

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. 989

Who Takes Communion?

By PASTOR FRANK B. BECK

Northeast Baptist Church, Millerton, New York

1. Only true born again believers in Jesus Christ should take communion.

This is proved by the following facts from sacred Scripture. The night the Lord Jesus instituted the Supper there were none present but believing disciples. It appears as if Judas Iscariot, after taking of the Jewish passover supper "went out" (John 13:20), after which the Lord originated the communion supper. However, it is argued that Judas Iscariot did remain for the communion service we must remember that Judas was a hypocrite. Even then it still stands that the Lord's Supper is only for professing followers of Christ, for Judas apparently professed to be such, although he was a false follower. The world has nothing to do with this sacred meal.

According to I Corinthians 10:

21, unbelieving Gentiles cannot observe the Lord's Supper. In reality, they sacrifice to drink the cup of demons, and partake of the table of demons. The Christian cannot have fellowship with them at the Lord's table.

According to I Corinthians 11: in taking communion we are

preaching.

"For as often as ye eat this bread and drink this cup ye do shew (or 'preach') the Lord's death till He come."

Since, in taking the Lord's Supper, we preach Christ; and since the unsaved cannot rightfully preach Christ, the unsaved cannot rightfully take communion.

As water baptism sets forth our



ELD. FRANK BECK

"washing of regeneration" (Titus 3:) and our being "born of water" (John 3:53), and is only for those (Continued on page six)

Seven Things About Lot

By I. M. HALDEMAN

There are seven clearly marked stages in this man's career.

I. Lot chose his inheritance after the sight of his eyes.—Genesis 13:10.

He left God out of the matter and chose his portion according to his best interest; not so Abraham; he was willing to abide in faith that God would fulfil unto him the promises of good.

Unlike Abraham, but just like Lot, many Christians are today seeking their own interest first, and the cause of Christ last; unwilling to trust all to Him who said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."—Matthew 6:33. The choice of Lot was the beginning of all his subsequent disasters.

II. Lot pitched his tent toward Sodom.—Genesis 13:12.

Sodom is a type of this world. Lot began with a worldly choice; no wonder that he gravitated toward the world.

Many Christians are in the second stage; they are not exactly in the world, but they are pitching their tent toward Sodom.

III. Lot took up his dwelling place in Sodom.—Genesis 14:12.

"Whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

He started with a worldly choice, reaped worldly sympathies and worldly desires; and, by the law of continuance, was driven

to gratify them; once tamper with the unclean thing, and you will soon lose all power to resist its influence; and by and by, you will even dare to justify an act from which you once shrank back in thought.

Alas! how many who wear the name of Christ are today living not in heavenly places with Him, but dwelling in Sodom, subject to its sin.

IV. Lot took office in Sodom. He sat in the gate.—Genesis 15:1.

He became identified with its interests, a sustainer of its policy. Behold Christians today, seeking office and power at the hands of a world that killed their Lord, a world of whom He has said its friendship is enmity with God; and, "whosoever, therefore, will be a friend of the world, is the enemy of God."—James 4:4.

Instead of testifying against this evil and untoward generation, the church is supporting it.

V. By entering into Sodom, Lot lost his testimony.—Genesis 15:14.

The world despised him.

How keenly the world despises a worldly Christian, one who does all that they do, and yet professes to be elect of God, and an heir of glory. What a subject for contempt is that man, be he layman or minister, who plunges into the world and its economies, who digs deep the foundation of his interest in the soil of earth; and then seeks to warn men of the judgment. (Continued on page two)

ETERNAL PUNISHMENT

Do you believe the Bible? Then, depend upon it, hell is eternal. It must be eternal, or words have no meaning at all. For ever and ever—everlasting—unquenchable—ever-dying—all these are expressions used about Hell, and expressions that cannot be explained away. It must be eternal, or the foundations of Heaven are shaken down. If Hell has an end, Heaven has an end, too. They both end or fall together. It must be eternal, or else every doctrine of the gospel is undermined.

A man may escape Hell at length without faith in Christ, or without justification of the Spirit, sin is no longer an infinite evil, and there was no such great need for Christ making an atonement. And (Continued on page eight)

GRACE

They say the head of the great river Nilus could never yet be found. It has been sought for, and many have travelled possibly thousands of miles, but yet cannot be found. But the head of Nilus will be found before men and any cause of divine love between the divine will. It speaketh of wonderful arrogance in men, to make God accountable for His sins of divine grace: what greater arrogance and vanity can be imagined than this? When a poor creature will not himself be brought to an account why he gives one beggar money and not another, or why he giveth to one a greater portion than to another (though they both be the acknowledged fruit of his body), yet this worm should dream that God must be accountable to this man and not to another, when they are both the work of His hands. It is certainly enough to say, "He will have on whom He will have mercy; and extend compassion to whom He will extend compassion."

What pride, what arrogance is this, not to allow to God, whom we confess to be the supreme, and the free agent, the liberty which will yet claim and challenge another? This is flat rebellion against the Lord of all, whose sovereignty it dares to question. —Collingees.

Our Readers Write

IN REGARD TO TBE AND OUR PRESS DEBT WHICH IS DUE JUNE 27

"Enclosed please find a small offering to help defray the cost of printing and distributing THE BAPTIST EXAMINER. It is in my opinion the soundest doctrinal Baptist paper being printed today. Every Christian, whether Baptist or not, should help spread the Bible doctrines, and of course, there is no better way to do it than see that THE BAPTIST EXAMINER goes into needy homes. At least, that is the theory I am going on. May the Lord bless you and yours." (Elmo Woodson, Arkansas.)

"I support THE BAPTIST EXAMINER and urge everyone to help. Arminianism has permeated everything around here, even our Baptists. I have been searching for true Bible teaching for the last six years, and TBE is the answer to my prayer. I realize that you cannot carry the load alone at the subscription rate, and consider it a privilege and duty to help." (Carter Clark, Ohio)

"I understand that you are to make the final payment on your printing press in June. Am enclosing my check as a small investment in this press. Yes, I said,

an investment, for I expect it to pay great dividends, not in dollars and cents, but in that of much more value, the enriching of many Christians' lives and in presenting the Word in its truth and simplicity without compromise to everyone who will read it, saint and sinner alike.

"I have been a reader of TBE for a number of years, and know much good it has accomplished in a number of individual lives. I have found relatively few publications, including that published by Baptist denominational

presses, which presents the Bible teachings, which we call Baptist Doctrine, in its simplicity and truth without compromise. It exposes both error, idolatry, and modernism, which for a number of generations have been gradually creeping into the teachings and practices in Baptist churches, homes, schools, and seminaries, and in recent years has apparently gathered much momentum.

"As I see TBE, it is as the watchman on the wall giving the warning, or as the prophet crying, 'Return, oh Israel, to thy God.'

"Would like to suggest that you offer to every reader the TBE an opportunity of investing \$1.00 or more in this press, that they too may share in the dividends of enriched Christian lives and in carrying the Bible message to both saved and lost sinners. May the Lord continue His rich blessings upon you." (A. C. Morris, Louisiana).

"Enclosed you will find a small donation toward the final payment on your press. I hope and trust that many others who read TBE will do likewise, for in so do (Continued on page five)

OUR RADIO MINISTRY

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WNRG—1250 ON THE DIAL

Grundy, Virginia
Sunday—8:30-9:00 A. M.

WDXI—1310 ON THE DIAL

Jackson, Tennessee
Sunday—7:30-7:45 A. M.

WMLF—1230 ON THE DIAL

Pineville, Kentucky
Sunday—8:30-9:00 A. M.

The Baptist Examiner Pulpit

"The Bible And Water Baptism"

"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."—Matt. 28:19.

I know of but few things that are more impressive than the ordinance of baptism. From the day in which this ordinance was initiated, it has been attended by large crowds. Thus in the days of John the Baptist, we read,

"Then went out to him, Jerusalem, and all Judea, and all the region round about Jordan."—Matt. 3:5.

As a child I attended a service at which this ordinance was administered. For weeks my older brother and I played at "baptism," going through the ceremony and

even repeating the baptismal formula over each other. We said that that was baptism, and in our childish way of thinking, it was. However, there were certain things lacking which God says are necessary for valid baptism. What are these necessary requirements?

I

THE PROPER SUBJECT

Only a believer can be such. Only such as have repented of their sins, believed with saving faith on Christ, been born again by the power of the Holy Spirit, and whose sin stains have been washed away in the Blood of the Lamb, can be fit subjects for bap-

tism. There is absolutely no authority for the administering of this ordinance upon anyone who has not passed from death unto life; but if we are dead unto this world of sin and alive unto God, through faith in Jesus Christ, we are then ready to obey this command of baptism.

If you will notice the command of our Saviour, you will see that baptism is an act which comes after belief, or the making of disciples:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19.

(Continued on page two)

"I SHOULD LIKE TO KNOW"

1. When and where did the Pentecostal church start?

There are so many various Pentecostal groups that you will have to specify which one. However, it may be stated that these various groups are of modern origin and that their doctrines are essentially those doctrines propagated by John Wesley.

2. I know who wrote most of the books of the Old Testament, but am not sure about a few. Please print in the paper the authors of the books of the Old Testament.

There is much speculation as to who wrote some of the books in the Old Testament. Frankly, we do not know who the author of some of the books were. The ones you know are probably the (Continued on page five)

PREACH CHRIST

Ministers should study, most of all, to preach Christ. The most successful preachers have always been pre-eminently preachers of Christ. This is reasonable, because Christ is, above everything else in the universe, what all men most need. There comes a period in the history of all men when they realize this fact.

A clergyman was one day visiting a dying man. He read a chapter to him about Heaven, and then sang two verses of the hymn commencing,

"There is a land of pure delight," when he was interrupted by the sick man, with the request that he would sing the hymn beginning with,

"There is a fountain filled with blood."

He who knows Christ, knows everything else. It is Christ, and not Heaven, the dying need. He who receives Christ gets Heaven. He who has no Christ would be miserable in paradise. The blood of Christ cleanses from all sin. It is the preacher's great and chief duty to preach that truth in every sermon. He is to make known, in every possible manner, the great and the only remedy found for man's sin. If we fail, as preachers, in this one particular, no matter in how many others we succeed, our ministry will be a miserable failure.—The Preacher and Homiletic Monthly.

THE BAPTIST EXAMINER

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"Water Baptism"

(Continued from page one)
Christ's first command in this text, to teach all nations, is rendered from the Aorist Imperative, "matheteusate," which means "to make disciples." Thus Christ's order is that of making disciples, baptizing, and teaching disciples. To change Christ's order would bring chaos to the Christian system.

But how did the early church interpret this command of Jesus?

"But when they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8:12.

Please note that no infants nor those who were unable to believe are mentioned.

"... And the eunuch said, See here is water: what doth hinder me to be baptized? And Phillip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8:36,37.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10:47.

Acts 10:43,44 tells us that they had received the Holy Ghost through believing in Christ.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved... And he took them the same hour of the night, and washed their stripes: and was baptized."—Acts 16:30-34.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized."—Acts 18:8.

Thus in every instance the early church interpreted Christ's command by baptizing only those who had exercised faith in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity forbid us to baptize unbelievers. Since faith comes before baptism, I cannot baptize unbelievers, in order to save them, as the Catholic, Episcopalian and Campbellite churches do. Until I have seen some evidence of one's faith in Jesus, God's Word stands as a locked door forbidding me to lead anyone into the waters of (Continued on page six)

IS IT SCRIPTURAL TO COMBAT ERROR AND ITS PROPAGATORS?

The Devil never wants his works to be exposed. "Let us alone" is still the cry of his demons (Mark 1:24). He sends forth his servants as "angels of light" (II Corinthians 11:13-15); his wolves dress in "sheep's clothing" (Matthew 7:15), and by their "good words and fair speeches deceive the hearts of the simple" (Romans 16:18). These deceivers of Satan have "crept in unawares" (Jude 4), and they speak "great swelling words" (Jude 16), and many "follow their pernicious ways." (II Peter 2:2).

Because these deceivers have seduced the people, it brings wrath down upon the heads of the ones who dare to expose their teaching and practices. Often THE BAPTIST EXAMINER receives letters from individuals who "eat us out" for exposing the rot in the Convention. Others criticize our sounding the alarm against Catholicism. And when we show the compromising of God's Word and the betrayal of Christ by interdenominational evangelists, we are called "narrow" and "sectarian" and "unchristian."

Why? These objectors have been seduced by heretics who parade around as ministers of Christ, but who are the rankest sort of pussy-footers and compromisers.

The Christian's Duty

Some think that we should say nothing of the "bad," and commend the "good." Is this Biblical? Some think that it is. But it isn't. The Bible's principle is this: "Know ye not that a little leaven (evil) leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." I Corinthians 5:6, 7.

This does not correspond with what the supporters of the Convention want us to do concerning the false doctrine financed by the Cooperative Program. Those who know what is going on in the seminaries say that it will pass away. Those who know that the Program is wrong say that they will remain in it until something better comes along. But their principles are not Biblical principles. Biblical principles teach us to clean out or get out. (See II Corinthians 6:14-18).

The Christian's duty is to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3), and included in contending for the faith is the marking of them that "cause divisions and offences contrary to sound doctrine" (Romans 16:7).

Paul's Attitude

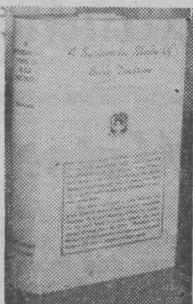
Actually, those who suggest that we "lay off" these heretics and their heresies, need to be sternly rebuked for their unscriptural attitude. Paul said that the reason these people take this attitude

churches anyhow? It is found in Matthew 28:19,20."

4. The supreme need of young people is conversion. They need the new birth that gives a new nature. (See John 3:7 and II Corinthians 5:17). That new nature craves the things of God. Converted young people don't have to be "held" by means of amusement and entertainment features. Social life becomes an incidental thing for such. After conversion young people need to be taught the things of God, and no punches

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Examiner Editorials

BY BOB L. ROSS



is "lest they should suffer persecution for the cross of Christ."—Galatians 6:12.

Paul himself was a person who boldly denounced heretics. In Galatians 2:11-14 is the record of his even rebuking Peter for compromising. Paul instructs the church at Thessalonica thusly: "If any obey not our word by epistle, note that man, and have no company with him that he may be ashamed." II Thess. 3:14. Baptists who go into union meetings go directly contrary to this instruction. Instead of unionizing with interdenominationalists they should "have no company with" them because of their heresies. Paul earlier states in this epistle that the Thessalonians should "withdraw themselves from every brother that walketh disorderly and not after the tradition received of us." (II Thess. 3:6). Paul sounds like a "narrow," "sectarian" Baptist, doesn't he?

Should We Call Names?

Week-kneed compromisers think it very base and rude to call the names of other denominations and preachers. But this to is a false idea as to what is right.

Paul says to "mark" those who do not teach sound doctrine. How did Paul mark them? By naming them! In I Timothy 1:20, he names Hymeneus and Alexander and says that they have made shipwreck of the faith.

In II Timothy 1:15, Paul names Phygellus and Hermogenes and says that they "turned away from me."

In the same book, 4:14, 15, Paul says, "Alexander the coppersmith did me much evil... whom be thou aware also."

Paul tells Titus (1:13) to "rebuke them sharply in reference to some who were 'unruly and vain talkers and deceivers.'" (1:10).

Hymeneus and Philetus, Paul spoke of as being persons whose "word will eat as doth a canker." (II Timothy 2:17).

But Paul was not the only apostle who was a "narrow," "sectarian" Baptist. So were the other apostles. Read Matthew 23, and you will find that Christ was also.

It is not only the duty of THE BAPTIST EXAMINER to contend for the faith and expose, when necessary, heretics and heresies, it is the solemn duty of every Christian. We shall suffer abuse, yes. But our Saviour says, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matthew 5:10-12.

clean thing; and I will receive you."—II Corinthians 6:7. Again, He exhorts the child of God "to keep himself unspotted from the world."—James 1:27.

VII. Lot escaped only with his life.—Read I Corinthians 3:13.

At the judgment seat of Christ where only the saved shall appear, many a just person will receive no reward. Their works will be burned up. They will be saved, yet, so as through the fire; saved, because salvation is by grace, and not by merit. And, because their works were wood, hay and stubble; because, either they did not improve their opportunities, or dealt in work that was only rubbish, or because they were disobedient to the will of God, they will suffer loss: hence the solemn admonition, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."—Revelation 3:11.

Behold the record and the end of a worldly Christian, saved, but not crowned. Having life, but not authority in the kingdom.

Whose example will you follow, Lot or Abraham?

REMEMBER
OUR DEBT
JUNE 27

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Some False Notions Concerning The Church And "Young People"

By Roy Mason, Tampa, Florida



I have had a lifetime of experience in dealing with young people, in observing young people, and counseling with young people. Besides this I recall being young myself at one time. There are always people around a church who think that "something ought to be done for the young people." I have observed that those who clamor for such fall into several classifications:

1. Those who are a failure in handling their own young people, and who would like for the church to do something that would keep their young people in line—something that they haven't been able to do. A mother who raised a wild, unruly family came to me about a daughter. Her suggestion was that if the daughter could be given an office—if she could help run a young people's organization—if she could have plenty of church social life, she could be interested in church life. My statement was, "What your daughter needs is conversion—not an office of some kind."

2. Those who delude themselves into thinking that they belong with the young people when they are already out of the young people's class. Through the years I have seen people of that kind. They retained the delusion that they were still "young" by seeking to "help the young people."

3. Those who fancy they know the needs of young people, when they don't. There are any number of fools like these. They are the people who think they can cure juvenile delinquency with teenage clubs, with their dances, etc. I get the paper put out by the institution for delinquent boys in Florida, and a recent issue showed a picture of these delinquent boys being "entertained." This entertainment was furnished by a high school chorus of half naked dancing girls, clad about like girls

in a burlesque show. It takes a fool of the first order to think that delinquent boys can be uplifted through sex appeal.

What Do Young People Need?

1. They first need some "daddies and mommies" with sense, understanding, and backbone. Christian parents who live right and set the right example, and who pay some attention to where their children are and what they are doing, still raise decent young people. (See Ephesians 6:4).

2. They need schools and teachers that stand for decency. Too many teachers are graduated from heathen universities, and are definitely biased against Christianity. If religion is mentioned it is disparaged. The old time chapel exercise with its Scriptural reading, religious songs, and moral instructions, has about passed away. On the other hand things contrary to genuine Christianity have been introduced. Walk down the halls of a local high school and you will see signs and banners advertising such and such a dance. Then there is the big "prom" at the close of school with young people leaving it to go joojing from one joint to another, finally getting in home about dawn. Then there is the annual publication of the pictures of "calendar girls!" This comes after girls compete in their near-nudity. The whole emphasis is on sex and the flesh. I once attended a junior high play and a certain school of the dance was allowed to put on a "rhumba," using one of the school girls. It was a suggestive sex dance of the most vulgar type. We saw young people drop their heads in shame.

3. They need spiritual churches, teachers, and preachers. The average church of this day is just as worldly as the devil can make it. The social life furnished is a curse to young people, who are given the idea that a church is a fourth rate amusement agency. The truth is a church HAS NO SOCIAL, ENTERTAINMENT or AMUSEMENT function whatever. What is the commission given to the

THE BAPTIST EXAMINER

PAGE TWO

JUNE 8, 1957

A friend is one who knows all about you, and likes you just the same.

Meditations

By M. F. ENGLE
CORBIN, KENTUCKY

There is a principle which is a bar against all information; which is proof against all argument, and which is sure to keep a man in everlasting ignorance. That principle is contempt prior to examination.

If nobody is ever offended at your preaching, shut up your Bible and quit. You are in the wrong business.

He that puts the Bible in the crucible of human reason and twists it to say what his reason thinks it ought to say has no business in a Christian pulpit.

A universe without decrees would be irrational and appalling as an express train driving on in the darkness without headlight or engineer.

If all created things should sink into the abyss of nothingness, such a disaster would affect the existence of the Supreme Spirit as little as the quenching of the glow-worm's spark would affect the sun in the heavens.

Regeneration and faith are simultaneous — The adoption of this theory will save us perplexities that will otherwise annoy. For instance, those insisting on the precedence of regeneration will be not a little perplexed when asked if there can be a regenerated unbeliever; and those taking the opposite view will be equally perplexed when asked if there can be an unregenerated believer.

Men will allow God to be everywhere except on His throne. They will allow Him to be in His workshop to fashion worlds and make stars. They will allow Him to be in His almsy to dispense His alms and bestow His bounties. They will allow Him to sustain the earth and to bear up the pillars thereof, to light the lamps of Heaven, and to rule the waves of the ever moving ocean. But when God ascends His throne, then His creatures gnash their teeth; when we proclaim an enthroned God and His right to do as He wills with His own, to dispose of His creatures as He thinks well without consulting them in the matter, then it is that men are hissed and execrated, and then it is that men are a deaf ear to us, for God on His throne is not the God they love. But it is God on the throne that we love to teach. It is God on His throne whom we trust.

Election is injustice to none, while it is an unspeakable blessing to some. It takes a multitude which no man can number, but which God can number, out of the fallen race of Adam and raises them up to hope and Heaven. To be born is an everlasting calamity, unless we are born again.

God brings the floods of both wickedness and righteousness into the channel of His providence to turn the mill of His purpose.

Salvation is free, but good discipleship costs us everything we have.

Little faith will bring your soul to Heaven, but great faith will bring Heaven to your soul.

God is both architect and builder of the house made of living stones.

God sets the gospel table and also gives appetite for the bread of life.

The Holy Spirit fills the Father's house by compelling them to come in. This is not external compulsion which would destroy human free agency, but is an inward work of grace which produces a willingness and desire to come in.

The way to have strong faith is to have a great and mighty God. No one's faith can be stronger than he believes his God to be. I cannot have strong faith in a God who, I think, is weaker than men. If my God is weak, then my faith, of necessity, will be accordingly weak; I cannot have much faith in God if I believe He is being defeated on most battle fields. I cannot have much faith in God if I believe He is trying and failing. If I believe His will is being thwarted by the will of men, I cannot believe He is doing the best He can to accomplish the most good He can, and to save as many as He can; but if like Job, I believe that "what His soul desireth, even that he doeth;" then with Paul I can say, "He is able to do exceeding abundantly above all we ask or think according to the power that worketh in us."

Faith is a provision for men who are so fallen that they cannot lift the axe of justice; so corrupt that they cannot change their own nature; so averse to God that they cannot come to Him; so blind that they cannot see Him; so deaf that they cannot hear Him, and so dead that He Himself must open their graves and lift them unto resurrection.

Of old, God complained to an apostate Israel, "Thou thoughtest that I was altogether as thyself." Such must now be His in-

dictment against an apostate Christendom. Men imagine the Most High to be moved by sentiment, rather than actuated by principle. They suppose His Omnipotency is such an idle fiction that Satan is thwarting His designs on every side. They think that if He has formed any plan or purpose at all, then it must be like theirs, constantly subject to change. They openly declare that whatever power He possesses must be restricted lest He invade the citadel of man's free will and reduce him to a machine.

They lower the all efficacious atonement, which has actually redeemed everyone for which it was made to a mere remedy which sin-sick souls may use of as they feel disposed to, and they enervate the invincible work of the Holy Spirit to an offer of the gospel which sinners may accept or reject as they please. The God of this twentieth century no more resembles the God of Holy Writ than does the dim flickering of a candle, the glory of the mid-day sun.

The God who is now talked about in the average pulpit, spoken of in the ordinary Sunday School and mentioned in much of the religious literature of today, and preached about in many of our so-called Bible conferences, is the figment of human imagination, an invention of maudlin sentimentality. The heathen outside the pale of Christendom form gods out of wood and stone, while the millions of heathen inside Christendom manufacture a god out of their own carnal mind. In reality, they are but atheists for there is no other possible alternative between an absolute sovereign God and no God at all. A God whose will is resisted, whose designs are frustrated, whose purpose is checkmated; possesses no title to Deity and so far as being a fit object of worship, deserves naught but contempt.

We ask the question, how shall we come to Jesus, the resurrection? How shall they that are dead, in themselves, seek and establish contact with the power of life? Shall preachers be sent to them to declare to them that Jesus is the resurrection and that He is willing to impart His life to them? That He is waiting for them somewhere? That He is watching for the signal on their part that He may go ahead and quicken them? Shall we tell men that He can do no more, and that if the dead will not come to Him, the resurrection can never come to them; and shall we thus persuade the dead to take action at once before it is too late?

That is, in substance, the gospel, or rather the corruption of the gospel, that is being preached rather generally in our day. Such a perversion of the gospel denies, after all, that men are really dead and that Christ is really the resurrection. It preaches a death that is more powerful than the resurrection. A resurrection that must fail unless death gives its consent.

Great is our Lord and of great power; His understanding is infinite. God not only knows whatsoever has happened in the past in every part of His vast domain; and He is not only thoroughly acquainted with everything that is now transpiring throughout the entire universe, but He is also perfectly cognizant of every event, from the least to the greatest, that will ever happen in the ages to come. God's knowledge of the future is as perfect as is His knowledge of the past and present, and that, because the future depends entirely upon Himself.

Were it in anywise possible for something to occur, apart from either the agency or permission of God, then that something would be independent of Him, and He would at once cease to be supreme.

Blessed is he who knows when to quit talking and sits down.

If you don't strike oil in twenty minutes, stop boring.

I am not what I ought to be. I am not what I want to be. I am not what I hope to be in another world; but still, I am not what I used to be, and by the grace of God, I am what I am.

God moves in mysterious ways,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm;
Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

To say that the destiny of the soul of one is in his own hands, reverses the very laws of nature, and implies that water can rise above the level of its source; that man can lift himself by his own boot-straps, and that the Ethiopian can change his skin and the leopard can divest himself of his spotted robe. The theory that one's destiny is in his own hands begets self-righteousness. The belief that des-

tiny is in the hands of God, begets SELF-NEGATION.

The human will is free, but its freedom is within the limits of human nature. It is free like water; water is free to run down hill. It is free like the vulture; the vulture is free to eat carrion, but it would starve to death in a wheat field. Likewise, the sinner is free to do the things it is his nature to do, but until his nature is changed, he will starve to death in the presence of the Bread of Life.

Most preachers of our modern age are very good Arminians when in the stand, and very good Calvinists when on their knees.

The hog's vision is so constructed that, when he is under the acorn tree, he can never see the source from which his food comes, unless he is placed on his back.

Salvation is that wonderwork of the Almighty by which He calls light out of darkness, righteousness out of unrighteousness, everlasting glory out of deepest shame, immortality out of death, Heaven out of Hell!

A half truth concerning God's Holy Word is more dangerous and deceptive than a plain falsehood. One may, indeed, freely proclaim, "over vale and hill," that whosoever will may come, but he is unfaithful to his ministry unless he adds, "no one can come unless the Father draws him."

An anxious and pleading God, whose power is limited, and whose hands may be tied by the proud and stubborn sinner, who is less than dust of the balance, is no God, but a miserable idol.

To speak of cooperation between God and man, in the matter of salvation, is like speaking of cooperation between the potter and his lump of clay in the formation of a vessel. God is God! Over him, man is never a party. Take heed, O Man, and contemplate,

The work you've done and mark that rate;
If foes and critics you have none,
Small is the work you have done;
You have bit no traitor on the hip,
You have cast no cup from tempted lip;
You have never turned the wrong to right,
You have been a coward in the fight.

To say that the power and warmth of the Holy Spirit cannot change the nature of the sinner's heart unless he will let it, is like saying that the warmth and brightness of the sun cannot dispel darkness from the earth unless the earth gives its consent.

An Arminian or free moral agency prayer: I thank thee, O God, that thou didst wait until it pleased me to come to thee; that thou didst knock and plead until I made up my mind to open my heart and let you in, and that thou gave me grace when I decided to receive it. How many like this have you heard?

A Calvinistic or Sovereign Grace prayer: I thank thee Almighty God that thy irresistible grace overpowered all of my resistance; that thou didst open and enter into my heart; that thou didst draw me unto thee, and that thou didst give me grace to believe and receive thee. How oft have you heard this kind?

Human reason is a divine gift, and, when rightly used, is a pearl of great price; but when it sets itself up as a standard by which the credibility of divine revelation is to be tried, it becomes a snare of the Devil and a sure road to defeat.

The outstanding principles of doctrines held dear and taught by our Puritan fathers have been mainly forsaken and "leaved," or "the glory is departed" has been written on most of our pulpits and church doors.

When we speak of God's sovereign dealings with His creatures, we invariably hear the howling of the "man's free agency wolves," but this is not the first time that the owls mistaking the shadow of a passing eclipse for their native night, have prematurely hooted at the eagles, convinced that what is not visible to them cannot possibly exist.

The present day tendency is to set aside the doctrines of Divine Sovereignty and predestination in order to make room for the autocracy of man.

Free-willism, or Free Moral Agency is man's religion which can be accomplished by man. It exalts man and insults God. It fosters human pride and detracts from Divine Glory. With man it begins and with man it will perish.

Arminianism is the spawn of Popery which the warmth of favor may easily turn into frogs of the bottomless pit.

Faith is salvation in the germ. Therefore, to say that God gives faith and then elects to salvation, as foreseen, is equal to saying that God saves, and then because of that, elects to salvation.

According to Arminianism or free-willism

God is powerless to save any except those who will, of themselves, allow Him to save them. Thus God stands powerless before the majesty of man's lordly will.

To speak of giving one a chance to be saved is like speaking of giving a totally paralyzed man a chance to walk.

God's method of making "vessels of wrath fitted to destruction" is different from His method of making "vessels of mercy." The latter is an act of sovereign grace. The former is an act of permissive justice.

Unconditional election has proved itself in the lives of its advocates. The most eminent, the most courageous, the most aggressively missionary, and the most holy men of the religious world have held it. Electionists have furnished most all of the martyrs. Arminians and Free-willists do not generate the stuff that martyrs are made of.

The God of electionists is "high and lifted up" and "the whole earth is full of his glory." The god of Free-willists is constantly trampled under the foot of men, and the whole earth is full of his defeat.

According to unconditional election, the difference between the saint in the sanctuary and the drunkard in the ditch is due wholly to the efficacy of God's Sovereign Grace.

Most modern evangelism has become obsessed with counting noses and reporting numbers. Such obsession leads them to compass land and sea for professions. This has resulted in filling the churches with an uncircumcised throng that speak the language of Ashdod, but lust after the fleshpots of Egypt.

Throughout this series of meditations we have sought to emphasize a God of sovereign grace who "does according to His will in the army of Heaven and among the inhabitants of the earth." This teaching stands out in bold relief against the abominable travesty of many modern preachers and self-styled evangelists of our day. All emphasis is laid on that word "ACCEPT." One must accept Jesus and that is all. And to do this lies in the power of every sinner. On this acceptance of Jesus by the sinner everything depends. For this act on the part of the sinner, the Saviour must wait. It is the signal which the sinner gives Christ that He may go ahead and quicken him. It is the act whereby the sinner opens the door of his heart to a Christ that stands and knocks at the door, but is unable to enter unless the sinner permits Him. O, indeed, they admit that salvation is of grace, and some even prattle of sovereign grace, but this grace is, nevertheless, presented as enervated and paralyzed if the sinner refuses its saving operation. The sinner's power to accept or reject Jesus receives all the emphasis, and the act itself is said to be very natural and simple. All that is required of the sinner is to raise his hand, to come forward, or to kneel down by the radio and repeat after the preacher, "I accept Jesus as my personal Saviour," and the matter is settled.

Seeing that the thing is so natural, very natural means are employed; hence the highly sensational altar call climaxes the sermon. All that is calculated to arouse mere human emotions is brought into play. Sentimentalism replaces sound preaching of the Word. The audience is asked to bow their heads in silent prayer, the organ softly plays, or the choir gently sings: "Softly and tenderly Jesus is calling," or "Just as I am without one plea," and in the meantime the preacher begs and pleads with voice full of emotion for sinners to raise their hand, to come forward, to let Jesus into their heart and to accept Him as their personal Saviour. He speaks of a God that begs for the privilege to come into their hearts, of a Holy Spirit that longs to make new-born children of God of them, and of a sinner upon whom depends the decision of life and death, of Hell and Heaven, of the whole matter of salvation, and of the very glory of God in Christ.

And the result is as natural as the means that are employed. Instead of a new birth, the emotions are aroused, and a sensational tear of self-pity is mistaken for repentance and a temporary elation of the soul is erroneously called joy in Christ.

Against this evil sentimentalism and free-willism, gone wild, we raise our unqualified protest. It is high time that the church, which is the custodian of the gospel, and to whom the commission was given to preach the Word, should raise her voice in loud protest against this evil of presenting Jesus as the cheapest article on the religious market, that may be either received or rejected at the sinner's will.

NOTE:

Reprinted in tract form and available for the asking. Write us for copies.

"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 IV. A Challenge

During his confinement that night, Mr. Clarke thought much of the insinuations which had been thrown out against him by the governor the day before, and especially of the challenge which had been given him to discuss the question of baptism. It seemed to him as if the great Head of the church had placed him in that position that there he might be a defender of the truth. He looked upon it as a most favorable opportunity to remove the various aspersions which had been unjustly cast upon the Baptists, and show that in doctrine and practice, they were true Christian men. By speaking in behalf of his brethren, it appeared to him that he might possibly be the instrument of removing the unjust disabilities to which they were subject, but especially that he might, by presenting the arguments for their peculiar belief, and their objections to infant sprinkling, be the means of opening the eyes of others, and convincing them of the truth.

Yet when he thought of his own inability to do full justice to the subject, and of the disadvantages under which he would labor in having the ministry of the standing order and the government arrayed against him, his heart sank within him. "But will not the Saviour be with me? Have I not faith to believe that, according to His own promise, it will be given me in that same hour what I ought to speak?"

The taunting permit of the governor, "You may try and dispute with the ministers," was constantly ringing in his ears. He offered earnest prayer for direction and assistance, and finally resolved that, by the grace of God, he would accept the governor's challenge. He did not, as a Christian minister, dare to refuse.

Accordingly, the next morning, he addressed a document to the court which had condemned him, accepting the governor's proffer of a public discussion of the points at issue between the Congregationalists and the Baptists, and asking the appointment of a time and place for the occasion.

This threw the court into a peculiar position. A prisoner, who had been condemned and sentenced mainly for his religious views and practices, but to whom the governor had thrown down the gauntlet for a discussion, had accepted the challenge. For the court to refuse its sanction would be a tacit rebuke of the governor, and a silent admission of the weakness, or their fear of weakness, of their cause.

After much ado, therefore, Mr. Clarke was informed by one of the magistrates that the disputation was granted, and the time fixed for it was the next week. When this became known to the ministers of the colony, it created great excitement among them. They disapproved the arrangement. They had no wish to enter upon the discussion; they desired to have it abandoned. They therefore saw the government, and earnestly besought them to avoid it; but it seemed too late. They had gone



too far to make an honorable retreat.

But finding the ministers so averse to a disputation, the magistrates had Mr. Clarke brought into their chamber, and there endeavored to change the issues between him and them. They inquired whether he would dispute upon the things contained in his sentence, and maintain his practice; "for," said they, "the court sentenced you not for your judgment and conscience, but for matter of fact and practice." But Mr. Clarke was not to be misled by any partial or erroneous statements of the matter; neither was he willing that such statements should go unrebuted. He therefore manfully replied to these magistrates:

"You say the court condemned me for matter of fact and practice; be it so. I say that the matter of fact and practice was but the manifestation of my judgment and conscience, and I maintain that that man is void of judgment and conscience who hath not a fact and practice which correspond therewith." He then continued: "If the faith and order which I profess is according to the Word of God, then the faith and order which you profess must fall to the ground; but if your views of truth and duty are Scriptural, mine must be erroneous. We cannot both be right." To these statements the magistrates apparently assented.

Although Mr. Clark had been informed that the disputation had been granted, and the time appointed, yet it was all informal and unofficial. He desired to obtain an official permit, or order, for the discussion, under the secretary's hand. He would then, he felt, be protected; otherwise, the debate might be referred to as evidence of his being a disturber of the State, and a troubler of Israel. He therefore availed himself of the opportunity which was furnished by this private interview with the magistrates, to say to them that if they would be pleased to grant the motion for the public disputation under the secretary's hand, he would draw up three or four propositions, embracing the points which he presented in his defence before court, and would defend them against any one whom they might choose to dispute with him, until, by arguments derived from the Word of God, he should be removed from them.

"In case your speaker convinces me that I am in error," said Mr. Clarke, following up the subject, so as to reach some definite practical point, "then the disputation is at an end; but if not, then I desire the like liberty, by the Word of God, to oppose the faith and order which he and you profess, thereby to try whether I am not become an instrument in the hand of God to remove you from the same."

To this the magistrates replied: "The motion certainly is fair, and your terms like unto a practiced disputant; but, as the matter in dispute is exceeding weighty, and as we desire that in the controversy all may be said that can be, we propose, therefore, to postpone it to a latter day."

Poor Clarke was therefore taken back to prison, to wait for the arrival of this "latter day."

Next Week: Part V, "Fundamental Principles."

The Greatness Of The Natural Sin Of Unbelief

"Without faith it is impossible to please Him." Hebrews 11:6

That the Bible teaches that unbelief is a most heinous and wicked sin there is abundant testimony. However, some people seem to think that although it is good to believe, they think that it is no sin to disbelieve and reject.

By "unbelief" it is meant: to refuse to believe on the Lord Jesus Christ for salvation, refusing to repent of sin and submit to Him as Lord and Saviour of heart, life, and soul.

One reason the Bible gives as to why unbelief is so great a sin is that:

I. Unbelief Rebels At The Creator's Command.

We read in I John 3:23, "And this is HIS COMMANDMENT, THAT WE SHOULD BELIEVE ON HIS SON JESUS CHRIST."

It is the commandment of God Almighty Himself that sinners trust the Lord Jesus Christ with their soul's salvation. To refuse to trust wholly in Christ, to trust only partially or intellectually in Him is rebellion to the Creator's command. Many thousands know something about Christ but they have not believed on Him from their hearts as Lord and Saviour. God commands that you commit all to Christ Jesus.

In Acts 17:30, we read, "And the times of this ignorance God winked at; but now commandeth all men every where to repent."

When the Scriptures says, "the times of this ignorance God winked at," it simply means that God's commandment to believe on Christ was not so binding before the people had heard the gospel of Christ; but now that they had heard of Him, they had better repent of their sin and trust Him for salvation. And the next verse in this chapter of Acts tells why they should do this: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man (Christ) whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Is the sin of unbelief a light thing to you, sinner? Are you trampling under foot God's command? Listen to God's Word: "Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish

cometh upon you. Then shall they call upon me; but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Proverbs 1:24-31.

"The wicked shall be turned into hell, and all the nations that forget God."—Psalms 9:17.

Another reason why the sin of unbelief is so wicked is that:

II. Unbelief Dishonours God The Father and God the Son Christ.

Man with his corrupted mind and heart has very little estimate of the holiness of God. Sinners think that they are special cases, and that God will excuse them for their "errors" and "mistakes." They offer God excuse after excuse for not coming to Christ; but they are, as the Bible says, "WITHOUT EXCUSE!" (Rom. 1:20).

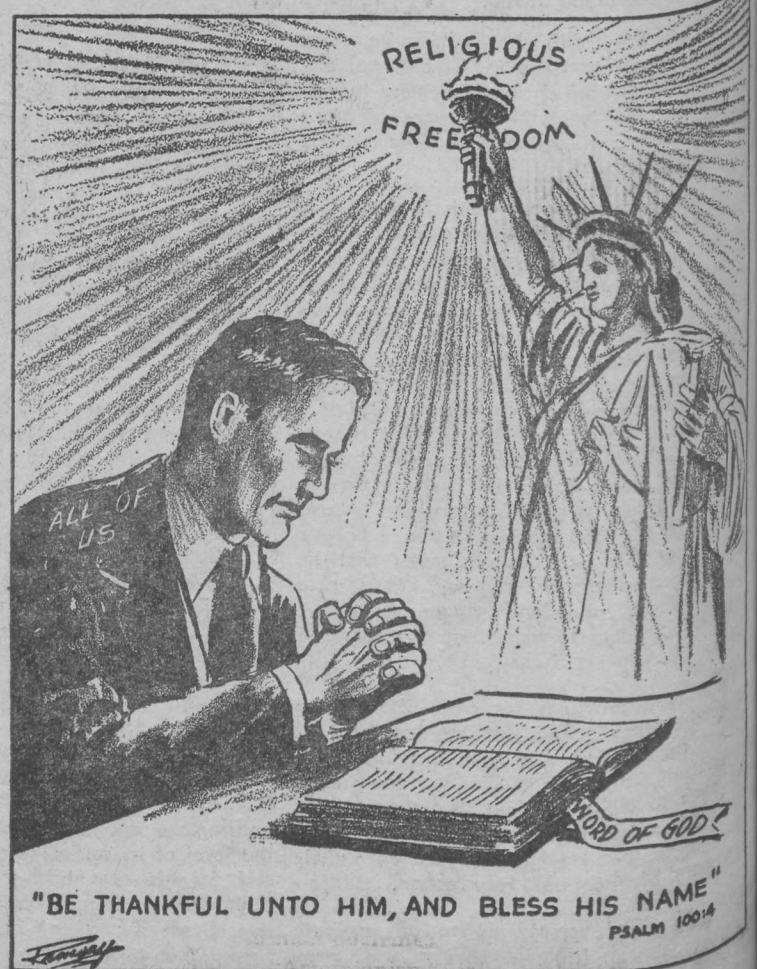
In John 5:40, 41, Jesus says, "And ye will not come to me, that ye might have life. I receive not honour from men."

Here the Lord of Glory pronounces a most dreadful fate upon all who do not receive Him as Lord and Saviour. He says that those who do not receive Him dishonour Him! Oh, sinner, get this fact! To reject Jesus Christ (Continued on next page)

SAVED FROM FIRE

When the Holy Spirit enlightens men to see their true condition, they perceive that they are shut up under sin (Galatians 3:22), and also shut up in unbelief (Romans 9:32). This is a horrible imprisonment, for in vain do they seek to escape from it; the bars are of iron, and the fetters are of steel. Then comes a dreadful cry in their ears of wrath to come: the prison is on fire. Caged with iron, they see no way of escape; the flame draws nearer to their cell; they expect hourly to be consumed. Then do they well come the Deliverer, and when Jesus sets them free their souls begin most heartily to magnify the Lord. Saved from the devouring fires, their hearts burn with gratitude.

WE SHOULD BE GRATEFUL



"BE THANKFUL UNTO HIM, AND BLESS HIS NAME"
PSALM 100:4

THE OLD THEOLOGY

Oh, fatal folly; what avails
The new theology in death—
When the huge thought of life-long sin,

Shortens the palpitating breath?
No Christ, no substitute, no blood,
To plead before a holy God!

Whose is the old theology;
And wherefore, wherefore
should it die?
Those dear, reviving types of old,
Were they but solemn mockery?

Call they the sprinkled blood of
sham?

And a mere farce, the Paschal
Lamb?

How gloriously the living bird

Soared singing to its native
skies,
Dipt in its fellow's blood! and
here

The marrow of the gospel lies.
For very shame our face we hide,
Yet sing and soar; for Christ has
died.

The old theology for power
Eclipses every human plan;
And while the march of intellect
Proclaims th' abilities of man,
We glory in a shifted curse,
And Christ responsible for us.

And shall God's old religion die,
Since poor proud mortals love
it not?

Because they keep their eyelids
dry,
Shall weeping sinners be forgot?
Never! Till misery shall cease,
The Christ of God shall be their
peace.

I shudder as I see men dare
To mutilate the Book Divine,
And steal, with ignorance of
pride,
The sweetness from this hope is
mine;
But the whole earth—on sea—on
shore—
Holds but one Bible, and no more.

God's eye is on these mighty men,
Of earthly fame and heavenly
scorn;
(Continued on next page)

The Old Theology

Continued from preceding page)
Who boldly wield th' unholy pen,
Of demon-like rebellion born:
Shall he his righteous wrath fore-
go,
Because they will not credit
woe?
Poor creatures: oh that the Holy
Ghost
Should overshadow them to-
night,
And bring their hideous sins of
heart
Before their eyes in Heaven's
light;
How keen would be their shame-
faced plea,
"O Jesus, undertake for me!"
How can it die, this blessed hope,
This only refuge from despair;
This scheme for glorifying Christ,
Unfolded by the God we fear;
This vital faith which flings its
arms
About its God, in all alarms!
"He always wins who sides with
God."
And so on Revelation's rock
I take my stand; and though
time's tide
My faltering foothold seems to
mock;
Through time, through tide, my
hope shall be,
Christ, and the Old Theology.

—M. A. CHAPLIN.

Our Readers Write

(Continued from page one)
ing they are helping to carry on a
great missionary work.
"Through TBE, we have been
led to see many of the great Bible
truths. We wouldn't be without
it. We are glad to stand up for the
Bible and all it stands for.
"So many so-called preachers
in this day are doing more harm
than good by misleading so many
people into thinking they are do-
ing good when actually they are
doing the very things that God
plainly says in His Word not to
do.
"When we as God's people stand
up for the truth, we are snubbed
and called 'old fogies' and be-
cause we won't run thither and
yonder to every church and denom-
ination, we are called selfish. Isn't
that so? But God knows our
hearts, and regardless of what
others say or think, we will try
in our weak way to do the will of
the Father.
"In behalf of TBE, we think it
is the greatest next to the Bible.
I guess we are among its oldest
subscribers, as we have been get-
ting it ever since Bro. Gilpin has
been its editor. It's a pleasure to

help support a paper like it. We
trust that God will lay it on the
hearts of the readers to help with
the payment on the press. We will
send more as the Lord supplies."
(Mr. and Mrs. Archie Staley, West
Virginia).

"In this day of misunderstood
doctrines, how welcome are the
pages of THE EXAMINER to
help give us the assurance, that
surely there are people of God,
that surely there are churches of
God who are contending for the
Faith.

"I thank God for the pages of
THE EXAMINER which oppose
the Devil and his spiritual wick-
edness in high places, also which
stand so firm on the doctrines of
Grace. These are the truths which
thrill the very depths of the peo-
ple of God's elect. From these
thrilled hearts comes the cry,
'Even so, come Lord Jesus.'

"May God richly bless the pages
of THE EXAMINER to the hearts
of many, that sufficient offerings
will be sent in to cover the final
payment on the press, is my
prayer, that many more pages
will be sent forth for the glorifi-
cation of God's Holy Word, that
the church which is His Bride,
may be edified, and sinners will
continue to be saved." (Eugene
Hensley, Texas.)

"I certainly thank God for those
who remain true to the Faith once
delivered for the saints, such as
those who edit THE BAPTIST
EXAMINER. This paper is truly
the soundest and most out-an-out
'voice' for the Truth, except the
Bible, in existence today. It has
done more than anything to help
me in the study of the Bible.
Through it, the Holy Spirit re-
vealed to me the Sovereignty of
God and the Lordship of His
Christ. Enclosed is a gift of \$10.00
to help support this great work.
God bless it to His Glory." (Cletus
R. Snyder, North Carolina).

"THE BAPTIST EXAMINER is
a very wonderful paper. I have
been very glad to have so many
sermons of Spurgeon printed in
it, and also for your firm stand
on Election and the Security of
the Saints. These have been a
great blessing to me and, of
course, your own sermons are in-
cluded in this." Ola W. Plummer,
Florida.

Unbelief

(Continued from preceding page)
is to dishonour the very Son of
God!
And not only do you dishonour
the Son, but the Father also.
Jesus says, "He that honoureth

not the Son honoureth not the
Father which hath sent him."—
John 5:23.

How awful is man's sinful con-
dition! The One who made the
world man lives upon; the One
who created man and breathed
into him the breath of life; the
One who gives man his food,
health, and sustenance; the One
who holds the world in His hand—
this Creator is dishonoured by the
worm of the dust, man!

God the Father, who sent His
son into the world to save sin-
ners, who gave His only begotten
Son, Heaven's brightest Being—
God the Father is dishonoured,
His love is spurned, His grace is
despised, His goodness, forbear-
ance, and long-suffering is un-
heeded and unappreciated, and
His mercy is trampled under the
feet of men who love sin and
refuse to repent of their wicked-
ness and self-righteousness and
turn to Christ and the Righteous-
ness of God.

The last reason we mention for
the terrible nature of this sin is that

III. Unbelief Makes God a Liar.

John the Baptist preached, "He
that have received his (Christ's)
testimony hath set to his seal that
God is true."

And in I John 5:10, 11 we read,
"He that believeth not God hath
made him a liar; because he be-
lieveth not the record that God
gave of his Son."

What an awful sin it must be
to make God a liar! The Bible
teaches that "all liars shall have
their part in the lake which burn-
eth with fire and brimstone." And
to disbelieve God's record of
His Son, to refuse to receive Him
as Lord and Saviour, is to say that
God is a liar and ought to go to
Hell! This is the condition of the
unsaved person's heart. He has
refused to bow to Christ and has
thus, by his deed, made God a
liar.

It is impossible for us finite,
depraved, sinful creatures to
properly conceive of the greatness
of this sin of unbelief. Truly it
is great. In Revelation 21:8, the
Bible lists "the unbelieving" as
number two in line to be cast
into the lake of fire and brim-
stone. "The unbelieving" are be-
fore even the abominable, murder-
ers, whoremongers, sorcerers,
idolaters, and liars!

But this sin is not too great to
be cleansed, washed away, for-
given, and remembered no more.
It is not greater than grace. The
blood of Christ is powerful to
cleanse, powerful to redeem. The
 vilest sinner, though his sins be
as scarlet, they shall be as white
as snow; though they be red like
crimson, they shall be as wool.
(Isa. 1:18).

The sinner who is broken under
the load of his sins against God
and desires to be forgiven and
cleansed is told to "Believe on the
Lord Jesus Christ, and thou shalt
be saved."

There is a fountain filled with
blood,
Drawn from Immanuel's
veins,
And sinners plunged beneath
that flood,
Lose all their guilty stains.

Sinner, there is power in the
blood of the Lord and Saviour
Jesus Christ. It was shed to satis-
fy divine justice for the sinner
who would repent and trust the
blood to save him.

Would you be free from your
burden of sin?
There is power in the blood,
power in the blood!

"I Should Like To Know"

(Continued from page one)
ones we know. It does not matter
that we do not know who wrote
the books. If we met the authors
face to face the words they wrote
would be no more nor less the
inspired word of God.

So to avoid entering into a great
deal of speculation, please excuse
us from attempting to answer this
question.

3. What do you mean by the Ar-
minian doctrines?
"Arminianism" is a nickname

for a system of theology which is
opposed to the system of truth
called "Calvinism." The major
points of the Arminian system
are as follows:

(1) Free-will determines man's
destiny.

(2) Election is based on a fore-
sight of man's repentance and
faith.

(3) The atonement was made for
every man, even those who go to
hell.

(4) The Holy Spirit's work is of
no use apart from free-will.

(5) A saint may lose salvation
and go to hell. Of course, there
are various other things which
can be termed Arminian, but they
simply spring from the above
mentioned points. Opposed to Ar-
minianism's five points is Calvin-
ism's:

(1) Total depravity of man.

(2) Unconditional, eternal elec-
tion.

(3) Limited atonement.

(4) Irresistible grace.

(5) Preservation of the saints.

4. Did B. H. Carroll have two
wives?

Yes, after his first wife died,
he later married again.

5. Did Paul partake of the
Lord's Supper in Acts 20:11?

I do not think so. We may pos-
sibly publish an article on this
portion of Scripture at a later
date.

6. Who is most likely to commit
the unpardonable sin?

Lost religious leaders, such as
the Pharisees. For instance, the
Campbellite preacher who mocks
at the work of the Holy Spirit
as preached by Baptists. I heard
one say that our position as to the
work of the Spirit is definitely a
doctrine of the devil. Such a per-
son is very near committing the
unpardonable sin, and has pos-
sibly committed it. (Matthew 12:
22-32).

7. What does salvation consist
of?

Salvation is through the work
of Christ. Through Christ we
have—

Regeneration.
Justification.
Sanctification.
Glorification.

These are the tenses of our sal-
vation—past, present and future.
We are regenerated by the
Spirit (John 6:63).

We are justified by Christ's
righteousness (Romans 3:24-26).

We are sanctified (set apart) by
the Word and Spirit. (John 17:
17; I Corinthians 6:11).

We shall be glorified with re-
surrected bodies. (I John 3:1-4).

8. How is a person saved?

By the merits of Jesus Christ.
In experience, one hears the gos-
pel of Christ; the Spirit opens
his heart to understand that sal-
vation is by Christ's righteous-
ness, and faith is then produced in
the heart, leaving an individual
with the hope of glory.

9. What do you think of the
"Biblical Research Society,"
which has as its slogan, "To the
Jew first, then to the Gentile."

Well, the slogan is not exactly
Scriptural. The verse (Romans 1:
16) says, "to the Jew first, and
also to the Greek (or Gentile)." I
surely believe in preaching the
Gospel to Jews, but I have never
been able to see that Romans 1:16
teaches that we should preach the
Gospel to Jews before we preach
to Gentiles. If God had intended
for the Gospel to always be
preached to the Jew first, then He
would have certainly fulfilled His
purpose. The fact that He has so
abundantly blessed Gentiles with
the Gospel more than Jews, is

evidence enough that Romans 1:16
does not mean what certain Jew-
ish mission boards claim.

The Gospel was certainly
preached to the Jew first. Christ
once sent his disciples to preach
to Jews only. (Matthew 10:6). La-
ter, we read that His name was
to be preached in all nations, be-
ginning at Jerusalem (Acts 3:26,
14:26). The preaching of the Gos-
pel to the Jew first thus fulfilled
Isaiah 2:3.

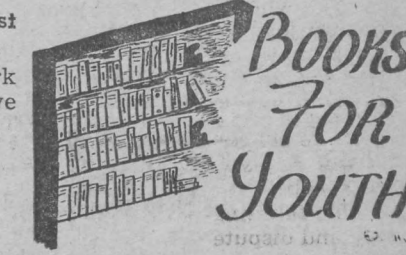
But we know that the Jew was
later put into the background,
according to Romans 11:11. Paul,
the apostle, preached to the Jews,
but finally obeyed his calling to
go unto the Gentiles. (Acts 28:28).

BE FRIENDLY!

The Toronto Christian Helper
says:

"A clergyman after preaching
on the 'Recognition of Friends in
Heaven,' was accosted by a hearer,
who said, 'I like that sermon,
and now I wish you would preach
another on the recognizing of peo-
ple in this world. I have been at-
tending your church three years,
and not five persons in the con-
gregation have so much as bowed
to me in all that time!'"

Very good, and sadly true. In
some country churches there is
too much gossip, but in town con-
gregations the fault runs the other
way. The members too often drop
into little cliques of acquaintance,
and know nobody out of their set.
This is a wretched substitute for
the fellowship of the saints. Love
is not very fervent where mutual
knowledge is purposely declined.
It seems odd that brothers and
sisters should barely know each
other's names. It is not very clear
that we shall recognize those in
Heaven whom we decline to recog-
nize on earth.



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By CHARLES HADDON SPURGEON

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and THE BOOKS, but especially the parchments."—II Timothy 4:13.

We will look at his books. We do not know what the books were about, and we can only form some guess as to what the parchments were. Paul had a few books which were left, perhaps wrapped up in the cloak, and Timothy was to be careful to bring them.

Even an apostle must read. Some of our very ultra-Calvinistic brethren think that a minister who reads books and studies his sermon, must be a very deplorable specimen of a preacher. A man who comes up into the pulpit, professes to take his text on the spot, and talks any quantity of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they call a dish of dead men's brains—oh! that is the preacher.

How rebuked are they by the apostle! He is inspired, and yet he wants books! He has been preaching at least for thirty years, and yet he wants books! He had seen the Lord, and yet he wants books! He had had a wider experience than most men, and yet he wants books! He had been caught up into the third Heaven, and had heard things which it was unlawful for a man to utter, yet he wants books! He had written the major part of the New Testament, and yet he wants books! The apostle says to Timothy and so he says to every preacher, "Give thyself unto reading."

The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people. You need to read. Renounce as much as you will all light literature, but study as much as possible sound theological works, especially the Puritanic writers, and expositions of the Bible. We are quite persuaded that the best way for you to be spending your leisure, is to be either reading or praying. You may get much instruction from books which afterwards you may use as a true weapon in your Lord and Master's service. Paul cries, "Bring the books"—join in the cry.

Our second remark is, that the apostle is not ashamed to confess that he does read. He is writing to his young son Timothy. Now, some old preachers never like to say a thing which will let the young ones into their secrets. They suppose they must put on a very dignified air, and make a mystery of their sermonizing; but all this is alien from the spirit of truthfulness. Paul wants books, and is not ashamed to tell Timothy that he does; and Timothy may go and tell Tychicus and Titus if he likes—Paul does not care.

Paul herein is a picture of industry. He is in prison; he cannot preach: What will he do? As he cannot preach, he will read. As we read of the fishermen of old and their boats. The fishermen were gone out of them. What

were they doing? Mending their nets. So if providence has laid you upon a sick bed, and you cannot teach your class—if you cannot be working for God in public, mend your nets by reading. If one occupation is taken from you, take another, and let the books of the apostle read you a lesson of industry.

He says, "Especially the parchments." I think the books were Latin and Greek works, but that the parchments were Oriental; and possibly they were the parchments of Holy Scripture; or, as likely, they were his own parchments, on which were written the originals of his letters which stand in our Bibles as the Epistles to the Ephesians, the Philippians, the Colossians, and so on. Now, it must be "Especially the parchments" with all our reading; let it be especially the Bible.

Do you attach no weight to this advice? This advice is more needed in England now than almost at any other time, for the number of persons who read the Bible, I believe, is becoming smaller every day. Persons read the views of their denominations as set forth in the periodicals; they read the views of their leader as set forth in his sermons or his work, but the Book, the good old Book, the divine fountainhead from which all revelation wells up—this is too often left. You may go to human puddles, until you forsake the clear crystal stream which flows from the throne of God. Read the books, by all manner of means, but especially the parchments. Search human literature, if you will, but especially stand fast by that Book which is infallible, the revelation of our Lord and Saviour Jesus Christ.

Who Takes Communion?

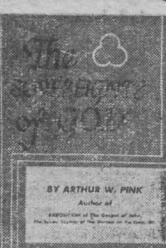
(Continued from page one)

who have actually been regenerated and born of water; so the communion service sets forth our feeding upon Christ, eating His flesh and drinking His blood (John 6:48-58), and is only for those who thus actually feed upon Christ. This, the unconverted know nothing of.

As the unsaved are "dead in trespasses and sins" (Ephesians 2:1) the Lord's Supper cannot Scripturally or logically be given them. "We give no food to a corpse" (A. H. Strong).

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The value of a vine is in its fruit.

where the unsaved are invited to take of the communion or where any partook of the Lord's Supper who were not professing followers of Christ?

II. Only born again believers who have been baptized should take of the Lord's Supper.

It seems evident that the eleven disciples to whom the Lord's Supper was first served were baptized believers in Christ. At least two of them came to Christ (John 1:35-37), and it would be very difficult indeed to think that they had not been among the multitudes whom John the Baptist baptized. That the early disciples were all baptized also seems evident in the choosing of another apostle to take Judas Iscariot's place. The requirements were that he must be one of the number who had companied with them, "beginning from the baptism of John" until the day that Christ ascended to heaven (Acts 1:21-22). If all of the disciples at that time were required to begin at John's baptism to be apostles, then they must have been baptized, thus baptized before they partook of the Lord's Supper.

Again the Divine order in Matthew 28:19 is (1) discipleship, (2) baptism and then (3) the Lord's Supper. In that reference, the resurrected Redeemer commanded His apostles:

"Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching," etc. — (American Standard Version).

Notice the order: discipleship first, then baptism, then observing all things that Christ commanded (including the Lord's Supper).

The church of God at Corinth was commanded to observe the Lord's Supper (I Corinthians 11), but they were professing converts to Christ, having been baptized. Acts 18:8 speaks of the founding of that church, through the evangelistic efforts of Paul, and we read: "... and many of the Corinthians hearing, believed and were baptized." Later, Paul in writing to the same church, spoke of their baptism (I Corinthians 1:13). It is argued that the only requirement in taking the Lord's Supper is for Christians to examine themselves (I Corinthians 11:28) and that there is no mention made in I Corinthians 11 of the need of being baptized. Why should baptism be mentioned when they were already baptized?

The same principle is seen typically in the Old Testament. An uncircumcised man was not permitted to eat the passover and an unbaptized man should not be permitted to eat the Lord's Supper (John Dick, Presbyterian).

Read I Corinthians 10:1-3 and see the same order. The Old Testament Israelites were "all baptized unto Moses in the cloud and in the sea" and then they did "eat" and "drink" the spiritual meat and drink.

The proper order is salvation, then, public confession of Christ in water baptism, then observance of the Lord's Supper.

III. Only born again believers who have been baptized and are in fellowship with the local church should take the communion.

Hear the Word of God in Acts 2:41-42. Here it is written of those who heard Peter preach at Pentecost: "Then they that gladly received his word" (this most certainly means that they were converted and consecrated to God) "were baptized." That is the next step after salvation—baptism. "And the same day there were added unto them about three thousand souls." When they were baptized they were added unto the fellowship of the church. Verse 47 says: "And the Lord added to them day by day those that were saved." — (American Standard Version). He did this by means of salvation and baptism. According to I Corinthians 12:13 baptism is into the body of Christ and then follows spiritual communion.

These three thousand on the

day of Pentecost were added unto the church and then joined in the apostles' "fellowship and in breaking of bread" (Acts 2:42). This fellowship would certainly include the fellowship of the Lord's Table.

In closing let me impress this forgotten and ignored church truth upon you: The ordinances of water baptism and the Lord's Supper were given or delivered to the local church (I Corinthians 11:2 and 1:2). Only those who have been saved, baptized and have fellowship in a local church can properly partake of the Lord's Supper there.

It is impossible for Methodists and Baptists to eat the Lord's Supper together when some believe that sprinkling is baptism and that sprinkling of infants is Scriptural baptism, while Baptists believe that only immersion is Scriptural baptism and that only professing believers should be baptized. While some believe that a soul can be lost after he is saved and that salvation is the work of man's free will, while Baptists maintain that a true Christian can never be lost and that salvation is wholly of God apart from human merit or effort. In I Corinthians 11:17-19 Paul rebuked the Corinthian Church for their divisions and disagreements, and in verse 20 Paul says to such a divided church: "It is not possible to eat the Lord's Supper" (American Standard Version). How then can we consistently invite all Christians to the communion service if we be divided? It would not be possible to eat the Lord's Supper!

The Lord's Supper was not given to a so-called invisible or universal church; it was given to a local church of baptized believers. The ordinance was given to a church that could "come together" (five times in I Corinthians 11:17-34 the church is bidden to come together to take of the communion; how could a universal, world church do this?)

The local church only has authority to invite those to the Lord's Table whom, at the same time, it can prevent from coming or withdrawing fellowship from. This is easily seen from I Corinthians 11:2 where the church is commanded to "let" certain ones eat when they examine themselves. It stands to reason if the church has the authority to let certain ones eat the Supper it can also stop certain ones from doing the same. And this is exactly what we read in I Corinthians 5 (study the whole chapter). God says to the church: "I have written unto you not to keep company" (don't have any fellowship), "if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one do not eat... Therefore put away from among yourselves that wicked person" (I Corinthians 5:11-13). The ordinance of the Lord's Supper and the government of the local church are so bound together, HOW can they be divided? Since we have no government over those outside the local church, neither can we offer such the Lord's Supper.

Thus I have sought to present

to you the order of the ordinance as presented in the Word of God. I have preached this because I am led of God to do so, because many are seemingly afraid to believe much less preach it and at the danger of making enemies, being misunderstood and misrepresented; yet I plead with you, abiding by the Word of God! Amen.

Water Baptism

(Continued from page two)
baptism; faith in the Son of God as Saviour, unlocks the door into the baptistry.

Since faith comes before water infants are necessarily excluded from the ordinance of baptism. One might as well baptize an idiot with no mind at all as baptize an infant, for neither would be the proper subject, until the power to believe had come theirs. That infants have the power of exercising faith in Christ needs not be argued. They know nothing as to the meaning of the rite can be seen from the following: In a staunch formal southern church, a child of about two years of age was to be baptized (?). As the mother held the child in her arms and as the minister dipped his hands into the font, the child voiced its disapproval of the whole affair by crying out, "I don't want a jink; I don't want a jink."

Some months ago I was talking with a Presbyterian concerning infant baptism. In the course of our conversation, I suggested that he have his pastor give him ONE verse of Scripture that would justify its existence. I have seen this brother a number of times since, but as yet I haven't the passage of Scripture. From the dawn of infant baptism, the world has been waiting for ONE verse that would give proof for the rite. Over 800 years has elapsed and the world is still waiting. If over thirty-two generations cannot find Biblical authority for this procedure then it is high time to call a halt and discard that which he condemns.

The advocates of infant baptism uphold it on the grounds that it is a beautiful ceremony. Evidently Eve thought the same about the forbidden fruit, but she brought a world of trouble upon herself and trouble upon a whole world, by partaking of that which was forbidden. I grant you that it may be beautiful, but beautiful doesn't justify what God condemns. Your neighbor's wife, whose automobile may be beautiful, but that doesn't give you the liberty of appropriating either the wife or the automobile to yourself. The ceremony of heathen worship may be beautiful, but that is no reason why I should attempt to add it unto the church which Jesus established, for to do so would be to add to completion. To add infant baptism is equally as bad.

II

A PROPER MODE

There are certain churches and individuals that are saying today, "There are three modes of baptism: immersion, affusion, and baptism." (Continued on page seven)

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