

The Baptist Examiner

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"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. 988

Last Sayings Of Bunyan As To Death And Judgment

As the devil labours by all means to keep out other things that are good, so he strives to keep out of the heart as much as in him lies, the thoughts of passing from this life into another world; for he knows if he can keep them from the serious thoughts of death, he shall the more easily keep them in their sins.

Nothing will make us more earnest in working out the work of our salvation, than a frequent meditation of morality; nothing hath greater influence for the taking off our hearts from vanities, and for the begetting in us desires after holiness.

O sinner, what a condition wilt thou fall into when thou departest this world; if thou depart unconverted, thou hadst better have been smothered the first hour

thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, than to die unconverted, and this thou wilt find true if thou repent not.

A man would be counted a fool to slight a judge, before whom he is to have a trial of his whole estate. The trial we have before God is of other guise important, it concerns our eternal happiness or misery; and yet dare we affront him?

The only way for us to escape that terrible judgment is to be often passing a sentence of condemnation upon ourselves here.

When the sound of the trumpet shall be heard, which shall summon the dead to appear before the tribunal of God, the righteous



JOHN BUNYAN
Born 1628, Died 1688

shall hasten out of their graves with joy to meet their Redeemer in the clouds; others shall call to the hills and mountains to fall upon them, to cover them from the sight of their Judge; let us therefore in time be posing ourselves which of the two we shall be.



The False Notion That People Should "Join The Church Of Their Choice"

By Roy Mason, Tampa, Florida

Many times in union revival meetings, the evangelist expresses himself in a burst of "broadness" by saying, "I am not trying to get members for a certain church. I will urge all the converts of this meeting to join the church of THEIR choice." When people thus "join the church of their choice," that choice is very seldom based upon a personal study of the Scriptures or a sober examination of the facts that relate to church membership. They usually join a church out of tradition—because "my kin-folks belong to that church," or because the evangelist belonged to that particular church—and—"I like him." Perhaps it is some other notion, whim, or caprice that leads to the choice of a church. The truth is, it is a wicked thing to tell people to "join the church of their choice." They should be told to join the church which they believe the Lord would approve of—the church that is Scriptural in its doctrines and practices.

Some Questions That Should Help Decide Which Choice Is Made

1. Which Church Did Jesus

Start? He certainly didn't start the dozens and scores of churches which have sprung up, holding differing doctrines, for "God is not the author of confusion." (I Cor. 14:33). Jesus started His church during his earthly existence, in Palestine, and promised that it would never go out of existence. (See Matt. 16:18). So then, any church that has been brought into existence since that time, by any other founder, cannot be the one that Jesus started. The Catholic Church started long after Jesus was here, and all Protestant groups are products of the Protestant movement of the 16th century. The various cults and sects of modern times of course can't qualify. Baptists alone date back to the days of Christ, as any careful study of church history will make clear. The question is, why should one belong to a man-founded church when they can belong to the one that Jesus started?

2. Which Church Adheres strictly to the scriptures? (See I Tim. 1:13. Also Jude 3). Here again Baptists qualify. They (Continued on page eight)

"I SHOULD LIKE TO KNOW"

1. What denomination was A. W. Pink a member of?

I do not know the entire history of Brother Pink's religious life, but I do know that he belonged to and pastored several Baptist churches. He once preached for several weeks in the First Baptist Church of Murray, Ky., where H. Boyce Taylor was pastor for so long.

2. Is the American Bible Society a sound organization?

I doubt not that much good has been accomplished by A. B. S. through its distribution of the Word of God. However, in recent years, it has become a distributor of the Revised Standard Version, also. In respect to the organization itself—being interdenominational—and on account of its distributing the RSV, I would say that it is not sound. I think that if Baptist churches would do what they should in distributing God's Word, there would be no occasion for such societies.

3. In May 4 issue of TBE, Brother Cox in his article on "Segregation," mentions that Ham was black. I would like to know if there is anything in the Bible (Continued on page eight)

The Revelation of the Cross

By Elder T. B. Freeman
Pastor, Temple Baptist Church, Bristol, Tennessee

"And sitting down they watched him there."—Mt. 27:36.

Represented at the Cross of our Lord were many and various kinds of people. These, whosever they were, had their eyes set on Him. No doubt, they had gotten so familiar with the dying of malefactors, until the death of Christ was in no wise a novelty to them.

Like the Swiss peasant who lives on the snow-clad summits of the Alps: day after day his eyes constantly wander upon them, until he loses sight of their grandeur and beauty that attracts the eyes of the passenger who travels that way but once in a lifetime.

I am afraid that too many have heard the preaching of the Cross until they have lost sight of the moral grandeur and heart affection it should hold for us at all times. God forbid it! The Cross is the heart of God poured out for poor lost sinners.

Isaac Watts has written:
"When I survey the wondrous cross,
On which the Prince of glory died;
My richest gain I count

but loss,
And pour contempt on all my pride."

The Cross should mire our pride, not only because Christ died for our sins, but because of our sins. The great Apostle says, by the Holy Spirit:

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. 6:14.

The indifference and apathy of mankind toward the Cross is not due to too much preaching of the Cross. It is the corruption and

depravity of the human heart that cause so little interest and concern about the sufferings of Christ and the glory that follows, Paul says, by the Holy Spirit:

"We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—I Cor. 1:23, 24.

These, who were sitting down by the Cross and watching our Lord die, not withstanding their indifference, watched the center cross. What did they behold? Far more than they realized. Yea, and by far more than tongue can tell or mind of man can comprehend.

"None of the ransomed ever knew
How deep were the waters crossed,
Or how dark was the night
The Lord passed through,
Ere He found His sheep
that was lost."

Concerning the Cross, the half has never been told. As to the full revelation of the Cross, to be able to hereby set forth, we might as well try to climb a rope of sand (Continued on page three)

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"We receive THE BAPTIST EXAMINER every week and really do enjoy it and praise the Lord for your stand for 'the faith once delivered unto the saints!'"—Pastor C. F. Groholz, Virginia.

HIRED PRAISES

Mr. Hastings, of Boston, in speaking of religious joy, and of expression as being the natural expression of that joy, remarked that some congregations had so little of it that they had to hire people to do their singing. "Why," says he, "I would as soon think of hiring a man to eat my breakfast."

It occurs to us also that as we should never think of buying a machine to eat for us, so we should not dream of setting up an organ to perform our praises. The more simple and natural the exercise of praise is made to be the better for all concerned in it. For personal mercies we are anxious to render personal song, and we are afflicted by any procedure, however artistic, which thrusts us away from the immediate contact of our hearts with our Lord Jesus. Hired praises and mechanical praises will never content the redeemed of the Lord.

The Baptist Examiner Pulpit

"Scriptural Church Cooperation"

By Pastor Fred T. Halliman
Macedonia Baptist Church
Chicago, Illinois

The bulk of my message this afternoon will be discussed from the negative side of the question. I want us to read some two or three Scriptures. Therefore we shall start our discussion.

In II Corinthians 5:17-6:1, let us read:

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconcil-

ing the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. We then, as workers together with him, beseech you also that you receive not the grace of God in vain."

I have read these verses from chapter five that we might see that the "workers together with him" were not churches, in general. But I believe that it was preachers he was talking about,

although I desire to use the term, "workers together with him," for our basis this afternoon.

The other Scripture that I wish to read is II Timothy 3:16:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

So, beloved, let us notice then that the principle upon which we agree to cooperate, is that the cause is worthy. In the work of the Lord Jesus Christ I do not propose to cooperate with anybody except with Baptists, because Baptists are the only ones in the world today who are even trying to do our Lord's work in (Continued on page two)

THE TWO NATURES

A well-known missionary tells us of a poor African woman who once said to him, groaning heavily, that she had two hearts, a new and an old, and they were so constantly contending, the one saying, "Come to Jesus," and the other bidding her to do evil, that she knew not what to do. He read to her the seventh chapter of the Romans and showed that the apostle felt the same things.

When he came to the verse, "O wretched man that I am! who shall deliver me from the body of this death?" she said, "Ah, Massa, that me, and me know not what to do."

And when he afterwards added the words, "I thank God through Jesus Christ," and explained them, she burst into tears of grateful joy. What comforted her may well comfort all similarly tempted and sorrowing ones. —Robert MacDonald.

We will all meet at the Judgment, whether we want to be there or not.

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Cooperation

(Continued from page one)
the Lord's way. Let me illustrate: Would a Pedobaptist recognize one as a minister who had not been baptized? No. Even in their ranks they demand that some form of baptism be administered before one be recognized as a minister. Then why, beloved, should I be expected to recognize one of them as a minister and cooperate with them when I know they have not had Bible baptism?

The Bible says "Shouldst thou help the ungodly and love them that hate the Lord?" (II Chronicles 19:2).

It is true, beloved, that no one can preach the truth and the whole truth unless he preaches baptism after salvation by grace. Yet in these union meetings, that is exactly what is taking place and what happens for the sake of what they call "harmonious co-operation." They are afraid that they might hurt the feelings of some of their fellowmen and some of their brothers and sisters of other denominations, and for the sake of "harmonious cooperation," they will refuse to preach the baptism that the Lord Jesus Christ commissioned the Church to practice. The Bible says: "Can two walk together except they be agreed?" Amos 3:3. It is time, beloved, that all Bible believing and Bible loving people understand that Baptists and Pedobaptists cannot walk together because they are not agreed.

Then, does it not follow that there can be no cooperation between Baptists and Pedobaptists? We, as Baptists, should not recognize them as ministers of the Lord Jesus Christ. Someone said to me, "Well, don't they have a little bit of truth—at least some?" Yes, I will say, beloved, that if they have been saved by the grace of God, they hold some truth. All that have been saved by the grace of God have and hold to some truth. Why, even, beloved, the Catholics are holders of some truth. They believe in the Virgin birth of the Lord Jesus Christ. But they also believe in Christmas and Easter, by which a lot of Baptists are also deceived. The Bible says that traditions of men make the law of God void, but grace and truth came by Jesus Christ; hear ye Him.

The least and lowest saint in glory will be that man who pushed aside the doctrine of the Lord Jesus Christ and took instead the commands of men.

I. COOPERATION—GOD'S WAY

I want us to note now, first of all, that when we cooperate, we must work God's way. Our text says that we are "workers together with Him." Now, I would remind you that the only way that you can work with anyone is to find out what the person is doing and how that it should be done. We read concerning the Apostle Paul: "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood."—Galatians 1:15-16.

The Bible also says, that Moses was admonished of God, when he was about to make the tabernacle: "See, saith he, that thou shalt make all things according to the pattern delivered to thee in the mount."—Hebrews 8:5. Even so, beloved, if we are to be "workers together with Him" we also must let Him instruct us.

Our second text, II Timothy 3:16, tells us that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Therefore, our cooperation is not primarily with each other, although we should cooperate as individuals whether we be in the church of the living God, or whether it is in our homes, or in our community, or where it might be. But our cooperation is primarily with God.

You know, beloved, when we cooperate with God, and in God's way, there is no way that we can fail. I wish to illustrate by an example that has happened in my ministry.

I am comparatively a young preacher; that is, in the ministry. Four years ago, this last June, the Lord called me to preach, and I surrendered to the ministry. About two months after that, He called me to organize a New Testament Church in Chicago. After awhile, I had gotten a group of people together, and we began meeting in my home. We moved from there to a rented hall, and from there to a store building where we stayed until our present location in the church building that God gave us.

But getting back to the start, shortly after we had moved into this rented hall, the boys from the Northern Baptist Convention began to do something similar to what Abner did to David—II Samuel 3:12: "And Abner sent messengers to David on this behalf, saying, 'Make thy league with me, and behold, my hand shall be with thee.' . . ." Their message to me was a little different but the motive was the same. Here was the message: "Now, here you are, with a handful of people trying to meet in a rented hall, and we are in the position that we can help you." And so, word was passed along that if we would unite with the Northern Baptist Convention, now named the American Baptist Convention, they would let us have up to \$9,000 to build a church building adequate to meet in.

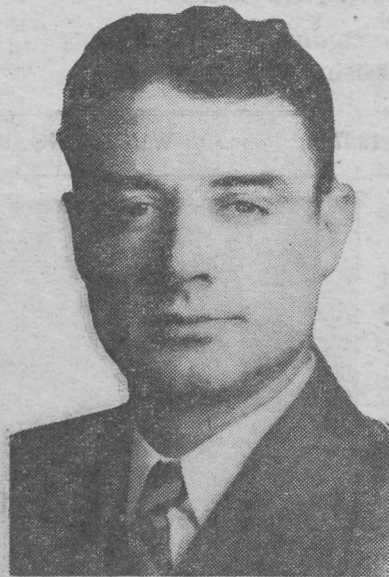
It wasn't long after that, until the Southern boys began to hear that the Northern Baptists were trying to gain control of a Southern Baptist church in Chicago. And so, word was passed on by one of their men with this message: "If you will come over with us, we are in the position not to let you have \$9000 only, but we will far exceed that figure." Do you know what my answer was, beloved? I said, "I am not for sale; I have already been bought."

Paul said: "For ye are bought with a price: therefore glorify God in your body," not in the Convention. I didn't sell out. So, they made the prophecy that I would never move out of the rented hall where I was. The padding hasn't been easy; we have run into a lot of snags, and some of them have been planted purposely by these boys, but one thing I can say, with every snag we have hit and every storm we have encountered God has seen us through every one. And every time we have had an experience like that, we have come through stronger than we were when we went in.

Therefore, beloved, the only reason Baptists fail today, is because they are not cooperating God's way. But they have, "turned again to the weak and beggarly elements, where—"
(Continued on page six)

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Why Four Of Our Friends Not Only Support TBE But Also Urge Others To Do Likewise



ELD. WAYNE COX

"I am glad to add a word in the way of support on the last and final payment on the press of THE BAPTIST EXAMINER. First, I must say it is my regret that I have not been able to do more in the way of support of THE BAPTIST EXAMINER. Having seen the press of TBE, I think it is a splendid press for the job. The good providence of Almighty God has so ordered it for this press to be used for what I solemnly believe to be the greatest channel of printed truth in any circulated paper I know of. The best possible way to overcome and refute poison and corrupt propaganda is to support a true paper like TBE. I believe it is the moral obligation of all of us who believe the whole truth revealed in God's Word, to support TBE. These brethren, Brother Ross and Brother Gilpin, are giving their time, labor, and lives to get out each week this most needed truth. Shall we not do our best to stand by them with our support for the honor and glory of our Lord Jesus Christ?" T. B. Freeman, Tennessee.



ELD. FRED T. HALLIMAN

"I subscribe for myself, and I have and do and will subscribe for many others. I have placed the entire membership of the North East Baptist Church, Millerton, N. Y., of which I am the Pastor, on its mailing list.

"I support and sanction its God-blessed ministry, not only by sending in money, but also manuscripts (such as they are) knowing that I am preaching to a larger audience than I shall probably ever reach with my voice, an audience of many thousands of Scripture and doctrinal-hungry people.

"I gladly do so because of its great doctrinal position on the sovereignty of God in its various avenues of divine election, reprobation of the lost, predestination, total depravity of man, particular or limited atonement of Christ to the believer, the conquering grace of God, the eternal security and perseverance of the saved.

"I do so because of its Christ-honoring ministry pertaining to the body of Christ, the local, visible, independent, Baptist Church; with its relative doctrines of water baptism (immersion), local Church communion, Church discipline, proper place of women in the Church meetings, and tithing into the local Church.

"I do so because it is Biblical on many other subjects, for instance, on the insistence that Christ is coming again. Though I may not understand every detail in the prophetic program alike with the message of THE BAPTIST EXAMINER, I rejoice that it proclaims that Christ is coming again, visibly, personally, victoriously, and at any moment; to judge the lost, and to reward the saved.

"I gladly support this paper too because of its low, sacrificial price. Fifty cents a year! Who could not spare fifty cents to send the paper to a friend needing its teaching? The price is ridiculous. Only a large subscription list can make this possible, and extra gifts on the side, and the labour of love of the editors and writers and printers of the same.

"For these reasons, I gladly support THE BAPTIST EXAMINER." Frank B. Beck, Pastor, New York.

"The Woodlawn Terrace Baptist Church of which I am pastor has, for some time, been supporting THE BAPTIST EXAMINER. We have been supporting the paper for a number of years, namely, that it is the greatest Baptist paper in print; it is not only a paper with convictions, but a paper with a heart. It is too; it is a great evangel, it is a voice crying in the wilderness of sin, unbelief, doubts, modernism, skepticism and rank infidelity. Therefore, THE BAPTIST EXAMINER merits the support of all Bible believing Baptists everywhere, inasmuch as it cries out against all of the above named evils. The old adage that "the pen is mightier than the sword" is still true; therefore in these days of spiritual indifference, and spiritual darkness, THE BAPTIST EXAMINER is like a lighthouse to guide the wandering footsteps of men, lost in the darkness, to the foot of CALVARY'S CROSS, that they might be saved; yes, it is like a light that shineth in the dark. THE BAPTIST EXAMINER exalts the matchless name of the LORD JESUS CHRIST, and that within itself, should be sufficient to encourage all lovers of the truth to support it." Wayne Cox, Tennessee.



ELD. T. B. FREEMAN

"As Pastor of the Macedonia Baptist Church of Chicago, I speak in behalf of our people in saying that we contribute success as a church to our missionary work. We have always supported missions at home and abroad.

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"If you want to receive a real blessing, make TBE your missionary. Send an offering to Calvary Baptist Church of Ashland and help them meet the payment on the press in June."—Fred T. Halliman, Illinois.



ELD. FRANK BECK

THE BAPTIST EXAMINER

PAGE TWO

JUNE 1, 1957

REMEMBER: Final Payment On Press (\$1900 and Interest) Is Due June 27!

If the Bible is a dull, dead book to you, you are wrong in your life.

EXTRA BIBLICAL ORGANIZATIONS

Should any pastor encourage people to "join" organizations profess to be Christian? Now not mean lodges or non-Christian organizations, but pres-day Christian societies like Youth For Christ, the Y.C.A., Volunteers of America, Gideons, the Inter-Varsity, the Army of Life Crusade, the Salvation Army, the Christian Business Club, or one thousand other groups.

Immediately, folk will call me anti-evangelical, or I am creating ill-will and division. Before you condemn me consider a few matters. I realize that folk can be and are saved through these organizations. We are glad that the Word of God is distributed among people through the world. But does the Bible, the Word of God, condone these groups. Do results justify the means? Be fair about your answer as we consider a few mat-

You have no real Scriptural basis for your club or organization. It is very clear in the New Testament that Christ only authorized the church (the local true church) to evangelize. All these extra-Biblical groups lay stress on a universal church, yet they are a tangible, visible group of themselves. Why don't they be invisible like they want the church to be?

They are taking money away from the local church by their expense. You don't see these folk offering money by a door-to-door campaign but they want a special place in the local church with offerings taken afterwards. Or they put the pressure on their

members so they quit putting their tithe in the church any they put it in their organization. In some cases it is stealing from God's ordained institution, the local church.

3. They teach their members to be disloyal to their church. They infer by practice that it is more important for you to be out on the road representing their organization than being in your own church on the Lord's Day. For example, there is one church that was unable to observe the Lord's Table because the deacons were out presenting the work that they belonged to. Strangely enough most of these men were in church that denounced the very truths that they stood for.

4. They appeal to the flesh. "Wouldn't you like to go out and preach some Sunday in some church pulpit a few miles from here? I know you are not an ordained preacher but if you join us we'll let you become important and send you out on a mission representing us." This does appeal to the pride. Surely, if God has called a man to preach, why not do it as a pastor in a church that God has called you into?

5. The leaders of these movements double-talk. They say that they are all out for the local church but I challenge you to ask their pastor (if they have a home church; most of them don't) if they are faithful at all the Sunday services, at prayer meeting, and loyal in supporting financially their church.

If the organization is not guilty of any of the above then feel at liberty to join such. Then tell me so I can join!—Elder Nelson.

the midst of His bowels. The words of the Psalmist, by the Holy Spirit, are being accomplished:

"Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none." — Psa. 69:20.

How terrible was He beaten and torn — besides, the shame, disgrace, and ignominy!

"As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." — Isa. 52:14.

Why all of such suffering? Was it an accident? Did it come upon Him unexpected? Was He not delivered by the determinate counsel and foreknowledge of God (Acts 2:23)? Was it not His hour He ever spake of (John 2:4)? Was His death not verily foreordained before the foundation of the world (I Peter 1:20)? For what cause, then, was all this misery, anguish and pain? The answer is clear:

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." — II Cor. 5:21.

It is so that He became everything we are, that we might become everything He is.

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." — Isa. 53:5.

He descended that we might ascend. He became a curse that we might receive the blessing of salvation. He was condemned that we might be justified. He was slain that we might live forever.

He once suffered for us, the just for the unjust, the holy for the impure, the righteous for the wicked, the sinless for the sinful, and the creator for the creature. Therefore, His soul was made an offering for sin and was poured out unto death. The veil of His temple was torn from top to the bottom. From the sole of His feet to the top of His head was He stricken, smitten of God and afflicted (Isaiah 53:4). Consider then how great our transgressions and offenses against God.

"Who was delivered for our offenses, and was raised again for our justification." — Rom. 4:25.

His blood ran down in wild torrents.

"Without shedding of blood is no remission." — Heb. 9:22.

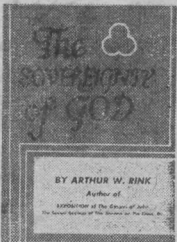
Does this break your heart with Godly sorrow and repentance? If so, blessed are ye.

II. His Cross Reveals The Righteous Judgment Of God Against Sin

God is a holy God and will in no wise look upon sin with any degree of sympathy. He could not, therefore, transfer our sin upon Christ without transferring also the penal-guilt. Christ became a surety for our sin-debt. In so doing, He underwent the awful consequence.

There is nothing so terrible as the wrath of God. The wrath of a king is dreadful. The rage of a lion is to be dreaded, but such are but drops in the ocean in comparison to the judgment of a sin-avenging God. There is an awful

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From Spurgeon's Pulpit

MODERNISM

By CHARLES H. SPURGEON

We have lived to see a certain sort of men, who seek to teach, nowadays, that God is a universal Father, and that our ideas of His dealing with the impenitent as a Judge, and not as a Father, are remnants of antiquated error.

Sin, according to these men, is a disorder rather than an offense, an error rather than a crime. Love is the only attribute they can discern, and the full-orbed Deity they have not known. Some of these men push their way very far into the bogs and mire of falsehood, until they inform us that eternal punishment is ridiculed as a dream.

In fact, books now appear which teach us that there is no such thing as the vicarious sacrifice of our Lord Jesus Christ. They use the word atonement, it is true; but, in regard to its meaning, they have removed the ancient landmark. They acknowledge that the Father has shown His great love to poor sinful man by sending His Son; but not that God was inflexibly just in the exhibition of His mercy, nor that He punished Christ on the behalf of His people, nor that, indeed, God ever will punish anybody in His wrath, or that there is such a thing as



justice apart from discipline. Even sin and hell are but old words employed henceforth in a new and altered sense. Those are old-fashioned notions, and we poor souls, who go talking about election and imputed righteousness, are behind our time.

Well, brethren, I am happy to say that sort of stuff has not gained entrance into this pulpit. I dare say the worms will eat the wood before there will be anything of that sort sounded in this place; and may these bones be picked by vultures, and this flesh be rent in sunder by lions, and may every nerve in this body suffer pangs and tortures, ere these lips shall give utterance to any such doctrines or sentiments! We are content to remain among the vulgar souls who believe the old doctrines of grace.

We are willing still to be behind in the great march of intellect, and stand by that unmoving cross, which, like the pole star, never advances, because it never stirs, but always abides in its place, the guide of the soul to Heaven, the one foundation other than which no man can lay, and without building upon which no man shall ever see the face of God and live.

lake of fire awaiting all those who never come to know Christ in the forgiveness of sin. It is terrible to think of the day of judgment, when men shall stand before the white throne and Him that sitteth upon. The great assize awaits every unrepentant sinner.

"It is appointed unto men once to die, but after this the judgment." — Heb. 9:27.

Christ was made a curse for us (Gal. 3:13). God's law must be honored. Christ met the demands of divine justice on the Cross on the behalf of every believer. His awful cry from the Cross of desertion evidences the fact:

"My God, my God, why hast thou forsaken me?" — Mt. 27:46.

What a cry, and what a question! There is no question as to His desertion. He was forsaken, not only by man, but by God. While as to the position of the God-head, it is immutable and unchangeable, yet as to the fellowship between Christ and His Father, I can see no place where there was any at this time.

Christ was not forsaken for any sin of His own, but for our sins. He cried the cry of a deserted sinner in Hell.

There were three crosses there. On one of these crosses the victim had sin in him, but no sin on him: that was the saved thief.

PARDON

You may have heard of some persons condemned to execution, who at the scaffold have been so obdurate and stiff-necked that not a cry nor a tear came from them; yet, just as they have been going to lay their necks upon the block, when a pardon has come, and they were at once discharged from guilt, imprisonment and death; they that could not weep a tear before, no sooner see the pardon healed, and themselves acquitted, then they dissolve into tears of joy, thankfulness, and surprise. So it is with believers. The more they see Christ in the pardon of sin, and the love of God in Christ to receive and embrace them, the more they melt. —CRISP.

The other thief had sin on him and in him.

The Savior had sin upon Him, but no sin in Him. He was, therefore, between God's wrath and the sinner also. Oh, bless His name for such a Mediator and Sin Offering! Hallelujah, what a Savior!

His cry of desertion was one of complaint. He never complained when He was betrayed, arrested, spat upon, beaten, denied, whipped, and hung on the Cross; but now we hear a complaining cry. It was the bitterness of the cup. No wonder there was darkness. The sun in its orbit could no longer shine upon such a scene, but bows creation in sackcloth and mourning.

The curse of the law was meting out her demands in full payment for all the redeemed of all ages. No mercy to be shown or intervened. The inflexible sword of God's judgment was unsheathed and bathed in the blood of the Lamb of God. No hands of pity could reach out for His aid. He must tread the wine press alone. Therefore, His own arm brought salvation. The earth was dark. Men could not see the awful spectacle. God the Father alone saw the travail of His soul, and was satisfied (Isaiah 53:11).

At last the triumph is come with the most triumphant, victorious, heroic cry ever uttered, "It is finished." The demands of divine justice had been settled. The Father saw the travail of His soul and was satisfied. The fellowship is restored and Jesus once again says:

"Father, into thy hands I commend my spirit." — Luke 23:46.

The supreme sacrifice has been made, the debt has been paid, and now for the spoils of Calvary.

When fellowship was restored to Christ, it was the surety for the relationship of every believer. "For whom he did foreknow." (Continued on page eight)

THE BAPTIST EXAMINER

PAGE THREE

JUNE 1, 1957

Revelation Of The Cross

(Continued from page one)

The moon, or climb a ladder without which to prop it, or dip ocean dry with a thimble, cultivate the desert with a handful of seed and a hoe. Notwithstanding, in all our inadequate and deficient ability to fulfill the meaning of the things of Christ, there are three remarkable things of which the all Grace has been pleased make known to us concerning suffering.

We Behold In The Death Of Christ The Revelation Of Sin

When we see our sacrifice being made, we see ourselves as terrible sinners. Four days before He reached the dreaded hill from Calvary to Golgotha, He be-

BOOKLETS

By A. W. PINK

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The Necessity Of Doctrine

"It is the merest mockery to constantly iterate the invitation, 'Come To Christ,' or to repeat perpetually, 'Believe on the Lord Jesus Christ,' without at the same time telling who Jesus is, and explaining what is meant by believing on Him or having faith in Him. But to do this involves doctrine, and at this point we are met with a popular outcry against doctrinal preaching. 'Preach Christ,' they say, 'and leave the doctrinal preaching.' 'Preach sible, and the demand is absurd.

"Any explanation about Christ is based on some doctrine as to His person. If we attempt to explain His crucifixion and death, these also involve doctrine. Even

beneath the clamour itself there is the doctrine that it is no matter what a man believes, so long as he is resting in Christ.

"But doctrinal preaching is not confined to the evangelical ministry alone. They who teach that Christ is but a man, or that His death is but the death of a martyr, are equally teaching or preaching doctrine. The truth is, that if men would preach that there is any significance whatever in the gospel, it is impossible to escape the use of doctrines. The bare recital of the story of Christ's life and death is not a gospel, nor does it become such except by the presence of doctrine as touching His person and His death." — William M. Taylor.

Cooperation

(Continued from page two)

unto they desire to be in bondage." Beloved, when God's people begin to "... lean to their own understanding," and are subject to "... the commandments and doctrines of men," they will always fail. That is the same reason that Moses failed in the commission that God had given him in the third chapter of Exodus, to lead the children of Israel from the Egyptian bondage. God had distinctly told Moses, "Certainly I will be with thee"—Exodus 3:12a. But, a little later on we find that Moses began to listen to his father-in-law, Jethro, and this is what we heard: "The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee."—Exodus 18:17-19. Beloved, from that time on Moses as a leader found himself being weighed down with one burden after another and finally he admitted his failure and said: "I am not able to bear all this people alone, because it is too heavy for me."—Numbers 11:14. What was wrong? God had not recognized this worldly-wise organization and He didn't recognize it now that Moses had failed, but instead He said to Moses: "Gather unto me seventy men of the elders of Israel ... And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not alone."—Numbers 11:16-17.

Beloved, the reason that so many Baptists are failing today is because they are doing just what Moses was doing; following a man-made organization. They are not cooperating God's way.

Anything worthwhile costs—
(a) The price of redemption cost God the best that He had. John 3:16, "For God so loved the world that He gave His only begotten son."

(b) It cost the Lord Jesus Christ all the riches in glory when He came to this earth, and died for your sins and mine. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—II Corinthians 8:9.

(c) The price of cooperation is going to cost every Bible believing Baptist: giving up his own way and turning from following the commands of men to "cooperate God's way."

II. THE LOCAL CHURCH THE CENTER OF COOPERATION

The first principle of cooperation is that we must work with God. Since God gave the commission to evangelize the world to His churches, the local church is to be the center of cooperation. God does not cooperate unless we

vention, the board, the committee, or any other association, has no right to change that authority, because not only was this authority delegated by the Lord Jesus but it was limited to the local church. Therefore, since this authority is Divine authority there is no room for humanity to dicker with it at all.

2. The commission is the Lord's. Jesus said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you."—Matthew 28:18-20. The commission was given to the local church, as such, therefore, the local church is the unit in missionary work.

Let me ask a question: Is missionary work a good work? To ask that would naturally mean that we had answered it. Of course, it is a good work. Then if it is a good work "the man of God is instructed ... and thoroughly furnished, or prepared, by the Scriptures for this good work."

Since missionary work is preaching the gospel, to every creature, it follows then that the church must do the preaching. Therefore, we can see why the church sent forth Barnabas in Acts 11:22. We also see why that the church sent forth Paul and Barnabas in Acts 13:1-6. And we also see why it was that these missionaries returned and reported their work to the church which had sent them out.

Nowhere does Christ re-delegate that authority, or the commission, to be transferred to any board or convention, whatsoever. Any individual Christian can and should tell his story of salvation by Christ to anyone. In Acts chapter 8 we find that "They were all scattered abroad ... except the apostles ... and they that were scattered abroad went everywhere preaching the word." But, beloved, the only organized effort that is recognized in the New Testament for missions, is the local congregation of baptized believers. Doesn't it follow then that any other organization that might undertake the work, is a usurper and a law-breaker, no matter how good the intentions might be?

Most counties have a regular tax collector, but in some the local sheriff is commissioned to do that job, perhaps in some cases he doesn't do the job exactly as some think he ought to, but regardless of what people might think he has the commission.

Likewise, beloved, the Lord Jesus gave the commission to evangelize the world to the local church. One of the strongest Baptists that ever preached said in Romans 1:14, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and the unwise." And so I say today that Baptists have a debt upon them to evangelize the world. The commission was given to the First Baptist Church, and any convention or board that presumes to do the work, is doing so without a commission, and is a usurper, and violator of divine law.

Some folks wonder why that all these institutions that call themselves churches, and have every worldly thing under the sun in their midst, are never rebuked for their wickedness. The reason they are never rebuked is because they have no authority to exist as a church and therefore, God is not responsible for their existence.

IV. THE HOLY SPIRIT DIRECTS THE LORD'S PROGRAM THROUGH THE CHURCHES

The local church qualifies to carry on upon this earth the work of Heaven with its ministry under the infinite leadership of God by the Holy Spirit. And its evangelistic and missionary endeavors are begotten and guided by Him. When such is done, Christ the Founder and Head of His church, is honored.

The local church, the Lord's witness, which alone has the authority to bind and to loose, has authority by divine appointment.

It Sells Itself!

"The Baptist Examiner
Ashland, Kentucky
Gentlemen:

"Please send me THE BAPTIST EXAMINER for one year. On a recent trip, I found a sample copy in the bus depot in Little Rock, Arkansas, and like the paper very much.

"Very truly yours,
"Donald L. Richardson, California"

The practice of boards, and committees choosing missionaries and sending them out, expecting the local churches to pay the bills even though the counsel of the local churches has not been sought in many cases, outlaws the ministry of the Holy Spirit, and fires Him from His office of vicegerent for Christ.

The Holy Spirit guides local churches in their three-fold tasks. He guides them in all their evangelistic work, He guides them in baptism, and it is the Holy Spirit that guides them in the work of teaching. The Holy Spirit is Heaven's Superintendent upon this earth for missions, and He only works through and in the local churches, from them out to the world.

Doesn't it follow, therefore, that if we take out of the hands of Him whom God has appointed, to evangelize this world, in all of our evangelism, baptism, and teaching of the commands of the Lord Jesus Christ, we are become as rebels? In the light of these facts, we can conclude but one thing: a convention, board, committee, or any association has just as much right to baptize and teach, as it does to evangelize. Churches may not, and they should not, centralize their work. Cooperation is Scriptural and Baptist. But centralization is unscriptural, and it is unbaptistic.

V. TRUE IDEA OF SCRIPTURAL COOPERATION

The true idea of organized work, (and believe me, brethren, I use the term "organized" very sparingly), is to secure the cooperation of two or more churches in doing what one alone can not do. But the thing to be done, is to be in subjection to, and under the direction and control of these churches, whether they be many or few. Beloved, the idea of farming out the work to some agency, board or committee that shall dictate to the churches what they must do, or else go ahead and act without authority from the churches, is foreign to the Baptist policy and to the New Testament teaching.

We believe in cooperation between churches, but always with a church in the saddle, and not some group of men who have appointed themselves as leaders over them.

Beloved, the secretaries should cease to be secretaries and become missionaries. They ought to be doing a general work in a general field, where it is needed, helping the local missionaries with their influence and with their preaching. Our mission

funds do not need a manager over them, but our mission fields do need missionaries.

Yes, we believe that churches may cooperate in sending out missionaries; but we do not believe that associations, committees, boards, etc., have any right to cooperate and organize still another association that will not in any sense be under the control and authority of the church, and to place this commission in the hands of this larger and pretentious organization. Beloved, I say this afternoon that the Southern Baptist Convention is that sort of an organization. It is made up of delegates elected from associations, and appointed by state boards, and the churches as such, have neither a representative nor a voice in the affairs at all. The churches have absolutely nothing to do with it except to pay the bills. There is no record anywhere in God's Word, that tells of any general missionary convention or society to evangelize the world. The work was done in the days of the apostles by the churches, just as it should be done today.

VI. HOW CHURCHES MAY SCRIPTURALLY COOPERATE

In the Acts 13:1-6, we find that Paul and Barnabas were sent out by the church at Antioch. Notice, beloved, that it was just one church that sent them out. I appreciated what Bro. Moser said last night relative to the operation of the mission work done through this church. He mentioned that there were several churches and individuals who were cooperating in supporting these missionaries, but the direction and the sending out of these missionaries is under the authority and control of Central Baptist Church in Little Rock. Beloved, when they sent out Paul and Barnabas, they were supported by many but they were sent out by the church at Antioch, and they reported to that church, not some home mission board. One church may do the sending, but the support may come from as many as choose to cooperate and contribute. That is New Testament cooperation.

Let us look a little further into this matter. In Ephesians 3:8-10 we read: "Unto me, who am less than the least of all the saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (Continued on page seven)

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

Baptist Youth Witness

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

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 III: The Results Of A Meeting

The next day being the Lord's Day, and the meeting house being at so great a distance, it was proposed that they should have worship where they were, and that Mr. Clarke should preach. Father Witter would thus have an opportunity of listening to his own pastor, whom he had not been privileged to hear for a long time.

Accordingly, in this rough-built, solitary private house, social religious services were observed. After the offering of praise and prayer, Mr. Clarke announced his text. Believing, from his own experience, and from the indications of the times, that a period of unusual temptation and trial was about to befall the people of God, he had selected, as an appropriate passage from which to discourse, Revelation 3:10:

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

During the delivery of his introduction, four or five strangers unexpectedly came in, and quietly took seats with the little domestic congregation. Having finished his introduction, Mr. Clark said: "In opening this interesting passage of Holy Writ for your serious meditation, I shall in the first place show what is meant by the hour of temptation; secondly, what we are to understand by the word of His patience, with the character of those who keep it; and, thirdly, the soul-cheering encouragement which is furnished by the promise, that those who keep this word shall themselves be kept in the hour of temptation and trial."

He proceeded in his discourse with increasing earnestness, the little audience, in the meanwhile, giving the closest attention. Father Witter, sitting in an old, high-back arm-chair, in one corner of the room, was listening with tearful eyes and open mouth, as though he had not heard the true doctrine for many months. It was to him a great luxury to hear his own pastor, in his own house, treat so appropriate and comforting a subject as the one he had announced.



Alas! the sweetness of the occasion was soon converted into gall. These unknown, harmless strangers, observing Lord's Day worship in a remote part of the town, for the especial comfort of one of their aged brethren, had (as we have intimated) attracted the attention of the magistrate, and were destined to furnish, in their painful experience, an illustration of the truth of the text. During the progress of the discourse, two constables entered the room.

"What does this mean?" said the first. "Why hold this unlawful assembly? Is not the meeting house good enough, nor the doctrines preached there pure enough for ye, that ye must hold a gathering of your own, to the scandal and injury of the place?"

Mr. Clarke paused in his discourse. The little audience turned their eyes with surprise and grief upon the disturber.

"Ye have no business here," said the second. "Ye must disperse, or take the consequences; and they'll not be pleasant, I tell ye."

"We do not intend, friends," said Mr. Clarke, calmly, "to break any good and wholesome laws of the land."

"No parleying," replied the first. "Come, shut up your book, and go with us; we have come to apprehend you."

"Apprehend us!" replied Clarke, with astonishment; "we wish to know by whose authority. We should like to see your warrant."

"We come with authority from the magistrates; and as to our warrant, I will read it."

He then drew forth a document, and read as follows:

"By virtue hereof, you are required to go to the house of William Witter, and so to search from house to house for erroneous persons, being strangers, and them to apprehend, and in safe custody to keep, tomorrow morning by eight o'clock, to bring before me.

ROBERT BRIDGES."

During the reading of this precious paper, the hand of the constable trembled, as though he were conscious he was engaged in a bad cause. After (Continued on next page)

God's Children Are Secure

A father may frown upon his son for his fault, but doth not easily disinherit him; but a servant, on his offence, is turned out of doors. When Adam held by the first covenant, he was but an honourable servant; therefore, when he offended his Master, he was turned out of doors. But now we have by Christ the title of children, and though God man chastise us, He will not disinherit us. "My loving kindness will not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." (Psalm 89:33, 34).

He hath reserved a liberty in the covenant that He will chastise us: "I will visit their transgression with the rod," etc. (verse 32), but He will never alter the purposes of His love and His counsel towards us. A child may be whipped, but not disinherited. God hath not only pawned His word to us, but given us an earnest that He will not change His

purpose. The inheritance is passed over in court: "Who hath sealed us, and given us the earnest of the Spirit in our heart." (II Corinthians 1:22).

Those that make the purpose of God to be changeable, cut the sinews of Christian comfort; they make us to walk with God as dancers upon a rope, as if we were always ready to fall; but God has given us assurance that He will never reverse the purposes of His love. When we have once an interest in it, our right is indefeasible, and we cannot lose it. In regard to God, but also in reference to men; for as God will take our heritage from us, so we can not. We may lose goods, our lives, but we can never lose our heritage; this is sure in Christ. None can take away our better portion. "All things are yours," (Corinthians 3:22), and even death is but a portion of our heritage.—Thomas Manton.

A Couple Of Apt Anecdotes

Carlyle Says, "No"

The curious and "troublesome" style of Carlyle is said to be quite in contrast with his simple, straightforward way of talking. Hatred of sham is one of his notable characteristics. One evening, at a small literary gathering, a lady famous for her "musline theology" was bewailing the wickedness of the Jews in not receiving our Saviour, and ended her tribute by expressing regret that He had not appeared in our own time. "How delighted," said she, "we would all be to throw our doors open to him, and listen to His divine precepts! Don't you think so, Mr. Carlyle?"

The sturdy philosopher, thus appealed to, said in his broad Scotch:

"No, madam, I don't. I think that had He come very fashionably dressed, with plenty of money, and preached doctrines palatable to the higher orders, I might have had the honour of receiving from you a card of invitation, on the back of which would be written, 'To Meet Our Saviour;' but if He had come uttering His precepts, and denouncing the Pharisees, and associating with publicans and the lower orders as He did, you would have treated Him much as the Jews did, and have cried out, 'Take Him to Newgate and hang Him!'"

A Boy's Rebuke

In the neighborhood of Hoddle Castle, Dumfriesshire, Scotland, there was once a tower called the "Tower of Repentance." When the tower's name, we are not told, but it is said that an English baronet, walking near the castle, saw a shepherd lad lying upon the ground, reading attentively.

"What are you reading, lad?"

"The Bible, sir."

"The Bible, indeed!" laughed the gentleman; "then you must be wiser than the parson. Can you tell me the way to Heaven?"

"Yes, sir, I can," replied the boy, in no way embarrassed at the mocking tone of the other. "You must go by way of yonder tower."

The gentleman saw that the boy had learned right well the lesson of his book, and, being rebuked, he walked away in silence.

Does the reader know anything of the Tower of Repentance? If not, let him learn.

Your Help
On Our Debt
Is Appreciated

Terrors Of Hell To Be Preached

Do you believe the Bible? Then depend upon it, hell is a subject that ought not to be kept back. It is striking to observe the many texts about it in Scripture. It is striking to observe that none say so much about it as our Lord Jesus Christ, that gracious and merciful Saviour; and the apostle John, whose heart seems full of love. Truly it may well be doubted whether we ministers speak of it as much as we ought.

I cannot forget the words of a dying hearer of Mr. Newton:—"Sir, you often told me of Christ and salvation, why did you not oftener remind me of hell and danger?" Let others hold their peace about hell if they will—I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on that broad way that leads to it, and I would fain arouse them to a sense of the peril before them.

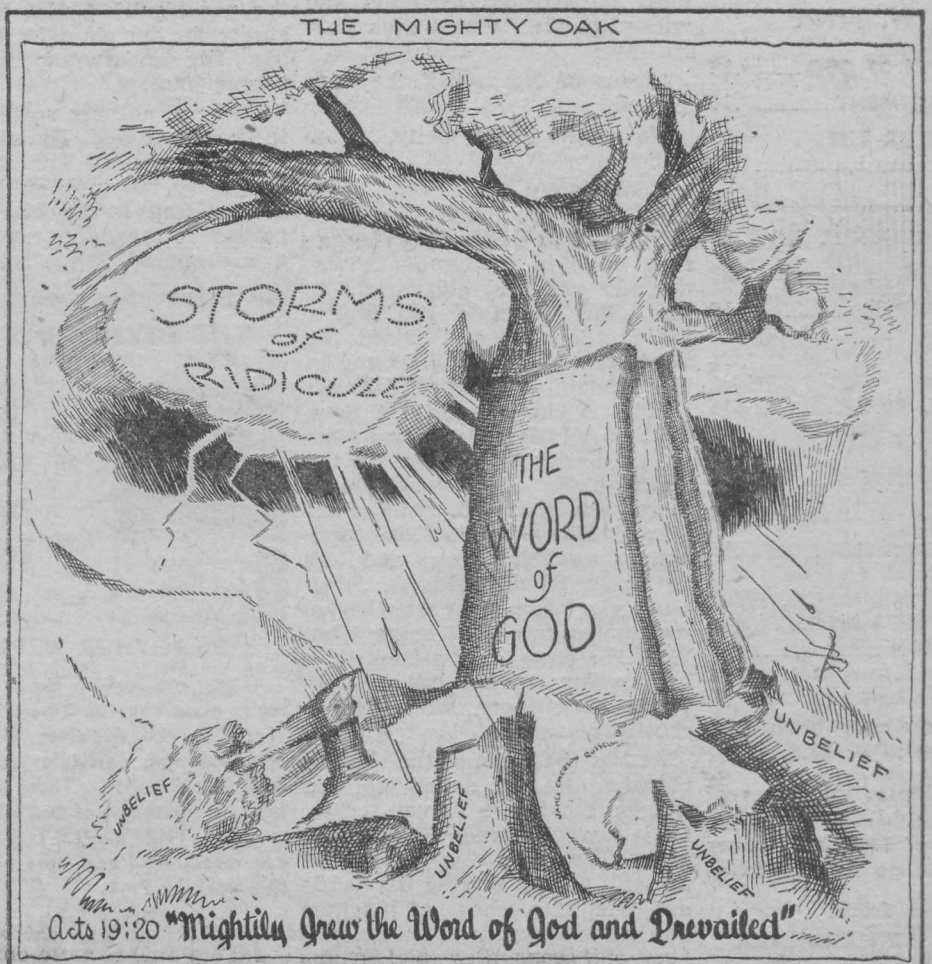
What would you say of the man who saw his neighbor's house in danger of being burned down, and never raised the cry of "Fire"? What ought to be said of us as ministers, if we call ourselves watchmen for souls, and yet see the fires of Hell raging in the distance, and never give the alarm? Call it bad taste if you like, to speak of hell. Call it charity to

make things pleasant, and speak smoothly, and soothe men with a constant lullaby of peace. From such notions of taste and charity may I ever be delivered! My notion of charity is ever to warn men plainly of danger. My notion of taste in the ministerial office is to declare all the counsel of God. If I never spoke of hell, I should think I had kept back something that was profitable, and should look on myself as an accomplice of the devil.—J. C. Ryle.

TRACTS AND TRACKS

A clergyman relates that he was told by another Christian minister, that he one day gave to a poor man in his congregation a tract; and, seeing him afterwards, asked him what he thought of it.

"Oh, massa!" said he, "it do me soul good. I never knew before why de call 'em tracts; but when I read that little book, it track me dis way, and it track me dat way; it track me all day, and it track me all night: when I got out in de barn, it track me dare; when I got out in de woods, it track me dare; it track me eberywhere I go; then I know why de call 'em tracts." This poor man blundered into more truth than wiser men might have discovered.



JUNE 1, 1957

PROTESTANT PERSECUTION

(Continued from preceding page)

he had finished, Mr. Clarke said: "It is not our intention to resist the authority by which you have come to apprehend us, but yet I perceive you are not so strictly tied but if you please you may suffer us to mark an end of what we have begun; so may you be witnesses either to or against the faith and order which we hold."

"We can do no such thing."

"You may," repeated Clarke, "in spite of the warrant, or anything therein contained."

After as much uncivil disturbance and clamor as the pursuivants of the English bishops, under Archbishop Claude, indulged in when they arrested the Puritans, and broke up their conventicles in England, the two constables apprehended the two ministers, Clarke and Holmes, with their brother Crandall, and led them away. There being no jail or other place of confinement in Lynn, the three prisoners were taken to the alehouse. It was a deeply affecting scene to old Father Witter to see his beloved pastor and brethren taken from his own house, prisoners for no other offense than worshipping God according to the constraint of their own consciences. A recollection of the fact that they had visited him (and had thus been caught in the snare) by his own invitation, added to his sorrow. As the three prisoners left the house, the pastor said to the venerable man:

"The hour of temptation and trial has come, but let us keep the word of His patience, and He will sustain us in the time of trouble."

At the tavern, whilst at dinner, one of the constables said:

"Gentlemen, if you be free, I will carry you to the meeting."

To which they replied: "Friend, had we been free thereunto, we had prevented all this. Nevertheless, we are in thy hand, and if thou wilt carry us to meeting, thither will we go."

"Then I will carry you to the meeting."

To which the prisoners replied: "If thou forcest us into your assembly, then shall we be constrained to declare ourselves that we cannot hold communion with them."

"That is nothing," said the constable. "I have not power to command you to speak when you come there, or to be silent."

Seeing the determination of the officers to take them to the meeting of those whose principles and practices they disapproved, Mr. Clarke repeated the course of conduct which they should feel themselves compelled to pursue.

"Since we have heard the word of salvation by Jesus Christ, we have been taught, as those that first trusted in Christ, to be obedient unto him, both by word and deed; wherefore, if we be forced to your meeting, we shall declare our dissent from you, both by word and gesture."

From this frank disclosure, the magistrates knew what to expect. They saw that if they took these strangers to meeting, it must be my compulsion. The prisoners would not go willingly to a meeting of those from whose principles of state-and-church government they so widely differed; they saw, moreover, that if they compelled them to go, a disturbance would be the consequence. The prisoners forewarned them that they should feel constrained, form a sense of duty, to express publicly their dissent, and the constables knew that this would at once kindle a conflagration. For a moment they hesitated; but after consultation with the tavern-keeper, they decided to take them.

The three men, whose own worship had been broken up, were now taken, without their own consent, to the meeting of the standing order. The congregation was at prayer when they arrived. As they stepped over the threshold, they raised their hats and civilly saluted them. A seat was then assigned them, which they occupied. After they had taken their seat, they put up their hats. Mr. Clarke opened his book, and commenced reading to himself. Mr. Bridges, who had made out the warrant for their apprehension, seeing them sitting with their heads covered, became excited,

and ordered the constable to remove their hats from their heads, who at once obeyed, but not in the most amiable manner.

After the prayers, singing, and preaching were over, to which the prisoners listened without offering the least interruption, Mr. Clarke rose, and, in a respectful manner, said:

"I desire, as a stranger, to propose a few things to this congregation, hoping, in the proposal thereof, I shall commend myself to your consciences, to be guided by that wisdom that is from above, which, being pure, is also peaceable, gentle, and easy to be entreated." He paused, expecting, as he subsequently said, that if the Prince of Peace had been among them, he would have received from them a peaceable answer. But the pastor, probably fearing that some difficult questions might be asked, and a troublesome theological controversy ensue, replied:

"We will have no objections against the sermon."

"I am not about to present objections to the sermon," answered Mr. Clarke, "but as, by my gesture at my coming into your assembly, I declared my dissent from you, so, lest that should prove offensive unto some whom I would not offend, I would now, by word of mouth, declare the grounds, which are these: First—from the consideration we are strangers, each to other, and so strangers to each other's inward standing with respect to God, and so can not conjoin, and act in faith, and what is not of faith is sin; and in the second place, I could not judge that you are gathered together and walk according to the visible order of our Lord—"

"Have done!" cried Mr. Bridges, with the authority of a magistrate. "You have spoken that for which you must answer. I command silence."

After the meeting, the trio of prisoners were taken back to the tavern, where they were as vigilantly watched during the night as though they had been guilty of robbery.

The next morning they were taken by the constables before Mr. Bridges, who made out their mittimus, and sent them to the prison at Boston, there to remain until the next county court.

This mittimus charged them with "being at a private meeting in Lynn on the Lord's day, exercising among themselves—offensively disturbing the peace of the congregation at the time of their coming into the public meeting in the time of prayer in the afternoon, with saying and manifesting that the church in Lynn was not constituted according to the order of our Lord, with suspicion of having their hands in rebaptizing one or more among them, and with refusing to put in sufficient security to appear at the county court."

In addition to these charges, it was alleged against Mr. Clarke, that he met again the next day after his contempt, as they called it, of their public worship, at the house of Witter, and in contempt of authority, being then in the custody of the law, did there administer the sacrament of the Lord's Supper to one excommunicated person, to another under admonition, and to a third that was an inhabitant of Lynn, and not in fellowship with any church; and yet, upon answer in open court, did affirm that he never rebaptized any.

They were all three found guilty. Mr. Clarke, the pastor, was fined twenty pounds, equivalent to about eighty dollars, or to be well whipped. He desired to know by what law of God or man he was condemned. The governor, who did not deem it beneath his dignity to be present on this important occasion, stepped up, and, with much earnestness, said to Mr. Clarke: "You have denied infant baptism. You deserve death. I will not have such trash brought into my jurisdiction. You go up and down, and secretly insinuate unto those that are weak; but you cannot maintain it before our ministers. You may try and dispute with them." To this violent harangue of the chief magistrate of the colony, Mr. Clarke would have replied at length, but the governor commanded the jailer to take the prisoners away. They were accordingly all three remanded to prison.

Next Week: Part IV, "A Challenge."

THE EVIL OF SLANDER

A lady presented herself to Philip Neri one day, accusing herself of being slandered. "Do you frequently fall into this fault?" inquired he.

"Yes, very often," replied the penitent.

"My dear child," said Philip, "your fault is great, but the mercy of God is still greater; for your penance do is follows: Go to the nearest market and purchase a chicken, just killed, and still covered with feathers. You will then walk to a certain distance, plucking the bird as you go along. Your walk finished, you will return to me."

Accordingly, she repaired to the market, bought the fowl, and set out on the journey, plucking it as she went along, as she had been ordered to do. In a short time, she returned, anxious to tell of her exactness in accomplishing her penance, and desiring to receive some explanation of one so singular.

"Ah," said Philip, "you have been very faithful to the first part of my orders. Now do the second part, and you will be cured. Retrace your steps, pass

investigate the matter at prayers that evening, in the prayers' hall. When he demanded the reason of the riot, a ringleader in wickedness got up and stated, that it was occasioned by three or four of the boys holding prayer-meeting, and they were determined to have no such doings there.

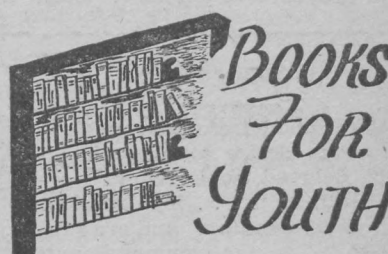
The good President heard the statement with deep emotion, and looking at the youths charged with the sin of praying, with tears in his eyes, he said, "Oh, is there such a state of things in this College? Then God has come near to us. My dear young friends, you shall be protected. You shall hold your next meeting in my parlor, and I will be one of your number."

Sure enough, we had our next meeting in his parlor, and half the college was there; and there began the glorious revival of religion, which pervaded the college, and spread into the country around. Many of those students became ministers of the gospel. The youth who had brought me *Alleine's Alarm* from his mother was my friend, Mr. Stitt, preaching in this state. And he who interrupted me in reading the work, my venerable and worthy friend, Mr. H - - - , is now President of a College in the West.—From Belcher's "Clergy of America"

through all the places you have traversed, and gather up one by one all the feathers that you have scattered."

"But, father," exclaimed the poor woman, "I cast the feathers carelessly on every side; the wind carried them in every direction. How can I recover them?"

"Well, my child," replied he, "so it is with your words of slander: like the feathers which call them back now if you can, the wind has scattered, they have been wafted in many directions; Go, sin, no more."—G. W. McCree.



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How One Good Book Routed Infidelity From A College

The late Pastor Hill, of Virginia, some time since, made the following statement at a public meeting of a Tract Society:

I lost my sainted mother when I was a youth, but not before the instruction I received from her beloved lips had made a deep impression upon my mind; an impression which I carried with me into a College (Hampden Sidney), where there was not then one pious student. There I often reflected, when surrounded by young men who scoffed at religion, upon the instruction of my mother, and my conscience was frequently sore distressed. I had no Bible, and dreaded getting one, lest it should be found in my possession.

At last I could stand it no longer, and therefore requested a particular friend, a youth whose parents lived near, and who often went home, to ask his pious and

excellent mother to send me some religious books. She sent me *Alleine's Alarm*, an old black book, which looked as if it might have been handled by successive generations for one hundred years. When I got it, I locked my room and lay upon my bed reading it, when a student knocked at my door; and although I gave him no answer, dreading to be found reading such a book, he continued to knock and beat the door, until I had to open it. He came in, and seeing the book lying on the bed, he seized it, and examining its title, he said:

"Why, Hill, do you read such books?"

I hesitated, but God enabled me to be decided, and tell him boldly, but with much emotion, "Yes, I do."

The young man replied with much agitation, "Oh, Hill, you

may obtain religion, but I never can. I came here a professor of religion; but through fear I dissembled it, and have been carried along with the wicked, until I fear that there is no hope for me."

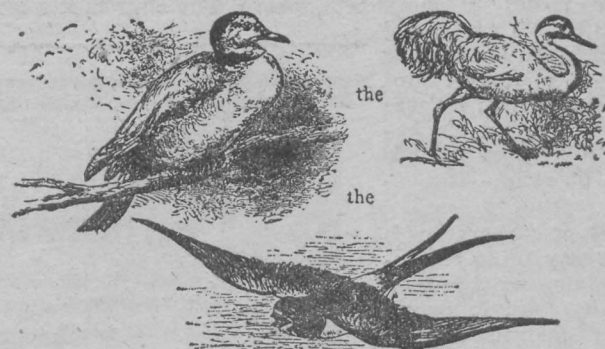
He told me that there were two others, whom he believed were somewhat serious. We agreed to take up the subject of religion in earnest, and study it together. We invited the other two, and held a prayer-meeting in my room on the next Saturday afternoon. And oh! what a prayer-meeting! We tried to pray, but such prayer I never heard the like of. We knew not how to pray, but tried to do it. It was the first prayer-meeting that I ever heard of. We tried to sing, but it was in a suppressed manner, for we feared the other students.

But they found us out, and gathered round the door, and made such a noise, that some of the officers had to disperse them. And so serious was the disturbance, that the President, the late excellent John B. Smith, had to

READ THE BIBLE BY SYMBOLS



heaven knoweth her appointed times; and the



observe the time of their coming; but



"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord."—Jeremiah 8:7.

Exposition Of John 1:12, 13- Passage On Sovereign Grace

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12, 13.

Here is a passage to which much injustice has been done, not only by the Arminians, but also by Calvinists who have failed to vindicate the passage by emphasizing its truth and by pointing out the wicked wrangling done to it by Arminians. Often have tracts come to my hand in which a "decision card" or "decision blank" appeared at the end of the article. And many such "decision blanks" quote John 1:12, and state: "Sinner, if you will accept the Lord, then God will then give you power to become His own son."

Such a use of John 1:12 is not only a perversion of the meaning of the verse, it is an unjustified separation of verse 12 from verse 13. These two verses must go together. In fact, the two verses are one sentence! God did not divide the Bible into verses; it was done by man for convenience sake. And there is no period after verse 12 to set it off from verse 13.

What, then, does the passage teach us?

First, we see in it the **Depravity of Man**.

Second, the **Sovereignty of God**.

Third, the **Effectual Call**.

(1) **The Depravity of Man** is manifest in verse 11 of John 1, so we consider verses 12 and 13 in the light of it. The verse reads, "He came unto his own things, and his own people received him not."

That is the passage as it should read. And we see, then, how depraved is man! The Son of God comes to His chosen nation, His own Temple, His own Law, His own sacrificial grounds — yet His people (that is, the Jews) would not receive Him. "The world," says verse 10, "was made by him, and the world knew him not."

Depravity! Blinded by sin! Sinful men cannot behold the glory of the only begotten of the Father. There is no beauty about Him that depraved man should desire Him (Isaiah 53:2). Not that our Lord Jesus was particularly ugly, but men were blind to His real, divine beauty, just as they are blind to that beauty to this day.

No, the Jews would not receive Him. Notice, they "received" Him; they did not "accept" Him in the sense of their choosing to accept or reject Him. But they "received" Him, as the disciples "received" the power of the Holy Spirit on Pentecost (Acts 1:8).

This "receiving" of Christ is explained in the phrase, "even to them that believe on his name." For none have truly received Christ who are not believers on His name. And since this faith is "the gift of God," (Ephesians 2:8), Christ is truly "received," not merely "accepted."

These people were born of God. And we are plainly told that their birth (their receiving of Him) was not by their own will. It was by the will "of God." Had they had their will in the matter, they would never have come to Him (John 3:19; Romans 3:11).

(3) **The Sovereignty of God**. God "will have mercy on whom he will" (Romans 9:18). And it was unspeakable mercy on His part to save some of these Jews from the unbelief which characterized the others. Some did receive Christ. Why? Because it was God's will that they do so. They were not born into the family of God "of blood, nor of the will of the flesh, nor of the will of man, but of God."

It is enlightening to note that in the phrase, "which were born," in the Greek reads, "which had been born." In other words, then, all who received Christ and believed on His name, had already been begotten of God. The new birth is the work of God, not the work of the sinner in any wise.

"Not of the will of the flesh," includes everything from conviction to glorification. Conviction, repentance, faith, security, perseverance and glorification, are all of the will of God and are "received" by the elect, not wrought out or performed by the elect.

(3) **The Effectual Call**. Not all believed on the Saviour, but some did. They did so only through the grace of God which drew them to Christ (John 6:44, 65). All did receive the **general call** to come to Christ; for John bore witness of that Light (John 1:7). But only those who received the **particular, effectual call**, believed on His name. It was the will of God that such should receive Christ and believe on His name, and so they did. God can not be disappointed of His will and purpose.

Notice, now, phrase by phrase: "But as many as received him." These were the elect; for as it is with us today, only the elect come to the chief Shepherd (John 10:26, 27). The elect believe on Him, for all whom God has chosen He "causeth to approach unto" Christ (Psalm 65:4), making them "willing in the day of his power" (Psa. 110:3).

"To them gave he power to become the sons of God." This is a high honour, a very special favour, a great blessing to God's elect. By adopting grace, the elect are His. And the joy of the elect is to rejoice in this privilege, beholding "what manner of love the Father hath bestowed upon us that we should be called the sons of God" (I John 3:1).

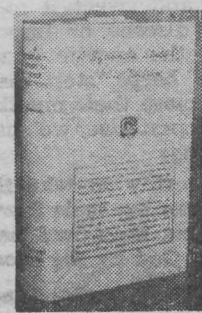
The "power" here does not refer to a power granted to some, if they will make use of it; but rather, to the honour and dignity conferred on elect persons. It is more honourable to have the privilege of being called "the sons of God," than to wear the name of the greatest living man.

"Even to them that believe on his name." This phrase is explanatory of the first phrase. Believing on Christ's "name" has reference to Christ Himself. For a name is simply a designation for the person. There is no power in the name apart from the person. For many say, "Lord, Lord," and name the name of Christ, but they are in the gall of iniquity and do perish (Matthew 7:21-23). And some who name the name of Christ do so to their own hurt, such as the vagabond Jews of Acts 19:13-16.

"Which were born, not of blood." For the elect are not the children of God by natural birth, but "children of wrath, even as others" (Eph. 2:3). Only the birth of the Spirit (John 3:6) makes sons of God.

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SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JUNE 9, 1957

JESUS' PRAYER OF INTERCESSION

JOHN 17

MEMORY VERSE: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."—John 17:11.

I. Some Introductory Remarks.

1. It is the real Lord's prayer. Mt. 6:9-15 is often called "The Lord's Prayer," but it is not; it is only a model He gave concerning prayer.
2. This is the longest recorded prayer which our Lord offered during His ministry.
3. Yet in reality, it is a very short prayer.
4. It was a prayer after His sermon. He passed from preaching to prayer. When we do all we can to comfort others through preaching, we can then commend them to God in prayer.
5. It was a family prayer—just Jesus and His apostles.
6. It was a parting prayer before He left his apostles.
7. It was a prayer before His sacrifice.
8. It is a model of His High Priestly Intercession for us.
9. It is a prayer which no one but Jesus could pray, as there are petitions in it which none but Christ could present.

II. The Hour. John 17:1.

This refers to His crucifixion. This was the greatest hour since hours began to be numbered. It was the hour to which the patriarch had looked forward, and the one to which we look backward with joy.

III. What Christ Asked For Himself. John 17:1-5.

He did not ask to be enriched by men nor honored by the world. There was nothing selfish in His prayer. Even when He asked to be glorified, it was in order that He in turn might glorify God (V. 1). In this He gave us an example in praying. We should never ask for anything except that the Father might be thereby glorified.

IV. Election. John 17:2, 6, 9, 11, 12.

Eternal life is given to the elect. In these verses "given" or "gavest" is mentioned several times. Thus, God has elected some to salvation. Verse 2 tells us that: God's gift to Christ was the elect; God's gift to the elect is salvation.

V. What Is Eternal Life? John 17:3.

Eternal life is to know Jesus as Saviour. No one need guess as to whether he is saved. Cf. John 5:24; I John 2:3; I John 3:14; I John 4:13.

VI. How The Father Has Answered The Son's Prayer.

First, the Father glorified Him in His sufferings. Cf. Mt. 27:24, 54. Second, the Father raised Him up and glorified Him after His sufferings. Cf. Acts 2:32, 36.

VII. Whom Christ Prayed For. John 17:6-26.

After Christ prayed for Himself, He prayed for the living apostles (V. 9), who had been given Him by the sovereign election of God; and for all future

believers (V. 20). He prayed for those who were the special donation of God, but for the unbelieving, He prayed not. Thus, millions passed by unprayed for by Him, yet each saved person of His day and of all future days, were included in this marvelous prayer.

VIII. What Christ Prayed For.

1. **PRESERVATION** (V. 11, 12, 15). Christ asks the Father to preserve the elect from this hostile world. If a believer could perish, then we must conclude that the Father failed to answer this prayer prayed by His Son. Such a conclusion is impossible. Cf. John 10: 28, 29; Psa. 89:27-37; I Cor. 1:8; II Tim. 1:12.
2. **JUBILATION** (V. 13). The Saviour wants all of His own to be happy not only hereafter, but now as well. A joyless, worrying, miserable Christian is a disgrace to Christ. God's people ought to be the happiest people on earth.
3. **EMANCIPATION** (V. 15). Moses, Elijah, and Jonah each asked to be taken out of the world. Not one of these prayers were answered. Christ does not pray thus, but asks the Father, in contrast, to keep the saints from evil.
4. **SANCTIFICATION** (V. 17). Sanctification universally means "set apart for God's use." Christ thus prayed that we might be sanctified by the truth. As we walk according to God's Word, we are separated from evil and set apart to God.
5. **UNIFICATION** (V. 21-23). Christ did not pray for union, but for unity. Thus unity does not come from fraternalism, but from a oneness of belief.
6. **ASSOCIATION** (V. 24). Christ here prayed for the final assembling of all those whom the Father had given Him. What assurance this gives! Not one of the elect shall fail to enter Heaven. Our Saviour's prayer will not be answered until each of the blood-bought ones are safe in His presence.

IX. Was Judas Saved? John 17:12.

He was always a devil. Cf. John 6:70, 71. He fell from his position as an apostle. Cf. Acts 1:25. However, he did not fall from grace as he was never in grace—was only an unsaved professor of religion.

X. Why Christians Are Hated. John 17:14.

Anyone can get along with the world if he will live like the world. The moment he begins to live unworldly though, the world will begin to hate him. The more unlike the world he becomes, the more he will be hated.

XI. "Thy Word Is Truth." John 17:17.

The Word of God does not contain the Truth; it is the Truth. Cf. Mk. 4:24; Num. 22:18; Deut. 12:32; Prov. 30:6; Isa. 8:20; Rev. 22:18, 19; John 10:35.

XII. The Disciples' Mission. John 17:18.

We are here in Christ's stead, reconciling men to God (II Cor. 5:20), and as His agents, our mission is to preach His Gospel.

"Nor of the will of the flesh." God."

If there be such a thing as "free-will" (in the Arminian sense, that is), then it is of no use; for we are not born into the family of God by "the will of the flesh."

"Nor of the will of man." Neither by the will of parent, friend, priest, or preacher. Nay, not by the will of many crowded at a mourner's bench or elsewhere. God's will, not the will of man, stands (Daniel 4:35).

"But of God." The elect receive Christ, they believe on His name, they become the sons of God because it is His will. He has "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:5). He has "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself" (Eph. 1:9). And we have "obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will" (Eph. 1:11).

Thank God, it is of His will that we are saved, not our own, else we would yet be walking "according to the course of this world" (Eph. 2:2). — Bob L. Ross.

Cooperation

(Continued from page six)

To the intent that now unto the principalities and powers in Heavenly places might be known by the church the manifold wisdom of God."

Beloved, the Holy Spirit takes great care to emphasize that the work of evangelization is to be done by the church. Doing the Lord's work in that way, beloved, is being "workers together with

God."

Now let us turn to II Corinthians 8:17-19 and read:

"For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise is in the gospel throughout all the churches; And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind."

Note the fact, that here was a committee—a committee of the churches and for the churches—consisting of Paul, Titus, and this other brother whose praise was in all the churches. Here was a committee of at least three, and a committee of not only one

church but a committee chosen of the churches—a joint committee—in cooperation.

Note the duty of this committee: it was to travel with this grace (gift) and was to administer this grace to the glory of the Lord. How? According to the declaration (instruction) of your (the church's) ready mind. This gift, that was referred to, was a contribution for the poor saints at Jerusalem. Thus, we see a committee under the instructions of the cooperating churches.

This is altogether different from a board or committee engaging in a work on their own motion and incurring expenses, acting without instruction, and then calling on the churches to pay the bills.

This committee was appointed by the churches, and acted under the instructions from the churches according to the declaration of their ready mind. Thus far can we go in cooperation and no farther.

Nowhere in the Scriptures do we read of a convention appointing a board or committee for any purpose whatsoever. In fact, beloved, such a thing as a convention is unknown in the Bible. Such a thing, therefore, is a usurper of the authority of God. It is a violator of divine law and should not be tolerated by New Testament churches. The churches are free and independent within the limits of the New Testament law. Short of what the New Testament teaches we dare not stop. Beyond what is there, we are not to go.

May God bless you all.

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PAGE SEVEN

JUNE 1, 1957

The False Notion . . .

(Continued from page one)
accept the New Testament as their rule of faith and practice. That is, genuine Baptists do. In recent years the denominational conception has grown up among many Baptist churches such that many seem to feel that "The Denomination" owns the churches. Such unscriptural things as "auxiliaries" have grown up through denominational influence. While various religious groups have their "Disciples," and their "Catechisms" and "Confessions" to which they make appeal for their procedure, genuine, old-time Baptists appeal only to the Scriptures.

No man-made document is binding upon any Baptist or upon any Baptist church. A Baptist church can express itself in a confession of faith, but that confession is not binding upon any other church. If a thing is in the Scriptures, it is Baptist; if it is not, it is not Baptist.

3. Which Church Adheres to the Right Doctrine Concerning Salvation and Baptism? What is the right—the Scriptural teaching concerning these matters? It is that salvation is wholly "by grace through faith in Christ." (Ephes. 2:8) It is that baptism is the immersion in water of a genuinely saved person, with the motive of obedience to Christ and with the immersion authorized by a Scriptural church. (See Matt. 28:19-20; Acts 2:41)

Other of the great denominations, mix works and grace in the matter of salvation, and either pervert the form of baptism, or the purpose of it.

All that is needed to make a Baptist is a genuine case of conversion, and a New Testament. We have seen person after person become a Baptist, sometimes at great cost, as a result of a personal study of the New Testament.

Samples Of Sentimental Bosh

We have often heard people justify their choice of a church with such remarks as these: "My people are all such and such." In other words, that was the church of family tradition, and the truth played no part. Another remark: "I was raised in such and such a church." That is, they were brought up attending that church. Pure sentiment, and again, the truth plays no part. Mohammedans are what they are for the same reason. "My ma and my grandma belonged to that church." Sentiment again. So important a thing as church membership should be settled after study of the Scriptures. Prejudice, tradition and sentiment ought to be thrown aside, and God's will should be sought and obeyed no matter what the cost.

"I Should Like To Know"

(Continued from page one)
that says Ham was born black. If it isn't in the Bible, then where is the proof?

The proof is in the word "Ham" itself, as Brother Cox pointed out in his article. The word denotes blackness. Thus, this son was named Ham because of his dark skin. The children of the characters in the Old Testament almost always were given names which bore significance. Esau, for instance, was a hairy man, and his name means hairy. Thus it was with Ham. He was dark, so he was named Ham.

4. Did the flood of Noah's time cover the complete earth?

Yes, according to God's Word in Genesis 7.

5. Were the people in the immediate area where Noah was, the only people on earth?

I do not know.

6. A Catholic friend of mine does not believe in the entire Old Testament. He wants to know how

much of the Old Testament Jesus backs up. He also wants proof that Adam and Eve were the first man and woman. (He wants scientific proof.) Further, how did the world become populated through Adam and Eve?

First, let me suggest that you deal with your friend relative to Christ, and do not waste much effort to answer his cavils. As soon as he is saved, all of his questions will be solved, for He will accept God's Word.

Now to answer your questions:

(1) Jesus endorsed the entire Old Testament. He says in John 10:35, "The Scripture cannot be broken," in reference to the Old Testament. He stated in Matthew 5:17, 18, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Thus, He testified to the full inspiration of the Old Testament Scriptures. He referred to them time and time again, saying, "It is written," "Have ye not read," etc. In John 5:45-47, Jesus indicates that all those who reject the Old Testament Scriptures, are yet unsaved.

If your friend accepts the inspiration of the New Testament then he will certainly accept what the apostle Peter wrote in II Peter 1:21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Also, Paul wrote in II Timothy 3:16:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

(2) God's Word in Genesis is proof enough that Adam and Eve were first upon the earth. The word "science" means knowledge, so here is the scientific proof: God's sure Word; our Lord should know, for He created them.

(3) The earth was populated as God commanded in Genesis 1:27, 28.

7. Was Spurgeon a pre-millennialist?

Yes. Mr. Spurgeon once signed (along with several other preachers) a statement of faith which in part, read: "Our hope is the Personal Pre-millennial Return of the Lord Jesus in glory." He published that statement of faith in his magazine, "Sword and Trowel," August, 1891, five months or so before his death.

Revelation Of The Cross

(Continued from page three)
he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. 8:29, 30.

Nothing, therefore, can be laid to the charge of God's elect (Rom. 8:33). They shall never come into condemnation (John 5:24). Christ is now risen from the dead, and ever liveth to make intercession for them (Heb. 7:25).

The spoils of David were many, but they were earthly and have faded; but the spoils of Christ at Calvary live on forever and ever. Satan bruised His heel, but bending over to do so, Christ bruised his head. The believer now enters into rest. He now has sent forth

His spirit into our hearts, whereby we cry, "Abba, Father." Christ's death secures the believer from all condemnation (Rom. 8:1).

Lastly, I have to say by the grace of God, and as the Holy Spirit continues to enable me,

The Cross Is A Revelation Of God's Love

We often ask the question, "What is love?" The Cross of our dear Lord answers the question:

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:10.

The Cross is the awful instrument that God hath chosen whereby to commend His love to us. Before the morning stars sang together or the sons of God shouted for joy; before the mountains were formed or even the light of creation broke forth, bringing order out of chaos; God Almighty, who worketh all things after the counsel of His own will, purposed in Himself to redeem a people by Himself, and for Himself, by the blood of His Cross. He reveals to that people that He is love (I John 4:8). No other means could commend such love.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

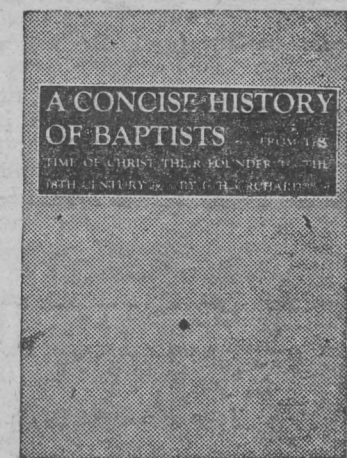
The sufferings of Christ and the glory that should follow, are the highest expression of God's love toward man. His love is higher than can be reached, deeper than can be fathomed, broader than can be extended, but centered in the Cross of Christ. Love is stronger than death. Many waters can not quench love. Love so mighty, love so true, so amazing, ever reaching out for helpless sinners—all from the heart of Him who was slain on the rugged Cross.

We think of greatness. Love is the greatest of all things, and the Cross is the greatest expression of love. Great heroes and warriors have built empires and kingdoms by force and bloodshed, but such kingdoms fade out and come to desolation. Jesus Christ builds His kingdom on love and it abides forever. Dictators call upon people to die for them, to gratify their lusts for power and fame. Christ came not to be ministered unto, but to give His life a ransom for many. Whatever we may think or say, love wins the day.

God's love is manifested in many ways. He has ramified His love in many branches. Which ever way we may look, evidences of His goodness and forbearance are seen. He sends the rain upon the just and the unjust.

"Who is the preserver of all men, specially of those that be-

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POSSUM RIDGE LETTER

dere bro. Gilpeens—

sum time ago i had u tu send TBE tu wun uf mi nabors what aint to frendly tu the truth. i wanted hit tu help him but i lerned later i only kommitted ambush on miself. i herd that he especially unlike that artikle by Broadus on wimmen keepin ther tater trap shut in church.

when i wuz plowin in mi bak korn field this weak, he clumb over the fense and tuk me by surprize and my white horse Bill by the bridle and kommensed tu begin tu start a konversashun that wuznt entirely disassosheated with TBE.

u see his wife klaims tu be a preacher and he sez he livs abuv sin. he sed a lot uf unkomplimentary things about u and TBE, all the time a-spittin out Prais the Lord and Hallelujah, interspersin them with noizy interjekshuns and loud exklamashuns. after kryin aloud and wavin his arms and shoutin most vociferously fer about 15 minutes, he suddenly stopped short like all his krowd does when they air preachin. he wuz jist agoin lik the hous wuz afire, or lik killin snakes when all uf a sudden he stopped short, and as mi old auto sputters and then dies ded when hit runs out uf gas, he jist quit talkin. he piked up his ax and started tu leev and i made no attempt tu chek either his baggage er his departure.

after he had gon i sits down on the beam uf the plow to recogitate mi sensashuns uf thot and perspikacity. now he had sed he kudnt sin but i kudnt see any differense, disparity, dissimilarity, diskrepansy, distinkshun, divergence, nor diversity between his temper and mine. u no i hav a red heeded disposishun and i git mad sum times and when i do i no i sin. i kud see no kontrariety or kontrast and nether variashun er variety in his temper tantrum and the way i reakt okkasionaly.

funny about thes holiness folk what kant sin. they say they jist mak mistakes. they say that the

lieve."—I Tim. 4:10.

We believe that were it not for the Cross of Christ effecting in a natural sense, God would not suffer the wicked to live. It is only God's mercy that prevails to keep sinners alive another moment, seeing they are His enemies. He is under no obligation to keep them alive a single second.

Also, the Cross is the only means whereby the elect of God will ever be saved. The Cross is our only foundation of the hope of eternal life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

When at last we have finished our course here, and we stand upon the glittering strand with all the blood-washed band, we shall not sing of our works, but our voices will blend together in perfect harmony and sweetest melody, with no discord or imperfection. While the angelic bands hang up their harps, stop their trumpets, and close their mouths, gazing with deepest awe, we shall sing a new song:

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood

Lord has jist taken ther old natur plum away, but that aint so when mi nabur wuz pransin around old Bill and me his lange uige, fraseology, verbiage, vocabulary and dikshun showed that he kud kuss quite talentedly. he dont beleav that even if they tuk Luther Burbank in fer a partner that they kud kompletely exterminate ther old natur.

mi naburs wife klaims she has ben kalled tu preach. kourse u and i no she aint fer the Bible sez that a preacher is tu be the husband uf wun wife. See First Timothy chapter three and verse 2. she kud be the wif uf wun husband all rite but biology, natur, physiology and the species of humanity bind, kompel, fasten, fetter, fix, oblige, restrane, strikt, sekure, shakle, tie and engage wimmen-kind so they kan never be the husband uf wun wife.

and while we air at hit lets jist tell our reeders tu reed I Cor. 14:34 and and I Tim. 1:11, 12. thes verses will show u what a wumans plac is in a church. aint mad at eny uf the wimmen foakes. i jist want them tu stay in ther plac lik the Bible sez.

i hope nobody dont git mad at u, fer me ritin this, but u no, sum times wimmen wil git mad when u tell them what the Bible sez ter do, speshially when they hav dun othewize fer yers. i made a little talk on wimmen keepin silent in church at our meetin hous sum months ago. wun of our memburs has an eatin plac which he kalls George and the Dragon. his wife got awful mad at what i sed about the wimmen plac so i went tu see her. when she saw me kummin in she slammed the door. then i rikolekited the nam uf the plac. when i got hoam i told Samantha that i didnt git tu talk with George but i shore had met with the other membrur uf the firm.

well i hope no wun gits mad at our idioter over me, bekaws i am,

yore frend,
i s hardtufule

out of every kindred, and tongue, and people, and nation."—Rev. 5:9.

Oh, Cross of Christ, what a foundation open for sinners! He came to save that which was lost. What a message for saints to herald! Let's tell it afar in every nation, that Jesus saves sinful men.

What a responsibility rests on thee, O church of God! Though this message must come to its climax, its truth has no end. It is immortal.

"In the cross of Christ, Towering o'er the wrecks of time, All the light of sacred story, Gathers round its head sublime."

—Sir John Bowring

"See, from His head, His hands, His feet
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns composed so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. Amen."

—Isaac Watts

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