

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NO. 986



## Christian Matriculation OR GROWTH IN GRACE

By Roy Mason, Tampa, Florida

In order to become a student in a school one must matriculate in that school. It is through signing up and satisfying the entrance requirements that one becomes a student. No one thinks that all is over when they have matriculated. One has just started their career as student. In college matriculation is four years removed from graduation.

As regards Christianity, one must likewise matriculate. The entrance requirement for the Kingdom of God is the New Birth, which is received in connection with saving faith in Christ. One further becomes a church member by being received and baptized by the church. Many a person seems to think that when they have made a profession of faith, been baptized and gotten their name on the church roll, all is over. They have "graduated" so to speak. Such persons take a good easy seat on the "stool of do-nothing." Churches are filled with people who join then never make any growth to speak of. Such never win anybody to Christ, and never do anything to

usually such feel that it is quite enough if they once in a while "honor" the church with their presence. If they get sick they feel that they should have a lot of attention from both pastor and church members, even if they don't let them know that they are sick. (Somehow pastor and church are supposed to know about their sickness through some sort of mysterious telepathic means.) Of course, the doctor doesn't find it out that way—they call him. Also when they come to church, they feel that they should receive a most cordial welcome, and if their hands are not properly shaken they brand the church as "unfriendly." (Evidently it does not occur to them that THEY are part of the church and should be friendly toward others and should visit others who are sick.)

### What Does The Lord Expect Of Christians?

1. He expects them to learn. (Matt. 28:18-20). "Teaching them to observe all things whatsoever I have commanded you." "Study (Continued on page eight)

## Free and Sovereign Grace

By Charles Haddon Spurgeon

"But the salvation of the righteous is of the Lord." Psalm 37:39. There are several young men



C. H. SPURGEON

here who go forth to preach the gospel. I hope that they will speak with clear knowledge and attractive speech; but this is far from being the main object of my desire: I want them really to preach the gospel, the whole gospel, and nothing but the gospel.

I reckon preaching to be gospel and sound preaching, in proportion as it is consistent with this statement: "The salvation of the righteous is of the Lord." It is not every preacher who proclaims this truth in bold terms, and in plain English. More or less I hope that all who preach Christ crucified would subscribe to this; but some are a little afraid of it in all its breadth and length. They must bring in man a little. They must have him do something, or be something. They are always afraid lest grace should be misunderstood, and should be turned

into licentiousness; and, truly, I share in their fear, though I would not use their way of preventing the evil which I dread.

I have known some of these timorous ones try to say "Free grace"; but they have had a little impediment in their speech, and the word has come out "free-will." They have meant that it should be all of grace, but by some means or other there has been so much hesitancy, and such a deal of fencing, that one could hardly tell grace from works. There will be no hesitancy on my part when I say that "the salvation of the righteous is of the Lord"; neither will you find me guarding the statement as if I thought it a lump of spiritual dynamite which might do infinite damage.

(Continued on page two)

## Letters Of Appreciation And Encouragement Of Friends

### MANY HAVE PLEDGED THEIR SUPPORT

It is only about one month until it will be necessary to make the final payment (plus interest) on our newspaper press. And frankly, we have only a little less than one-fourth of the amount in hand with which to meet this payment.

Humanly speaking, we'd be discouraged if we let ourselves worry over our problems, but we have been walking with the Lord for quite awhile—long enough to know how wonderfully He takes care of His own. And the future is just as bright to us as the promise of God. God might have some reason to fail us this year—He might not put it upon the hearts of His own to give, yet if He does thus work, we will still praise Him, for we know that whatever He does is well done. However, we don't believe that He will fail us. We are definitely planning to sing the Doxology on June 27, just as we have for the past three years, thanking the Lord for His wonderful goodness to us.

We only wish that we could share all of the wonderful letters with our readers that we receive, but that would be impossible. However, listen to this one from a layman up in West Virginia:

"Dear Brother Gilpin:

"I am always glad to receive THE BAPTIST EXAMINER: it is truly, very truly, a spiritual guidance to me, and worth many times the subscription price. Where can you get more spiritual guidance in a week's time? There is something more than just the will of man in THE BAPTIST EXAMINER. To those that have not received TBE through 1956, I recommend the bound volume of 1956. I have never seen a clearer way to eternal security. All glory to God the Heavenly Father. My prayer is that God may ever bless you and the co-workers of TBE." — Olin R. Campbell, Sr.

This next letter came from a dear sister in Christ who loves the Lord and His Word:

(Continued on page seven)

## "I'LL PAY"

When men meet together at a tavern or alehouse, upon jovial occasions, by way of kindness to drink together, then happy is that man when the reckoning is brought, that can be rid of his money first. "I'll pay," says one; "I'll pay," says another. "You shall not pay a penny," says a third, "I'll pay all," etc.; and so it grows sometimes very near unto a quarrel, because one man cannot spend his money before another.

Thus in works of worldly fellowship and merry makings: but come to a work of mercy, how is it then? Is the money upon the table? Is every man ready to throw down, and make it a leading case to the rest of the company? No such matter: one puts it off to another; "Alas, I am in debt," says one; "I have no money about me," says another. Then every finger is a thumb, and it is such a while before anything will be got out, that it would trouble any one to behold it. Then the question is not, Who shall be first? but, Who shall be last? A sad thing! that in way of courtesy or indulgence any man should be thus free; and yet when it comes to a work of mercy, he is thus bound up.—From an old sermon, date 1642.

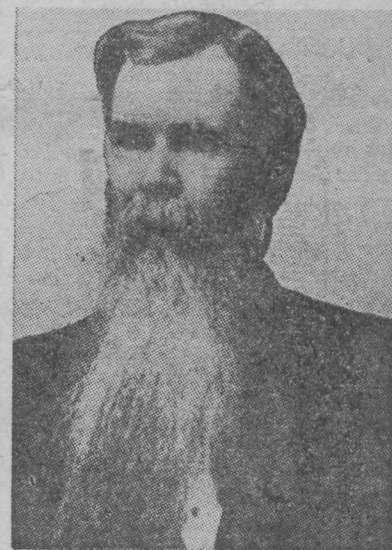
## Campbellism's Regeneration By Water Baptism Refuted

By B. H. Carroll (1843-1914)

The greatest modern advocate of the theory of baptismal regeneration is Alexander Campbell, and a short history of his contention is this: He came over from Scotland and settled in Virginia. He had a certain quasi connection with a Baptist church. Anyhow, he was present at Baptist associations, and named his first paper *The Christian Baptist*. But he says, "When I began my debate on the act of baptism with McCall, who was a Presbyterian, while studying for that debate I found out that baptism, unless it was intended to secure the remission of sins, was as empty as a blasted nut."

That was the germ of the idea in his mind, according to his own statement; hence Mr. Campbell from that time on, began to publish things that the Baptists did not believe, and soon he brought out a new paper, which he called the *Millennial Harbinger*. In other words, he considered himself to be the harbinger, the forerunner, the "John the Baptist" of the millennium; and that it was this new theory of his that was bringing

about the millennium. In that *Millennial Harbinger* was an "Extra" on the remission



B. H. CARROLL

of sins. It was a little too long to go into his little paper. In this (Continued on page five)

## "I SHOULD LIKE TO KNOW"

1. Please help me with Mark 15:25 and John 19:14 One speaks of the crucifixion being at the third hour, and the other has Him still alive at the sixth hour.

Mark's reference to the "third hour" was the time as computed by the Romans, whereas John's "sixth hour" is according to the Hebrew time. Both the references refer to noontime.

2. Should women pray aloud in cottage prayer meetings where men and women are present?

We think that the article by John A. Broadus in last week's issue answered this question fully, so we ask that you examine it, if you haven't already done so. It shows simply why it is not right for women to do so.

3. I would like to know the meaning of the leaven in the kingdom parable.

The word "leaven" is used in the Scriptures to symbolize evil. The leaven of Matthew 13:33-35 is (Continued on page eight)

## The Baptist Examiner Pulpit

### "HOW SIN IS PUT AWAY"

By PASTOR JOHN R. GILPIN

"He appeared to put away sin by the sacrifice of himself."—Heb. 9:26.

After World War I was fought, there was published a little book on physical exercises entitled, "The Daily Dozen," which was written by Walter Camp. The subject matter within this book appeared first in Collier's magazine and was reprinted in booklet form by special permission and by special arrangements with Collier & Sons Co. Walter Camp was the man that the government called upon for advice, and they used him consistently in World War I in giving exercises and in producing calisthenics that could be used by the soldiers in order to

build strong physical bodies. He spent his life telling men how that they would be able to live more normally and with increased happiness, and longer, if they would just carry out the system of exercises that he suggested. At the close of the book he said that the return on that investment is longer lives, increased happiness, and greater business efficiency. Yet he died when he was forty years old.

Just recently we had a repetition of this experience. A woman by the name of Babe Zaharias, who participated in tennis, boxing, track, baseball, golf and other sports, and who was an Olympic star, after having lived a vigorous life of physical exercise and physi-

cal culture, died at the age of forty-two. When I read concerning her death, my mind went back to Walter Camp, the man who was reputed to have lived with one thought in mind—to make men strong and healthy—to teach them how to live. Then he himself died at an early age. Then I read from God's Book, which says:

"For bodily exercise PROFITETH LITTLE: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." —I Tim. 4:8.

Beloved, when I think of Walter Camp spending his life teaching men how to live and then dying (Continued on page three)

## MISSIONS OR OMISSIONS

Horace Bushnell once made an interesting list of those who might be excused from giving to missions. Here it is:

Those who believe that Jesus Christ made a mistake when He said, "Go ye into all the world, and preach the gospel to every creature."

Those who believe the gospel is not the power of God and cannot save the heathen.

Those who wish that missionaries had never come to our ancestors, and that we ourselves were still heathen.

Those who believe that it is "every man for himself" in this world, and who, with Cain, ask, "Am I my brother's keeper?"

Those who want no share in the final victory.

Those who believe they are not accountable to God for the money entrusted to them.

Those who are prepared to accept the final sentence: "inasmuch as ye did it not to one of the least of these, ye did it to Me."

—Missionary Digest.



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## THE BAPTIST EXAMINER

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

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## From Our Readers



"May I say here that I certainly do enjoy THE BAPTIST EXAMINER, and I regret that we did not know of you and your wonderful paper long ago. It was through Bro. Reynolds that we learned of the paper and subscribed for it. May God bless you, your staff of workers, and THE BAPTIST EXAMINER, is my prayer. Every copy is a feast to my soul!"—Mrs. L. N. Parrish, Texas.

"I have just been added to your mailing list and have received five copies of your BAPTIST EXAMINER, and it is the most wonderful paper I have ever read. I can hardly wait for my copy to get here. It has been such a blessing already in my life. I thank God for true disciples like you all. May God's richest blessings be yours."—Mrs. Jean Foster, Ohio.

"Just another brief note with one lonely dollar contribution for use any way you see fit. I would it could be enough to help lift the debt you owe on paper, etc. May God move many to respond to your needs—the needs of the wonderful TBE, and of the spreading of the Gospel. We love every feature of the paper and are so grateful we became acquainted with it. May our Father richly reward each of you who contribute to this help."—Mrs. J. T. Silvey, Texas.

"I read every article each week when time permits. Save each copy for future use. I thank God we still have some preachers like you that aren't afraid to preach the truth and Baptist doctrine. May God bless you in this missionary work."—Mrs. Louella Crews, Illinois.

"We have enjoyed the TBE so much since we have started receiving it. It is wonderful to have a paper which writes the truths of the Bible. May God richly bless you in your mission on earth, and grant your every need."—Garland E. Singleton, Virginia.

"As I have said before, it has been a great blessing to me. I thank God that we have a sound doctrinal paper (TBE). And I pray God to bless you and yours as you send it out each week."—Mrs. Bertram McCann, Florida.

"This paper has been more help to me than you will ever know. I look forward to its coming each week. I thank you especially for the articles on the Sovereignty of God and Election. These fundamental doctrines make my soul rejoice in our Lord. May His richest blessings be on you and yours and your work for the Master."—L. B. Ruth, Tennessee.

THE BAPTIST EXAMINER

PAGE TWO

MAY 18, 1957

## \$-Month Club

Ever since we made our payment on our big press last June, a few of us have been putting aside regularly a small amount in a special fund, with which to pay our final note this June 27, which amounts to a little better than \$1900.00, including interest.

Since our payment last June, we have not reported the gifts that have come in, and have said but little about this obligation. Now since the time is getting close to the day when the payment must be made, we want to tell you more of the urgency of the situation.

We have on hand a little better than \$400.00 which has come in as a result of what we call our Dollar-A-Month Club. This club was proposed by Brother L. E. Jarrel, Lordsburg, N. M., one of our faithful readers and supporters. His idea was that if we could but secure 100 who would contribute one dollar a month that the obligation could easily be wiped out. Nothing like 100 have responded with regularity. Hence, today, we have only a small fraction of the desired amount, with June 27 looming in the horizon, just a little over a month away.

There is no doubt in our minds that we will have the money in hand in time. We feel definitely sure that God will provide. However, we will be mighty happy when this final note is met in full.

For years our friends kept insisting upon a larger paper—that is, when we were printing only a four-page weekly. We are glad in the providence of God that we were permitted to buy the press we are now using, especially since we bought it at such a remarkably low price, and we are happy to bring this paper to you every week with at least eight pages of spiritual interest for our readers. It is a joy to us to be able to edit it, and send it forth, knowing that God has richly blessed its ministry through the years that have passed into eternity.

We pray especially that God will enable us to meet our obligation June 27. How about you sending a contribution today to help us?

## Free And Sovereign Grace

(Continued from page one)

I.

"The salvation of the righteous is of the Lord" in the planning. Long before we were in existence, God had planned the way of salvation. Before the fall, he had ordained the covenant by which the fallen should be restored; and that plan shows, in every line of it, that consummate wisdom and infinite love which can be found nowhere but in the Lord. He took counsel with none, and none instructed Him: He alone fixed the eternal settlements of unchanging love.

II.

"The salvation of the righteous is of the Lord" as to the persons who are included in it, for God hath chosen from the beginning his people, and "whom he did foreknow he also did predestinate to be conformed unto the image of his Son." There is a choice somewhere, and I am persuaded we have not chosen him, but he hath chosen us. Did not the Lord Jesus say as much? He is first and foremost in salvation, and though we gladly run when He calls, yet His call comes first, and His choice comes before the call. The salvation of the righteous was determined in the council chambers of eternity or ever the stars began to shine. It is of God, and of God only.

III.

And as it is of the Lord in the planning, so it is of the Lord in the providing. It was He who gave His Son from his bosom, and truly our Lord Jesus Christ is the full purchase-price of our salvation. We do not add a penny to it. The mortgage upon lost humanity was paid off by Christ to the last farthing, without any contribution

## Examiner

## Editorials

BY BOB L. ROSS



### GRAHAM'S ASSOCIATE INDICATES RICE'S TEACHINGS INFLUENCE GRAHAM TEAM

In a letter to THE BAPTIST EXAMINER, Mr. George L. Edstrom, associate to Billy Graham, reveals that the Billy Graham team has been influenced by the teachings of John R. Rice to unite with modernists in union meetings.

Mr. Edstrom says:

"The New York Crusade is not operated any differently than any of the other 38 crusades which have been held. . . .

"We operate our crusades exactly as Dr. John R. Rice recommends in his book published by THE SWORD OF THE LORD. . . . The book, 'How to Have a Revival, and copyrighted in 1946, states on pages 320 to 323 some of the following facts:

"When pastors plan for a union revival campaign and ask me if some pastor who is reputed to be rather modernistic shall be invited to join in the revival effort with his church, I answer that if such a pastor and people are willing to hear my kind of preaching against sin; my kind of preaching on the infallible Word of God; on the deity of Christ; on His atoning death for sinners and on everlasting life, received with the new birth by simple faith in Christ—if they are willing to hear that kind of preaching and join in praying for the kind of revival we seek and are willing to bring their lost loved ones to hear the Word of God, then by all means encourage them to come."

"He gives as an illustration, a union meeting where he was called to preach and he says,

"The pastor of one church was known as a modernist. He had insisted, when they planned for a revival, that the evangelist must 'preach a social gospel.' Looking back now, I feel certain that his heart was broken over the ruin of young people, over the breaking of homes, the rages of sin in his town. He wanted somebody to help correct the horrible conditions of immorality and drunkenness. In that he had good sense. . . . After about ten nights it became time for this pastor, known as a modernist, to preside and lead in prayer. . . . I do not judge him, but I know this: if he entered that campaign a modernist, he came out of it a believer in the Lord Jesus Christ! . . . I never change my preaching to please the world or the unbelieving. On this matter, we must not compromise. But, oh, for love like that of the Lord Jesus who preached to both publicans and sinners, Sadducees and Pharisees, all alike, every time He could get them into His audience! Let us get the churches together again for revival. . . . Oh, God, give us hearts to

on our part to eke out the matchless price.

IV.

The Spirit of God, who is a great item in the provision of salvation, is of the Lord. God has given us the Spirit. The Holy Ghost comes, not according to our minds or wills, but according to the gift and purpose of the Lord. Nothing is lacking for the salvation of men. God has provided all. He has not left the garment almost long enough, but needing that we should add a fringe; nor has He provided a feast almost sufficient for us, if we bring at least another loaf; nor has He built a house of mercy, almost completed, but leaving us to add a few more tiles to the roof. No, no. The work is finished, and from top to bottom salvation is of the Lord. All covenant provisions are already in the Lord Jesus in full, and the salvation of the righteous is entirely of the Lord in the providing.

V.

So, dear friends, it is of the Lord in the applying. The first application of blessings of the covenant to us is of God. Of course, that first application is in regeneration, when the soul first begins to live. The first sense of the need of mercy springs, not from nature, but is a work of grace. The first desire we have to be right, the first prayer we breathe towards God—all this is the movement of eternal grace upon our souls, which else would have lain as dead as the corpses in their graves. The Lord first deals with us before we have any inclination whatsoever to deal with Him.

We do not see this truth at first. Possibly we discover it months after our conversion, when we come to sit down, and look over our experience. Then we cry, "Yes! Hadst Thou not sought me, I had never sought Thee. Hadst Thou not drawn me,

I had never run to Thee. Hadst Thou never looked on me in love, I had never looked to Thee in faith. It is thy free grace which began with me. I own that the Alpha of my salvation is of the Lord." The knowledge of understanding of it is a fruit of the Spirit, and belongs to our riper years rather than to our spiritual infancy.

VI.

As salvation is of the Lord at the commencement, so it is as to the carrying of it on. Rest assured, beloved, there is no true growth in grace except that which is of the Lord. Nay, there is no sustaining the position to which

you have reached except by the Lord.

"And every virtue we possess, and every victory won, And every thought of holiness, Are his, and his alone."

He has wrought all our works in us, and if we have produced any fruit to the honour of His name, from Him has our fruit come, for our Lord truly said, "Without me ye can do nothing." We must give him all the glory, for certainly He has given us all the grace; and as it has been, so will it be. Between here and Heaven there will be nothing of our own in the matter. We shall

(Continued on page three)

### GRAHAM "OPPOSED TO MODERNISM"

In a letter to Editor John R. Rice, Billy Graham states: "I want to make myself quite clear. I am opposed to modernism wherever it may be found. I think you know that. I have tried to make that clear on many occasions in my public addresses and by my positive stand for the generally accepted fundamentals of the faith."

We are glad to read this statement from Mr. Graham. In view of his unionism with modernism in England, Scotland, and New York, one would never know that he is opposed to modernism.

In New York, with all the modernists sitting on his platform, Graham will have an opportunity to put his opposition to modernism into action. Jesus denounced the Pharisees and Sadducees for their heresies, and He did so before large gatherings. This made the Pharisees and Sadducees very angry.

We wait to see if Billy Graham will pattern after the Master, and denounce the rank modernists who are cooperating in his meeting.

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"What the pope says is law in this country."—Fr. Phelan in the Western Watchman, May 9, 1912.

"The pope has the right to pronounce sentence of deposition against any sovereign."—Brownson's Review.

"It is our own strict duty to direct all men, without exception."—Pope Pius X, October 6, 1906.

"We declare, say, define, and pronounce that every being should be subject to the Roman Pontiff."—Pope Boniface VIII. (See Catholic Encyclopedia, Vol. XV, pages 126, 127.)

"Individual liberty in reality is only a deadly anarchy."—Pope Pius XII, April 6, 1951.

"If a man refuses to hear the (Roman Catholic) Church let him be considered . . . as a heathen and a publican."—Pope Pius XII, June 29, 1943.

"The pope is the supreme judge of the law of the land."—Civilita Catolica, March 18, 1871.

"If the pope directed the Roman Catholics of this country (U. S. A.) to overthrow the Constitution . . . they would be bound to obey."—Brownson's Review.

"The pope is the ruler of the world."—Fr. Phelan, editor, Western Watchman, 1912.

"The true (Catholic) Church can tolerate no strange churches beside herself."—Catholic Encyclopedia, Vol. XIV, page 766.

"The Roman Catholic Church . . . must demand the right of freedom for herself alone."—Civilita Catolica, April, 1948.

"If, therefore, the Catholic Church also claims the right of dogmatic intolerance with regard to her teaching it is unjust to reproach her for exercising this right."—Catholic Encyclopedia, Vol. XIV, under caption of TOLERATION.

"If Catholics ever gain a sufficient numerical majority in this country, religious freedom is at an end."—Shepherd of the Valley, official journal of Bishop of St. Louis, Nov. 23, 1851.

"They (Protestants) believe strongly in the right to decide their body of worship is best for their individual spiritual fulfillment. This is the exact opposite to what we believe."—America, April 30, 1955.

"Heretics may be not only excommunicated, but also justly put to death."—Catholic Encyclopedia, Vol. XIV, page 768.

"The death sentence is a necessary and efficacious means for the (Catholic) Church to attain its ends."—From a book of Canon Law, approved by Pope Leo XIII.

" . . . man is not free to choose another religion but must accept the supernatural (Catholic) religion."—The Register, May 8, 1955.

"Protestantism of every form has not, and never can have, any rights where Catholicity is triumphant."—Brownson's Review.

"It is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship."—Pope Leo XIII, Encyclical, "Human Liberty."

"We hold upon this earth the place of God Almighty."—Pope Leo XIII.

"We care nothing for the opinions of Catholics . . . when they are not in agreement with the"

"The rib, which the Lord God had taken from man, made he a woman."—Gen. 2:22.

Matthew Henry's relatives and friends always thought that the best thing he ever said was his observation concerning the creation of Eve. "The woman," said Matthew Henry, "was made out of a rib taken from the side of Adam; not made out of his head to rule over him; not out of his feet to be trampled upon by him; but out of his side to be equal with him, under his arm to be protected by him, and near his heart to be loved by him."

—Sunday School Times

views of the Vatican."—Western Watchman, Sept. 21, 1911.

"The pope is the supreme judge, even of civil laws, and is incapable of being under any true obligation to them."—Civilita Catolica.

"No man is free to embrace and profess that religion which he believes to be true."—Syllabus of Errors of Pope Pius IX.

"The (Catholic) Church has the power of employing force and (of exercising) direct and indirect temporal power."—Syllabus of Errors of Pope Pius IX.

"All Catholics, therefore, are bound to accept the Syllabus (of Errors of Pope Pius IX)."—Catholic Encyclopedia, Vol. XIV.

"The public man who antagonizes the Catholic Church in these days is a political suicide."—Western Watchman, May 16, 1912.

"He (the pope) hath all power on earth . . . All temporal power is his; the dominion, jurisdiction, and government of the whole earth is his by divine right. All rulers of the earth are his subjects and must submit to him."—Council of Trent.

"All legislation (in the United States) must be governed by the will of God, unerringly indicated by the pope."—Fr. Hecker, founder of the Paulist Order.

"Non-Catholic methods of worshipping God must be branded counterfeit."—Living Our Faith (Catholic High School textbook).

"No Catholic may positively and unconditionally approve of the policy of separation of church and state."—Msgr. O'Tolle, Catholic University of America, 1939.

"It is not lawful . . . to treat in the same way different kinds of religion."—Pope Leo XIII.

"In themselves, all forms of Protestantism are unjustified. They should not exist."—America, January 4, 1941.

"The State should officially recognize the Catholic religion as the religion of the commonwealth."—Ryan and Miller, The State and the Church.

"The real glory attached to being a citizen of the U.S.A. is that it always comes second. Being a Catholic comes first."—Commonwealth, December 2, 1949.

"IT IS THE INTENTION OF THE POPE TO POSSESS THIS COUNTRY (U.S.A.)."—Brownson's Review.

The above excerpts are from the 70 pages and more than 500 items in **Catholic Words And Actions**, compiled by Raywood Frazier, all documented and based upon statements of Catholics in authority, or of writings approved by the Catholic Church.

What the Catholic Church has done in countries where it is in power confirms that it means what it says in the foregoing statements. LOOK at Spain, Italy, Portugal, Argentina, Colombia, Mexico, and SEE what this country will face if the Catholic hierarchy ever gets full control.

—Tract

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Salvation, then, is of the Lord. This is a doctrine to be believed. If you do not believe it, you are

## Free and Sovereign Grace

(Continued from page two)  
work out our own salvation with fear and trembling, because He first works it in us to will and to do of His own good pleasure. There is no working out our salvation unless the Lord works it in. We bring to the surface of our life what He works in the deep foundation of our inward nature; but both within and without the spiritual life is all of grace.

When we put our foot upon the threshold of glory, and pass through the gate of pearl to the golden pavement of the Heavenly City, the last step will be as much taken through the grace of God as was the first step when we turned unto our great Father in our rags and misery. Left by the grace of God for a single moment, we should perish. We are dependent as much upon grace for spiritual life as we are upon the air we breathe for this natural life. Take the atmosphere from us; put us under an exhausted receiver, and we die: take thy grace from us, O our God, and we perish at once! What else could happen to us?

Brethren, we must always believe this and preach it, for it is the sum of all true doctrine. If you do not make salvation to be wholly of the Lord, depend upon it, you will have to clip salvation down, and make it a small matter. I have always desired to preach a great salvation, and I do not think that any other is worth preaching. If salvation is of man, then you do not wonder that man falls from grace. Of course he does. What man begins, man also soon ends in his own way with a failure. When God saves He saves eternally.

Some one said to me the other day, "I do not quite know about that doctrine of final perseverance whether it is true or not."

So I said to him, "What kind of life does Jesus Christ give his sheep?"

He answered very correctly—"He has said, 'I give unto my sheep eternal life.'"

"Very well, does not that settle it? If He has given them eternal life, they have eternal life."

"But," he said, "might they not die?"

I answered, "Is it not clear that those who die have not eternal life? If they had eternal life how could they die? Does eternal life mean six months' life?"

"No."

"Does it only mean six hundred years' life?"

"No. It must mean nothing less than life which has no end."

Death is out of the question. I must live if I am one of those of whom the Great Shepherd says, "I give unto my sheep eternal life."

But what is next? If you cannot quite see the truth from that one expression, what follows? Will the sheep of Christ ever perish? Here is His answer. "They shall never perish." Does not that secure them? What language could better describe their security?

But another question is raised—May it not mean that, if they get away from the Lord Jesus, they shall perish? Then comes the next sentence—"Neither shall any pluck them out of my hand." Does not that answer it? Ah, but perhaps the Saviour might fail! We think not so; but listen again: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

There are four great reasons why believers are and must be saved; neither can anything shake the force of any one of them. If words mean anything, those who are in Christ are safe. The Lord God Almighty has given unto them eternal life, they shall never perish, neither shall any pluck them out of Christ's hand, and over that first hand of Jesus is the Father's hand to make assurance doubly sure.

Conclusion

Salvation, then, is of the Lord. This is a doctrine to be believed. If you do not believe it, you are

## FLORIDA FAMILY APPRECIATES TBE



Here is a good friend of this paper along with his wife and children. He has received TBE for a long time and many times has written as to its value.

Of recent date, we received this letter from him:

"Dear Brother Ross:

"You are doing a fine job with THE BAPTIST EXAMINER, as the Editor-in-chief, and the paper is a great blessing to our Baptist faith. We are having more of our people to become interested in the great doctrinal teachings that it has. Each Sunday we give them out to our visitors and encourage them to read the whole paper."—O. F. Crosby, Jr.

How we thank God for friends like Bro. Crosby. May it please God to raise up many more like him to support the truth for which we stand.

sure to minimize and make small the salvation, and specially are you likely to deprive it of its certainty, and immutability. It is a pity that you should attempt this, for thus you rob Christ of his power, God of his glory, and the saints of their comfort.

That is the awkward point about a salvation which is of man: it is worth nothing when you get it. We want an eternal salvation. We want a salvation which does really save. We want something which is not made up of "ifs and ands," and "buts," and "peradventures," and "may bes," and "if you do this," and "if you do that."

We need sure, immutable, abiding, unchanging salvation; and this is what we get, and what we are not ashamed to preach, while we thunder out this truth, "The salvation of the righteous is of the Lord."

"All of grace"—from base to summit,  
Grace on every course and stone;  
Grace in planning, rearing, crowning,  
Sovereign grace, and grace alone!"

## "How Sin Is Put Away"

(Continued from page one)  
at forty years of age, when I think of Babe Zaharias living her life dedicated to the promotion of physical health and dying at the age of forty-two—when I think of it, I am reminded of the appropriateness of this text, when it says, "Bodily exercise profiteth little, but godliness is profitable unto all things." If godliness is profitable unto all things, then how important are the words of my text which tell us that "He appeared to put away sin by the sacrifice of himself."

I

WHAT CHRIST DIDN'T COME FOR.

I would like to remind you, first of all, that Christ didn't come to deny human sin. The religion of Confucius is a denial of sin. Con-

fucius would teach you to deny the fact of human depravity and human guilt and sin within the human body. Jesus Christ, beloved, didn't come to teach men to deny human sin.

Jesus didn't come to teach us to call sin a mistake. Some people are not willing to say that they sin, but they do say that they make mistakes. That is the fallacy of the so-called Holiness persuasion. After they get what they call the second work of grace they never sin anymore, but they make a lot of mistakes, so they say. Beloved, it is rather hard for me to distinguish where a mistake leaves off and where a sin begins, but Jesus Christ didn't come to this world to call sin a mistake.

Suppose I take a bottle of strychnine and on it is the word "POISON," and in one corner is a skull and crossbones—a symbol that it is poisonous and is to be avoided, and not to be swallowed internally. Now suppose I remove that label that has the word "POISON" and the skull and crossbones on it, and I put on it the label of "Essence of Peppermint," or some mild laxative. Now, beloved, I haven't changed the contents of that bottle one particle; I merely made the contents a thousand times more deadly by changing the label. The contents remain the same, but the contents have become more potent and more deadly because now nobody thinks of it as being poison.

Beloved, whenever you change the matter of sin and call it a mistake—when you say it is an error, when you say that it is a human failure, you don't change it in reality, but you just make it more deadly in the sight of Almighty God. I say, beloved, our Lord didn't come into this world to call sin a mistake.

The Lord Jesus Christ didn't come to help you forget your sins. If you will go back to the book (Continued on page six)

THE BAPTIST EXAMINER

PAGE THREE

MAY 18, 1957



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

# Baptist Youth Witness

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

## Protestant Persecution Of Baptists In Early America

A HISTORICAL ACCOUNT OF THE BRUTAL  
PUNISHMENT INFLICTED UPON ELDER OBADIAH  
HOLMES AND OTHER BAPTIST BRETHREN

By BANVARD

### Part I. THREE STRANGERS

One Saturday, in the month of July, three strangers, who had journeyed far, and were weary, hungry, and thirsty, arrived at Boston.

"Well pleased am I," said one, whose name was Clarke, "that Christian people dwell here, although in some points they differ from us."

"Yes," replied one of his companions, who wore a brown coat with long and broad skirts, and great pockets opening on the outside, "yes, this is one of the cities of Zion, and yonder I see their sanctuary," at the same time pointing to the meeting-house.

"No doubt, then, Brother Holmes, the people will remember the words of the Saviour about a cup of cold water given to a disciple, for I feel as if a draught at this time would be exceedingly refreshing."

"I sympathize with you in that feeling, Brother Crandall," said the first speaker, "and I never saw the force of that passage of Solomon as I do now—'As cold waters to a thirsty soul, so is good news from a far country.' It seems to me I never longed for a good drink as I do at this moment."

"With me," said Holmes, "it is not so much thirst as hunger."

"Well, well, cheer up, brethren, for these Christian friends are doubtless given to hospitality, and will readily relieve our wants; and if not, we can go to the tavern, and pay for meals and a lodging, though we abound not in filthy lucre."

They now reached a house standing by itself on the outskirts of the town. As they approached it, they noticed that a woman closed the door, as if to signify that their approach was unwelcome.

"Perhaps," said Crandall, "she

thinks we are thieves, or pirates, and that she would not be safe in our company."

"A word of explanation will remove her error."

They soon reached the house and knocked at the door; but no one opened it. They knocked again, louder than at first.

"Ye had better go along," said the shill, cracked voice of an old woman on the inside.

"We are wayfaring strangers," said Mr. Clarke, "faint and hungry who wish merely to rest for a few moments, and obtain some refreshments."

"Ye must go then to the magistrates," replied the shill feminine voice, "for I have no license."

"License! License! What does she mean by that?"

"We are not acquainted with your magistrates," said Clarke, speaking through the door.

"And we hope we may never be officially," added Crandall, in an undertone, which could be heard only by his companions, who smiled at the remark. "And we know not what you mean by a license," continued Clarke.

The shrill cracked voice now came from the window. It proved to be that of the short, crooked-back, loquacious Mrs. Strangger. Putting her head out of the window, she said:

"Why, la, didn't you know that the General Court had passed a law that nobody should entertain strangers without a partickler license from two magistrates? Gracious, I thought everybody knew that, for it has made talk enough. Why, no longer ago than yesterday, one of our godly elders refused to receive a trader, although he had every reason to believe him a good man—jist because he had no license, and said the laws must be obeyed."

"Well, can thee not furnish us

a little bread and water?"

"If ye can make it appear that that is not entertaining strangers I can," replied the prudent little lady.

"Do ye not remember what is said about entertaining strangers unawares?"

"I would do it with pleasure, if I only had a license. Our magistrates are so afraid of entertaining Anabaptists, Familists, and other heretics, unawares, that they have passed this law for our protection."

The three strangers looked at each other with a singular but significant expression of countenance.

"Go ye, and get a permit from the magistrates, and I will give ye the best my poor house affords."

Mrs. Strangger would gladly have admitted them for the pleasure of having someone hear her talk, and for the opportunity which their visit would have afforded of picking up some new items which she could have converted into materials for gossip; but she knew that she was already a suspected person, and she feared to increase these suspicions. Seeing, just at this moment, one of the colonists in the distance, coming along the road towards them, she said to the strangers, in a hurried manner, and in tones indicative of fear:

"If ye would not get a poor, lone woman into trouble, ye had better go 'long. Here are witnesses at hand, and it might go hard with me if I let ye in my house."

They felt the force of this appeal, and moved on.

"Strange place this," said Crandall, "where a stranger can not have given him a crust of bread, nor a cup of water without the permission of two magistrates."

"If the magistrates happen to be absent when strangers arrive, I suppose they must fast and sleep out doors until the magistrates return, and, in their great kindness, license someone to perform the first acts of hospitality."

"In our case," said Clarke, "it is probably that no license would be given. If that timid old woman assigned the true reason of this law, it was designed as an embargo upon such as we. No one could get a license to entertain us without telling who and what we were; and to reveal that would be fatal to their application. They would be forbidden to harbor us."

"Our prospects are not the most flattering; but here comes a person who may perhaps help us."

Next Week: Part II, "A Singular Invitation."

### TEACHING CHILDREN

By C. H. Spurgeon

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## DELINQUENT PARENTS

By CAPTAIN CONRAD E. JENSEN  
New York City Police  
Department

After twenty years of service in New York City Police Department, I can truly say I've seen juvenile delinquency in every conceivable form, and would like to offer the only solution to the problem as I see it.

The expression, "As the twig is bent, so grows the tree," is altogether true. The Bible tells us to "train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). There can be no proper training without discipline. On this point the Word of God is very explicit: "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 13:24). Also, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die" (Proverbs 23:13).

In order to train anyone, the instructor himself must be trained. It is not difficult to understand why young people become indifferent to law and order when they have seen their parents flout regulations and criticize authority. The father who "beats" a parking meter in the presence of his child should not be surprised when his offspring acts like a "chip off the old block" and then goes him one better into more serious violations.

God has placed the responsibility of raising the young in the hands of the parents—not the police, or the school, or the church. Modern psychology, "progressive methods," and "self-expression" are of little value when a youngster is faced with the decision of joining the gang or turning "chicken." With nothing better than the admonition, "Now you be a good boy" to fortify him, how can a boy fight the ridicule and scorn of his companions when he refuses to commit a crime as his passport into the gang?

Not until the parents see their obligation to keep the law can we expect the children to follow suit. Busy parents, working mothers, and prosperity have all played a part in the indifferent attitude of many people to the law of the land. The short-circuiting of justice by neighborhood "politicians," the telephone call to the

"right" party and the complete indifference by many to our gambling laws have hampered much of our law enforcement. The Bible declares: "Righteousness exalteth a nation; but sin is a reproach to any people" (Proverbs 14:34). Americans need to re-examine the foundations of our wonderful country and compare them with their own views. Convenience has taken the place of conscience. No longer must we fight for our freedoms. The "pursuit of happiness" seems to be reduced to what a dollar can buy. Crime costs America billions of dollars a year. We spend twice as much money on liquor as we do on schools. Certainly our youth needs God, but who will point the way to Him? Their parents have been either wilfully ignorant of God's claim on their lives, or have been busy "building a better world." At a time when more Americans are enrolled in church than ever before, we find an increase also in the number of crimes committed by our young people.

In John 14:6, the Lord Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." In order to come God's way, we must acknowledge Christ and receive Him as our Saviour. Then, as parents, we must "take" our children to a Gospel-preaching church—not "send" them. We must acknowledge God's Word, the Bible, as man's only source of peace and wisdom, and teach it to our children.

Bible reading and prayer in the family circle at home will do more to halt juvenile delinquency than all the agencies now at work. In Proverbs 3:5, 6, we find these words: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways ACKNOWLEDGE him, and he shall direct thy paths." How do men "acknowledge" God? By believing Jesus Christ whom God sent. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

The answer to juvenile delinquency cannot be found in a program, but in a person—Jesus Christ. Won't you trust Him now as your Saviour?

## "Are You Really?"

A young Christian stood in the midst of a workshop full of scoffers. Previous to his employment there, a professed and pronounced infidel had scattered his pernicious seed in every direction. On account of his aggressive and bullying manner, few, if any, of those who had respect for the truth of God's Word, had dared to interfere. At length the new hand was taken on, and no sooner did he become aware of the awful com-

pany into which he had fallen, than, praying to God for strength, he resolutely confronted this servant of the devil. Day by day the battle waxed hard and furious; in the end, the sceptic was silenced. If not convinced, of his error. At the close of almost the last discussion, one of the workmen who, previously to this, had remained a silent spectator, stepped up to the Christian, and said,

"I'm on your side; I'm a Christian."

### Discriminating Grace

By nature, there is no difference between the elect and reprobate. Paul was as bloody a persecutor as Domitian, or Julian; Zaccheus as unconscionable and covetous as a worldling as was that rich glutton damned to Hell. The elect and reprobate, before converting grace made the difference, are like two men walking in one journey, of one mind, and one heart. They resemble Elijah and Elisha, walking and talking together, when, lo! a chariot of fire suddenly severs them; and Elijah is rapt up into Heaven, while Elisha is left behind upon earth. So it is when God's effectual calling, quite unlooked for, comes and separates those two who before were walking together, yea, running to the same excess of riot. The one returns back to the Lord, from who he was fallen; while the other, being himself untouched by God, marvels that his former companion hath forsaken him, and walks on still in the old course of his sins, to his final condemnation.

"Are you really?" said he; "I should never have found it out, if you had not told me."

The rebuke was keen, but it was well deserved, and came naturally to the lips of the earnest man.

We fear there are many cowards in our churches as well as out of them. If all renewed men would stand up for the honor of their Master whenever they heard His Word assailed, we should hear considerably less of the blatant scepticism now so prevalent in our midst. Many of Christ's followers have yet to learn that they are witnesses for Him. Their lives are stunted and withered by their sinful cowardice. When Moses stood in the gate of the camp, he cried, "Who is on the Lord's side? let him come unto me," and the Master cries after the same manner no less emphatically today. Oh, for a baptism of the Holy Ghost upon every individual believer in our churches! What a mighty witnessing for Christ there would then be! send it, and send it at once!

—F. T. SNELL



## For Little Children

JESUS HEALS A BLIND  
MAN

John 9:1-11.

Once when Jesus was in Jerusalem, He passed by a blind man. The man had been blind all his life. Jesus' disciples knew it was a great handicap to be blind. They thought that the man might be blind because of some sin he or his parents had committed. So they asked Jesus:

"Master, who did sin, this man, or his parents, that he was born blind?"

Jesus told them that neither the man nor his parents had sinned, so as to cause the blindness. He said that God had made the man blind for a purpose. The purpose

was that God would be glorified by healing the man.

Jesus then spat on the ground, and made some clay. Then He put the clay on the eyes of the blind man. Jesus said, "Go, wash in the pool of Siloam."

So the blind man went to the pool, and washed the clay from his eyes. When he did so, he could see.

This shows that Jesus is truly God the Son. He can perform the greatest of miracles. The greatest of miracles, boys and girls, is the salvation of a lost soul from his sins and Hell. He died for our sins, and gives us eternal life. If you are blind spiritually, then Jesus can give you spiritual sight, and salvation from sin and Hell.



## Carrying Own Brimstone

## WE NEED PREACHERS

By JAMES KURTZ

"We have a terrific Bible teacher," "Our pastor sure is a getter when it comes to calling," "Since pastor so and so has come, our Sunday School is really going ahead, he knows his Sunday School work." And on and on we go. It is rare today that we find a church member talking about their PREACHER and the old time gospel message that a PREACHER would be expounding from the pulpit.

Have you ever really studied the fourth chapter of II Timothy? What a chapter! I was amazed at the information and instruction given in the first eight verses. It would do our theological schools wonders and the men they turn out, if they would teach this chapter.

Streaming from our schools are hundreds upon hundreds of young men schooled in many varied jobs in the ministry except PREACHING. Trained precisely in church organization, human relations, fund-raising, youth work, dramatics and visitation, experts in everything but PREACHING; and yet the great need of our present day is that of spirit-filled PREACHERS.

I've heard many of these young graduates give a fine speech. Not a single error in grammar, poise, voice control, ah, perfect. Perfect, yes, perfect for the church that cares no longer for the old faith. Smug and content in their building programs, publicity and membership growth. PREACHERS are old fashioned, so some think; give us a polished young man who will tickle our ears and make us feel good in our sinning.

There are few young men who have really heard the call to PREACH. You see, my friends, PREACHING is not easy. It takes a man who cares little for public or congregational opinion, but who with all his heart cares to preach the whole gospel in boldness and power. We need today more than ever in our pulpits, PREACHERS, not puppets, PREACHERS, not promoters, PREACHERS, not social climbers, tea sippers and after dinner speakers. The need is for men who love the truth enough to lose their jobs, love the truth and PREACH it regardless of the voice of the council or the crowd.

We have been lulled too long in the quietness of spiritual half-truths. A good percentage of our ministers today have become completely contrary to old time PREACHING. When was the last time you heard a Hell-fire and brimstone sermon? Don't come back at me with the favorite expression, "Well, we don't want to drive folks away, you know." Listen, friend, I believe if the church today would return to the position of the local church in the Book of Acts, we would see men and women shaking their heads and saying, "We have seen great things today." But no, we want to cooperate, we want to be nice, we want no part of a controversial Christianity. Yet, the early infant church was hated because it refused to join the ranks of the masses who were denying the precious faith. Let us once more draw

### Won't Change Prophecy

"I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." (Gen. 17:8).

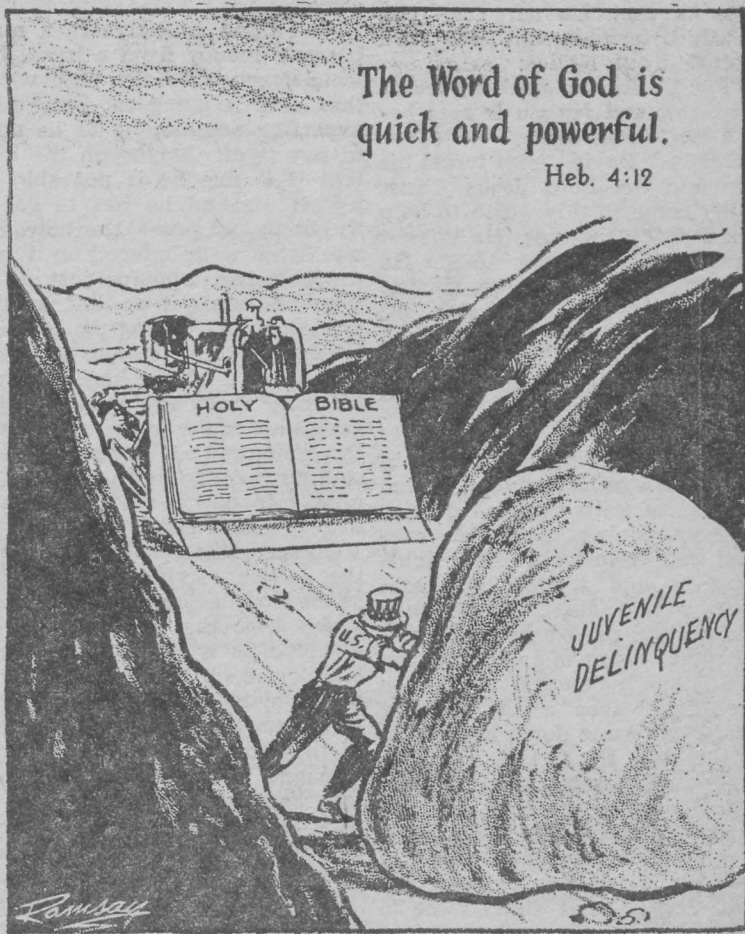
The COURIER publishes an interesting comment from a Palestine missionary to the effect that the Arabs dislike to buy the Bible because they say it promises to give their land to the Jew, and they say that the promise to Abraham still holds good. They are right concerning the promise, but their refusal to buy and read the Bible will not prevent the fulfillment of its prophecies.

—Selected.

### THE WORD CAN DO IT!

The Word of God is quick and powerful.

Heb. 4:12



## BOOKS FOR YOUTH

**Mabel Clement** by J. M. Sallee. The story of a young girl who was converted to the Lord, and from the error of Campbellism. A thrilling, moving spiritual account. \$2.00

**All About The Bible** by Sidney Collett. This little work is still growing in popularity, after many years of blessed usefulness. Fresh, lively, and informative. \$2.00

**Studies In Galatians** by A. M. Overton. Recently published serially in BYW. An excellent commentary by a Baptist preacher now in glory. 1.00

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**Why Be A Baptist?** by H. B. Taylor, Sr. Every young Baptist should read this book, learning more about Baptist doctrine thereby. 25c

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**God's Plan With Men** by T. T. Martin. A most excellent book on the glorious theme of the Gospel of Christ. Shows why Christ died, and what the benefits and effects of His death are. \$1.25

**Baptist Church Manual** by J. M. Pendleton. Not only the young, but every Baptist and every Baptist home should have this manual of Baptist truth. 1.00

**Modern Tongues and Healing Movement** by Stegall and Harwood. Get the bare facts on the modern healing racketeers. 50

**The Heart of the Rose** by Mabel McKee. Every young person who is old enough to be interested in the opposite sex should read this booklet. It will help you a great deal. 35

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### Campbellism's ...

(Continued from page one) Extra, which was the first general and formal announcement of his proposition, he took the position of baptismal regeneration, baptismal remission, or baptismal salvation — that wherever you find "purifying" or "sanctifying" it means baptism. In other words, he made it mean the whole thing.

When he brought out that extra the "fur began to fly." All over the land the Baptists rose up and said, "This man does not belong to us," and their leaders began to reply to his extra, among whom were the celebrated Andrew Broadus, the elder J. B. Jeter, both of Virginia; also Carr, pastor of one of the great Richmond churches. Whereupon everybody knew there would be a war at the next meeting of that association. The association met and a committee was appointed to consider the state of the churches. That committee, of which Carr was chairman, found that the churches were being wrecked by a new doctrine, set forth in the extra of the **Millennial Harbinger**. So the committee recommended that the churches withdraw fellowship from the preachers who advocated that doctrine, and from the members who accepted it. The Virginia. And since they drew that line of cleavage, Campbellism has no longer hurt the Baptists.

This heresy passed into Kentucky. There it divided the as-

sociations and the churches. Wherever it went a fire arose. Where there are two horses going in opposite directions, no man had better try to ride both at the same time. Where two are not agreed they ought not to try to walk together. Then Mr. Campbell organized his own denomination. In the meantime, he held debates with quite a number of people on the subject.

The antecedent arguments opposing Campbell's theory are as follows:

(1) The plan of salvation from the book of Genesis to Revelation is **one** plan. Whatever has been essential as a requirement is always essential, just as much so in the Old Testament as in the New Testament, and yet baptism and the Lord's Supper were not parts of the Old Testament. And all must admit that some Old Testament people were saved. If so, according to their theory, they were saved by compliance with terms that we do not have to observe, and we are saved by compliance with terms that they did not have to observe; therefore, the plan was changed in the essential terms of salvation.

(2) But the model case of Abraham, the model case of salvation by faith as in Abraham, utterly nullifies any change in the plan: "Abraham believed Jehovah, and it was imputed to him for righteousness," or justification, and Paul says, "This was written not for Abraham's sake alone, but for our sake." When we believe

(Continued on page eight)

### READ THE BIBLE BY SYMBOLS



"If a man steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep."—Exodus 22:1.



## "How Sin Is Put Away"

(Continued from page three)  
of Psalms, you will find that David sinned. The Word of God tells us that his sin was constantly before him until the Lord blotted it out. Notice:

"For I acknowledged my transgressions: and my sin is ever before me."—Psa. 51:3.

Beloved, David didn't forget his sins and the Lord Jesus Christ didn't come to this world to help you forget your sins. He doesn't want you to forget them. He doesn't want you to be able to forget about them until they are completely cleansed in the blood of God's own Son.

I would remind you also that the Lord Jesus Christ didn't come to help you cover your sins.

When Adam and Eve sinned in the Garden of Eden, they covered themselves with fig leaves. Prior to their sinning, they were covered with a perfect human righteousness and realized not that they were naked. When they sinned, that perfect human righteousness was gone and they realized their nakedness and they used fig leaves as a covering. When God came down in the cool of the day, He ripped up those man-made garments that Adam and Eve were wearing, and He uncovered these two who had covered themselves as a result of their sin. I tell you, beloved, the Lord Jesus Christ didn't come to this world to help you cover your sins.

I'll go further and say that the Lord Jesus Christ didn't come to this world in order to help you harden your conscience and to give you a false peace. There's many an individual who sins and tries to harden his conscience as a result of his sin, in order that he might be able to have a false peace thereby. We read:

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12.

Beloved, if yours is a false peace, then "the end thereof are the ways of death."

As I have said, the Lord Jesus Christ didn't come to deny human sin; He didn't come to call sin a mistake; He didn't come to help you forget your sins; He didn't come to help you cover your sins; He didn't come to help you harden your conscience and to give you a false peace. Why, then, did He come? My text says that "once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

### II

## WHAT COULD NOT PUT AWAY SIN.

The Jewish sacrifices could never put away sin.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12.

Bible scholars have estimated that the Jews sacrificed fully a quarter of a million lambs, to say nothing of the bullocks and the turtledoves and the pigeons that were offered, yet from the time that God began in the Jewish economy that sacrificial system that the Jews employed—from that time to the day when Jesus Christ came into this world, not one time did any one of those sacrifices ever put away sin.

Look at the priest as, on the day of atonement, he divested himself of that rich, royal, regal attire, laying aside those colored garments that he wore and put upon himself white linen clothing. You see him as he offered a sacrifice first for himself and then offered a sacrifice in behalf of the nation. You see him as he goes through all the ritual not only on the day of atonement, but every day throughout the year, offering burnt sacrifices upon the altar of burnt offerings, and as he would do, he was hoping to handle in some way the sin question. Beloved, there was never a

time that one of those sacrifices that were offered ever put away one single sin. At best, they merely held back the wrath of God until Jesus Christ might come.

As I often illustrate it, a man borrows money from a bank. He looks forward to the time when that note is going to come due, expecting and hoping to be able to pay it off. Maybe on the day that it is due he is not able to pay it off and he has to go to the bank and renew the note. He merely pays the interest on it and the principal remains just as it was. He keeps it current by renewing it and paying the interest thereon. Three or four months pass by and maybe he has to do the same thing again—renew the note and let the principal remain the same; and again, maybe three or four months later he is still unable to pay it off and he has to renew the note.

Beloved, that is exactly what the Jewish sacrifices did so far as the sin question was concerned. Every time that a Jewish priest would offer a sacrifice, he didn't handle the sin question. He didn't put away sin. All that he did was to acknowledge the indebtedness of the individual in the sight of God and to look forward, hoping that someday there would be a way to pay the sin debt. Those Jewish sacrifices could never, never put away one single sin.

I would remind you also that potential sorrow could never put away sin.

Suppose you feel badly about your sin, and suppose you cry over them. Suppose there is a lot of sorrow in your life as a result of sin. I tell you, beloved, all the penitential sorrow that you can muster up can never put away one single sin.

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice."—Psa. 51:7, 8.

Beloved, all the sorrows that David had as a result of his sin had never put away his sin. That sin was still before him.

I say to you, you can be sorry for your sins, even to the extent that you weep over them; you may weep over them with penitential sorrow and you may cry night and day as a result of your sins, but, beloved, it will never put away your sin.

As the song says:

"Could my tears forever flow,  
Could my zeal no langour know,  
These for sin could not atone;  
Thou must save, and Thou alone."

I'll go further and say that human suffering could not put away sin.

We have a good example of the case of Job. If you will go back and read the story of Job, you will find that Job suffered. How long he suffered, I don't know; but I know one thing, that old Job suffered from the crown of his head to the sole of his feet, with boils—and he suffered intensely. When you come to the end of the book of Job, instead of his suffering causing him to be saved, you will find him saying:

"Wherefore I abhor myself, and repent in dust and ashes."—Job 42:6.

Notice, Job's suffering didn't put away his sin. Rather, he had no confidence in himself, but his confidence came to a head when he cried out and said, "I know that my Redeemer liveth." His suffering didn't put away sin; the only hope that he had was in the Redeemer in whom he was trusting and depending.

In regard to this matter of suffering, do you realize that there are a lot of people who think that suffering will put away sin? I talked to a man sometime ago who told me that he slept on a cold stone floor in the winter time in order to mortify his flesh. He thought that by suffering he would be able to put away sin.

Martin Luther, in his "Memoirs" tells how he stood in ice water up to his neck in the winter time in order to curb his flesh, hoping that he might be able to put away the sin of his body.

Many and many a Catholic has gone to Rome and climbed those stairs laboriously, on his knees, hoping thereby, as he suffered,

that he might put away sin, only to realize that when he got to the top of the stairs, he was still as big a sinner as he was when he started at the bottom.

When I was in Mexico, I saw a young woman crawl for at least a hundred yards into that big Catholic cathedral dedicated to the Virgin of Guadeloupe, located in Mexico City. She crawled into that building on her knees, then all the way up the aisle through that long building, saying a prayer on each bead as she went. I saw her as she carefully pulled her dress above her knees to be sure that she didn't have one single thickness of her dress under her knees as a pad or a cushion for her knees to rest on. She wanted to suffer as much as possible, expecting that she would be able to get rid of her sin thereby. She thought that by human suffering she would be able to put away sin.

On another day, I saw a man with his pants rolled up above his knees, likewise doing the same thing in another cathedral.

Beloved, if you had asked either that man or woman, after they had finished their day's religious devotions, if they had gotten rid of their sin, and if they could put their hand upon their bosom and say, "I know that my Redeemer liveth," they would have been compelled to say that all the suffering through which they had passed didn't put away their sin.

Beloved, Jesus Christ came to put away sin. It was never put away by Jewish sacrifices, it could never be put away by penitential sorrow, and it can never be put away by some form of human suffering.

I'll say also that no form of self-denial could ever put away sin. There are individuals who think by denying themselves that they will be able to handle the sin question, but God's Word tells us that there is no way to put away sin by self-denial. Listen:

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"—Micah 6:6, 7.

Micah tells us that in spite of all the self-denial through which we pass, we can never get rid of the sin of our soul. He even goes so far as to say that if we would give our first-born, the fruit of our body, as an offering to God, even denying ourselves to that extent, it would not put away sin.

Let me remind you, beloved, that no form of self-denial through which you could pass would put away sin. You may deny yourself many of the luxuries of this world, or you may deny yourself even the necessities of life, but it will never put away sin.

Look at that Catholic who does not eat meat on Friday. Look at that Catholic, or maybe some foolish Protestant, or maybe some bigger foolish Baptist who, during the so-called Lent, denies himself of something, hoping that he will be able, by self-denial, to get enough religion in forty days to permit him to live like the Devil the rest of the year.

I say, beloved, self-denial will never, never put away sin.

I'll remind you also that holy living will never put away sin. You can live the most holy life in this world but that will never put away sin. Listen:

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF THE LAW."—Rom. 3:28.

The most holy men in the Bible never got rid of sin as a result of holy living. Look at Nicodemus. I don't know there was ever a better man that came into the presence of Jesus than Nicodemus, yet the Son of God said to him, "Ye must be born again." Holy living never put away his sin.

Look again at that rich young ruler who came to Jesus running. So earnest was he that the Word

## What Toplady Thought Of Arminian John Wesley

By Agustus Toplady  
(1740-1778)  
Author of "Rock of Ages"

In a letter to Mr. Wesley, Toplady wrote:

"Possessed of more than serpentine elability, you cast your slough not once a year, but almost once an hour. Hence your innumerable inconsistencies and flagrant self-contradictions; the jarring of your principles (ever at intestine war with each other), and the incoherence of your religious system. Your scheme of doctrines reminds me of the feet of a certain visionary image, which, as the sacred penman acquaints us, seemed to be composed of iron and clay—heterogeneous materials, which may, indeed be put together, but will never incorporate with each other. Somewhat like the necromantic soup, of which you have probably read in the tragedy of Macbeth; your doctrines may be stirred into a chaotic jumble, but witchcraft itself would strive in vain to bring them into coalition. On the contrary, evangelical truth knows nothing of this harlequin assemblage. It is not like Joseph's coat of many colours; nor made up of a patch from Donatus, of another from Pelagius, and a third from Arminius; but is invariably simple, uniform, and harmonious; resembling the robe of its adorable Teacher, which was without seam, and woven from the top throughout." (Page 722, The Works of Toplady.)

Regarding Wesley's heresy on sinless perfection, Mr. Toplady chided:

"If you are in search of Antinomians, truly and justly so called, you must look for them, not among those whom you term Calvinists, but among your own hair-brained perfectionists. Had not you yourself (to remind you of but one instance) a proof of it not very long ago? You formed a scheme of collecting as many perfect ones as you could, to live together under one roof. A number of these flowers were accordingly transplanted from some of your nursery-beds to the hot-house. And a hot-house it soon

of God says that when Jesus saw him, He loved him, yet Jesus said to him, "One thing thou lackest."

I tell you, beloved, the holiest living that you are able to do will never, never put away sin.

Notice also that death cannot put away sin.

Look at that rich man in Hell. In Luke 16 we read concerning him as he cries for a drop of water to cool his tongue, since he is tormented with flames. Even death hasn't been able to put away sin. His sin is right there with him tormenting him. Death wasn't able to put away his sin.

I'll go further and say that Hell itself can't put away sin.

The Word of God tells us that (Continued on page seven)

proved. For would we believe it? The sinless people quarreled in a short time at so violent a rate that you found yourself forced to disband the select regiment. Had you kept them together much longer, that line would have been literally verified in these squabbling members of your Church Militant: 'The males pulled noses, and the females caps.' A very small house, I am persuaded, would hold the really perfect up on earth. You might drive them all into a nutshell." (Page 723, The Works of Toplady.)

And here is how Wesley came to preach his doctrines:

"And why should you, of all people in the world, be so very angry with the doctrines of grace? Forget not the days and months that are past. Remember that once depended on the toss of a shilling, whether you yourself should be a Calvinist or an Arminian. Tails fell uppermost, and you resolved to be a universalist. It was a happy throw which assigned you to the tents of Arminius: for it saved us from the company of a man who, by a kind of religious gambling peculiarly his own, risked his faith on the most contemptible of all lots; and was capable of tossing up for his creed as porters or chairmen toss up for a half-penny." (Page 721, The Works of Toplady.)

Mr. Toplady was criticized for his exposing John Wesley's ungodly false doctrines, and in replying Toplady said:

"It has also been suggested, that 'Mr. Wesley is a very laborious man;' not more laborious, I presume, than a certain active being, who is said to go to and fro in the earth, and walk up and down in it: nor yet more laborious, I should imagine, than certain ancient Sectarians, concerning whom it was long ago said, 'Woe unto you scribes, Pharisees, hypocrites; for ye compass sea and land to make one proselyte.' (Page 54, The Works of Toplady.)

We conclude with this poem quoted by Toplady written by Thomas Gurney:

Shall Wesley sow his hurtful  
tares,  
And scatter round a thousand  
snarers?  
Telling how God from wrath may  
turn,  
And love the souls He thought  
to burn,  
And how, again, His mind may  
move  
To hate where He has vowed  
love;  
How all mankind He fain would  
save,  
But longs for what He cannot  
have.  
Industrious thus to sound abroad  
A disappointed changing God,  
Blush, Wesley, blush at thy  
grace,  
Haste thee to Rome, thy proper  
place.

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# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MAY 26, 1956

CHRIST, THE TRUE VINE

JOHN 15:1-27

MEMORY VERSE: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

## I. Christ, The True Vine. John 15:1.

Israel had often been called a vine. Cf. Isa. 5:1, 2, 7; Jer. 2:21. In contrast with the failure and degeneracy of Israel, Christ declares Himself the True Vine.

## II. The Husbandman. John 15:1.

He is the cultivator of the vine, the one who cares for it. Thus, God the Father, is the One who cares for the vine and the branches, Christ and His people. How carefully the Father has provided for Christ. Cf. Mt. 1:18-20; Mt. 2:13. He has also the same loving care for His branches.

## III. The Normal Christian Life Is A Fruit-bearing Life. John 15:2.

Christ here mentions four degrees of fruit-bearing: No fruit (v. 2), fruit (v. 2), more fruit (v. 2, and much fruit (v. 5-8). The sad thing is that so many bear no fruit at all. The ideal is to bear much fruit. Cf. Gal. 5:22, 23.

## IV. Three Conditions For Fruit Bearing.

1. Cleansing (v. 2—"purgeth" means "cleansing"—v. 3). The saved sinner must be continually cleansed if he is to bear fruit. The Word of God is the bathtub we are to cleanse in. Cf. Eph. 5:25, 26. Let every Christian who reads these lines, take a bath in God's bathtub, the Word, for this is the first condition of fruit-bearing.

2. Abiding (v. 4). The word "abide" is found no less than fifteen times in the first ten verses. The reason so many Christians complain of barrenness is found here—it is because of the meagerness of their communion with Christ. To abide means to have no known sin unconfessed and to have no interest into which He is not brought. It means to go no place where He would refuse to go, and to say nothing or do nothing that He would refuse to say or do. It means to apply to every circumstance of life, this principle: "What would Jesus do?"

3. Obedience (v. 10, 12). If we are to bear fruit, we must be obedient to His Word. Cf. I Sam. 15:22. Out of love to Him for saving us we should seek to obey even the least of His commandments. Cf. Mt. 4:17-19.

## V. The Alternative—If A Christian Doesn't Bear Fruit. John 15:2.

This verse does not prove the Arminian theory of apostasy. Rather, it teaches that God removes from this earth those who bear no fruit. Cf. I Cor. 11:30; Lev. 10:1, 2.

from a faithful reader in Norfolk, Virginia:

"Dear Brother Bob:

"THE BAPTIST EXAMINER has been a means of spiritual blessing as well as material blessing to me. Bible truths are so clearly explained and discussed, as well as bringing to the attention of believers the errors of many perverted teachings and practices of so-called people of 'the faith.' It has always been my conviction that if one 'feeds at a table,' they should help pay for the meal. Anyone who has been exposed to the 'printing game' at all should realize that the small yearly subscription that you

charge for TBE does not even pay for the paper it's printed on, and for this reason it becomes a mission work for the Lord: and it is as important for God's people to support this type ministry as missions, as any other type or the ministry of a local church.

"Most sincerely yours,  
"Mrs. Ralph E. McNary"

Here is another brief note that we do appreciate so much:

"Dear Brother John:

"I started reading and later supporting THE BAPTIST EXAMINER several years ago. I support it because I believe it is the best Baptist weekly, and unhesitatingly recommend all others to do the same.

"Most sincerely yours,  
"C. W. McTaggart (Fla.)"

Here is a letter from a new friend and reader who loves the truths of God's grace:

"Dear Pastor Gilpin:

"The gracious ministry of TBE has been such a blessing to me the four or five weeks that I have been getting it, until I do not know how to sufficiently express my appreciation. May the Lord Jehovah in His kind Providence, His Omnipotent Power, and His Sovereign Mercy bless you and bring you forward for His eternal glory and the vancement of His church among men.

"I hope to be able to send to you regularly in the future new subscriptions for friends and relatives, and also other gifts and offerings as the Lord provides. I hope and pray that the debt shall be paid in full on your press, and that your radio ministry and your church shall be provided for in an unusual way by your Sovereign and Loving Lord. That would be just

like Him to do that — 'He never forsaketh His own!'

"May the Lord bless you and ever lead you. May He help you to maintain and enlarge the ministry of your wonderful paper. May He lead you into the green pastures of all Truth. May He guide you with His never-failing eye. May His best blessings and comforts be yours, if it so please Him. OUR LORD IS ON THE THRONE. THERE IS NONE LIKE HIM. (I Samuel 2:1-10).

"Yours for His glory alone,  
"Wylie Fulton, N. C.

Well, beloved, many other readers have written wonderful letters within the past few days as to their appreciation of TBE, and have sent contributions to carry on our work. We thank God for all of these.

And you? If you believe in the work which we are doing, won't you have a part in this offering? Take inventory: what would you know today about many truths of God's Word, if it were not for THE BAPTIST EXAMINER? Has it helped you? If we have given you a spiritual blessing through the pages of our paper, then won't you share with us your material blessings, and help us keep the paper going out to you each week?

### NOTICE

J. R. Graves' book, SEVEN DISPENSATIONS, has just been received from the publishers, and is now available. The book consists of 569 pages, and it costs \$3.25.

THE BAPTIST EXAMINER  
PAGE SEVEN  
MAY 18, 1957

## "How Sin Is Put Away"

(Continued from page six)

one day an angel of God comes down out of Heaven and lays hold on the Devil and puts him down into Hell for a thousand years. The first time since the Garden of Eden that the world has ever existed without a Devil is during this period when the Devil is arrested and cast into Hell for a thousand years. But notice what happens just as soon as he gets out:

"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."—Rev. 20:7, 8.

Notice, the Devil goes to hell for a thousand years, but he is the same old Devil at the end of the thousand years.

I say, even Hell itself can't put away sin. You can put a man into Hell and then let him out and he will be just exactly like he was when he went in. He would have the same kind of nature. That is why the Catholic idea of Purgatory is all wrong in every respect. The Catholics talk about Purgatory as though it were a great and successful reform school where all the incorrigibles of this world who wouldn't be corrected in time, are corrected in eternity—but not at all, beloved. Hell couldn't change the Devil's nature, and Hell can't put away any man's sin.

I say then, that Jewish sacrifices couldn't put away sin, penitential sorrow can't put away sin, no form of suffering can put away sin, no form of self-denial can put away sin, holy living can't put away sin, death can't put away sin, and even Hell itself can't put away sin.

### III

## CHRIST HAS PUT AWAY SIN.

My text says, "He appeared to put away sin by the sacrifice of himself." Notice the words, "put away." It carries with it the idea of divorce. Remember when Joseph contemplated divorcing Mary, how that mild Joseph looked up on Mary, thinking that she had played the harlot against him, and he said that he was thinking about putting her away privately. Now what does the words "put away" mean when they are talking about divorce?

Here is a man married to a woman. As long as they are married, until they are divorced, they share and share in the sight of when that man puts away his wife and divorces her, no longer does he have any right to his property. No longer can she charge accounts to his name. She is completely put away; she is severed from him.

Beloved, that is exactly how my text says that Jesus Christ came into this world to divorce us from sin. He came to put away sin.

The words, "put away," are used in the Old Testament in a very interesting manner. You remember how it was that Jacob was getting ready to go back to Bethel and God told him when he was getting ready to go, to put away all the idols and the false gods that he had.

"Then Jacob said unto his household, and to all that were with him, PUT AWAY the strange gods that are among you, and be clean, and change your garments. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem."—Gen. 35:2, 4.

Notice, they brought all their earrings and the false gods which they were worshipping and laid them down at Jacob's feet, and Jacob hid them underneath an oak tree and covered them over.

Beloved, that is exactly the same word, or the same expression, that is used in my text, when it says that "He appeared to put away sin by the sacrifice of himself." That is what the Lord wants with our sins—He wants our sins

put away just like these Jews put away the strange gods that were among them.

There is another use of "put away" in the Bible, when used in a different manner. You remember how on the day of that first memorable Passover that they were to eat the roasted lamb and the unleavened bread and the Word of God says that they were to put leaven out of their houses. They were to search each cupboard and drawer that every vestige of leaven was to be removed.

That is exactly what my text says that Jesus Christ came into the world to put away sin by the sacrifice of Himself. As the Jews looked into every drawer to put leaven out of their houses, so Jesus Christ is to put out every vestige of sin that is within the lives of each of us.

### IV

## HOW SIN IS PUT AWAY.

Jesus didn't come to put away sin by an example that we should imitate Him. He didn't come to put away sin by showing us how we should live. Rather, beloved, He came to put away sin by the sacrifice of Himself.

Beloved, I have no hope to offer any individual except the hope that is mine, based upon the sacrifice of the Lord Jesus Christ. I have said repeatedly in my ministry that I have nothing in myself whereby that I could claim God's salvation. I am not going to Heaven because I am good. I am not going to Heaven because I am a preacher. I am not going to Heaven because I am a Baptist. I am not going to Heaven because I have been baptized. I am not going to Heaven because I have baptized others. Beloved, I am going to Heaven on one basis:

"My hope is built on nothing less  
Than Jesus' blood and righteousness."

The Word of God says that Jesus appeared to put away sin. How? By the sacrifice of Himself.

Brother, sister, the only way that any man will ever get rid of sin is by and through the sacrifice of the Lord Jesus Christ. Jesus came to this world to save sinners.

"This is a faithful saying, and worthy of all acceptance, that CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS; of whom I am chief."—I Tim. 1:15.

Beloved, I thank God that there is a way that sin can be put away, and that way is by the sacrifice of the Lord Jesus Christ. May God bless you!



### Letters

(Continued from page one)  
"Dear Brother Gilpin:

"Reliable reports reveal large increases in our churches the past few years, yet in a sad spiritual state. The great apostle Paul, who 'shunned not to declare all the counsel of God,' beautifully manifested the constraining power of the love of Christ in his ministry, service, walk, and everything else. For this reason, I feel THE BAPTIST EXAMINER very essential because it strives ever to hold forth ALL SCRIPTURE. I count it of rich spiritual blessing. I hope many hearts will experience our Lord's leading and do their part, and the final payment will be met on the press. Enclosed find the \$5 bill to apply for that purpose. I pray our dear Lord may richly bless you and your faithful laborers in the Lord's service with you."—Mrs. Harm Rust, Minnesota.

A layman from central Kentucky wrote us:

"I think the TBE is without a doubt the soundest paper I ever read, and I would not be without it as long as I can get it. I will continue to be a subscriber to TBE."—W. M. Casey.

This fine letter following came

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# POSSUM RIDGE LETTER

dere bro. Gilpeens—

i shore did lik TBE uf May 3. that artikle by bro. Taylor wuz a knok-out. i used to no bro. Taylor and i am glad u printed this partikular sermont fer i herd him preech hit 3 times. he wuz a power in the pulpit and in the press. i luvd him in vue uf what he stood fer jist lik i luv u. i havnt found many preechers in life that i kud luv that way, but there hav ben a fu—T. T. Martin, J. W. Porter, H. Boyce Taylor, and W. E. Hunter—but nun that i luv mor than u.

all thes brethren stood fer the truth and all had a hard time. lots uf lies wuz told on them all. in bro. Taylors church at Murray, wun wuman had a baby and her brother sed that bro. Taylor wuz hits fathur. bro. Taylor jist kept still and waited. he didnt tri tu defend hisself but waited fer God tu contravene. sevril yers passed—maby 2 er 3 yers—i dont rikolekt jist how long—and the feller kommitted that he had jist lied on bro. Taylor bekaws he hated the preecher.

i no hits mity hard fer u tu keep still when yore nemies lie on u, but the God who kared fer bro. Taylor will shore take kare uf u 2.

as i observe u and uther preechers what air faithful tu yore kallin—preechers what i luv in the Lord—i hav kum to this konklude thet u air about lik an alarm klok—u git yore most a-buse fer doin yore duty.

tother da i red about a wind-storm they had over in the stat uf Missouri. the wind blu a hogpen frum wun farm across on his naburs farm and then a fu das later hit blu the pen bak wher hit started frum right-side-up. now that wuz reely a big wind er rather 2 big winds. i didnt no that 2 uf the anti sundy skulers had gon tu Mo. they air about the biggest wind-bags i no. and sum uf them air even windier than uthers fer sum uf them say they dont beleav that Jesus ever started a Baptist Church. they talk about a mystikle body, which is jist mor big wind. they jist aint nuthin lik that in the Bible.

when Mose kam hoam frum his church on Sundy he told me all about his pasturs sermont on the prodigul sun. thinkin u mite lik tu see his outline I am kopyin hit jist as Mose giv hit tu me.

**MADNESS—**  
he cavilled  
he travelled  
he ravelled

**SADNESS—**  
he fed the hogs  
he lost his togs  
he went to the dogs

**GLADNESS—**  
he was sealed  
he was vealed  
he was healed

wun uf mi naburs has ben sik and i went tu see him tother nite. he wuz in bed all but his whiskers and his feet. he had a nece that wuz a Christian Scientist and she wuz ther 2. she tried tu tell him that ther wuz no pane and sickness and i agree with her that ther aint except when u aint feelin well. she sed now unkle u aint sik. u havnt got a hart er a klavikle er a funny bone er branes er anything. u havnt eny pane. deklar error. now u feel the pane u didnt hav, leavin, dont u? yes mam, he sed, i do feel sum better and if u wud say a fu lies about the swellin in mi left side i beleav i kud sit up and tak sum nourishment by way uf grub and vittles. then she sed the inflamashun wuz gone and that the rite lobe of the perihelion had subsided. i staid in till she got that far and rite then i decided and konkluded that Christian Science wuz 90 per sent soft soap and soap is 90 per sent lie.

hav shore ben bzy on the farm thes last fu days. ive muled tu the korn field real early and gee-hawed til sundown. then ive suppered til dark, and bedsteded until 5 oklok. then ive breakfasted til hit wuz time tu go mulin agin. u see i aint had much time tu rite u lik i wud lik tu but iye rote thes fu lines with mi pen bekaws i am,

yore frend  
i s hardtufule

## "I Should Like To Know"

(Continued from page one)  
false doctrine. The woman is a false church. The meal symbolizes the truth. This parable teaches that false doctrine shall be set forth by false churches until the truth has been displaced by heresy.

**4. I would like to know the origin of evil.**

That is something that stumps the most spiritually-wise saints on earth. God has made no revelation on this matter. Satan introduced evil to man, but where Satan got it, is not known.

**5. Should a man who owns and operates a beer joint and pool hall be allowed to help tend to church business?**

No. The church should exercise some discipline in such a case. The man should be spoken to according to Matthew 18:16. If he will not renounce his wickedness, he should be excluded from the church. It is a shame for a church to keep such people within the membership. It brings reproach upon the church and upon Christ.

**6. Does Romans 10:1 have a spiritual or mortal application?**

Obviously, spiritual. Why should Paul pray for the mortal salvation of unsaved Jews? The word "salvation" is the same word as is used in Romans 1:16, and evidently refers to the salvation of the soul.

**7. Does not Acts 2:38 teach that one is baptized in order to be saved?**

Yes. No. It says, "for the remission of sins." Now the meaning of the passage hangs on the word "for." We understand the Scriptures to teach that baptism is a **declarative** act, declaring our death to sin and resurrection to life by the substitutionary work of Christ. If so, baptism declares or shows forth that remission of sins is through the work of Christ.

A parallel use of the word "for" is found in Luke 5:14. Here we read:

"And he (Jesus) charged him (the man who had been healed) to tell no man: but go, and shew thyself to the priest, and offer **FOR thy cleansing**, according as Moses commanded **for a testimony unto them.**"

This man, who had just been cleansed of leprosy, was not to offer a sacrifice in order to be cleansed, for he was **already** cleansed. He was to do so because he had been cleansed, and his act of so doing was a **declarative** act—a "testimony unto them."

That is what baptism is; it is an act observed because we have been cleansed of sin by Christ, and its form (immersion) shows forth the death, burial, and resurrection of Christ, which is a testimony to others that Christ's work saves.

So in Acts 2:38, the people were to be baptized for (because of, or with reference to) the remission of sins which they have in Christ.

**8. Does not Acts 22:16 say that baptism washes away sin?**

Yes, but the question that arises is: Is this a literal or figurative washing away of sins?

Since sin must be paid for, we know that water baptism does not pay the wages of sin. But it does symbolize, in a figure, that which does pay for sin—the work of

Christ. So we believe that it is a figurative expression, such as Christ used in John 6:50-58, saying that one must eat of His flesh and blood to have eternal life. He meant that we are to trust His sacrificial work in the flesh to have eternal life. He did not mean it **literally**, else no one today could be saved.

It is not the water, but "the blood" that washes away sin (I John 1:7). "The blood" speaks of Christ's death, burial, and resurrection. Baptism pictorially speaks of this also. So it symbolizes only that which washes away sin.

**9. How can the Campbellites be so ignorant of history as to say that they are the "church of Christ"?**

Acts 28:27 says: "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

I think that this is true of the Campbellites.

**10. Why do the Campbellites claim that "church of Christ" is the name of the church?**

They think that Roman 16:16, "The churches of Christ salute you," has reference to the name of the church. But this reference is not to the name of the church, but to the fact that Christ owns the churches. The churches are Christ's. The Scriptures do not specify any particular title for a church to wear. The only value of a title is for the purpose of identifying a group as to its position on what the Scriptures teach. The Campbellites have certainly adopted the wrong title, for their doctrines are foreign to the Word of God.

## Growth In Grace

(Continued from page one)  
to shew thyself approved unto God." Just as people are to study and learn in college, so the Christian who matriculates in Christ's school is to study and learn. How should this be done? By private Bible study, and by attendance at Sunday School and church services.

**2. He expects them to grow.** II Peter 3:18, "But grow in grace" (also Ephes. 4:15). Every person is at first a baby, but no one stays a baby unless there is something very seriously wrong. But many Christians remain babies. Paul speaks of such when he says, "I have fed you with milk and not with meat, for hitherto ye were not able to bear it."

**3. God expects fruit bearing** (see John 15:16). When there is no fruit borne, we are warranted in believing that there is no spiritual life (see John 15:2). What kind of a Christian is a fruit bearing Christian? The answer is, a fruit bearing Christian is one who witnesses for Christ at home, at work and at play—anywhere and everywhere. He is one who wins others to Christ. He is one who through his means sends the gospel through missionary endeavors. He is one whose life is such as to lead others into the light.

**4. He expects obedience.** "If ye love me ye will keep my words," said Jesus. "He that keepeth my commandments, he it is that loveth me." That is why a saved person ought to confess Christ, ought to be scripturally baptized, ought to have church membership, ought to back up the worship and work of the Lord, and ought to give liberally of his means for the spread of the gospel. That is why he ought to live a separated life, and ought to "abstain from every appearance

of evil."

**5. He expects watchfulness** (I Thess. 1:9-10). "How that ye turned from idols to serve the living and true God . . . and to wait for his Son from heaven." The Christian program is here outlined in three words—TURNING—SERVING—WAITING. "What I say unto you," said Jesus, "I say unto all—WATCH."

Who or what is to blame that we have so many pigmy Christians? Why do so many stop right inside the Kingdom? We suggest several things:

**1. The miserable type of religious education in our churches.** Who could be expected to learn much in the modern Sunday School with its hop-skip-and-jump system?

**2. The substitute of social life.** When people are brought up in a church whose main emphasis is on eating, drinking and recreation, there is little for the spiritual.

**3. Pastors who neglect to preach the Word of God.** Much of the preaching of today is mere "Pabulum." The pastor is kept so busy that he is given small time to study and know the Bible. Most church members want a pastor to be visiting and officiating and gadding about, and they are little concerned about his "ministry of the Word."

## Campbellism's . . .

(Continued from page 5)  
in Christ it is imputed unto us for righteousness. and we must follow in the steps of our father, Abraham, showing that the plan of salvation was the same.

(3) Another antecedent argument is the testimony of the prophets. Peter said to Cornelius, "To him (that is, to Jesus) bear all the prophets witness, that through His name every one that believeth on Him shall receive remission of sins." Here is remission of sins conditioned upon faith, and all the prophets bore witness to the fact that a man who believed on Him received the remission of sins, and there was no baptism at the time that the prophets bore that testimony.

(4) Acts 16:30 is the only place in the Bible where the express question is put, "What must I do to be saved?" and the express answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved."

(5) In many instances in the life of Christ He said to men and women, "Thy faith hath saved thee," and that where there was no baptism at all.

(6) A certain passage in Hebrews goes to the heart of the matter. Talking about the ritual of the Old Testament it says, "It was not possible that the blood of bullocks and of goats could take away sin." Why?

Because there was no intrinsic merit in the blood of bulls and goats. Apply that principle: It is not possible that baptism in water shall take away sin. There is no intrinsic merit in it.

"The blood of Jesus Christ, his

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Son, cleanse us from all sin." The Old Testament ritual did not do it, and the New Testament ritual does not do it.

(7) If we make some external act to be performed by another party essential to our salvation, then the promise of salvation can never be made sure to us, and yet the Scriptures teach that God made salvation by faith that it might be made sure.

That penitent thief, for instance, was up there dying, hanging on his cross. Suppose baptism is an essential condition to salvation; he is lost, for he could not come down. But Jesus looked at him who had complied with no ritual, and said "Today shalt thou be with me in Paradise."

I discuss this subject at length because I want to solemnly impress upon the mind the way these two theories fight, have been fighting, and will continue to fight until the end of the world.

(8) I will assume a perpendicular line as upon a blackboard. Write on one side of it, "Lovers of God," and on the other side "Haters of God." On one side are believers; on the other side are unbelievers. Now, from which of these two sides will you take the subjects for baptism—people who love God, and believe in Jesus Christ, or haters of God and unbelievers? A follower of Campbell will say, "Take lovers of God and believers in Jesus Christ." Then I say, "Whosoever loveth the born of God," and "we are all the children of God by faith in Christ Jesus," and "He that believeth has been born of God." They may wrestle with that perpendicular line as much as they please—they can never break it.

(9) Paul says, "I thank God I baptized none of you; God sent me not to baptize but to preach the gospel." (I Cor. 1:15-17).

If baptism were one of the terms of salvation, Paul was thanking God that he had refused to perform one of the things essential to salvation.

Does he not make a distinction there between the essence of the gospel that saves, and baptism? No man can deny it if he carefully studies the passage.

(10) The repeated declarations in the Bible, for example, take this one: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and "He that believeth shall not come into condemnation, but hath everlasting life." So the Scriptures might be multiplied, but I must stop here.

I would never go and look for the remission of sins in a pool of water.

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