

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 26, NO. 21

RUSSELL, KENTUCKY, JUNE 22, 1957

WHOLE NO. 991

JUST BETWEEN US

"Let him that is taught in the word communicate unto him that teacheth in all good things."—Gal. 6:6.

This is a very remarkable text. It tells how the teachers of the Word are to be treated. The word "communicate" means "share with." Really it says that if someone teaches you the Word of God, that you should share with him your material things.

It is very similar to Paul's instructions to the church at Cor-

inth, when he said:

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—I Cor. 9:11.

In both texts, the thought is the same—the teachers of God's Word who faithfully give to you His message are to be supported.

Ever since February 4, 1939,

when the first issue of THE BAPTIST EXAMINER was sent out by your present editor, we have faithfully given to you God's Word. No man can say that there has ever gone forth an "uncertain sound" through the columns of this paper. Modernists, open communionists, alien immersion-

(Continued on page eight)

THE SICK LAMB

There's not one sheep in all the flock
The Shepherd does not prize;
Each has its portion from His hand,
And love-looks from His eyes.

Yet He reserveth for the young
The choicest and the best;
The lambs He gathers in His arms,
And folds them to His breast.

And If amongst these happy lambs
That in His kindness share,
There's one that's halt, or sick, or faint,
It has especial care.

How safe the fold—those arms divine!
What warmth—that heart of love!
Oh! surely this is Heaven below,
What will it be above?

—Thomas Spurgeon

THE MODEL CHURCH OF THE NEW TESTAMENT

By I. M. HALDEMAN
(Now In Glory)

(I Thessalonians 1)

1. They were workers (V. 3).
"Remembering without ceasing your work of faith, and labor of love, and patience of hope."

Kind of work—work of faith.

It was a work that called for faith, faith in a crucified, a risen and coming Lord; the work of proclaiming Him, making Him known. It was a work that was accomplished, and could be accomplished, only by exercise of faith. Natural energy, mere equipment counted for

nothing in such work; faith, faith that linked them to the power of God—this was the factor in the work of the model church, this its supreme resource.

Manner of work—labor of love.

It was not perfunctory. It was not carried on by the whip lash of duty.—Love! Love to God who gave His Son to die for them, love to the Son who came willingly to the cross for them, who had called them and separated them unto Himself—this was the inspiration for their work.

It was labor, in many respects, altogether beyond the strain and demand of mere physical labor, but it was not the labor that is

irksome, brings weariness, revolt and resistance, but the labor in which every weight and burden of it was met and upheld by love, love to a living and personal Lord, love to Christ Himself. O how that lubricates the hinges of duty, smoothes out the wrinkles of care and renews youth, even age, that would seek to wither and stale.

The sustaining inspiration of this work—patience of hope.

The hope held out to them was the coming of Christ. That meant resurrection for their dead in Christ. It meant transfiguration and immortality for themselves. This hope and the imminence of it gave them patience with which to endure, to serve and wait for Him.

reflection. Left to ourselves we should never have turned to God. God Himself must move upon us first; as it is written:

"Turn thou me, and I shall be turned."—Jeremiah 31:18.

"Ye have not chosen me, but I have chosen you."—John 15:16.

"No man can come unto me, except the Father which hath sent me draw him."—John 6:44.

Thus it is clear we may know our election of God by the written Word and by personal experience. As Christians we are under bonds to know it, rejoice in it and give a sovereign God the glory due His Name.

3. The Gospel came to them in power (V. 5).

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost."

There is the Gospel in word only. Men hear it. It has no effect upon them; no matter who preaches it, were it even a golden-mouthed angel. It is simply the outward call.

There is the Gospel not only in word, but in power. That power is the Holy Spirit. When the Spirit accompanies the Gospel it is—the inward call. There are those who hear it. They respond to the call. They turn unto the Lord. They believe. They believe because they are Christ's sheep. They are chosen, elect and or-

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SANCTIFICATION

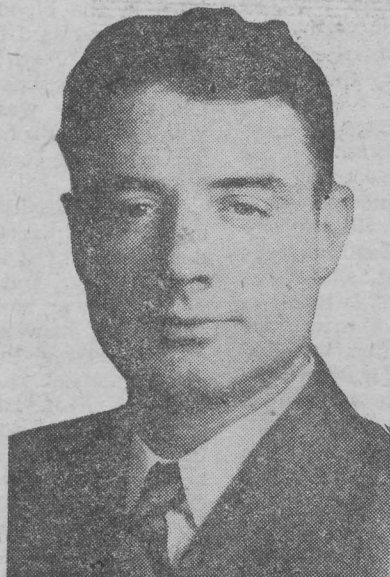
WHAT IT IS AND WHAT IT IS NOT

By Pastor Wayne Cox
Woodlawn Terrace Baptist Church
Memphis, Tennessee

There is perhaps no subject that has been abused more than this subject. Many call sanctification a second work of grace, this I wish to refute. Others say that when anyone is sanctified he does not sin any more, this position also is unscriptural and foreign to the Word of God. The proponents of this erroneous doctrine like to call attention to what the Apostle John said in his epistle: I John 3:9, "Whosoever is born of God doth not commit sin; for HIS seed remaineth in him; and he cannot sin because he is born of God."

This particular text is their favorite because they think that it substantiates their erroneous doctrine, but the fact is that this text destroys their doctrine, for anyone only has to study the Word of God a moment to see that this text utterly defeats them (by theirs and them I mean all of the Holiness sect, and all others that take the same position that they do) and their nefarious doctrine, we read in the Gospel of John the third chapter and the sixth verse where Jesus said to Nicodemus: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit and not the body." The seed spoken of is the Word of God. Luke 8:11. The reason for all of this confusion is because so many do not know what sanctification actually is, and neither do they know who are the sanctified.

All of the saved are sanctified. I Cor. 6:11, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Now in this text we notice four things suggested: First, Paul tells the Corinthian brethren what they were prior to their conversion; and second, he tells them



ELDER WAYNE COX

that they have been washed; third, that they are sanctified; and (Continued on page seven)

2. They knew their election of God (V. 4).

"Knowing brethren, beloved, your election of God."

They knew God had elected them to sonship and salvation, primarily because the Apostle had so taught them; as it is written:

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—II Thessalonians 2:13.

They knew as—as everyone truly elect of God knows it—by self-

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The False Notion That Modern Times Should Cause Us To Revise Our Beliefs

By Roy Mason, Tampa, Florida

"But times have changed!" By many this expression is supposed to furnish adequate excuse for throwing aside beliefs and practices of the past which have been considered right and good. What about this notion that we are to revise our theology, revise our behavior, revise our ideals to suit the times? It is one of the most delusive and wicked fallacies that one can conceive of. To assume that a thing is right because it has become the popular thing to do it, is to make some further idiotic assumptions, as follows:

1. It is to assume that right is not absolute but relative. That assumption leaves us without any genuine, fixed standard of conduct.

2. It is to assume that human beings are the proper legislators of their conduct—not their Maker. If a thing is right just because it has become popular to do the thing, then right is determined by the shifting fads and customs of human beings. That does away with any Supreme Law Giver. Ancient Sodom adopted sex practices that were popular with the citizens, but they were so vile in the sight of God that He burned the city off the map. The people of Noah's day followed standards that pleased them, but God destroyed the world of that day because of them. God says, "I am Jehovah, I change not." A thing is right or wrong because the Moral Governor of the universe says so—not because a segment of the human race has adopted such and such a standard.

3. "Times have changed"—instead of that being an argument in favor of a certain thing, it is more than likely to be an argument against it. The Bible says, "For these are evil days." The reason is that "the god of this world" is back behind the trend of the times.

Note some of the things that are excused today on the ground that "times have changed."

Liberalistic Theology

We are having orthodox, Bible theology, junked in the seminaries today, on the ground that our "modern times" cannot accept the miraculous and super-natural. This has resulted in the turning out of ministers who are Socialists, and half-communists, and Social gospellers. Also it has re-

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The Baptist Examiner Pulpit

"IS YOUR FOUNDATION SURE?"

By PASTOR JOHN R. GILPIN

"If the foundations be destroyed, what can the righteous do?"—Psa. 11:3.

I need not remind you that the most important part of any house or any structure is the foundation. It doesn't make any difference what the outside of the house may be built of, or how it may be finished on the inside. It makes no difference as to what the roof is made of. Unless there is a proper foundation underneath the house, all the rest is worth-

less and valueless.

I say, beloved, the most important part of any house or any structure is the foundation. Regardless of what else the house may be made of, or irrespective of how it may be built, the house will be worthless unless it has a good foundation.

In Philadelphia there is a hotel building just across the street from the Eastern Baptist Theological Seminary. It was built about twenty-five years ago and

at a cost of about two million dollars, but it has never yet been used by anyone. In fact, before the building was completed, it was learned by a building inspector that improper, imperfect materials had been used in the foundation, with the result that it was condemned by the building inspector before the building was ever occupied. As for the rest of the building, the building inspector found nothing wrong—the wiring, the

(Continued on page two)

THE BAPTIST EXAMINER

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JOHN R. GILPIN Editor

PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)
One year in advance 50c

Send Remittance to Ashland, Ky.

Editorial Department, ASHLAND, KENTUCKY, where communications should be sent for publication.

Entered as second class matter MAY 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

"I SHOULD LIKE TO KNOW"

1. What is Buckmanism? It was said in my hearing that Wheaton College is permeated with the aforementioned, and it was in a derogatory voice.

I do not know. Perhaps you misunderstood the person, and it may be that the term that was used is "Barthianism." If so, Barthianism is nothing more than infidelity disguised under orthodox terms. For instance, a Barthian will say that he believes the virgin birth of Christ. But when he "defines" or "interprets" the virgin birth, one can see that he doesn't believe the virgin birth at all. So it is with all the Bible and its truths.

2. Please give the Scriptural basis for your statement, "Interdenominationalism is spiritual adultery."

Study carefully Revelation 2:20, and you will see that God's people committed "fornication" because of the "teaching" of Jezebel. In other words, because the doctrines of Jezebel were taught and believed, these people were guilty of committing spiritual fornication. The union of these people with the false prophetess was an adulterous union. The same is true when the harlot daughters (Protestants) of Rome (Revelation 17) and the churches of the Lord unite in interdenominational work. God's people are guilty of fornication when they do so.

For a further study of spiritual adultery, I suggest that you get a concordance and search the Old Testament Scriptures relative to Israel's adultery with the gods and people of the heathen nations.

3. Is the King James Version of the Bible infallible? In other words, is the translation without fault?

No, it is not. I have heard some people say that they believed the King James Version is just as infallible as the original writings of the prophets and apostles. This is simply blind, and wilful ignorance on the part of those who should know better, and unfortunate ignorance on the part of those who have not been taught properly. If the KJV were infallibly translated, then we would have no such thing as "modes" of baptism, for the word "baptize" should have been translated immerse, as all scholars of any repute testify. And there are other words in the KJV that are translated wrongly and not without bias. The idea that Easter is Biblical is on account of a false translation in Acts 12:4. A phrase in Acts 1:47 is rendered "such as should be saved" in order to give the sprinklers and pourers a Scripture to use in order to justify the admittance of infants into church membership. But the phrase should read, "those being saved." These are just a few of some of the erroneous translations of the KJV. There are no perfect translations of the Bible, but the KJV is about the best. Certainly, the new RSV is far behind the KJV.

4. Why is there so much religious confusion today?

Because God has permitted man and the Devil to spread it. Read I Timothy 4:1; II Timothy 3:1-8; 13; 4:1-4; II Peter 2:1-22; Jude.

5. The Bible says that the Lord has many mansions. Does this mean buildings or does it mean that there are many worlds?

It doesn't mean worlds. It means just what it says — mansions. Just what they are made of, or how they are made, I don't know. Paul evidently saw them, but said that it was not lawful for him to speak of them (II Corinthians 12:4).

6. Does the Bible say that a person cannot enter Heaven without being baptized?

No. The thief went to Heaven without baptism (Luke 23:42, 43). All saved people should be baptized in obedience to the Lord, thus professing to the world that they are saved by Christ's death, burial, and resurrection. But baptism cannot pay sin's debt — death. And that is what must be paid. Only Christ's death pays sin's debt. Water can't wash away sins; only Christ's blood can do that (I John 1:7).

7. What plan has God for the millions of heathen who have never heard His Word? Will they be damned in Hell, or will they be taught hereafter? To me He would be an unjust God to send these people to Hell without a chance to be saved.

In regard to your last statement, God does not owe anyone a "chance" to be saved. The whole race is at enmity against God. (Read Romans, chapter 1 through 3.) The plan God has for the "heathen" is no different than His plan for the heathen of America, England, and elsewhere, who can hear the Gospel preached. There is no promise in God's Word for anyone that he will have a chance after death.

8. Where do Baptists get their authority to baptize?

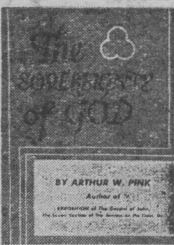
Christ built a Baptist church, and authorized it to baptize, as is recorded in Matthew 28:19, 20. All man-made churches have no authority to baptize. In fact, they have no authority for existing.

Is Your Foundation Sure?

(Continued from page one)
plumbing, the plastering, all the girders, the roof, the materials on the outside, the masonry with which it was constructed — was all passed as being entirely perfect, yet because imperfect materials were used in the foundation, the building was condemned and was declared unsafe for human habitation.

When I think about that building, I am reminded of my text which says, "If the foundations be destroyed, what can the righteous do?" If in building any structure it is most important and most imperative that there be a proper foundation, how much more imperative is it that there be a

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Examiner Editorials

BY BOB L. ROSS



ANOTHER INFIDEL PROFESSOR OF UNION UNIVERSITY IS PROMOTED TO A SEMINARY POSITION

Professor R. C. Briggs has resigned as head of the department of religion and philosophy at Union University of Jackson, Tennessee, to accept a position as professor of New Testament interpretation at the Southern Baptist Convention's Southeastern Baptist Seminary, Wake Forest, North Carolina, according to THE JACKSON SUN of February 17.

Prof. Briggs is the second professor from Union U. to be recently promoted to a seminary position. Prof. T. O. Hall was appointed to the staff of Southern Seminary, Louisville, early last year. THE FAITH AND SOUTHERN BAPTISTS called attention to this appointment, and likewise pointed out the neo-orthodoxy of Prof. Hall in the April issue of 1956. And not only is Prof. Hall a neo-orthodox infidel, so is Prof. Briggs.

In March of 1955, THE FAITH AND SOUTHERN BAPTISTS published an article by myself, giving an account of a study course led by Prof. Briggs during the month of January at Calvary Baptist Church, Jackson, Tennessee. I was in attendance at this study course, except for the first night. The course of study was the Book of Hebrews, a study course which most of the Southern Baptist Convention churches conducted in 1955. Shortly after this study course, Prof. Briggs left for Europe for more schooling, and later went on to Zurich, Switzerland to teach for a brief time in Ruschlikon Baptist Seminary, a Southern Baptist school. Briggs returned to Union U. for the first semester of the 1956-57 school year.

Throughout the study course at Calvary Church, Prof. Briggs set forth the infidelity of neo-orthodoxy. After a short period of listening to him, I could easily see that he was simply parroting off the heresies of Barth, Stewart, Dodd, and other heretics of like faith. I shall not attempt to recall that which Prof. Briggs taught during this study course (though I still have my notes taken at the meeting), but I shall quote directly from the article which was published in the March 1955 issue of THE FAITH AND SOUTHERN BAPTISTS.

Prof. Briggs Denies the "Biblical Concept" of the Resurrection.

On the night of Jan. 11, Prof. Briggs was discussing the last few verses of the fourth chapter. Someone asked him this question: "Is Christ actually seated on the right hand of God in the same body in which he ascended into Heaven?" Prof. Briggs remarked in a humorous vein that he had not been to Heaven; so he did not know whether Christ had a body or not! After discussing his "own ideas" about the matter, he remarked, "To hold the Biblical concept would destroy the logical conclusion."

Yes, Briggs dejects the "Biblical concept" as to this truth. In fact, in this same study course, he made this statement as to the Bible being the Word of God: "There is a dangerous modern heresy going round—the Word of God." He explained this statement by repeating the Barthian idea as to the inspiration of the Bible; that is, that the Bible is only the Word of God when it is received as such. The Barthian theory is that the writings themselves are the fallible works of men, but God can and does use them to convey His Word. Of course, this is a rejection of the Bible as being a plenary, verbally inspired, infallible Book. This is the position of Prof. Briggs.

I quote again from my previous article:
He Denies the Substitutionary Death of Our Lord.

It is very clear that the theology of Prof. Briggs makes the redemption of sinful man come at the expense of the justice of God. He said that he had gotten the impression, as a youth, that "Christ came to die on the cross to satisfy the justice of God." He then went on to say that he had got the general impression that "God had a dirty job to do, and sent Christ to do it." He then made light of the idea that this is what happened at Calvary!

Here is another of Briggs' heretical statements, and I challenge the world to produce one verse of Scripture that will prove its validity. Here it is: "The fact that Jesus died on the cross did not change the fact that God suffered to redeem men from sin, and still does." What happened on the cross when the sinless Son of God died is just a clear picture of what has happened already every time a repentant sinner turns to God—God suffers. God suffered when Jesus died.

Well, it is very kind of Prof. Briggs to correct for us the theology of Christ, Paul, and the apostles. If he and his neo-orthodox brethren had not come along at 'just such a time as this,' we might still be duped by those who wrote the Bible! But this is neo-orthodoxy for you. It rejects the substitutionary, law-satisfying death of the Son of God, and it tells us that the Cross is a revelation; yes, a "Supreme Revelation," they tell us. It does not satisfy justice; it does not mean that God punished Christ for our sins; it does not mean that we are actually redeemed by the ransom price, the Blood of the Lamb. It is a revelation. And they say that is theology, yes, really deep theology. If it is, then I shall be damned, for I

believe not a word of it; I do not find it in God's Book. I hear it only as it flows forth from the mouths of these demon-incarnated, serpentine, mealy-mouthed neo-orthodox professors of Southern Baptist colleges, universities, and seminaries.

Each evening at the study course, Prof. Briggs invited the congregation to ask questions relative to the study. I took advantage of this invitation to dig out more of Briggs' infidelity. Following is an account of some of the questions put to him:

Prof. Briggs Denies the Blood Atonement.

Prof. Briggs set out to explain the Atonement by first giving his teachings about the blood. He said, "The blood represents life. The blood is a symbol that there is life in the covenant." After a little discussion of the word, covenant, he said, "The atonement made by Christ shows forth a stronger bond between man and God. The blood is the instrument through which man dedicates himself to God." Then I asked him, "Has the blood of Christ been the basis of saving faith in all dispensations?" He then paused about 20 seconds, and said, "The atonement has been the basis of saving faith in all ages." You will notice that he said, "the atonement"—not the blood. Prof. Briggs does not believe that the Old Testament sacrifices were types of the Lamb of God. He believes that the sacrifices were revelations of the suffering of God in order to have fellowship with man and lead man to the highest possible level of worship at this time. His theory is that Christ's death was just another revelation—only it was a "superior revelation," or a "supreme atonement." He said, "The purpose of Jesus' coming was to furnish man and God the highest means of fellowship. If the Levitical priesthood could have given such a revelation, then Christ would not have had to come."

Friday, Jan. 15, was the last night of the study course.

The lesson for this last night covered chapters 10 to 13. When the discussion came to chapter 13, verse 8, "Jesus Christ, the same yesterday, today, and forever" — I asked, "Does this verse mean that men have been saved by and through the sacrifice of Christ in all ages?" He did not give a satisfactory answer, so I asked, "Has the plan of salvation been the same in all ages?" His reply was that men have always been saved by God's appointed way, and other than by the way God appointed, men have never been saved. Then I asked, "Were the Old Testament saints saved by faith in the blood of Jesus Christ?" He did not answer, but said that it would take quite a while to answer. Then I said, "Just answer yes or no. Either Moses was saved by faith in the blood of Christ, or he was saved some other way, if he was saved." Prof. Briggs completely ignored me, and asked the congregation, "Are there any further questions?"

In the discussion of rewards, something was said again about the Cross. Then I asked, "Did God deal with Christ as very sin?" He did not give a clear answer, but quibbled. I was determined to get an answer, so I asked the same question again. Instead of answering me, Prof. Briggs reprimanded me, saying that I ought to respect those to whom respect is due. When he had finished, I replied, "Prof. Briggs, I cannot express respect for anyone who denies the blood atonement of Christ! The Bible says, 'He that hath made him to be sin for us, who knew no sin.' Did God deal with Christ as sin?"

Of course this unbeliever was thoroughly embarrassed by forwardness, but more so because of the fact that my questions were exposing his infidelity as to Bible truth. He would not answer my questions, but ignored them.

This is the infidel who has accepted the position at Southeastern Baptist Seminary. His resignation from Union U. becomes effective at the end of the current school year.

These are the kind of heretics that Southern Baptists are blindly supporting through the Cooperative Program. I have no hopes of Southern Baptists "cleaning house" and getting rid of these infidels, but I do have hopes that by this article and others like it God's people may see the error of supporting the Cooperative Program and will seek a church which has neither part nor lot in the "Octopus."

Write to me, and I shall send you a tract which gives information concerning the infidel textbooks used in Union University, by professors Hall (now in Louisville) and Briggs.

YOUR HELP
ON OUR DEBT
IS DEEPLY APPRECIATED
HAVE YOU HELPED YET?

Emerson said: "What you are speaks so loud I cannot hear what you say."

From Spurgeon's Pulpit

PULLING DOWN ERROR

By C. H. Spurgeon



warks down. God's blessing rests on the faithful endeavours of those who overturn the castles of error, and though their work may not speedily succeed, the great result is sure. A reformation is as much needed now as in Luther's day, and by God's grace we shall have it, if we trust in Him and publish His truth. The cry is, "Overturn, overturn, overturn, till He shall come whose right it is."

Reader, are you doing service in the Lord's war, which He is now waging? You know the errors of Rome, are you doing anything to withstand them? You see the Popery and iniquity of the National Establishment, are you in your measure exposing it? Infidelity is still mighty, do you contend for God and for His Word? Sin still reigns over millions, do you seek their salvation? If not, why not? Are you yourself on the Lord's side? Oh, may the grace of God lead you to trust in the great bloodshedding of Jesus, by which He has put away sin; and then may His love constrain you to aid in dragging down the ramparts of evil.

FOUNDATION IS LAID OF GOD.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isa. 28:16.

Here we are told that the Lord has laid a foundation. It is a stone foundation, as if to say that it is a foundation that will be durable. It also tells us that it is a tried stone, a precious corner stone, and a sure foundation; and the man who believes upon the One who is embodied in that foundation, shall not make haste. He shall be able to settle down upon that foundation and build a superstructure by way of the life that he lives.

There is only one that could be pre-figured by this prophecy and that one is the Lord Jesus Christ. Listen:

"This is the **STONE** which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:11, 12.

The builders would look at the various stones that they might use in their building and would toss aside the ones that they did not care to use, but Peter, in his address to the Sanhedrin, says that they had tossed aside the one chief corner stone. The one that had been set at nought by the builders — by the Jews themselves was Jesus.

I say to you then, beloved, that the Lord Jesus Christ of whom Peter was speaking in Acts 4:11, 12 is the perfect fulfillment of Isaiah 28:16, and the Lord Jesus is that precious corner stone. He is that sure foundation.

We get the same truth in that old song:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Surely, beloved, there could be no other foundation upon which to build your life other than the Lord Jesus Christ.

Notice again:

"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other FOUNDATION can no man lay than that is laid, which is **JESUS CHRIST**."—I Cor. 3:10, 11.

I am satisfied that every one of you who are saved tried some other foundation in life before you came to Jesus. You may have tried church membership, you may have tried a good life, you may have tried reformation, you may have tried giving to missions, you may have tried living up to the Ten Commandments, but you found, beloved, that these were not the proper foundation. Paul says, "For other foundation can no man lay than that is laid, which is Jesus Christ."

We read again:

"He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock."—Luke 6:48.

If you will notice this and also the corresponding Scripture in Matthew 7:24-27, you will find that Jesus tells the story of two individuals. One of those individuals built upon a rock; the other built upon the sand. The one which built upon the rock had the assurance that though the waves might beat vehemently against the house, and though the floods might rise, his house would stand, because it was built upon the rock. The other which built upon a foundation of shifting sands realized his folly, for when the stream did beat vehemently, immediately the house fell.

I tell you, beloved, the only foundation for your life, or for anybody's life, is the Lord Jesus

POPERY

Ye Christians of America
Bestir yourselves to prayer,
Go search the Scriptures, and you'll find
The true religion there.

No orders, unction, penance, mass,
For sin can e'er atone,
But faith in the Redeemer's blood,
And faith in that alone.

No priestly witchcraft can absolve
A sin however small,
But to the Saviour we must go,
His blood can cleanse from all.

How weak to think that paltry gold
Can stay this fleeting breath,
Or that a touch of "holy oil"
Can save from second death.

Our creed requires not any man
To live a single life,
But he may love and cherish well,
That precious gift, a wife.

The Scripture tells us Jesus reigns,
And reigns supreme alone,
No virgin saints or idol god
May vault into His throne.

Will our dear freedom, Americans,
Be ruled by Popish word?
Shall our nation's civil rights be sway'd
By Rome's proud Papal lord?

Let superstition dark and vain
Be banish'd from our home,
And those who will such folly have,
Go search for it at Rome.

My fellow-countrymen, arise,
List to the Saviour's call,
Beware of empty sophistry,
Make Christ your all in all.

Christ Himself.

III

WE WHO ARE SAVED ARE TO BUILD ON THIS FOUNDATION.

"Now if any man BUILD UPON THIS FOUNDATION gold, silver, precious stones, wood, hay, stubble."—I Cor. 3:12.

This would indicate that after the foundation has been put in, we are to build upon that foundation.

May I remind you, beloved, that when you were saved, the Lord didn't save you just as a Hell-fire insurance policy. He didn't save you just in order to take you to Glory. Rather, He saved you for His own glory, and that you, yourself, might live a life that might glorify Him here within this world.

"For by grace are ye saved

through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8, 9.

The majority of Baptists read that Scripture and stop short right there. The majority of them rejoice because they are saved by grace. The majority of them rejoice and preach the fact that we are saved by the grace of God and not by works, and they stop short on that verse and fail to read the balance. Listen:

"For we are his workmanship, created in Christ Jesus UNTO GOOD WORKS, which God hath before ordained that we should walk in them."—Eph. 2:10.

Beloved, while it is true that we are saved by grace through faith, and while it is true that our works have nothing whatsoever to do with our salvation, it

(Continued on page six)

Is Your Foundation Sure?

(Continued from page two)

proper foundation for every individual life. Therefore, the Psalmist says, "If the foundations be destroyed, what can the righteous do?"

I

MAN'S FOUNDATIONS ARE WORTHLESS.

Men have a habit of laying various and varied foundations. For example, men will try to build their lives upon church membership. They will lay the foundation by way of baptism. They will lay the foundation by way of reformation on their part and will try their hardest to build a life that will be pleasing unto the Lord, yet all the while they are building upon the wrong kind of a foundation.

May I remind you that the foundations that men build apart from the Word of God are worthless? Listen:

"All the foundations of the earth ARE OUT OF COURSE."—Psa. 82:5.

It doesn't make any difference what kind of a foundation man might build — whether it is a religious foundation or whether it is a foundation by way of one's

own works. It doesn't make any difference whether it is a foundation that grows out of man's own reformation — the fact remains, beloved, that all the foundations that men build are out of course — they are valueless and useless.

I am satisfied that if you will go out on the street that the majority of people with whom you talk will tell you that they are trying to build their life's structure upon a foundation of their own laying. One man is building upon his reformation. One man is building upon his baptism. Another man is building upon his church membership. Another man is building upon the fact that he goes to church on Sunday or maybe to confession once in a while. Another is building upon the foundation that he used to be a bad person but he has reformed and quit his meanness. In fact, every man is thus trying to regulate his life and build a life-structure upon a foundation that he has laid, yet I would remind you that the foundations that men lay are always worthless foundations; they are useless foundations; they are valueless foundations.

II

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THE BAPTIST EXAMINER

PAGE THREE

JUNE 22, 1957



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HOLMES AND OTHER BAPTIST BRETHREN

By BANVARD

Part 6: A Great Change—A Dilemma

During the progress of the exercises at Cambridge on the next day, a man was wandering along the shore on the Boston side of Charles River. He was anxious to cross, but unfortunately all the spare boats that belonged to the citizens of the little town were on the Cambridge side, having been used in conveying visitors to the college. Finally an Indian, who had been out fishing in the harbor all the morning, came, on his way home, sufficiently near the shore to be hailed. The man called to him, and by signs engaged him to paddle him across the stream in his birchen canoe.

Having arrived on the other side, the passenger hastened to the college, and placed in the hand of one of the magistrates a letter; it was the offer of Clarke to come to Newport, and engage in the much-talked-of discussion. It was not a welcome document. The advocates of infant sprinkling did not wish to meet Mr. Clarke in an oral argument. They knew that that rite was safe so long as it was protected by the sword of state; but they could not foresee what results would grow out of a public disputation.

Still, as the governor had been the first to propose such a disputation, and the magistrates had assured Mr. Clarke it would be granted, they were in a dilemma what course to pursue so as to avoid the discussion without a compromise of character, or without a tacit implication of the weakness of their own side. The ministers and magistrates conversed upon the subject after the reception of Clarke's letter at Cambridge with great interest. The object of the consultation was to devise some way to extricate themselves from their position without yielding any advantage to the Baptists.

Finally, the minister of Boston, Mr. Cotton, who was more strongly opposed to the public controversy than some of the others, drew up a reply to send back, in which he stated that Mr. Clarke had misunderstood the governor, who had not enjoined or counselled a public disputation, but had simply expressed the opinion that if Mr. Clarke would confer with the ministers upon the subject of infant baptism, they would satisfy him of the propriety of the practice, and he would be able to maintain his own views before them; that this was intended for Clarke's information privately, but by no means as a challenge to dispute publicly upon the subject. "Nevertheless," continued this ingenious divine, "if you are forward to dispute, and that you will move it yourself to the court of



magistrates about Boston, we shall take order to appoint one who will be ready to answer your motion, you keeping close to the questions to be propounded by yourself, and a moderator shall be appointed also to attend upon that service; and, whereas, you desire you might be free in your dispute, keeping close to the points to be disputed on, without incurring damage by the civil justice, observing what hath before been written, it is granted. The day may be agreed if you yield the premises."

This was signed by the governor, Mr. Endicott; the deputy governor, Mr. Dudley, and three others. Mr. Clarke regarded it as a singular document, and understood its practical bearing. He viewed it as an attempt to change the entire ground of procedure, and shelter the governor from the charge of having proposed the discussion. In the expression of a willingness to grant the discussion, provided Clarke would move it himself to the court or magistrates about Boston, he discovered an attempt to throw the whole responsibility of the disputation upon himself, and to make it appear to result from his "forwardness to dispute."

Two other remarkable features connected with this affair, which increased the cautiousness of Clarke's movements, were: First, that while this letter of Cotton's was signed by five colonial dignitaries, it was not an order of court—it was not an official document. It was signed by them in their private capacity, and had not the signature of the secretary. Mr. Clarke, therefore, did not regard it as a reliable state paper.

The other remarkable circumstance was, that this attempt to throw the whole responsibility of originating the discussion of infant baptism upon Clarke was made, when they knew that there was a law of the colony which ordered that "if any person or persons shall openly condemn or oppose the baptizing of infants, and shall appear to the court wilfully and obstinately to continue therein, after due time and means of conviction, every such person or persons shall be sentenced to banishment."

Clarke knew that their unofficial document would afford him no legal protection, and that in case the disputation went on in the manner that they proposed, it would be an easy thing for someone to enter a complaint against him, and secure his conviction. He therefore wrote the following frank and manly epistle, and forwarded it to them:

To the honored Governor of the Massachusetts and the rest of that Honorable Society, those present.

(Continued on next page)

A STRANGE DISEASE

Among the numberless diseases in China there is scarcely one more strange than that of laziness. One day, quite lately, during the examination of out-patients at the native hospital, a man came for some medicine to cure him of the disease of idleness; he wanted to be rid of his "lazy bout," he found it didn't pay, I suppose. Harvest time was near, and it would be inconvenient to be idle then.

Said he, "My whole body is full of it." In America, no one would think of calling this a disease; some even consider it an accomplishment, if we may judge by their actions. Now the Chinese are certainly a practical people. They know how to "call a spade a spade."

It is a notorious fact that, in the home-lands, idleness is quietly but surely eating out our church-life. In large churches the small minorities work, whilst the great majorities look on and

grumble. Every form of Christian service seems to be in want of workers. It is not that the membership in the various churches is insufficient; but rather because so many of the rank and file suffer from this Chinese disease, "Huen shen fah-lan" (the whole body is lazy).

We may all learn lessons, I think, from this insidious disease. Firstly, the idle servant has forgotten one great truth: "Ye are not your own." Selfishness is at the bottom of laziness. Other workers may spend and be spent; as for "lazy-bones," he intends to take care of No. 1. Debtorship never enters into his brain; he owes nothing, so he thinks, and therefore does nothing. Poor fellow! I trust he will soon remember his obligation to the Lord Jesus.

Secondly, idle servants do great damage, both inside and outside the church. The Lord's enemies are swift to take notice of the

"do-nothings," and they judge us often by these. The younger members of the church, also, are liable to catch the evil disease from you.

Lastly, idle servants grieve the loving heart of Christ. The world is full of sin and sorrow, and the Lord Jesus yearns over it as He did over Jerusalem. Will you pass on, caring nothing what becomes of the perishing millions? The few may toil and die; workers may be needed, prayed for, and sought for; but what is it to you? If you are afflicted with idleness, take the great Physician's remedy, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—John A. Stooke

Alcohol is a mocker, a cheat, a corrupter, a disturber, a murderer, a bandit, a debaucher, a thief, a kidnaper, a ravager, a poisoner, a tyrant, a traitor, and a despoiler.

NOTABLE SAYINGS ABOUT THE BIBLE

Abraham Lincoln: "I believe the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this book."

W. E. Gladstone: "I have known ninety-five of the world's great men in my time, and of these eighty-seven were followers of the Bible. The Bible is stamped with a Specialty of Origin, and an immeasurable distance separates it from all competitors."

George Washington: "It is impossible to rightly govern the world without God and the Bible."

Napoleon: "The Bible is no mere Book, but a Living Creature, with a power that conquers all that oppose it."

Daniel Webster: "If there is anything in my thoughts or style to command, the credit is due to my parents for instilling in me an early love of the Scriptures. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Thomas Carlyle: "The Bible is the truest utterance that ever came by alphabetic letters from the soul of men, through which, as through a window divinely opened, all men can look into the stillness of eternity, and discern in glimpses their far-distant, long-forgotten home."

Charles A. Dana: "The grand old Book still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the pages of the Sacred Word."

Patrick Henry: "The Bible is worth all other books which have ever been printed."

U. S. Grant: "The Bible is the sheet-anchor of our liberties."

Andrew Jackson: "That book, sir, is the rock on which our republic rests."

Robert E. Lee: "In all my perplexities and distresses, the Bible has never failed to give me light and strength."

Lord Tennyson: "Bible reading is an education in itself."

Horace Greeley: "It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the ground-work of human freedom."

John Quincy Adams: "So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society. I have for many years made it a practice to read through the Bible once every year."

Charles Dickens: "The New Testament is the very best book that ever was or ever will be known in the world."

Sir William Herschel: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred

Scriptures."

Sir Isaac Newton: "There are more sure marks of authenticity in the Bible than in any profane history."

Goethe: "Let mental culture go on advancing, let natural sciences progress in every greater extent and depth, and the human mind widen itself as much as it desires; beyond the elevation and moral culture of Christianity, as it shines forth in the Gospels, it will not go."

Henry Van Dyke: "Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. It has woven itself into our dearest dreams; so that love, friendship, sympathy, devotion, memory, and hope put on the beautiful garments of its treasured speech. No man is poor or desolate who has this treasure for his own. When the landscape darkens, and the trembling pilgrim comes to the Valley named of the Shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand; he says to friend and comrade, 'Goodbye; we shall meet again,' and, comforted by that support, he goes toward the lonely pass as one who walks through darkness into light."

(Selected from **Halley's Bible Handbook**, 956 pages, \$3.00. Order from us.)

The Snake And The Spider

"Whosoever committeth sin is the servant (slave) of sin."—John 8:34.

A black snake about a foot long lay sunning itself on a garden bed one summer's day. A spider had hung out his web on the branches of a bush above where the snake lay. He saw the huge monster lying there, for huge indeed he was, compared to the little spider, and he proceeded to take him prisoner. "But," you ask, "is not the snake a thousand times stronger than the spider?" "Certainly he is." "Then how can he take him prisoner?" "Well, let us see how he did it."

The spider spun out a fine slender thread. He slipped down it, and touched the snake with it. It stuck. He took another and touched him with that, and that stuck too. He went on industriously. The snake lay quiet. Another and another thread was fastened to him, till there were hundreds and thousands of them.

By and by, those feeble threads, not one of which was strong enough to hold the smallest fly, (Continued on next page)

THE ANVIL OF GOD'S WORD

Last eve I paused beside the blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."

"And so," I thought, "The Anvil of God's Word
For ages sceptic blows have beat upon
Yet, though the noise of falling blows was heard,
The Anvil is unharmed, the hammers gone."

—John Clifford

JUNE 22, 1957

PROTESTANT PERSECUTION

(Continued from preceding page)

Worthy Senators:
"I received a writing, subscribed with five of your hands, by way of answer to a twice-repeated motion of mine before you, which was grounded, as I conceive, sufficiently upon the governor's words in open court, which writing of yours doth no way answer my expectation, nor yet that motion which I made; and, whereas (waiving that grounded motion), you are pleased to intimate that if I were forward to dispute, and would move it myself to the court or magistrates around Boston, you would appoint one to answer my motion, etc., be pleased to understand that, although I am not backward to maintain the faith and order of my Lord, the King of saints, for which I have been sentenced, yet am I not in such a way so forward to dispute, or move therein, lest inconvenience

should thereby arise. I shall rather once more repeat any former motion, which if it shall please the honored general court to accept, and under their secretary's hand shall grant a free dispute, without molestation or interruption, I shall be well satisfied therewith; that what is past I shall forget, and upon your motion shall attend it; thus desiring the Father of mercies not to lay that evil to your charge, I remain your well-wisher,
John Clarke."

To this fair and honorable proposal of Mr. Clarke, the governor and magistrates to whom it was addressed thought it the wisest policy to return no answer. The matter was accordingly dropped by their silent retreat. Thus ended the unfortunate challenge of the governor and the persecution of the pastor of the Newport Baptist Church.

Next week: Past VII, "Inward Life."

SNAKE AND SPIDER

(Continued from preceding page)

when greatly multiplied, were strong enough to make the snake a prisoner. The spider webbed him round and round, till at last, when the snake tried to move, he found it was impossible. By putting one strand here, and another there, and drawing first on one, and then on the other, the spider had the snake bound fast from head to tail, to be a supply of food for himself and family for a long while.

And so, if we give way even to little sins, they may make us their prisoner as the spider did the snake, and before we are aware of it, we may be bound hand and foot and be unable to help ourselves.—The Light of the World

THE MODEL CHURCH

(Continued from page one)

gained of God. The Spirit operates with the Gospel wherever and whenever the elect and predestined of God are present. To the elect the Gospel always comes as the "power of God unto salvation."

4. They were examples to other believers (V. 7).

"Ye were ensamples to all that believe in Macedonia and Achaia." They were examples in that they followed the Lord, obeyed the testimony of the Apostle, and in spite of affliction and intense persecution rejoiced in the Word and joyed in the Holy Spirit. They were a Spirit-filled

people to whom others looked and were encouraged.

5. They were a missionary church (V. 8).

"From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad."

The word "sounded" has reference to a trumpet. They took the Gospel as a trumpet and blew its joyous notes, its invitation. They so blew it that they made known their faith to Godward, the doctrines of God, their stand and contention for them. They were a genuine missionary church. There is a great deal of false concept as to what constitutes a missionary church.

A church may contribute vast sums to missionary boards, both home and foreign, and fail, after all, to be a missionary church. A missionary church is a church in which the Gospel is known and from which it is sounded forth by the individual membership, not merely in missions as such, nor on street corners, nor in the slums at stated times, but in daily conversation, in the common intercourse and business of life.

A missionary church is a church in which the whole membership are witnesses of the Gospel of salvation; so much so, that by their faith, doctrine and attitude to the things of Christ, they become a far-reaching utterance to other ears, an atmosphere that expands and pervades. The Gospel should go forth from a church like an epidemic; there should be as much contagion in the Gospel, and as much infection in the truth as in sin, in unbelief and

false doctrine.

6. They were servants of God (V. 9).

"Ye turned to God from idols to serve the living and true God."

They had been servants, slaves of false gods, worshippers of idols. How did they become delivered from that servitude? Did they give up their idols and then turn to God? They did not. They turned to God first and then gave up their idols. When they turned to Him, when they found Him they had no longer any use for idols.

There is a false kind of preaching which tells a sinner he must first give up his sins, cleanse himself from his old ways and then turn to the Lord. That is not the Gospel at all. The true preacher is to hold up a crucified and risen Christ, tell the sinner the work of redemption is accomplished, give him a vision of God's heart of love on the cross, say nothing about giving up his old life, tell him to come as the prodigal came in his rags, his sin and shame, come just as he is. When he gets that vision; when he turns to such a God and Saviour, the old things, the old idols, the old habits and ways will no longer have their attraction for him, no longer their mastery over him, he will no longer follow the behest of sin and be as the dumb, driven cattle: his bondage will be over, he will be a free man of Christ and a servant of God.

Turn to God first and you will turn from idols. This is the very Word of God Himself. Hear it:

"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isaiah 45:22.

Turn to God first and all things of sin, life and death will be regulated. He who turns to God is saved and safe forever.

7. They waited for the coming of our Lord Jesus Christ, and served God while they waited for His (Son. Vs. 9, 10).

"To serve the living and true God; And to wait for his Son from heaven whom he raised from the dead, even Jesus which delivered us from the wrath to come."

They knew He had risen from the dead. Paul had preached to them the Gospel of death and resurrection. They rejoiced and gloried in His empty tomb. They knew He had ascended to Heaven. They knew He was there as—Jesus.

That He is there as the same Jesus who was here below was the great testimony of Paul as well as the other apostles. That revelation had been given by the angels who came down to proclaim it. They said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

The Apostle testified to these young converts at Thessalonica that this same Jesus was coming



For Little Children

JESUS RAISES LAZARUS FROM THE DEAD

(John 11)

Lazarus was the brother of Mary and Martha. They all lived in the city of Bethany, and were very good friends of Jesus.

Once when Jesus had gone far away to preach, Lazarus became very sick. So Lazarus' sisters, Mary and Martha, sent for Jesus so that the Lord could come and heal their brother.

But when Jesus was told that Lazarus was sick, He waited two days before He started to see him. Jesus did this on purpose so that Lazarus would die. Jesus wanted Lazarus to die so that He could raise him from the dead and show His disciples His power. His disciples didn't have strong faith, and so Jesus wanted to increase their faith by this miracle.

When Jesus came to the house of Mary and Martha, many people were in the house, and they were weeping.

Jesus said, "Where have you laid him?" They said unto Him, "Lord, come and see." They took Jesus to the tomb of Lazarus, which was a cave. A stone lay at the entrance of the cave. Then Jesus said, "Take ye away the stone."

After the stone was taken away, Jesus prayed to His Father in Heaven, thanking Him that He always heard His Son's prayers. Jesus then turned to the tomb of Lazarus and cried with a loud voice, "Lazarus, come forth." And Lazarus did come forth, wrapped in grave clothes with his face bound about with a cloth napkin. Jesus said unto them, "Loose him and let him go."

Boys and girls, this certainly was a great miracle—Jesus raised a dead man from the grave! This shows us that Jesus was truly God, for only God could do these

miracles.

Just as God is able to raise a dead person from the grave, He is able to raise a sinner from spiritual death to spiritual life. May Jesus speak to your soul and give you spiritual life.



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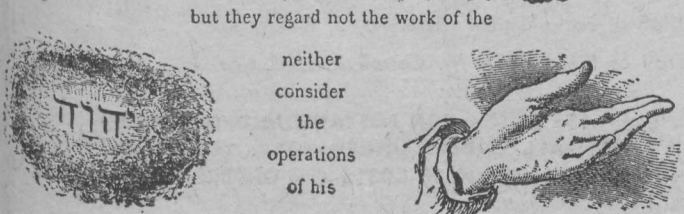
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Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!



"And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands." —Isaiah 5:12.

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A. E. Massey, Pastor
One Block West of U. S. 301 On Raiford Rd.
Lawtey, Florida

Sunday Bible School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Bible Study & Prayer Meeting..... 7:00 P. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Prayer Service..... 8:00 P. M.

ILLINOIS:

MACEDONIA BAPTIST CHURCH

Fred T. Halliman, Pastor
2501 North Maplewood Avenue
Chicago, Illinois

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:30 P. M.
Wednesday Prayer Service..... 7:30 P. M.

INDIANA:

TEMPLE BAPTIST CHURCH

E. D. Strickland, Pastor
2007 West Franklin Street
Evansville, Indiana

Sunday Bible School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:00 P. M.
Wednesday Prayer Service..... 7:30 P. M.

KANSAS:

MISSIONARY BAPTIST CHURCH
Herbert E. Yogan, Moderator
Broadway And Spruce
Leavenworth, Kansas

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Prayer Service..... 8:00 P. M.

KENTUCKY:

CALVARY BAPTIST CHURCH

John R. Gilpin, Pastor
1234 Winchester Avenue
Ashland, Kentucky

Sunday School..... 9:30 A. M.
Sunday Morning Worship..... 10:30 A. M.
Sunday Laymen's Service..... 7:30 P. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Prayer Service..... 7:30 P. M.

KINGS ADDITION MISSION

Raymond Willis, Pastor
Tar Fork Of Laurel
Fitch, Kentucky

Sunday Worship..... 2:00 P. M.
Wednesday Worship..... 8:00 P. M.

KINGS ADDITION BAPTIST CHURCH

James Everman, Pastor
Kings Addition
South Shore, Kentucky

Sunday School..... 10:00 A. M.
Sunday Evening Worship..... 8:00 P. M.
Thursday Prayer Service..... 8:00 P. M.

LOUISIANA:

BIBLE MISSIONARY BAPTIST CHURCH

M. G. Rachal, Pastor
Two Blocks Off Highway 171
Hornbeck, Louisiana

Sunday School..... 9:45 A. M.
Sunday Morning Worship..... 11:00 A. M.
Prayer and Young People's
Services..... 7:00 P. M.
Sunday Evening Worship..... 7:30 P. M.
Wednesday Prayer Service..... 7:30 P. M.

MICHIGAN:

ZION BAPTIST CHURCH

J. Frank McCrum, Pastor
9024 Van Dyke
Detroit 13, Michigan

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:30 P. M.
Wednesday Prayer Service..... 7:30 P. M.

NEBRASKA:

FIRST BAPTIST CHURCH

Sam Weller, Pastor
8th And Monroe
Lexington, Nebraska

Sunday Bible School..... 9:50 A. M.
Sunday Morning Worship..... 10:50 A. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Teachers' Meeting..... 7:30 P. M.
Wednesday Prayer Service..... 8:00 P. M.

OHIO:

THE WEST PORTSMOUTH BAPTIST MISSION

James Hobbs, Pastor
1432 Third Street
Nauvoo, Ohio

Sunday Worship..... 2:30 P. M.
Friday Worship..... 7:30 P. M.

TENNESSEE:

TEMPLE BAPTIST CHURCH

T. B. Freeman, Pastor
On Weaver Pike About 1 Mile From Corporate
Limits
Bristol, Tennessee

Sunday Bible School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:30 P. M.
Wednesday Prayer Service..... 7:30 P. M.

WOODLAWN TERRACE BAPTIST CHURCH

Wayne Cox, Pastor
2869 Woodlawn Terrace Street
Rugby Park, Memphis, Tennessee

Sunday School..... 9:45 A. M.
Sunday Morning Worship..... 10:50 A. M.
B. T. U..... 6:45 P. M.
Sunday Evening Worship..... 7:45 P. M.
Wednesday Prayer Service..... 7:15 P. M.

TEXAS:

THE SARDIS MISSIONARY BAPTIST CHURCH

John W. Reynolds, Pastor
Clarendon, Texas

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
(Each Fifth Sunday)
Sunday Evening Worship..... 8:00 P. M.
(Each Fifth Sunday)
(There is also preaching each month on
week nights of Thursday and Friday, after
second Sundays.)

THE PROVIDENCE MISSIONARY

BAPTIST CHURCH

John W. Reynolds, Pastor
Crim's Chapel
Henderson, Texas

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
(Second and Fourth Sundays)
Sunday Evening Worship..... 7:30 P. M.
(Second and Fourth Sundays)
Saturday Evening Worship..... 7:30 P. M.
(Second and Fourth Saturdays)

THE GRACE MISSIONARY BAPTIST CHURCH

John W. Reynolds, Pastor

TYLER, TEXAS:

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
(First and Third Sundays)
Sunday Evening Worship..... 7:00 P. M.
(First and Third Sundays)
Wednesday Prayer Service..... 7:30 P. M.

WEST VIRGINIA:

KATY BAPTIST CHURCH

Scott Richardson, Pastor
Route No. 2
Fairmont, West Virginia

Bible Study..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Wednesday Prayer Service..... 7:30 P. M.
Friday Bible Study..... 7:30 P. M.

GALLAGHER BAPTIST CHURCH

C. W. Shafer, Pastor
Gallagher, West Virginia

Sunday Bible Class..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:00 P. M.

PLEASANT VIEW BAPTIST CHURCH

C. W. Shafer, Pastor
Morris, West Virginia

Sunday Bible Class..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:00 P. M.

ROSEDALE BAPTIST CHURCH

A. S. Reed, Pastor
One Mile Below Rosedale on the Stumpdown
Frametown Road, on the Right-Hand Fork of
Steer Creek (Gilmer County)
West Virginia

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Wednesday Prayer Service..... 7:30 P. M.

LITTLE CREEK MISSIONARY

BAPTIST CHURCH

Woodrow Beaver, Pastor
Located On Simms Mountain
Rainelle, West Virginia

Sunday Worship..... 2:30 P. M.
(Second and fourth Sundays of each month)

ROLLINGSBURG MISSIONARY

BAPTIST CHURCH

Woodrow Beaver, Pastor
Route No. 3
Talcott, West Virginia

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Prayer Service..... 8:00 P. M.

NOTE: Churches that are sound in
the faith are urged to send us infor-
mation such as the foregoing so that
we may include your church in this
Church Directory.

EXPLANATORY: In fairness to the churches and to TBE, let it be understood that the churches listed do not necessarily agree with each other or with TBE regarding every detail of faith and practice. However, these churches are as true to the faith as any churches with which we are familiar. You may be certain that you will be blessed by attending their services.

Is Your Foundation Sure?

(Continued from page three)

is also just as true, that after we are saved, we are to produce good works in Christ. The fact of the matter is, that God has already fore-ordained that we as saved people shall walk in them.

I say to you, if a person is saved, that person ought to follow the Lord Jesus in baptism. If a person is saved, that person ought to let his life count for the Lord. If a person is saved, he ought to be a member of a New Testament Baptist Church. He ought, every day, to the best of his ability, read His Bible and pray, not only for himself, but for the church of which he is a member. If he is saved, his life ought to be characterized by an abundance of good works. Why? Because God has ordained that we should walk in them.

Beloved friends, after the foundation has been put in so far as our lives are concerned, we ought to be very, very careful to see to it that we build upon that foundation in the light of the Word of

God, according to the works that God has fore-ordained in our behalf.

IV

THIS FOUNDATION, WHICH IS JESUS CHRIST, IS A SECURE FOUNDATION.

"Nevertheless the FOUNDATION OF GOD STANDETH SURE, having this seal, The Lord knoweth them that are his." — II Tim. 2:19.

Notice, beloved, the foundation of God stands secure.

Brother Bob preached a marvelous message, I thought, of recent date relative to the security of the saved, looking at it from a negative standpoint. I wish that every person in this town who believes in falling from grace might have heard the message he preached, and I wish that every Arminian in the world that believes you can be saved today and lost tomorrow might have heard it. I say to you, beloved, when the Lord Jesus Christ saves a man, He saves that individual forever, for the Word of God says, "The foundation of God standeth sure, having this seal, The Lord

knoweth them that are his."

I tell you, beloved, it blesses my heart and it thrills my soul to know that when God saves a man, He puts into that man's life something that is sure. The foundation of God stands secure.

I will grant you, beloved, that there isn't one of us who is going to live perfectly after we are saved. I am ready to grant that every one of us will do many, many things that we ought to hang our heads in shame over, and because of, after we are saved. I'll grant you that every one of us will never live as closely to the Lord after we are saved as we ought to live, yet, beloved friends, I thank God for this fact, that when God saves a person, He saves him not for a day, not for a week, not for a month, and not for a year, but God saves him forever. That is why the Lord Jesus Christ said: "And I give unto them ETERNAL LIFE; and they shall NEVER PERISH, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

Paul said:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor

things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Rom. 8:38, 39.

I tell you, beloved, it ought to thrill our souls to know that we are saved not for just a little while, but we are saved forever.

As the old song says:

"I've found a Friend, oh, such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,

And thus He bound me to Him,
And 'round my heart still closely twine

Those ties which naught can sever,

For I am His, and He is mine,
Forever and forever."

Thank God for this fact, that when we are saved, God, in saving us, gives to us Jesus as our Saviour and puts Him into our lives as the foundation upon which we are to build, and we have this assurance, that the foundation of God is one that is

(Continued on page eight)

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Lord Willing, We'll Be There!

THE BAPTIST EXAMINER

PAGE SIX

JUNE 22, 1957

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JUNE 30, 1957

JOHN 20

THE RESURRECTION

Memory Verse: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31.

I. Who Resurrected Jesus?

It was effected by the co-operative work of all three persons of the Trinity. Cf. Rom. 6:4; Jn. 10:17; Rom. 8:11.

II. Mary's Devotion. John 20:1.

Even though a guard of Roman soldiers was stationed about the tomb, and though no male friend accompanied her, Mary proceeded early in the morning to the place of Jesus' burial. What was it that thus drew her thus? It was her devotion and love, and this puts us to shame!

III. Peter And John. John 20:10.

Peter had denied the Lord. John had fled, leaving his coat in the hands of the enemy. Cf. Mark 14:52. Yet, in spite of their previous imperfections, they both rush to the grave to ascertain if Jesus has really risen. Their running shows they were excited and in earnest.

Note their differences: Peter is surpassed in speed, but surpasses John in entering the tomb. This shows us the widely different temperaments which believers possess. We should make allowances accordingly.

IV. The Grave Clothes. John 20:6, 7.

Those which had been wound tightly about Christ's body, were now lying there undisturbed. Christ evidently passed out of them without being unwrapped. If friends had taken the corpse, they would have honored it by covering it with the clothes. If foes had taken the body, they would not have been careful to leave the clothes and napkin in an orderly manner. Thus, His resurrection is established.

V. Jesus' Resurrection Fulfilling A Type. John 20:6, 7.

When Christ left the grave, He left behind His clothing of shame and humiliation. This is typified by Joseph. When he left his prison, he shaved himself and changed his raiment. Cf. Gen. 41:14.

VI. Jesus' Clothes.

When Jesus arose, He left behind His clothes. There is no hint that He ever wore such again. Doubtless, the glory of God so clothed His body that He did not need clothes. Perhaps this is a hint for believers. All sex-consciousness will be gone when we arise. Cf. Luke 20:35. Since Adam originally was clothed only with God's glory, and since we will be in a position above unfallen Adam, then doubtless we, like Christ, will be robed, not with earthly garments, but with the glory of God.

VII. Christ's Appearances.

(1) To Mary Magdalene alone. John 20:14. (2) Certain women. Mt. 28:9, 10. (3) Simon Peter. Luke 24:34. (4) Two disciples going to Emmaus. Luke 24:13. (5) Ten Apostles in the upper room. John 20:19. (6) Eleven Apostles in the upper room. John 20:26-29. (7) Seven Apostles fishing in Sea of Tiberias. John 21. (8) Eleven Apostles. Mt. 28:16.

Lord, and that when anyone believes in Christ, and thereby becomes a Christian, that he or she is not only saved, but is likewise sanctified, and is a saint, and meet for the Master's use. In closing, may I call attention to one other text as further proof that sanctification means to set apart. Ex. 13:12, "That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast." Now in I Peter 3:15 where we are told to sanctify the Lord God in our hearts, it means that we are to set the Lord apart in our hearts as the object of our love and devotion, that He is to be our very life, and He is to occupy the throne of our hearts.

"Times Have Changed"

(Continued from page one) sulted in powerless churches and a debased form of Christianity.

Debased Morals

Formerly it was considered the wrong thing for women to drink and smoke, but "times have changed" and it is considered quite the thing today. The result is a nation filled with female alcoholics, and a tremendous increase in lung cancer among women. Certainly this fulfills Romans 1:27 which says, "Receiving in themselves that recompense of error which was meet." The scream of the TV cigarette advertisement, "Live Modern! Live Modern," is the blasphemous suggestion that whatever is "modern" is right.

Debased Church Standards

The standards in church life that were adhered to a generation ago have been junked as antiquated. Take dancing for illustration. Churches of all denominations formerly disapproved of this practice, but today many churches have dances in the church social halls. When some young people of our church objected to becoming involved in dancing in a university, the professor informed them that it was no longer wrong to dance. "Changed times" had changed right and wrong!

Formerly the Lord's Day was held in regard, but it has become the custom for Baptist churches to have "fellowship hours" following the Sunday evening church service. These are nothing less than Sunday evening church parties, and as such a plain desecration of the Lord's Day.

Formerly churches stood for modesty in dress, but today church people have adopted "shorts" and they go about nearly naked. Yet God's Word says, "That women adorn themselves in modest apparel" (I Tim. 2:9). The same thing of course applies to men. Church members going about unclad like heathen is a disgrace, and likewise the modern practice of near nudity is one of the causes of the widespread immorality of this day. No Christian can claim separation of life and go around in public nearly naked. Worldliness and fleshliness is branded all over such a person.

What About The "Times" Anyhow?

Read II Tim. 3:1-5. It warns that in the last days of this age "perilous" times will come. Instead of our falling in with the trend of the times, we are to resist the trend of the times. The popular trend in music is Elvis Presley stuff. The trend in art is this cock-eyed stuff that doesn't make sense. The trend along most lines is Satanic. We are to be governed by God's Word, not Satan inspired trend of the times.

HOW LONG IS IT SINCE YOU MADE A MISSIONARY OFFERING?

Order from THE BAPTIST EXAMINER ASHLAND, KENTUCKY

THE BAPTIST EXAMINER PAGE SEVEN JUNE 22, 1957

WHAT

??

WILL BE YOUR ANSWER TO OUR APPEAL RELATIVE TO OUR OBLIGATION OF JUNE 27?

WHAT

??

Sanctification

(Continued from page one)

forth, that they stand justified in the name of Christ. So, from this text we are taught that the saved, and I mean all of the saved, are sanctified. We notice again in the book of Hebrews, chapter two and the eleventh chapter these words: "For both HE that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them Brethren." And so we have seen conclusively that all of the saved are sanctified, they are Brethren of Christ, but not again in Heb. 10:9, 10: "Then he, lo, I come to do thy will, O God." Verse 10: "By the which we are sanctified through the offering of the body of Jesus Christ once for all." So, by the same will that Jesus came to do we are sanctified, just as sure as Jesus went to the cross and died for sinners, just that sure, are we who ever at any time believed in the Lord Jesus Christ sanctified, yes, a thousand times yes, every believer in the world is a saint, or is sanctified.

Sanctification Is Not Sinless Perfection

No, sanctification does not mean sinless perfection, although many people make sanctification mean sinless perfection, but it does not mean that at all. Yes, many say because they are sanctified they do not sin. Why I have heard people say that they had not committed a sin in so many years, however, I knew they were telling falsehood, for anyone that takes position runs in the face of the Bible, and not only that, but calls God a liar at the same time. I John 1:8, "If we say that we have no sin we deceive ourselves, and the truth is not in us." I John 10: "If we say that we have not sinned, we make him a liar, and his word is not in us." We can very readily see the folly of claiming sinless perfection. Those that make such ridiculous claims are not only liars, they call God a liar, for God says that they do sin, and they say that they do not, which one are you going to believe? God, or those that make such claims? I Kings 8:46: "For there is no man that sinneth not." And too, we notice in the model prayer that Jesus taught His apostles pray as is found in the Gospel of Luke, chapter 11:4, "and forgive us our sins;" and thus we see that the Lord Himself taught the apostles to pray for the forgiveness of sins. Now, if they were not subject to sin, why did the Lord tell them to pray for the forgiveness of sins?

We also read in I John 2:1: "My little children these things write unto you, that ye sin not. And any man sin we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins, and

not for ours only, but also for the sins of the whole world." But someone will say that the Apostle John was not sanctified at this time, but the Word of God says that he was, and not only that but we have proven conclusively that everyone that is saved and sanctified, and that they are sanctified the very moment that they believe, and become a child of God, but to give definite proof that John was sanctified at this time let us read the seventeenth chapter of the Gospel according to John, the chapter in which is recorded the prayer of Christ, John 17:17: "Sanctify them through thy truth, thy word is truth." And thus we see that in the prayer of the Lord's that He prayed for the sanctification of the apostles, and don't you suppose the Father heard Him when He prayed this prayer?

If sanctification renders a person, or makes a person incapable of sinning, then what about animals? Are animals subject to sin? Did the Lord provide for them in the atonement? Do they have a soul? Will they live on in another world, after they die? Did Christ come into the world to die for the animals? Oh, someone will say that these questions do not make sense, but they make just as much sense as to claim that sanctification is sinless perfection. The Lord told Moses to sanctify unto him all of the first born among the children of Israel, both man and beast. Ex. 13:2: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast, it is mine." So we notice that even the first-born of the beast of the Israelites were to be sanctified. And so I ask again, if sanctification renders anyone powerless to sin, then may I ask, what about the cattle? Can they sin? Why, of course you know that they cannot.

And still again what about inanimate objects? Can a building, or the things of a building sin? Matt. 23:17, "Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold of the temple." Now, prior to being sanctified by the temple was the gold subject to sin, that is, could that gold commit sin? Why the answer is too obvious for comment.

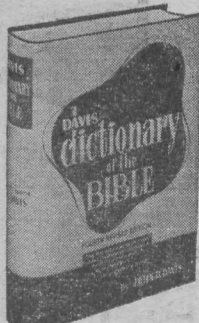
Sanctifying The Lord

We are told to sanctify the Lord God in our hearts. Are we told to do this in order to keep the Lord from sinning? If the theory of some be true, then we keep the Lord from sinning by sanctifying Him in our hearts. Thus we can very easily see where anyone is driven when he takes the erroneous position that sanctification means sinless perfection. Such doctrine is foreign to the Word of God, and disgraces the very name of Christianity, the very ones that claim sinless perfection usually are the most corrupt, the most immoral, and certainly the biggest liars that are to be found anywhere.

Now, What Is Sanctification?

We are not left to struggle in darkness to find the answer to this question, for we turn to the Word of God, and find the answer therein. The Word itself demands our attention in the Old Testament the word is qadesh, and means to set apart, and the word in the New Testament is hagiazo, and means to set apart, and so we can very easily see that sanctification means to be set apart to the service of the

DAVIS DICTIONARY of the BIBLE



840 Pages \$5.95 THE BAPTIST EXAMINER ASHLAND, KENTUCKY

Just Between Us

(Continued from page one)
ists, invisible churchites, lodge devotees, unionists, feminists and heretics of all brands have been uncovered and exposed, while the Word of God at the same time has been faithfully proclaimed.

Does a faithful sacrificial ministry of this type deserve your support? I believe that the majority of our readers will agree that it merits liberal support.

A Loved Kentuckian Writes:

"Dear Bro. Gilpin:

"I am writing you to say that I am glad to know you are wishing to meet your last payment on The Baptist Examiner.

"There is no money that I place in the cause of being all out for all the truth of God's Word that yields so much joy to my soul.

"TBE taught me more about examination of self plus the close scrutiny of the heresies of other sects.

"TBE has taught me more of the dangers that are lurking right in the midst of our denominational practices and teachings; meanwhile, it drives straight ahead on an even keel of Bible teaching, always leaving Scripture teaching consistent with all other Bible doctrines.

"No denominationally owned and controlled publications dare try to do this; the so-called leaders would brand such plain speech as evil and untrue.

"TBE seems to always stand for 'thus saith the Lord' without apology, without addition or subtraction. Oh, thanks be to God for this ever-faithful witness to Jesus Christ our Lord.

"Certainly it is no wonder that TBE has enemies. 'Woe be unto you when all men speak well of you.' 'They that live godly shall suffer persecution.' And so it is and shall be.

"It takes lots of money to buy an expensive printing press, and to pay for all the paper and labor necessary to send out such a paper. How we ought to thank God for every contribution of brief sketches, short sermons and long ones, all gladly given to make TBE attractive and helpful and very interesting. All is given gladly and without remuneration.

"Brethren, will we not open our hearts in gratitude to God for the faithfulness of the editors and all others who have contributed money and have prayed for TBE throughout these years of debt and heavy burdens?

"I believe we can and will." — Carey E. Witt, Kentucky.

A QUESTION

Where would you be today in your religious convictions if it were not for the Truth you have learned from THE BAPTIST EXAMINER? Now, be honest with this question. Isn't this paper responsible for the love for the Truth which you have within your soul? Hasn't this paper been a bulwark of strength to your convictions over and over again through the years?

I know the answer to these questions, for hundreds of appreciated letters reach us every month. I know what the paper has meant to you.

Well, in view of this fact, don't you think that you ought to share with us of your material means, as the note comes due on our press? If we have helped you, then you ought to help us. How we thank God for the fact that many of our friends thus write us and contribute to our work from time to time.

Our Friends Write:

"Some few years ago, a friend of mine introduced me to TBE, for which I have thanked God many times. Since that time, I have been a lover and supporter of this wonderful paper. It is the best paper as a whole, that I know of.

"June 27th is drawing near when the final note is due on the press. And may it please God to lay this burden upon the hearts of His people that this note be paid in full on that date. In so doing, we will be fulfilling the Scripture which says, 'Bear ye one another's burdens and so fulfill the law of Christ.'

fill the law of Christ.'

"TBE has been a blessing to me and should be to any child of God that reads it and compares its teaching with the Bible. May it please God to keep TBE in the mail until Jesus comes." — W. S. Hardman, West Virginia.

* * *

"Thank you for TBE. I look forward to it each week. I am happy that I can help support your good paper because it stands for the whole truth. I surely recommend it to everyone and urge others to help support it." — Henry Sapp, Minnesota.

* * *

"We enjoy reading THE BAPTIST EXAMINER and look forward to getting it each week. We are proud of what it stands for as well as what it stands against which is so important in this day and time. Keep up the good work." — Leland Mize, California.

* * *

"When I first started getting TBE, I couldn't agree with much that you said, mostly because it was new and I had never been challenged to think about it. But the Light did shine. I'm once was blind but now I see. I'm pretty stubborn! But even I couldn't resist the Word of God which you used. It is sharper than a two-edged sword." — Mary Ann Mowry, Pennsylvania.

Yes, it is true that there have been many attempts through the years to destroy both THE BAPTIST EXAMINER and its editor. Some of the things that are said hurt deeply. I don't know of one single sin that my enemies have not laid at my door, yet somehow we keep going on. I have never changed my course, and with my faith in Him, I'm looking ahead to victory today.

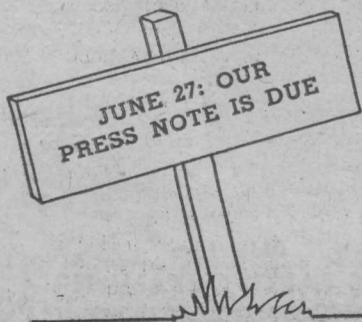
And my enemies? What becomes of them? They hurt us for a little while, but then they are gone, and we don't hear from them anymore. Paul had plenty of enemies. We don't know who they were, nor anything about them. They are forgotten, but Paul is remembered. THE BAPTIST EXAMINER will still be going when our enemies are all forgotten.

Hambone says: "It isn't the quantity of the folk that hates a man that counts; it is the quality of the folk that love him."

The crowd that I am interested in is our friends—those that love this editor and this paper and want to see it prosper, like the following:

"I indeed count it a privilege to have become a subscriber to THE BAPTIST EXAMINER several years ago. Of all the Baptist papers I receive, it is the best in every way. It has the most doctrine in it of any paper I know of. I appreciate the stand against the universal, invisible church, open communion, alien baptism, Arminianism, interdenominationalism, feminism, and a host of other heresies prevalent in this day. I rejoice in its stand for the faith once delivered to the saints. It is a Baptist paper for Baptists. If every Baptist received this paper, they would be strengthened in the faith, and it would help drive interdenominationalism from the Baptist ranks. May God bless you and use this paper for His glory until He comes." — Loren Ehm, Kansas.

Well, I'm calling on my friends today. Time is short for us to raise the needed \$1900 and interest on the note on our press, and frankly the money has been coming in most slowly. We are far from our goal, as we have only a little over half the amount that we need.



If the paper has been a blessing to you then "communicate" or "share with us." If we have been a help to you, then won't you help us in this emergency? May God lead you to write us today and send an offering—whatever He lays on your heart.



Is Your Foundation Sure?

(Continued from page six)
secure and will stand sure unto the end.

V

EVERYONE WHO IS SAVED WILL SOMEDAY GO INTO A CITY WHICH HAS FOUNDATIONS, WHOSE BUILDER AND MAKER IS GOD.

We read concerning Abraham: "For he looked for a city which hath foundations, whose builder and maker is God." — Heb. 11:10.

Abraham had had an experience with the Lord on that memorable night when he and God walked hand in hand. As they walked, they looked up into the skies and saw the stars as they twinkled in the heavens above, and God said, "Abraham, so shall thy seed be." If you and I had been there without any revelation from God, we would have thought that God was just talking about the descendants of Abraham, but beloved, God gave Abraham a special revelation whereby that God told him that the seed that He was speaking about was the Lord Jesus Christ.

Paul tells us this same truth. Listen:

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to THY SEED WHICH IS CHRIST." — Gal. 3:16.

On that night when Abraham and God walked hand in hand and God made a revelation unto him concerning Jesus Christ, Abraham was saved and became a child of God. From that time on, Abraham looked forward, with the foundation in his life, for a proper life to be built upon that foundation, and as he built, he looked forward to that city which has foundations, whose builder and maker is God.

Brother, sister, it seems to me that every child of God who has the foundation of Jesus Christ within his life, and upon which foundation he is building his life, ought to be looking forward to that day when he is going to enter a city which has foundations, which have been built by God. All proper foundations of this life must be put in by God. The foundation of that city toward which we are going was put in by God. How we ought to thank God that those who have had the proper foundation put into their lives, that they are going into a city which has likewise been built by God.

CONCLUSION

I ask you, has that foundation been put into your life? Are you sure that your life is being built on the Lord Jesus Christ? If so, then you can have the assurance that some day you are going to walk into that city which has foundations, whose maker and builder is God.

May God bless you!



The Model Church

(Continued from page five)
This is the last word He has sent down to the church. That means then, beyond all question, that his coming is — the next thing.

Because it is the next thing the church should be waiting for Him, expecting Him. This is the true attitude of the church today. But mark you well, while the Thessalonians expected the Lord might come in their day, and might come any day, they did not take the attitude the angels rebuked in the disciples: they did not "stand gazing up into heaven;" they took the place and function of servants. While they waited they served. Indeed, this very expectancy inspired them to serve. He might come any time—

POSSUM RIDGE LETTER

dere bro. Gilpeens—

hit is remarkabul what a chang God kin mak in a feller when he sabs him!

tak Mose fer an oxample. he wuz a triflin no-gude Nigger befor he wuz saved. he wud git copiously drunk. then he wud chant lugubrious and toonless ballads akkompanyin the noizes by appropriate maltreatment uf his jinglin banjer. he wud even kik his own dog and refooze tu apologize. he wud walk down the street, er as much uf hit as he kud stay on, and let out a feerful brassy war-hoop that an Apache wud a ben ashamed uf—a sound which reminded u uf the noize uf a steem pianny. when he wuz, sober, which was not oftener than the legul holiday uf this Republik, he wuz a quiet amiabul feller—quiet as tu indolense and amiabul as tu worthlessness. even then he wuz nuthin but a loafer and a nuisance. when he wuz drunk he wuz wurs. he wuz a leather-headed, rip-roarin, low-down sun uf a lokoed siklone. he shore wuz an instrumint uf diskord what plaid only bad toones, and who shore neaded the soft pedul put on him.

when God git reedy tu sav Mose, hit wuz jist as ezy as ef he wuz the most perlite agreeabul peese uf moral dust in the hole kommunity. that jist pruv the doktrin uf elekshun tu me. our blessed Jesus sed, All that the Father giveth me shall come to me. John's Gospel, sixth chapter, thirty-seventh verse. this shore wuz true with Mose. when hit wuz God's time, He jist reeched down and piked Mose up and turned this un-holy karaktur into a holy Godly luvabul man whom i am proud tu kall mi brother in Christ.

now this wuz not eny reformashun on the part uf Mose. hit wuz not eny reborant er tonik stemmin frum Mose's flesh. ther wuz not eny ostentashus, gaudy, ambishun proud display er exhibishun uf Moses's own nature. hit wuz jist the wurk uf the Spirit in a quiet manner in his life, but oh what a chang hit rought.

kourse the be-dipped-by-our-krowd-or-be-damned group tride tu tell him that he wuz not saved, and that he ort tu let them baptiz him fer remishun uf his sins. Mose sed he wud study about

hit and giv them an anser in a few days. he set around and skratshed his haid fer 3 days and nev sed nuthin tu enybody. he wuz asleep a fu times thinkin about hit but when he woke up, he wuz start thinkin agin. after about a daze, he riz up slow like a koal oil and ech time when he lik a karpenters rule opens up joint by joint and i saw him in tu the watterin trough. he washed his face and hands real klean but when he loked in a mirror he shook his haid. then he got a lava sope and repeeted the process and agin shook his haid. he next used hoam-made lye soap that Samantha (that's mi wife) made last fall when he killed some meat hogs. then he tride to wash his haid with koal oil and ech time when he loked in the mirror he wud shake his haid. later he tride a stiff wire bresh, usin all the soap and powders and koal oil at the same time and as a last resort he jumped in the waterin trough klose and all, and floundered like a hippopotamus. I wundere about his akshuns and finally he explained.

Mose sed that he had a black skin on the outsid and had a black hart on the inside. he figured hit out that both uf these shades uf blakness wuz akkorded tu his natur and that if wuz wud chang wun as the Kamelien sed that water wud chang to wine u see he pruvd tu himself his baptism wud never warsh his sins away. he konkluded that as the water merely mad his blak skin shine mor briter that onless he had ben saved hit wud only make his sins show up wurse.

korse u kan see frum this that Mose is hard to fool and i am too. i long ago kam tu this konklushun that they aint eny religion as bad as that uf the Kamelien ef ther is sumthin rotten in Denmark hit must be Kambellism. eny man who kan reed his Bible after he is saved and still be wurs is shore a mystery tu me. i recollect think that eny wun who beleaves hit ort tu go to Heaven jist the idiots and imbeciles. as T. J. Martin used tu say, they are got enuf between the bur uf their ears tu mak them responsible. i no u beleav the same and i wud inkourage u. i say this bekwere i am

yore frend,
i s hardtufule

could they afford to meet Him with idle hands and silent tongue? Nay! They must be up and doing in His name.

Let any Christian really believe in the imminent coming of the Lord; let any church so believe, neither that church nor that believer will be content to "stand" with folded hands and silent lips or substance selfishly withheld from Him. No! Such a church and such Christians will serve and speak and give. Restore this hope of the imminent coming to the church, let the church take

it up and believe in it, and there will be seen an activity and service and such liberal giving unto the Lord as has not been seen since apostolic days.

While they served, they waited.

While they waited, they served. The church at Thessalonica is the model church of the New Testament and should be the model of every true church of Christ today.



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