didn't I read it out of the Bible? Isn't it God's Word that I have given to you?" The deacon replied, "I don't care if it is in the Bible, I won't believe it."

Beloved, to me that man was an unsaved man. He has died since that time and I doubt seriously if he died saved, unless he changed his attitude since that night that he challenged his pastor on the basis of the doctrine of election, saying, "I don't care if it is in the Bible, I won't believe it."

Well, beloved, people have said the same thing to me. As you well know, I have tried to give to you a missionary diet and I have tried to insist that our church be a missionary church. I have tried to insist that God's people ought to bring their tithes unto the Lord every time that they come to the house of God. I can remember a man, years ago, who didn't believe in tithing. I tried to tell him what the Old Testament and the New Testament say about tithing, but he said, "I don't care what the Bible says, I just won't believe it."

To me, beloved, the man who says that he won't believe the Word of God, proves that he has never been born again. I tell you, the saved man has a love for the Word of God. Listen:

"I have rejoiced in the way of thy testimonies, as much as in all riches. Thy testimonies also are my delight and my counselors. Thy statutes have been my songs in the house of my pilgrimage. The law of thy mouth is better unto me than thousands of gold and silver. O how I love thy law! it is my meditation all the day. I have longed for thy salvation, O Lord; and thy law is my delight."—Psa. 119:14, 24, 54, 72, 97, 174.

Beloved, you can't read these verses without realizing that David was trying to impress upon us that he loved God's Word. I say to you, the man who doesn't love the Word of God, who does not want the Word of God, who won't hear the Word of God, and who turns a deaf ear to what God says within His Book, proves that he has not been born again. One of the evidences, I say, of the new birth is that a man has a love for God's Word.

IV

## ANOTHER EVIDENCE OF THE NEW BIRTH IS THAT OF THE DOING OF RIGHTEOUSNESS.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—I John 2:27.

John says in this verse that you who are saved have had an anointing. In other words, you who are saved have received the Holy Spirit, and as such, having been anointed with Him, shall abide with Him. Literally, this says to us that the man who has been saved is going to do righteously—he is going to be a doer of righteousness.

I tell you, beloved, I just don't believe that a man who is born again will make sin to be a rule of his life. Listen:

"And hereby we do know that we know him if we keep his commandments."—I John 2:3.

I don't mean to say that anybody is going to live sinlessly perfect, for no man can live above sin. I don't care who the individual is, he is not living above sin. At the same time, the man who has been born again will never make sin to be the habit and the rule of his life. He may fall; he will fall; but he will not make sin to be the habit and the rule of his life.

Now, beloved, put that as a test to a lot of church members and where are they? They stand lost in the sight of God. I tell you, if a man has been born again—if he has received the new birth, he is not going to live a life of sin habitually and continuously. If he is saved, he has an anointing within him, so the Word of God says, and that anointing will teach him so that he will abide in the Lord

# Many People Could Write This "Open Letter To God"

(Submitted to TBE by Evangelist S. David Sikes, Springville, N. Y.)

Clyde E. Bedenbaugh, pastor of Messiah Lutheran Church, thoughtfully passed on the following clipping from the February issue of the official publication of the Evangelical Lutheran, Synod of South Carolina. We believe our readers will enjoy this third printing of an "Open letter to God" which was first published in the Public Lutheran:

"Dear God:

"I'm certainly sorry that You made Sunday where You did! You see, it's like this—our whole family could attend Church more regularly if Your day came at a more convenient time. You've chosen a day that comes at the end of a hard week, and we're all tired out. Not only that, but it's the day following Saturday night.

"Saturday evening, you know, is one time we feel we should enjoy ourselves, so we go to the movies or have the neighbors in for a card game or get up a party, and often it's after midnight when we reach home. You can realize now it's almost impossible to get the family up on Sunday morning. You have chosen the day we want to sleep later, and it takes enough effort to get

the children off to Sunday School, especially when they have it so early. Then there are dishes to wash and almost always we have a few things to rinse out.

"I mean no disrespect, Lord, but You must remember that You picked out the day on which we have our biggest dinner. On top of it all, the church has fixed the hour of worship at the very time we must be cooking ham.

"Then, too, have you ever thought of John? He's cooped up in his office all week and Sunday morning is the only time he has to tinker with the car and mow the lawn. When he gets into his old clothes and his hands are all greasy, he really seems to be enjoying himself, and I don't have the heart to ask him to dress and go to church.

"I'm telling you these things, Lord, because I want you to get our viewpoint. It's really not our fault that we're not able to get to church oftener than Easter and Christmas. We'd like to go and we need to go. But there are so many things to see and to do on weekends that kinda get crowded out. You see, You made the mistake of choosing the wrong day. It's really the only day we have to ourselves.

"Hopefully yours,  
I. M. Busy"

Jesus Christ.

V

## ANOTHER EVIDENCE OF THE NEW BIRTH IS THAT OF A MISSIONARY SPIRIT.

"For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing."—I Thess. 1:8.

Paul declares that these Christians at Thessalonica had sent the Word of God out, not only in Macedonia and Achaia, but also in every place their faith to Godward is spread abroad.

I tell you, beloved, the man who is saved has a missionary spirit. He wants to see other people saved. The man who has experienced the new birth wants other people to have the same experience that he had. He wants others to experience the new birth, too.

Every once in a while somebody will say, "I just don't believe in missions." I will say this, there is a lot of so-called missionary work that I don't believe in either, but when I speak of missions, I speak of Scriptural missions, where the Word of God is given forth faithfully and fearlessly, and is taught in its purity and its fullness. As I say, I meet with some individual who doesn't believe in missions. Just a short time ago a fellow said, "Brother Gilpin, I am sick of this idea of missions," and I think he was by his attitude.

Brother, sister, here was a church at Thessalonica that Paul said had the missionary spirit. He knew that they had been born again. He knew that they had experienced the new birth because they had a spirit about them whereby they desired to see the Word of God go out to the ends of the earth.

I insist, beloved, that the man who claims to be saved but doesn't have an interest in seeing other people saved—I don't care what church he is a member of, or how long he has claimed to be saved—if he isn't interested in the salvation of others, then I insist that he has never yet been born of the Spirit of God.

VI

## ANOTHER EVIDENCE OF THE NEW BIRTH IS THAT OF A CHANGED ATTITUDE TOWARD THIS WORLD.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Cor. 5:17.

The word for "creature" is in reality "creation," so that it literally says that if a man be in

Christ he is a new creation; but not only is he a new creation, he has a changed attitude—old things are passed away and all things are become new.

I insist, beloved, that if a man is saved, he loves the things that he used to hate, and at the same time he will hate the things that he used to love. In my own experience there was a time when I loved to do certain things, yet today you couldn't get me to do some of those things at all. Why? Because there is a change that comes in a man's life whenever that individual has been born of the Spirit of God.

I remember several years ago that I held a revival meeting in another state. During that meeting 50-odd people made a profession of faith. One man in particular, who was a railroad worker, came to me on the last night of the meeting after he had made a profession of faith and said, "Brother Gilpin, the next time I see you when I am in your home town, I won't dodge you. I will be glad to come across the street and speak to you." What he meant was that previously, before he was saved, whenever he saw me on the street, he had tried to dodge me and have nothing to do with me. Now that he was saved, he had a changed attitude and he wanted to have fellowship with me.

I tell you, beloved, the man who has been saved can know that he is saved, because he has a changed attitude toward this world. His attitude just definitely and positively changes so far as this world is concerned when he experiences the new birth.

VII

## ANOTHER EVIDENCE OF THE NEW BIRTH IS SELF-ABNEGATION.

By this I mean that the man who has been saved, doesn't think very much of himself after he has experienced salvation in the Lord Jesus Christ.

We read:

"For we are the circumcision, which worship God in spirit, and rejoice in Christ Jesus, and HAVE NO CONFIDENCE IN THE FLESH."—Phil. 3:3.

Notice that Paul said that he had no confidence in his flesh. Rather, there was complete self-abnegation on his part.

Notice again:

"For I know that in me (that (Continued on page six)

THE BAPTIST EXAMINER

PAGE THREE

MAY 11, 1957

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"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

## ELIJAH'S EXPERIENCE RETOLD

By F. E. MARSH

In these days, when men are trying to do away with the supernatural, and robbing the Bible of all that they cannot tone down, or reasonably explain, it may be well to remind them that, however much it goes against human reason, the story of Elijah being fed by the ravens, can be re-told in our own day. The following incident may help to strengthen one's faith, and it may also convince unbelieving believers of our gracious Father's care for His children shown in the smallest matters. In Elijah's days, God used the ravens to supply His servant with food: here we have a dog being used for a like purpose.

There was a very poor saint, but a very bright one, in one of our northern towns, who, one day,

had nothing to eat; and, lifting up his heart to the Lord, on leaving the courtyard where he lived, in simple faith, said, "Lord, I am so hungry!" Meanwhile, a greyhound appeared, bounding down the street, and making for the old man, dropped at his feet a large piece of meat which it carried in its mouth. The dog looked up in the old man's face, as if to say, "It is for you," and made off as hard as it could go. To satisfy himself, the old man made inquiry at the butchers' shops in the neighborhood, to see if the dog had stolen the meat; but he could not find that it had. Thus, God repeated His providence, as in the case of Elijah being fed by the ravens, and guided the dog to supply His child's need.

How full of meaning is that

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

A gracious Provider—"God."  
A glorious promise—"shall."  
A good portion—"supply."  
A gift that is perfect—"all."  
A gain that is personal—"your."  
A gladdened patient—"need."  
A granary of plenty—"according to his riches in glory by Christ Jesus."

"Why should I ever careful be  
When such a God is mine?  
He watches o'er me night and day,  
And tells me, 'Mine is thine'."

## Confounded By A Picture

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them."—Gen. 2:19.

Some time ago scientists discovered the picture of a huge dinosaur carved by some ancient man upon the rock walls of a canyon in Arizona. It was the first picture of a living dinosaur that man today has ever looked upon. Hitherto scientists have boldly declared that no man ever saw a dinosaur, because they claim it was already extinct about ten million years before man appeared on the earth. But this picture engraved on the rocks in Arizona proves that the man who carved it actually saw a living dinosaur, or he could not have carved its likeness. Further proof results from the fact that fossil footprints of dinosaurs were found near the canyon where the picture is. Scientists throughout the world are much perplexed about this discovery, and well they might be. It absolutely shatters their theories of evolution and life upon this earth. Thus once more the very rocks are crying out in defense of God's Holy Word, which declares that all animals and man were upon the earth at the same time.

—"Serving And Waiting"

## "TV" IN STUDY HALLS

The latest thing in school study-halls is a television monitor. This relieves a teacher from the responsibility of sitting in a classroom full of students who are supposed to be studying. A television camera is fixed high in the room and focussed on the room's occupants. The screen on which the scene is recorded is in the office of a school official who may occasionally glance at the transmitted picture to make certain the boys and girls are studying.

This handy device brings to mind the fact that there is someone else besides a school official who watches to see all that we do. Our God knows all about us. Nothing is hidden from Him. All things are naked and open to His eyes. In a certain church in the Alsatian section of France that the editor of this department visited some years ago, there is a huge painting of an eye on the ceiling directly above the worshipping congregation. It can be seen from any portion of the auditorium and is a constant reminder that God is watching. The study-hall television camera may recall the same purpose if it be realized that there is One infinitely greater than a camera observing and recording all of our actions, thoughts, and words. A grasp of this truth is a sobering thought.—Our Hope

## The Little Baptist

"Mama says that she thinks open communion, so-called, is a hobby to delude the people, and to keep up a prejudice against the Baptists. Anyone can see that there is no consistency in abusing and accusing each other of teaching false doctrines, and then coming together to celebrate the Lord's Supper. By this they say to the world, 'Behold, how good and how pleasant it is for brethren to dwell together in unity.' Yet there is no unity, nor do they dwell together. They publicly profess what does not exist. As they profess in communion that they dwell together in unity, why don't they bury their differences and all unite in one church organization? Baptists say, 'one Lord, one faith, and one baptism'—hence, one church, or order of churches, and, then, one communion table. Those who will not agree with them in this, Baptists leave to their own choice. They strive to obey the laws of Christ as they understand them, and ask nothing of their opposers but to be left to follow their honest convictions of duty."

"Well, indeed," said Nannie, "I confess that you have greatly enlightened me on this subject. I never before saw the standpoint from which the Baptists look at the communion question. And I find that looking from different standpoints very materially changes the appearance of things. I must agree that the practice of the Baptists is entirely consistent with their faith in the premises. I never thought about membership and fellowship in the church, nor about unity of faith having anything to do with it, nor that open communion churches commune with those whom they will not live in the church with, and who, if permitted, would not live with them. This is such a ridiculous absurdity that I didn't see why they have not abandoned it long ago. I, for one, will never again speak harshly of the Baptists for their restricted communion."

"I am glad to hear you say so, Nannie," said Mellie, "and I wish that all others could arrive at the same conclusion. It would greatly advance the cause of true religion if all attended strictly to their own business and let others alone. You girls in school long ago nicknamed me, you know; I did not like it then, but now I am proud of the honor of being called 'The Little Baptist.'"

"I do wish that all could agree and go along together; it would be so much better," said Nannie.

"I do with all my heart," replied Mellie. "Christ prayed that His people might be ONE; and if they were only united, they would form a mighty host, before which infidelity and all the powers of evil would be bound to give way, and the knowledge of the Lord would soon cover the earth. It is the dissension among Christians, begetting jealousies, and envyings that fosters the spirit of infidelity, and retards the conversion of sinners. If all would unite upon the teachings of Christ and the apostles, the Baptists would stand in harmony with them and strife would be at an end. Baptists are not to blame for the multiplicity of sects, for they believe all that the Scriptures teach, and are willing to practice it. Many others believe all that Baptists do, and if they would only stop there, we all could easily unite, but they will go beyond what is revealed in the Bible, and teach 'for doctrines' the commandments of men. Then, because we will not follow them in these traditions, they turn upon us with the cry of 'bigotry,' 'selfishness,' and 'narrow.'"

"For instance, the Scriptures teach that believers in Christ are proper subjects for baptism; Baptists say this, and other Christians agree with them. No one questions this position; it is undisputed ground. But, then, others persist in teaching that unconscious infants are also proper subjects for baptism, and as

(Continued on next page)



## For Little Children

### JESUS IS THE BREAD OF LIFE

One day Jesus preached a very long sermon. His subject was about "The Bread of Life." Jesus was speaking of eternal life, but His listeners thought only of this earthly life.

Jesus told the crowd that He was the Bread of eternal life, and if people were to go to Heaven, they must eat of this Bread. Jesus meant that people must trust Him for salvation from sin. The way we eat of the Bread of Life is by faith.

But the hearers thought that Jesus was talking about real bread. They could not understand. They did not realize that God had sent Jesus to die for our sins. They only thought of this life, not of the life to come.

Jesus is our Bread of Life. If

we are to live with God in Heaven, we must trust Jesus. If we are to be spiritual Christians in this life, we must feed upon Christ daily. He satisfies our spiritual hunger.

Many people eat the bread that is placed on their tables, but all soon die. Everyone will one day die.

But all who eat of the Bread of eternal life shall never die spiritually. Though they die physically, they will have a new body at the resurrection day. All who do not eat of Jesus, the Bread of eternal life, shall go to Hell, which is called the second death.

Have you eaten of the Bread of Life? If not, Jesus says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

## READ THE BIBLE BY SYMBOLS

Though



speak  
with the  
tongues of



and of



s, and have



I am

become as  
sounding  
brass, or a



"Thought I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."—I Corinthians 13:1.

## Only One Sure Way

How can a little child be saved,  
And know his sins forgiven?  
And be assured that he will be  
With Jesus, up in Heaven?

There's one, and only one sure way,  
And that is by the Word,  
For there we learn we must believe,  
And own Him as our Lord.

He says to children, "Come to me,  
And I will give you rest;  
I'll own you as my little lamb,  
And fold you to my breast.

"You only need to trust in me,  
For all the work is done  
That saves a sinner from his sins,  
And from his dreadful doom.

"Then trust me now with all your heart,  
And let your life be given,  
To show to others you are saved,  
And on your way to Heaven."

—Messages of Love



## LOOK OUT FOR JESUS

"Mother," said a dear little boy of eight or nine summers, as he quietly crept into his invalid foster-mother's bedroom one morning, "while I've been lying in bed, I've been looking up at the stars; and I thought they looked like angels. Then I said to myself, 'Suppose this were the Judgment day, and these were the angels coming with the Lord, what should I do?' Then I thought, 'I'll look out for mother, and keep close to her;' but then I remembered how weak you are, and I said, 'No, mother couldn't help me; I'll look out for father; he's strong. And then I thought, 'No, I know father wouldn't be able to save me.' Then I thought, 'I'll look out for Jesus; I know He can save me!'"

Let this little-child-language and this little-child-faith teach you, timid disciple. Look out for Jesus! He cannot fail you. You know He will not, for whilst you look out for Jesus, Jesus will look out for you.

—F. E. B.



## Books For Youth

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## The Little Baptist

(Continued from preceding page)

Baptists cannot find authority for it in the Bible, they cannot agree to it.

"Again, all Christian denominations agree with the Baptists that immersion is Scriptural or valid baptism. At least, they accept the immersed as Scripturally baptized; and if they would only practice what all, in common, agree is right upon this point, there would be an end of controversy. But they go beyond this and practice forms that have neither example nor precedent in the Bible; hence, Baptists object to them as infringements on the laws of Christ, and do not adopt them.

"If all would consent to practice only that for which a plain precept or example can be shown in the New Testament, then, as a band of soldiers in one common cause, we might go forward under the Saviour's banner to conquest and victory."

"I am afraid," said Nannie, "that you attach too much importance to baptism. If it does not wash away sin, but consists only in the use of water as a ceremony, what difference can it make whether there is much or little water used?"

"The difference, Nannie," said Mellie, "is that Christ told us what to do, and went Himself down into the river Jordan, and gave us the example. Another very striking difference is in the design of the ordinance. Baptists use water, or perform the action in water, with an entirely different design than all others. Somebody is wrong—somebody is unscripturally baptized; first, in the mode or action, and secondly, in the design. A wrong design must destroy the validity of the ordinance, as well as a wrong mode. Therefore, if the Baptists are right as to design and mode, all others are wrong; but if others are right as to design and mode, then the Baptists are wrong, and hence, unscripturally baptized."

"You will confer a favor by enlightening me relative to the difference in design," said Nannie.

"Well, if you will patiently hear me," said Mellie, "I will try to do so. Without confining certain Pedobaptist denominations to their written creeds, but allowing that they have outgrown them, we will suppose that all agree that baptism is not a saving ordinance, but only declarative in its significance. With the Campbellites, unless designed as a saving ordinance, it means simply nothing, except as an illustration of death and the resurrection. As regards the person baptized, it declares nothing past, present, nor future. Though Scriptural in action, it is incomplete in design.

"Pedobaptists are confined to no specific mode or action; therefore, it must be the water alone that declares the design. Some say that by the pouring of water, they illustrate the pouring out of the Holy Spirit on the heart. Others assume that the water represents the purifying influence of the Spirit; while others, still, say that it is merely a dedicatory ceremony, employing the use of water at the hands of a priest or minister, and that its virtue, efficacy, significance, or whatever it may be called, is derived from the official position of the priest or minister applying it. But it is clear that the pouring out of the Holy Spirit is not in form, but only in power, and this action can no more be represented by the pouring of water, than could the pouring down of the heat of the sun on a hot summer day. Water, in itself, does not represent or illustrate purification, for this is done only by washing—immersing or submerging. Purification or cleansing comes by the act of washing the thing in or with water, and not by pouring or sprinkling water on the object to be cleansed. Nor can we believe that the hands of the priest, his official position, or his prayers, add any holy influence to the water; to do so, would be to admit baptismal regeneration at once.

"Baptism consists of an action in water, or of a performance declaring the subject's death to sin, and resurrection to a new life. To show that it is the action and not the water that represents and declares a thing or fact, let me give you some examples by way of illustration. Pilate declared his innocence of the blood of Christ by the simple act of washing his hands in the presence of the people. It was not the water but the act of washing in the water that declared his innocence. Christ washed His disciples' feet as a declaration of humility. Humility was here expressed; but how? Did the water, or the application of water express it? Could sprinkling or pouring water have done it? No, none of these; but the act of washing the feet expressed it in a beautiful and striking figure. Baptism, in one place, is referred to as 'the washing of regeneration,' and again, as a ceremony symbolizing purification. But what is it that gives it this signification? It is simply because things are cleansed or purified by being washed in water, and the submerging—immersion—washing of a person in water, figuratively declares a spiritual cleansing or purification. But the figure is always in the action, never in the water.

"As Pilate declared his innocence by washing his hands, and Christ exhibited His humility by washing His disciples' feet, so in immersion we declare a death to sin and a rising again to a new life. Immersion declares the washing of regeneration, the cleansing from sin, and expressed faith in a once dead but risen Saviour.

Coming up from the watery grave, we profess a renewal of heart, and exhibit a purpose to walk in newness of life. Like the children of Israel, who, by the passage through the Red Sea, renounced the land of Egypt, and confirmed their allegiance to Moses as their deliverer, and exhibited their confidence in him as their leader, we, in baptism, renounce the dominion of sin, pledge allegiance to Christ, and take upon us an obligation to follow him as our Leader. The parallel is so striking, that the apostle could justly say that the children of Israel were 'all baptized unto Moses in the cloud and in the sea.' In the day of Moses, this would have been an unmeaning expression, because baptism, as a religious illustrative ceremony, was then unknown. But when known, and its teachings understood, as in the days of the apostles, the two afforded a beautiful analogy.

"Christ instituted in His church two ordinances: baptism and the Lord's Supper. These two figuratively illustrate all the important doctrines of the gospel. Baptism is symbolical of Christ's death and resurrection: it declares a death to sin, a purpose to lead a new life, and typifies the death and resurrection of our bodies. The bread and wine used in the celebration of the Supper, are symbols representing Christ's broken body and shed blood, by the use of which we declare our faith in His second coming.

"The participation in this is not to show our love for family and kin, our respect for our friends, nor confidence in the Christianity of our neighbors. It was instituted in the church, and should be observed by the church only in a church capacity. The right of a church to administer communion extends no further than her right to exercise discipline. Those who are not under her discipline cannot claim her most sacred privileges. The purpose is remembrance of Christ crucified for us, and as oft as the church exhibits these symbols, she shows forth the Lord's death and declares to the world that Christ will come again. Baptism is a prerequisite to membership in the church, which must be legally and Scripturally obtained prior to the granting of the right to a seat at the Lord's Table."

"Then, you presume to say that there is but one church, I suppose," said Nannie.

"I presume to say," said Mellie, "just what you and all others must admit is true: that is, *there is not, and cannot be, but one Scriptural church*. I say nothing against the piety and religious deportment of the many denominations, or churches, if you prefer the term. But for a church to be *Scriptural*, it must conform its doctrine and practice to the Scriptures. If you grant that any one denomination is strictly Scriptural in its faith, practice, and organization, you can but admit that all others are unscriptural in proportion as they differ from this one. No two that differ can be equally Scriptural. Two opposites cannot be alike, or in the same place."

"I understand you, now," said Nannie, "and I begin to see that you Baptists are not so illiberal, after all, as you are usually charged of being. You mean that errors in the doctrine and practice of a church do not necessarily destroy the individual's claim to Christianity, but only invalidates the church's claim to be a Scriptural organization. And while a wrong design and a wrong action in baptism may destroy its claim to be a Scriptural church, this does not unchristianize the membership, nor render them unworthy of confidence and respect as Christian people. It is not about whether there are *Christians* in other churches or not, that the Baptist raise the question, but as to whether these churches are *Scriptural* churches. Well, that's not so bad. If we are strictly Scriptural in our practice and organization, the Baptists are not, as a matter of course. And, I suppose if they are right, we are not, because it is impossible for all denominations to be exactly right and yet differ as they do. To be Scriptural is to be right, and to be contrary to Scripture, is to be wrong. Therefore, somebody is wrong, because there is a disagreement. If the Baptists immerse, and the Pedobaptists sprinkle and pour for baptism, one or the other is wrong. Now, both might be wrong, that is possible; but for both to be right, is impossible. Then, if the design as to the thing signified in baptism, is different, one or the other is mistaken, and if the design of the one is Scriptural, that of the other is unscriptural—this is plain. I think that question ought to be settled before there is any more fuss about close communion. But tell me, Mellie, how do you get up so many ideas, with some text of Scripture always ready to apply as proof?"

"The main reason," replied Mellie, is that I always think, as well as read."

—End—

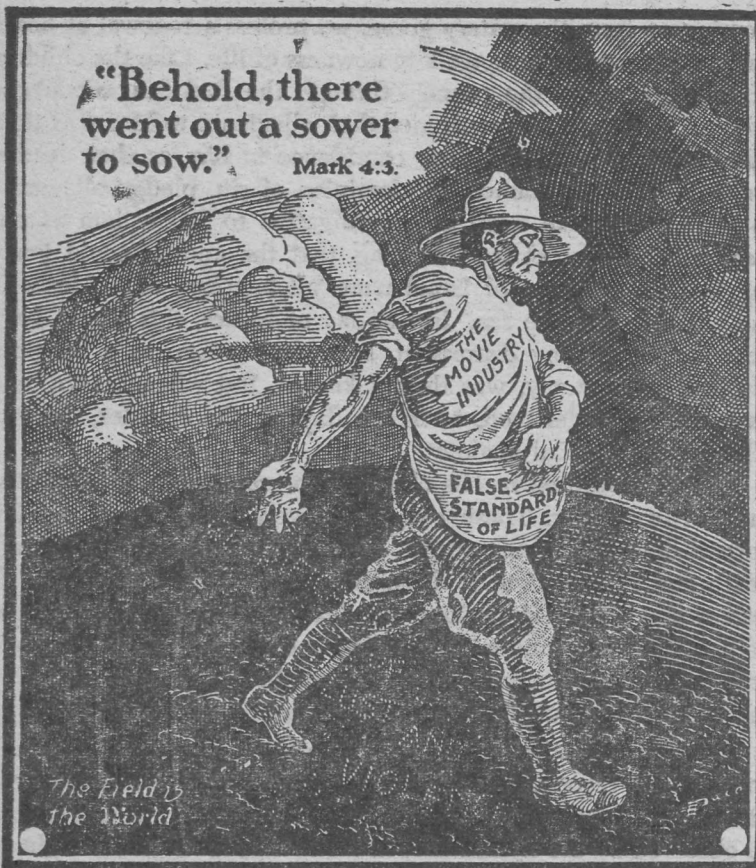
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## "Evidences Of New Birth"

(Continued from page three)  
is, in MY FLESH, DWELLETH NO GOOD THING: for to will is present with me; but how to perform that which is good I find not."—Rom. 7:18.

Beloved, there's something wrong with that individual who brags about himself. There isn't anything good about any of us whereby we should brag. Haven't you gone to church, especially to some of these meetings where people testify, and heard them testify, thus making you sick at your stomach when you heard them? I remember several years ago that I heard a testimony service and the individuals seemingly took pride in that old life that they used to live. They seemingly took pride in the fact that "I, in my own strength turned away from all that I used to do," etc., and the emphasis was all on the personal pronoun "I." I tell you truly, beloved, I felt sick at heart when I heard such testimonies.

I say to you, when a man has experienced the new birth, one of the evidences of it is that of self-abnegation—he doesn't think very much of himself from that time on. As Paul said, "I don't have any confidence in my flesh. There is nothing good within my flesh." Listen, beloved, the closer a man gets to God, the more sensitive that individual is to sin and the more conscious he is of his sinful nature. I want to give you some illustrations of this from the Bible.

"Then said I, Woe is me! for I am undone; because I AM A MAN OF UNCLEAN LIPS, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isa. 6:5.

Up to this time, I imagine that Isaiah was about as good a man as there was in all that country. I am satisfied that up to that time, Isaiah had had a rather good opinion of himself. Now, when he stands in the presence of God and sees God in all of His holiness, he says, "Woe is me! for I am undone."

Beloved, the closer a man comes to God, the more he is going to be conscious of his own sinful condition.

Let's notice Job:  
"Behold, I AM VILE: what shall I answer thee? I will lay mine hand upon my mouth."—Job 40:4.

All through the book of Job when Eliphaz, Bildad, and Elihu brought accusations against Job, Job was ready to answer them. They accused him of most every kind of sin there is, and old Job stood up and answered every one of them, but just as soon as God spoke, Job said, "Behold, I am

vile; what shall I answer thee? I will lay mine hand upon my mouth."

You know, when a man puts his hand over his mouth, he isn't going to do any speaking. When Job saw God face to face, he put his hand over his mouth, as if to say, "I haven't anything else to say."

Brother, sister, the life of the man who has experienced the new birth is characterized by self-abnegation.

Let's notice again:  
"When Simon saw it, he fell down at Jesus' knees, saying, Depart from me; for I AM A SINFUL MAN, O Lord."—Luke 5:8.

Simon Peter and the disciples had fished all night and hadn't caught anything. When Jesus came along the next morning and said, "Let your nets down," and told them where to put their nets down, Simon Peter said, "No, no, Lord, we have toiled all night long and have taken nothing," but when they put their nets down where Jesus told them to, they caught so many fish that the nets broke. When Simon Peter saw it, he fell down at Jesus' feet, and said, "Depart from me; for I am a sinful man, O Lord."

I tell you, beloved, the man who comes close to God is going to abhor himself and he is going to be conscious of his sinful nature. The closer he comes to God the more sensitive he is going to be to sin.

### VIII

ANOTHER EVIDENCE OF THE NEW BIRTH IS THAT OF PEACE AND ASSURANCE WITHIN THE INDIVIDUAL'S LIFE.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Isa. 32:17.

Beloved, the man who has experienced the new birth has a feeling of peace within his heart. He can put his hand upon his bosom with the fullest assurance that God is his Father, Christ is his Saviour and elder brother, and Heaven is his home. He knows that he is at peace with God, and furthermore, he has a quietness and an assurance that lasts forever.

Beloved, these are evidences of the new birth and the man who has been born again will show these to a greater or less degree throughout his life. Maybe not all of these will be apparent in the life of any one individual, but peace, quietness and assurance will be apparent in the lives of God's children everywhere.

### CONCLUSION

I ask you, do you have that assurance today? As a member of this church or a member of some other church, do you know whether there has been a work of righteousness within you? Are you certain that you are God's child? Could you put your hand upon your bosom and say, "I know that

my Redeemer liveth?" Beloved, that is just the normal experience of every born-again child of God.

May God take this message and help you to realize that you can know that you are saved, and may it be the means of bringing you to that place where you have complete confidence in Him and absolutely no confidence in yourself, and may you trust Him fully and go out with a feeling of assurance and peace and quietness flooding your soul.

May God bless you!

## T. T. Martin's Comments

(Continued from page one)  
Word is not plain; but the popular tide has gone the other way, and we have gone with the tide. It is the popular thing to get up before the Southern Baptist Convention and champion women speaking before mixed assemblies, and up they get and go with the tide—and God is looking on.

We now have women as ordained Baptist preachers, as Presidents of Conventions, and advertise Baptist women as America's greatest speakers. If we can trample on God's Word and treat it as not inspired when it gets in our way about women speaking before mixed assemblies, why not treat it as uninspired when it gets in our way about other things? If we can twist and warp its meaning about women speaking before mixed assemblies, why not warp and twist the first three chapters of Genesis to fit Evolution?

We are flying in the face of the Saviour who said, "And the Scripture cannot be broken," and we virtually say, "They can be broken and God will still smile on us and bless us. We are rich and increased with goods and have need of nothing."

I know all of the arguments in favor of women speaking before mixed assemblies, but not one of them will even attempt to reply to the little book by John A. Broadus, giving the simple, plain teaching of God's Word on the subject. It will profit us nothing to count noses on God, and because we number millions think that we can snap our fingers in God's face and go on without His displeasure resting upon us. And the end it not yet. I have hoped to get financially where I could, each year, pay for and hand to every messenger of the Southern Baptist Convention a copy of John A. Broadus on women speaking before mixed assemblies.

## "I Should Like To Know"

(Continued from page one)  
holds to five or six doctrines as being "essentials," and brands the rest of the doctrines of God's Word as "non-essentials." By "essentials" is meant that belief of certain doctrines is essential to being a Christian and to fellowship; and by "non-essential" is meant that it doesn't matter too much what one believes about other doctrines.

A "Fundamental Baptist Church" would most likely be one that is associated with Baptists who had relationship with Frank Norris and other fundamentalist leaders of Texas. The Baptist Bible Fellowship considers itself to be fundamental, although its pastors and churches renounced the leadership of the Norris group. The World Baptist Fellowship also would consider itself to be fundamental. However, there are so many interpretations put upon the term that it is difficult to distinguish one fundamentalist group from another.

### 3. Are you a Fundamentalist?

We believe that we are more than fundamentalists, for we do not believe that there are any "non-essentials" in God's Book. Not that we believe that orthodoxy to the very letter as to every doctrine is essential to salvation, but we believe that everything is essential to something. For instance, we believe that immersion in water at the hands of a quali-

fied administrator is essential to scriptural baptism. We do not believe that pouring, sprinkling, and Protestant immersion is scriptural baptism.

Every doctrine in God's Word is essential to something, else God would not have put it in His Book. Frankly, we abhor fundamentalism on the whole, for it discards the Word of God as to so many doctrines.

4. Our pastor says that the word "fundamental" has been so abused that we should not use the word. Should we?

I think your pastor is definitely correct. Frankly, I do not care for the term at all. It simply does not express my full conviction as to the Word of God. I would not discard the word simply because it has been abused, but because it does not express my full convictions. The word Baptist does, despite the abuse it has suffered.

5. What do you think of a Regular Baptist Church that would have a union meeting with the Methodists and the Adventists?

I do not think they are very Baptist. Such a meeting is a violation of Romans 16:17, II Thessalonians 3:6, 14, etc.

6. What are some of the errors of the Quakers? Should they be found preaching in a Baptist church?

The Quakers have the wrong founder (George Fox) and were founded too late to be the church of our Lord (founded in 1666). They discard baptism and the Lord's Supper, and do not believe in preaching the Word of God; they give out Bibles, instead.

They should not be found in a Baptist pulpit, for they are definitely heretical on much of God's Book, if not all of it.

7. When we called our Baptist pastor he said that he agreed with our doctrinal statement and constitution, but now we find that he really doesn't, and he is trying to make us a Brethren church. What should we do?

Vote him out. The longer he stays, the more damage he will do to the sheep.

## Should Women Speak?

(Continued from page one)  
thoughtful and earnest speaking. It is enough to say that this proposed distinction is quite a failure. The word which commonly means to talk, speak, etc., is sometimes used in classical Greek for chattering, and is sometimes applied to animals. But there are no clear examples of any such use in Biblical Greek, and the word is applied to apostles, prophets, the Saviour, and God. (See Thayer's Greek-English Lexicon of the New Testament).

Others lay stress on the word "church" or "churches," and hold that the apostle means a formal public meeting, as distinguished from what we call a special meeting, such as a prayer meeting, or the like. Applying a purely mod-

ern distinction, they say a woman is forbidden to speak in "church," but that does not forbid her speaking in prayer-meeting. The answer is that the New Testament knows no such distinction. In fact, the very abuses in public worship which the apostle seeks in I Corinthians, chapter 12 and 14, to correct, are such as would only have arisen in an informal meeting, where everyone thought himself at liberty to rise and speak. Moreover, the same word (church) (the Greek meaning an assembly) is applied to meetings in private houses, as that of Aquilla and Priscilla, or that of Philemon and Apphia. So this distinction also fails.

Some remind us that in I Corinthians 11:5, the apostle has spoken of woman as "praying and prophesying" in the public assemblies. That is true, and our first business is to reconcile the apostle with himself. This the apostle repeatedly distinguishes on the one hand from utterance in an unknown tongue, and on the other hand from ordinary uninspired teaching. Some persons in the apostolic age were inspired to speak in unknown tongues, others in the language of those addressed. Among these last were some women, just as there are several cases of prophetesses in the Old Testament. In chapter 11, the apostle speaks of such inspired women, and urges upon them that in their high excitement they must not disregard propriety of appearance and behavior; in particular, they must keep the head covered in the customary manner. Now, unless the apostle has contradicted himself, we seem shut up to understand that the passage in chapter 14 is a general direction leaving out the case of women who prophesied, i.e., spoke by special inspiration. There is no such inspired speaking possible for us. True, it has been argued that when the apostle says (I Cor. 14:3), "He that prophesieth speaketh unto men to edification," we infer that anyone who speaks in an edifying way is prophesying, and that if a woman can speak so as to edify, she is exempt from the apostle's prohibition. The author of this argument had forgotten the first elements of his logic, which certainly taught him that he must beware of assuming a proposition to be convertible. All prophesying was edifying speech; but how in the world can it be inferred that all edifying speech is prophesy? Yellow fever is a malarial disease; shall we infer that all malarial diseases are yellow fever?

A more plausible method of explaining away Paul's prohibition consists in maintaining that it applied only to the peculiar ideas and manners of that time. Thus some say it applied only to women at Corinth, a place famous for licentiousness, where it was necessary that Christian women should observe peculiar strictness of decorum in public places. But the apostle makes the same prohibition through Timothy for the churches in the region about Ephesus. And observe, he grounds (Continued on page seven)

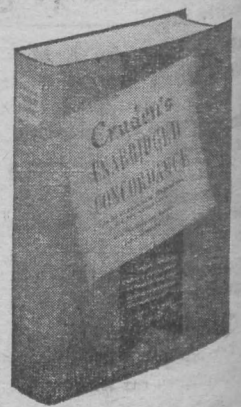
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# Rewards For Campbellites

Some months ago, we published an article in the EXAMINER, offering \$25 per item to the Campbellite (or Campbellites) who would furnish the information requested below. No Campbellite gave us any information in effort to win the reward money. We understand that it is proper to increase the rewards, since no one has given the information. So now the reward for the information is increased to \$50 per item.

We know that if this information can be produced, some people in our reading audience should be able to do so. For hardly a week passes that some Campbellite does not write us a letter to either set us straight on matters or else to ask us about two dozen "Campbellite questions." So, evidently, we have some of this "enlightened" tribe in our reading audience.

If such information can be pro-

duced, it will break us up. But since no Campbellite tried to cash in on the last reward, we are not too worried. We doubt that such an "enlightened" Campbellite is in our reading audience.

Here is the offer:

\$50 for a Scripture which teaches that the name of the church is "The Church of Christ," or any other particular name.

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\$50 for historical evidence proving that the kind of churches known today as Baptist had a beginning at any date and with any person other than in the days of Christ and with Christ Himself.

If no Campbellite produces this information in six months time, we shall raise the reward to \$100 per item.

## Should Women Speak

(Continued from page six)

his prohibition (in the passage from Timothy) upon the facts connected with the creation and fall of Adam and Eve. Does not this absolutely forbid restricting his prohibition to Corinth and Ephesus, or to that particular age? The same consideration applies when the prohibition is likened to his direction in chapter 11 that a woman must not appear in the public meeting without a covering on her head. We are told that this applied simply to the ideas and customs then prevailing. Let us not be so sure that such is the case. In point of fact, almost all Christian women seem to believe to them, for they very rarely fail to wear in religious assemblies some form of head covering, which in the mutations of fashion has sometimes been vastly more diminutive than at present, but is never discarded. And whatever may be thought as to that point, we must remember that in the epistle to Timothy, the apostle especially grounds his injunction upon primal facts in human history, and thereby cuts it off from being fairly regarded as temporary.

Two other attempts to explain away the apostle's prohibition are worth mentioning as indicating desperate straits. When he says, "And if they would learn any thing, let them ask their own husbands at home," some actually insist that women who have no husbands are left at liberty "to speak in the church." So then an unmarried woman may put herself publicly forward in a way which for married women would be "shameful." A recent writer thinks it probable that the two passages in question have "suffered modification from transcribers." When a hard-pressed controversialist urges that some may be corrupt, without a particle of documentary evidence to that effect, he inevitably suggests that his own interpretations of the passage as it stands are not really satisfactory.

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to his own mind.

So the apostle's clear and consistent prohibitions stand unshaken, in their obvious sense. But consider just what he prohibits. Is it not this? He says a woman must not speak in mixed assemblies—those in which men are present; because she is thus undertaking to "teach" men, to "have dominion" over them; and this is inconsistent with that "subjection" of the woman to the man which both passages enjoin, and which the Bible so often asserts. Then he does not forbid a woman to "speak" or to "teach" where women only are present. There is no prohibition of feminine discourse in female prayer-meetings or missionary societies. Only keep the men out. And beware of some "entering-wedge" in the shape of an editor or masculine reporter. As to crying out against the Bible for teaching "the subjection of woman," leave that to Ingersoll. The precise nature and proper limits of this subjection may not be generally understood, and would be an appropriate subject for earnest inquiry. But that the Bible does teach subjection, and that the apostle makes that his special reason for the prohibition before us, would seem to be quite beyond question.

A Baptist lady in Kansas wrote that she read the foregoing as published in the "Western Recorder." She stated that she is a clerk and one of the trustees of a Baptist church, and words of her's spoken in a public meeting have been the means of spiritual good to other women.

The letter proceeds: "I cannot reconcile Christ's treatment and mention of women with Paul's. I think Paul must have written there his biased opinion, instead of the direction of the Spirit. Women were last at the Cross and first at the sepulchre of Christ. He spoke to one first after his resurrection. John gives a whole chapter, nearly, of Christ's conversation with Mary and Martha, and not one word of what Lazarus said. Why are so many things that women said and did recorded, if they were to be silent on religious matters?" Some persons will think it passing strange that this should be presented as an argument in favor of women's speaking to mixed assemblies, notwithstanding the express and repeated prohibition of the Apostle Paul. Yet substantially the same argument has been vehemently urged by writers of both sexes, and even in a book, by a minister. As to there being no record in John 11 of conversation with Lazarus, it will occur to some readers that Lazarus, during the Master's conversation with his sisters, was in his tomb. The real importance of this extract lies in the cool assumption that Paul was not inspired in his prohibitions! That cuts at the root of Christianity. The writer of the letter is here quite logical, and shows the real tendency of the whole movement she is defending. I have scarcely ever conversed with any advocate of women's speaking in mixed assemblies who did not, sooner or

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MAY 17, 1957

JOHN 14

## JESUS COMFORTS HIS DISCIPLES

Memory Verse: "Let not your heart be troubled; Ye believe in God, believe also in me."—John 14:1.

### I. Comfort For the Weary. John 14:1.

Since Jesus had told His disciples that He was to be crucified (Cf. Jn. 12:24, 27), they were deeply troubled at the thought of separation. Instead of Christ being occupied with His own sufferings, He lovingly turns to His disciples to soothe their sorrows. We should remember that He was not speaking to the eleven apostles, but to us as well. When the trials come thickly upon us, may we remember those precious words of Jesus. Cf. Rom. 8:28; Ps. 46:1.

### II. Heaven A Place. John 14:2.

Most modern preaching makes Heaven and Hell only conditions of the mind, declaring that when we are happy, we are in Heaven, or sad, we are in Hell. This wasn't Jesus' message. Rather, He tells us that the final abode of the saints is a definite place. Cf. Mt. 6:19, 20; Heb. 11:10; Rev. 21:12-16. Christ gives us a hint as to the size of this future abode, for He tells us it is a place of many mansions. The word "mansions" literally means an abiding place, showing the permanency of this future home in contrast with our present state as pilgrims.

### III. The Second Coming. John 14:3.

He is not going to send for His own; He is coming in person to receive them. May He speed the day of His return to this earth! Cf. Acts 1:11; I Cor. 11:26; Phil. 3:20; I Thess. 4:13-17.

### IV. Christ, The Way. John 14:4-6.

Thomas, who loved to reason out all things, couldn't understand the words Jesus had spoken. Therefore, Christ tells him that He is the way to Heaven. Christ spans the distance between God and the sinner.

### V. Christ, The Truth. John 14:6.

He is the truth which men need to study and learn. Even though one may master all sciences, languages, histories, and politics, yet leaves Christ out of his life, he has omitted that Truth which alone can save. What will worldly wisdom avail one in Hell? Happy is the man who knows the Truth of Christ, even though he may be in total ignorance of all else!

### VI. Christ, The Life. John 14:6.

Every person is spiritually lifeless. Cf. Eph. 2:1. He is as dead spiritually as a corpse is physically.

Christ is the one who frees us from spiritual death and gives us life. Cf. John 5:24; John 6:47; John 10:28.

### VII. Christ, The Only Way To God. John 14:6.

It is impossible for one to come to God except through Christ. Cf. I Cor. 3:11; Acts 4:12; I Tim. 2:6. Man's ways may seem right, but it is only a delusion. Cf. Prov. 14:12. Only through Christ's death on the Cross can one be saved.

### VIII. Jesus And The Father Are One. John 14:7-11.

In these verses Jesus tells Philip that there is a perfect and intimate union between Him and the Father. This is another proof of His deity.

### IX. Prayer. John 14:12-14.

This is a marvelous prayer promise. It has two conditions: (1) What ever we pray for must be for Christ's glory. (2) All praying must be in the name of Christ to be pleasing to the Father. If we can meet these two conditions, we have the power of Heaven at our disposal.

### X. The Test Of Love. John 14:15.

The test of each Christian's love is his attitude towards the commandments of God. In view of all of His commandments, including the Decalogue of Exodus 20, and all given in the New Testament, how much do you love Him?

### XI. Another Comforter. John 14:16-24.

The word "comforter" means one who works with or strengthens. Christ does not leave us orphans (v. 18). He gives us one who works with us to strengthen us in our difficulties. That comforter is the Holy Spirit who indwells each Christian (v. 17).

### XII. The New Teacher. John 14:25, 26.

Christ had not taught His disciples all He wished them to know. Much He had taught them, they had failed to grasp. Christ gives His disciples a promise of a future revelation. Thank God for this! It is through the Holy Spirit that we learn anything about the Bible. No one could ever understand it were it not for the Holy Spirit who reveals the things of God unto us. Cf. I Cor. 2:13.

### XIII. What Christ Left With His Disciples. John 14:27-31.

Before death, men often make a will. Christ was no exception. To His disciples He left the legacy of peace. Marvelous legacy it is! How wonderful just to be at peace with Christ. Dear sinner friend, "Acquaint now thyself with him, and be at peace" (Job 22:21).

later, deny the Apostle Paul's inspired authority in this matter. That is the very reason why the question is of so great importance; and it must be my excuse for making extracts from a private letter.

From the best information accessible, it may be stated that the present active movement in favor of the practice we are discussing originated among the Methodists, especially in the Northwest. Mr. Wesley's "class-meetings" consisted of a small number of persons of both sexes, under a "class-leader," and in these meetings, which

were strictly private, the female members were expected to speak of their recent experiences, as well as the men. This is probably the historical origin of the claim now made in some Baptist churches, that women may properly "testify." The practice of women's speaking in mixed assemblies was greatly strengthened by the zealous efforts of the "Women Crusaders" for temperance in Ohio and elsewhere, some years ago, and afterward by the Women's Christian Temperance Union. It is well known that Quakers have always encouraged women to speak in the public meetings when they felt moved thereto; also the Universalists and Unitarians have sometimes encouraged women thus to speak—those bodies not acknowledging that they owe strict and minute obedience to the requirements of the New Testament.

these things are contrary to the New Testament. If Baptists are going to abandon New Testament teachings for the sake of falling in with what they regard as a popular movement, the very reason for their existence has ceased.

One other point. Some will say, "If we undertake to carry out such strict views, they will be found to conflict with the work which some women are almost everywhere doing as teachers of male Bible classes, as professors in co-educational colleges, and sometimes as missionary workers in foreign fields." I shall not now inquire how far these practices conflict with the apostle's prohibition. But if any of them do thus conflict, then instead of being relied on as precedent to set aside the apostle's authority, they ought themselves to be curtailed and corrected.

## Election

(Continued from page one)

GOD'S CAUSE IN THE WORLD. Satan is predestined to defeat, so it is not a matter of conjecture as to who will win out in the end. "The Seed of the woman SHALL bruise the serpent's head." God's will shall be "done on earth, even as it is in heaven."

3. There is the FALSE IDEA THAT ELECTION ENGENDERS FATALISM. It may do so, if one seeks to rationalize. But election is not something to REASON out—it is something to accept as REVELATION from God. A finite human being cannot fully reconcile election and human responsibility, yet both are true. "But I can't understand how both can be true," say some. God never asked us to understand—he asks us to accept the truth on faith. If God had ordained the end, (Continued on page eight)

## BOOKLETS

By A. W. PINK

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A justly honored Baptist pastor was not long ago reported as saying (in substance) that he did not want to hear so much about texts upon this subject; the thing does good, and that was enough for him. The Pedobaptists do much good. Many devout Romanists gain good and do good; does that make the practice Scriptural and justifiable for Baptists? Why will not Baptist people see the gross inconsistency of vehemently asserting the necessity of conforming to the New Testament in regard to church membership and the ordinances, while they coolly disregard express prohibitions in respect to another matter? Will our honored brethren and sisters please open their eyes, take their latitude and longitude, and see which way they are drifting?

"Ah, but," some will say, "this is a great movement, and it is going to grow. Shall we let the Methodists get all the benefit of it?" Grant for the sake of argument that it seems expedient, and will give denominational power. We let the Methodists get all the benefit of infant baptism, of Arminian theology, of centralized organization, because we think

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PAGE SEVEN

MAY 11, 1957



## TO BE MARRIED SOON



Your editor and wife are most happy to announce the forthcoming marriage of our youngest daughter, Ruth, to your editor-in-chief, Brother Bob L. Ross, which marriage is to take place on Friday evening, May 24, at 7:00 at our home.

We are most happy because of what Ruth and Bob have meant to THE BAPTIST EXAMINER and we thank God for the blessing that she and Bob have been to the paper already. They have most sacrificially aided and worked in behalf of the paper during the past eighteen months, and we thank God as we look forward to the future, feeling that regardless of what may come in the life of your editor, the paper will go on just the same as it has in the past.

In this connection, I would like to say that we are also most happy that Ruth has been named Valedictorian of her class at her high school at Russell, Kentucky—a class of 100 graduates. We thank God for this honor in her behalf, especially since she has spent so much time in behalf of THE BAPTIST EXAMINER within the past year, which has, of course, limited her time for school activities.

May each and everyone of our readers take this as a personal invitation to be present for the wedding of Ruth and Bob on May 24, if you live within driving distance. I assure you we will be most happy to welcome you in our home.

## Election

(Continued from page seven)  
without also ordaining the MEANS, then we could indeed be in a fatalistic world, but He hasn't. In this connection read and consider II Thess. 2:13.

4. There is the notion prevalent that ELECTION CUTS THE NERVE OF EVANGELISTIC AND MISSION ENDEAVOR, and likewise hinders prayer. Frankly it does for those who rationalize and seek to take over God's business in election. Personally, we find election a stimulus to evangelistic and missionary endeavor. Why? Because it guarantees success as God counts success. When Paul feared he would be run out of Corinth, the Lord encouraged him with election. He told him that he would see to it that no one would set on him to hurt him. He told him to go right ahead preaching, for said he, "I have much people in this city." Who were the "much people?" Not people ALREADY saved, but people in the plan of God who would be reached through Paul's ministry.

5. There is the silly notion that ELECTION IS BASED ON FOREKNOWLEDGE CONCERNING WHAT MAN WILL DO. That is, people have the idea that God foreknows the choices that men will make, and knowing this elects accordingly. Romans 11:5 says, "according to the election of

GRACE." Election is out of the grace of God—not out of foreknowledge of human merit. Eph. 1:5 says, "Predestinated . . . according to the good pleasure of his will." Not according to knowledge of man's will. Speaking to His disciples Jesus said, "Ye have not chosen (elected) me, but I have chosen (elected) you." His choice of them came first. The silly idea that God elects out of foreknowledge of man's choice,

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## POSSUM RIDGE LETTER

dere bro. Gilpeens—

i went to a Bible Konference a fu days ago and wud hav enjoyed hit if wun uf yore nemies hadnt ben ther. he went out uf his way tu tell everybody he kud about yore short komins and yore failins. i no u aint perfect but yore stand fer the truth, yore missunary spirit, the fact u dont no what it is tu giv up and quit, and the way u go rite on servin the Lord in spite uf yore nemies makes me luv u mor and mor all the time.

a lot uf us watched u mity close when u resined yore church after bein ther pastur fer mor than a quarter uf a sentury tu see what yore reakshun wud be, then when u severed diplomatic relashuns with a missun wurk which u had ben konnekted with i watched agin. if ever a feller had the opportunity tu do a hole passel uf talkin, hit wuz u. i no that ther is plenty u kud say in both kases and i no u aint afeard tu say hit, but insted u hav kept still while yore nemies hav gon on talkin about what an awful feller u air. u shore hav kooked ther goose by yore silense.

as i sed wun uf yore nemies wuz at this Bible Konference and he did a lot uf talkin tu everybody about u. i no u aint perfect but i no this fast talkin northerner aint perfect either. he has dun writ me 2 letters about u and i saved them both, at this Konference i herd what he sed about u and i sed tu myself, now that aint what he rote me. when i got hoam i got out his letters which wuz jist plum directly kontrary tu what he had sed a fu hours befor. u no a liar has tu hav a gude memry, and i guess his memry jist slipped a kog er maby stripped a hole gear. enyhow u aint never lied tu me and i no he has, and as long as u go on standin fer the truth like u hav ben, a hole pessel uf us air a goin tu kontinue tu stand with u and our dere old Baptist jernel.

this nemy uf yores wuz about the most overbarin wun man i ever talked to. when i saw him leav the meetin i thot uf that text that sez, "He departed without being desired." (II Chron. 21:20). hit refers tu the life and after death estimat uf King Jehoram and hit reely sez that he died and nobody missed him. the only way this nemy uf yores wuz missed when he left the Konference wuz that his absense kawsed less injustice tu the atmosphere uf his fellowman.

tother day i red in the weakly paper what gits printed at the kounty seet sum skule boy mistakes. here they air—

bigotry is havin 2 wives.  
the prinsipul parts uf the i air the mote and the beam.

the american givernint finally desired tu put all injuns in reservoirs.

in order tu keep the milk frum turnin sour, hit shud be kept in the kow.

shekago is almost at the bottum uf Lake Michigun.

a millenium is an insekt with many mor laigs than a centennial. skule boys may mak sum bad mistakes but not near as bad as sum preechers. all the anti sundy skulers, the ester krowd, and the preechers what tell the wimmen foakes tu git out uf ther places and speek in public hav done made up the biggest mistakes uf all.

bro. Gilpeens i aint got no time fer yore nemies. i konsider them mi nemies to. i aint got no time fer false preechers. i dont want nuthin to do with either bunch. the teecher asked the klass tu name an animule we get fur frum. wun little tad sed the skunk. he sed we get jist as fur frum him as we possibly kan. well thats the way i feel about a lot uf preechers what fite u and what u stand fer. i want tu get as fur frum them as i kan. i say this bekaws, i am,

yore frend,  
i s hardtufule

As To Graham's New York Meeting, Here Is The . . .

## Parable Of The Three P's

## THE HOOSIER SCHOOLMASTER

Once upon a time there was a Pagan from Podunk who awoke with a pain in His Tummie and he hide himself off to consult an Eminent Specialist from Chicago. The ESC gave him the once over and then said unto him:

"Behold! I see that you have developed an ulcer. You will have to go to an apothecary and purchase some Medicamentum."

"What kind of Medicamentum?" asked the PFP "and how do I take it?"

is an impious assumption that MAN IS HIGHER THAN HIS MAKER — that THE CREATURE'S ACTION DETERMINES THE WILLING OF THE CREATOR. We remember preaching once, at the start of our ministry, that God looked into the future and chose Jacob rather than Esau because He foresaw that Jacob would turn out better. We destroyed that sermon long ago. A popular explanation of election as relates to salvation is this: God has voted for you and the Devil has voted for you—now the election is going to be determined by your voting for yourself. This is false.

6. There is the false notion THAT ELECTION IS IN TIME. Wrong. It is in eternity, "Before the foundation of the world." Thank the Lord for good old election!

"O just anykind," replied the ESC. "Whatever you like best. Take a little of it whenever you feel like it and that will be seven-teen dollars, please."

And do you know something? That PFP went away from there as mad as a wet hen, hurling profane imprecations on the head of the defenseless ESC. And he stopped at the office of an ancient country doctor. The ACD felt of his arms and legs, hit him a blow in the solar plexus when he was not looking, put his ear against the chest of the PFP and listened to his heart beat. Then he mixed up some epikak that smelled like a stable and tasted like last year's hen-fruit and told him to take a level spoonful every hour. And the PFP paid that ACD two dollars and went away saying, "Now there is a DOCTOR; he knows his business."

And the PFP felt so good that he dropped into a meeting the next First Day where a Noted Preacher of the Gospel was holding forth. As the NPG spoke the PFP began to squirm and before long he got under real conviction. So much so that he could not wait and he rushed forward crying, "What must I do to be saved?"

"Hold everything!" said the NPG when he saw the man coming. "Let's not get excited about this. Just go back to your own

church and they will tell you what you must do."

"But my church doesn't know anything about it," cried the PFP. "My preacher never talked about being born again and he uses that Book you've been reading only for a paper weight to keep from losing his notes."

"Well, that's just too bad, my brother," replied the NPG. "But you see my position. I can't enter into controversy with my brethren. Besides that preacher is on my committee."

And the PFP went away from there with great rejoicing and he said:

"How wonderful! How liberal and tolerant he is and how considerate of his brethren. Now that is what I call Christianity!"

But that night the DEATH ANGEL touched him on the shoulder and he went out into a Christless and Eternal Darkness.

MORAL: If it is wise for you to demand dogmatism in your physician when only the welfare and comfort of your body is concerned, how more, more essential that you demand dogmatism when the ETERNAL DESTINY of your soul is in the balance.

To one who neglected this God Himself, has said "Thou fool!"—Luke 12:20.

## Bunyan's Last Sayings

(Continued from page one)  
dreadful, therefore, must his case be who continues in sin! For who can bear or grapple with the wrath of God?

No sin against God can be little, because it is against the great God of Heaven and earth; but if the sinner can find out a little God, it may be easy to find out little sins.

Sin turns all God's grace into wantonness; it is the dare of His justice, the rape of His mercy, the jeer of His patience, the slight of His power, and the contempt of His love.

Take heed of giving thyself liberty of committing one sin, for that will lead thee to another; till by an ill custom, it becomes natural.

To begin a sin, is to lay a foundation for a continuance; this continuance is the mother of custom, and impudence at least the issue.

The death of Christ giveth us the best discovery of ourselves, in what condition we were, in that nothing could help us but that; and the most clear discovery of the dreadful nature of our sins, or if sin be so dreadful a thing as to wring the heart of the Son of God, how shall a poor wretched sinner be able to bear it?

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