

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

"I SHOULD LIKE TO KNOW"

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. 23

RUSSELL, KENTUCKY, JULY 6, 1957

WHOLE NO. 993

UNNATURAL, PECULIAR AND NARROW

"I don't like so much talk about religion," said a rude stranger in a city boarding house, to a lady opposite, who had been answering some questions with regard to a sermon to which she had been listening. "I don't like it. It's something that nobody likes. It's opposed to everything pleasant in the world. It ties a man up hand and foot. It takes away his liberty, and it isn't natural."

"Oh, no!" answered the lady, "it isn't natural. We have the best of authority for saying so. The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are

spiritually discerned. We are all by nature children of wrath even as others, and nothing but grace can make us to differ. True religion is rowing up stream; it is sailing against wind and tide."

A pause for a few moments followed; then the stranger began again, "People who speak and think so much about religion are queer, anyhow. They are always out of the fashion, and seem set upon being odd, and particular. I wish they could only know how people speak and think about them: nobody likes them, for they are like nobody, they are so very peculiar."

"Allow me to interrupt you

again, sir," said the lady; "but I am so impressed with the manner in which your language accords with Bible language, that I shall have to introduce another quotation from that blessed book. 'Ye are a chosen generation, a royal priesthood, a peculiar people.'"

"Does the Bible say they are peculiar, then? That's odd. That book, somehow, has got a dose for everybody. Yet, ma'am, you must allow that the commands that book lays on us poor sinners are hard. It is 'thou shalt not,' and 'thou shalt not,' all the time. Why, its precepts and views of things are not only systematic (Continued on page six)

1. Is it right to give away fishing rods, fishing reels, and badminton sets in a church contest to the one who brings the most people to Sunday School?

It would be exceedingly hard to find chapter and verse which would justify such action. A church and pastor that conduct contests are certainly following the ways of the world. This is nothing short of a fleshly appeal and has no place in a true Baptist church. The contest themselves are purely a fleshly way to get people to attend the services, and when a church gives prizes such as the world gives, you can be certain that there is mighty little difference between the church and the world. At best, such a church is a worldly church.

2. Who are "the very elect" spoken of in Matthew 24:24 and Mark 13:22?

Simply "the elect"; the original in both of these passages is "even the elect."

3. Why can't you endorse the NABA?

I do not endorse any kind of a convention or an association or mission board. I have a very definite conviction based upon the

study of the Word of God that all such efforts came from the Devil. I am not a member of either the Northern or Southern Conventions, or any other type of convention or association. Our church is purely an independent church. This in itself should be enough reason why I am not affiliated with the NABA.

I might say, though, that there is another reason. The pastors who are NABA pastors, in the main, deny the doctrine of election and always present a perverted position concerning election. I know a number of good men in this movement—good men whom I love—and yet we differ definitely on the doctrine of election. Some few of the NABA preachers believe the doctrine of election as it is taught in this paper. The majority of them are rank Arminians.

4. What is the difference between accepting and receiving? Suppose I give my son a birthday gift: if he refused to accept or receive it, wouldn't it amount to the same thing?

There is a tremendous difference between the two. Accepting implies the work of one's own will power and the energy of the (Continued on page six)

Some False Notions As To The Operation Of A Sunday School

By Roy Mason, Tampa, Florida

DID YOU FORGET US?

Apparently many of our readers have failed to remember us with a gift for carrying on of THE BAPTIST EXAMINER, as we are coming up to within ten days of June 27 about \$1000 short of our goal.



Of course, it is true that many of our readers have remembered us as the following notes will indicate, and for their gifts and (Continued on page seven)

OUR RADIO MINISTRY

WTOR—1420 ON THE DIAL
Ashland, Kentucky
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
Grundy, Virginia
Sunday—8:30-9:00 A. M.

WDXI—1310 ON THE DIAL
Jackson, Tennessee
Sunday—7:30-7:45 A. M.

WMLF—1230 ON THE DIAL
Pineville, Kentucky
Sunday—8:30-9:00 A. M.

Was Simon Peter Ever A Bishop Of Church At Rome?

PASTOR NILE FISHER
Emmanuel Baptist Church, Dayton, Ohio

It is claimed by the Roman Church that between the year 42 and 67 A. D., Peter ruled the church in Rome, and as such ruled the apostolic church. Authority is claimed for the Roman Church on the basis of this contention.

Is there any Scriptural evidence that Peter was a ruler of the church in Rome for 25 years, and as such ruled the Apostolic Church? It is our contention that there is not one Scripture that so much as intimates this, and to the contrary there is every Scriptural reason to sustain the fact that Peter was never in Rome.

In examining this claim of Catholicism, we come to the basic Scripture used to sustain this claim. That Scripture is Matthew 16:18, 19.

"And I say unto thee that thou art Peter, and upon this Rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven."

1. THERE IS NO INDICATION OR INTIMATION IN THIS SCRIPTURE THAT THE WORDS OF OUR SAVIOUR, ADDRESS-ED TO PETER, MADE HIM RULER AND HEAD OF THE CHURCH.

In the original language in which this was written there is a play upon the name "Peter" — "Thou are Petros (a stone) and

upon this *petra* (a stratum of stone—bed rock) will I build my church." The word addressing Peter is "stone," whereas the word used for the foundation of the church is a different word



ELD. NILE FISHER

meaning, not a stone, but a stratum of stone or bed rock.

In I Peter 2:5 it says, "Ye also, as living stones, are built up a spiritual house." But I Corinthians 3:11 says, "For other foundation can no man lay than that is laid, (Continued on page six)

CHURCH ETIQUETTE

1. Come early. Rushing into the building at last minute disrupts the service.
2. Take a place toward the front of the auditorium. Leave the rear seats for those who must be late and for visitors. This is a common courtesy.
3. Be devout—the church building is not a place of amusement. You come to worship God, not to whisper, nor lounge, or sleep. God's house deserves utmost respect.
4. Always remember that strangers are guests of the church members. Treat them with the same courtesy you would if they should visit your home.
5. Never rush for the door after the benediction as though the house were on fire. Remain to speak and be spoken to.
6. Remember at all times that you are in the house of God, and act accordingly.

The Baptist Examiner Pulpit

"TOTAL DEPRAVITY"

By PASTOR JOHN R. GILPIN

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."—Rom. 3:12.

Long years ago, Israel was fighting with the Philistines at Ebenezer. When the battle went against them, and they were defeated, they sent for the ark, which was a symbol of God's presence. Although they momentarily rallied, they were ultimately defeated, and the ark itself was

captured. At that time Eli was priest in Israel. When the news that both of his sons had been killed in battle, and that the ark had been captured, he fell over backwards, breaking his neck, and thus died.

One of Eli's sons which had been killed in battle was named Phineas. His wife at home was soon to be delivered of a child, and when she heard of the death of her husband in battle, and of the capture of the ark, and of the

death of her brother-in-law, and the result which the shocking news had upon her father-in-law, she prematurely gave birth to her child. Though she herself died in childbirth, the child lived. In her dying moment she named the child "Ichabod," which means "The glory has departed."

Spiritually, every descendant of Adam should be named Ichabod, for man is not the same as he was originally.

(Continued on page two)

THE MESSAGE OF A POSY

"Mother," asked little Phoebe Cary, "have you nothing I can carry to poor aunt Molly?" Phoebe's mother was poor, and her cupboard was empty that morning.

"I wish I had, Phoebe," said she. "Can you think of anything?" Phoebe thought a moment, and then said, "I've only a flower. I will take her a sweet-pea."

Now Phoebe had a sweet-pea, which she had planted under the window, and as it grew and flowered, both mother and daughter loved and enjoyed it. Phoebe picked a fine blossom and ran down the lane to poor aunt Molly's cottage. This was a poor old sick woman, who for a whole year had lain on her bed suffering from great pain.

In the afternoon a lady called to see aunt Molly, and noticed the sweet-pea in a cracked tumbler (Continued on page eight)

Some books are for our information; some for our inspiration; the Bible is for our transformation.

THE BAPTIST EXAMINER
BOB L. ROSS Editor-in-Chief
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.

MANY RECENT VISITORS

We are always made most happy when friends come to see us, especially those who read THE BAPTIST EXAMINER, and particularly of recent date we have had a large number of visitors, both in our home and in our printing shop.

Elder J. S. Woodall of Fredonia, Ky., and his wife, along with Earl Byford and wife (the daughter of Brother Woodall) and children, surely gave us much inspiration to carry on the work of TBE by way of the encouraging words that they had to say concerning our paper. Truly, we were glad to have them, and we appreciate not only their gift for the paying of the debt on our press, but especially for their encouraging remarks.

Then a few nights ago, Brother Harold Morris and family of Campinas, Brazil (a missionary under NABA), spent the night in our home. We have known Bro. Morris for many years and love him in view of his doctrinal fortitude. We thank God for the brief visit we had together.

Then the following brethren came (not together) to see us in our printing shop within the last few days: Elder Gerald Price and son of Sanford, Fla.; Elder M. L. Hux, Rocky Mount, N. C.; Elder George Fletcher, Warwick, Va.; J. B. Atkins and E. R. Eddings of Birmingham, Ala.; Aubrey Harrison of Hampton, Va., and Mr. and Mrs. I. C. Herendeen, Swengel, Pa. The last four men are laymen who love the Lord and His work, and it was truly a joy to have each of these brethren visit us in our printing shop, even though they were only there for a short time.

Well, may I say that we are always happy to have guests, and whenever the Lord makes it possible for you to come this way, we would certainly be most glad to welcome you.

"Total Depravity"

(Continued from page one)

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Eccl. 7:29.

Though man was placed in the Garden of Eden with physical, moral, spiritual and intellectual perfection, every faculty of his being is now depraved through sin. Truly, the glory has departed, so far as man's original creation is concerned. Man has thus become totally depraved.

Doubtless, it would be well to give a definition, first of all, as to what we mean by total depravity. I do not mean that man is devoid of conscience. In fact, his remorse for sin shows that his conscience is often very keen. Further, I do not mean that man is devoid of all qualities that are pleasing to men. Many an unsaved man is quite pleasing; his honesty, his kindness and his sincerity is often apparent.

I do not mean that man is as corrupt as the Devil. Though everyone of us have the same type

of depravity and sin which the Devil possesses, no one is as corrupt as Satan. I do mean that men pass from bad to worse, as their depravity continues.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—II. Tim. 3:13.

Into a glass of water I drop a grain of arsenic; immediately the water is depraved. Then I drop another grain of arsenic into it. The depravity of the water is not extended, but it is intensified. Thus with man; man is depraved when born, and as he continues in life sinning, his depravity becomes more and more intensified.

By total depravity I mean that every part of man is in a vitiated or deteriorated state. Every faculty of his being is twisted, perverted and poisoned by sin. Man is absolutely destitute of love of God.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:19.

He has an aversion of God which becomes an active enmity as soon as God's will comes in conflict with his own. He is subject to a law of constant progress in depravity, becoming worse and worse spiritually, getting farther and farther from God, and from this constant progress in depravity he has no energy to enable him successfully to resist.

II

Having thus defined total depravity, I wish to present some Scriptural proof of it.

(1) Man's understanding is depraved.

"There is none that understandeth."—Rom. 3:11.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."—Eph. 4:18.

"Having the understanding darkened."—Eph. 4:18.

Man's understanding is so depraved that God declares that man does not have a sound mind until he is saved.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."—II Tim. 1:17.

Man is stupid and unteachable in the matters of God. You may teach him to advance in worldly wealth, or how to gratify his lusts, and he will quickly understand. However, he is overwhelmed with gross darkness concerning spiritual things. Once man possessed a keen intellect. So intelligent was he that he named the animals which God had created. Now, in contrast, he is more witless than a stork.

"Yea, the stork in the heaven (Continued on page three)

THE BEST On The "New Bible"



By
W. C.
Taylor

351
Pages

Price
\$3.50

Frankly, this is the very best piece of literature that we have seen on the Revised Standard Version of the Bible.

It was written by a scholar who has a knack for making things simple and plain. The language is the language of the common Baptist layman.

The author is the brother of the late H. Boyce Taylor, Sr.

If you want a copy of this book

ORDER FROM
THE BAPTIST EXAMINER
Ashland, Kentucky

Examiner Editorials

BY BOB L. ROSS



PLEASE BEAR WITH US

With Bob and Ruth away and with all the extra correspondence we have had relative to our campaign to pay the last of our debt on the press, we have been unusually busy during the entire month of June.

We have tried to acknowledge every letter and contribution personally, and this in itself has been a real task. If we have failed to answer your letter properly, or if we haven't mailed your books that you ordered, or if we have failed to give you proper credit for your subscription, or if we have failed in any way so far as your correspondence is concerned, then we ask not only your forgiveness, but that you write us wherein we have failed and we will be happy to make amends.

Bob and Ruth should get home around the fifteenth of July from their tour of the Mexican mission fields and then we will get back to normalcy. Again, we say, please bear with us.

NOT INTERESTED IN DEBATES

Quite often some modern heretic, usually of the Campbellite stripe, challenges us to debate various issues in our paper. The following is a typical, arrogant, presumptuous challenge from a heretic whose bristles have been scorched more than once by your editor:

Dear Brother:

I have been reading your paper for sometime and many of the articles I enjoy reading. In fact controversial themes interest me and should interest others as well. To a great extent, that is the kind of paper you publish. That being so, I have wondered if you would like to discuss some issues through your paper with me. Such as: UNCONDITIONAL, AND ETERNAL ELECTION, LIMITED ATONEMENT, PRE-MILLENNIALISM, PARDON WITHOUT PRAYER, Etc.

Frankly, I believe your audience would enjoy reading a discussion on such subjects. If your position is right you shouldn't be afraid of presenting it against mine. So your answer to this letter will reveal how much confidence you have in your position. So if you are interested in discussing these topics, then write them out in the form of propositions and send them to me for approval.

As for now, I remain,
Yours for Truth,

This is our reply:

Dear Brother:

THE BAPTIST EXAMINER is not a journal for debate. It is a medium for the proclamation of Bible truths, and is not for the dissemination of your heresies. If you desire to have your heretical lies printed, then find a printer, and pay him for doing so. We are not contributing free space to you, nor paying the bill for you to lie on God and His Word. The truth we hold doesn't need debating nor defending, and we have gotten along pretty well without your editorial efforts since 1939, and I rather guess we will continue with the same policies in the future.

I address you as "Brother." I am sure you are, "in Adam," but I rather doubt if you are, "in Christ." Anyway, if I miss you in Christ, I have hit you in Adam.

Very respectfully yours,
JOHN R. GILPIN.

GRAHAM DENIES DEPRAVITY

For months, even years, various readers of our paper have written saying that Billy Graham in his Sunday radio broadcast and in written articles, denies the doctrine of depravity. Just a few days ago since Brother Graham started his New York campaign, we got a letter from Brother Frank B. Beck, pastor of the North East Baptist Church of Millerton, New York, in which Brother Beck brought the same accusation against Brother Graham, and for support of his charge against the world-famous evangelist, he enclosed the following clipping from the New York Tribune of June 3. In it Mr. Graham says:

"In our crusades the world over, we have also found that the response of the heart to God is identical. Before we came to New York we were warned that the 'New York mind' was different: that there was a skepticism and cynicism here that would be impregnable. Of course, that has not been true. The response in New York to our message has been greater than in any city we have ever visited. It bears out the fact that the hearts of men, everywhere, hunger for God.

David said, 'As the hart panteth after the water brook, so my soul panteth for thee, O God.' A man in the counseling room the other night said: 'I have been searching for God all my life! At last, I've found Him.'"

The following Saturday night, I had oppor-

tunity to observe the New York campaign in person by way of their coast-to-coast televised program. There is no doubt in my mind now as to the accusations that have been lodged against Mr. Graham's position on total depravity but whether they are true. He said, "It is up to you to decide," and "You can decide now," and "Don't thwart the purposes of God," and "The only thing that keeps you from being saved is your stubborn will."

All these are merely statements of an Arminian, and none but an Arminian heretic would make such an appeal to lost sinners. It might be well for Mr. Graham to read this Scripture:

"And you hath he quickened, who were dead in trespasses and sins."—Eph. 2:1.

How can a dead sinner do anything by way of "deciding" unless the Spirit of God operates within his life? He will remain totally dead in his helpless condition.

Not for the benefit of Mr. Graham particularly but for the benefit of those who love the truth we are reprinting in this issue a sermon which was printed in the issue of April 29, 1939, on the subject of "Total Depravity." It is just as true today as it was eighteen years ago.

THE CAMPBELLITES ADMIT THEIR MODERN ORIGIN

For years we have been telling our readers that the Campbellites originated here in Kentucky only a little over 100 years ago, and every time we have made mention of their recent origin some of their sweet-spirited (?) temperamental (most temper and not much mental) modern-day opponents have denied it all the way from Dan Beersheba, and have threatened us for slander.

In The Courier-Journal Magazine (June 1957) illustrated with six pictures and one map there is a three-page story telling of the origin of the Campbellite monstrosity, under the heading "A Shrine Enshrined." They say:

Here (eight miles of Paris, Ky.), at last completed, is the Cane Ridge Shrine. Built by the Christian Church, at a cost of years of endeavor and close to \$100,000, the massive stone structure encloses the simple little log meeting house where their church was born.

Here, in nearly incredible happenings of Cane Ridge during six August days and nights in 1801, a new Protestant denomination, one which in time has grown to the seventh largest in membership, had its beginning.

Here the Old World Protestants—Presbyterians, Baptists and Methodists—had a hand in the preaching. But later their stubborn sectarianism threatened to undo the good they had done.

Five Presbyterian ministers, including Barton W. Stone, pastor at Cane Ridge, rebelled against this narrow-mindedness in their Calvinistic brethren, broke away, and in 1801 eventually formed a new faith, indigenous to the New World, which they intended should transcend mere denominational lines.

To emphasize this new unity of faith, they called themselves the Christian Church.

(Meanwhile, a similar movement had taken place in Pennsylvania under the leadership of Rev. Thomas Campbell and his son, Alexander. Shortly after the Stone-led rebellion, Alexander Campbell came to Kentucky and began to organize churches to which he gave the name Disciples of Christ.

Stone and Campbell found themselves in essential agreement and finally merged their organizations in 1832. However, the Kentucky churches that entered into the merger retained the name Christian, although they were officially affiliated with the denomination known as the Disciples of Christ.

It is strange how the Campbellites calling themselves the Church of Christ, the Christian Church and Disciples of Christ, being divided as to musical instruments into the organ and the anti-organ, the fiddler and the anti-fiddler groups, have last admitted their most recent origin and now claim Uncle Alex as one of their founders.

It has always looked bad to me when a man was ashamed of his daddy—as if there were some social stigma attached to one's birth. For years they have repudiated Alexander Campbell as the founder, claiming to go all the way back to the Apostles and Pentecost, but now admit that they had their beginning only about 150 years ago and that they are only one of the harlot granddaughters of the old whore Rome. (Read Revelation 17:5).

If these words are read by even one honest sincere Campbellite, who is saved, then may we ask, please don't get mad at us, and don't sue the Courier-Journal for publishing the truth to your origin, but rather heed the words of Scripture, "Come out of her, my people." (Revelation 18:4) and having come out, seek a true independent Missionary Baptist Church, and begin to serve the Lord with a group that will go all the way back, not just to Pentecost, to Jesus Himself.

There is no danger of leaving the Bible behind; at least not until we catch up with it.

From Spurgeon's Pulpit

THE BLOOD

By C. H. Spurgeon
II. Its Atoning Efficacy



times ten thousand are the souls for whom Jesus shed His blood. He, for the sins of all the elect, hath a complete atonement made. For every man of Adam born, who has believed or shall believe on that, or who is taken to glory before being capable of believing, Christ has made a complete atonement: and there is none other plan by which sinners can be made at one with God, except by Jesus' precious blood.

I may make sacrifices; I may mortify my body; I may be baptized; I may receive sacraments; I may pray until my knees grow hard with kneeling; I may read devout words until I know them by heart; I may celebrate masses; I may worship in one language or in fifty languages; but I can never be at one with God, except by blood; and that blood, "the precious blood of Christ."

My dear friends, many of you have felt the power of Christ's redeeming blood; you are not under the law now, but under grace; you have also felt the power of the atoning blood; you know that you are reconciled unto God by the death of His Son; You feel that He is no angry God to you, and that He loves you with a love unchangeable; but this is not the case with you all. O that it were! I do pray that you may know this very day the atoning power of

the blood of Jesus.
Creature, wouldst thou not be at one with thy Creator? Puny man, wouldst thou not have Almighty God to be thy friend? Thou canst not be at one with God except through the at-onement. God hath set forth Christ to be a propitiation for our sins. Oh, take the propitiation through faith in His blood, and be thou at one with God.

"Total Depravity"

(Continued from page two)
knoweth her appointed times; and the turtle and the crane and the swallow observe their coming; but my people know not the judgment of the Lord."—Jer. 8:7.

Now he is more stupid than an ox or an ass.

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."—Isa. 1:3.

(2) The will is depraved.

"And ye WILL not come to me, that ye might have life."—John 5:40.

These are the saddest words that ever fell from the lips of Jesus, for they tell us of man's attitude toward God. Men are lost and they will not repent. The Greek verb in this text which I have just read declares that man has definitely willed not to come to Jesus. In the will of man there is a proneness to evil, and a woeful bent toward sin. If you place holiness opposite sin you may be assured that the unrenewed will, will always choose sin. Pour water on a hill and it always runs down, not up. This is an axiomatic law of nature. It is just as true that man will choose sin instead of holiness.

(3) The affections are depraved.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:19.

Men actually love sin more than God.

But listen again:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Rom. 8:7.

If God had not loved us first, we never would have loved him.

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

It is a fact that the unsaved folk of the world actually take pleasure in sin.

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."—II Thess. 2:12.

(4) The conscience is depraved.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."—Titus 1:15.

Quite often we hear one declare that he is allowing his conscience to be his guide. What a poor guide that soul possesses, for one may train his conscience to say "amen" to any sin he may wish to commit. When concrete is soft and pliable, a child may place its foot upon the concrete and leave its mark thereon; but when that concrete becomes hardened, one may hammer with a chisel and make but a slight dent upon it. So with man's conscience. In childhood the conscience is pliable and easily molded; but as one gets older his conscience becomes hardened and he becomes more and more depraved with sin.

(5) The body is depraved. Paul refers to our flesh as being vile.

"Who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3:21.

He further declares that our flesh is sinful.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of SINFUL FLESH, and for sin, condemned sin in the flesh."—Rom. 8:3.

BIBLE CONFERENCE July 16 - 18

TUESDAY

11:00 A. M. "EVANGELISM."
Norris Corley, McCorley, Mississippi

1:45 P. M. "ETERNAL LIFE."
William Crider, Tulsa, Oklahoma

7:30 P. M. "THE GOSPEL OF CHRIST."
Charles Souder, Elizabethton, Tennessee

8:15 P. M. "MY REDEEMER" (Job 19:25).
T. B. Freeman, Bristol, Tennessee

WEDNESDAY

10:00 A. M. "HOW TO BE SAVED"
John R. Gilpin, Ashland, Kentucky

11:00 A. M. "PAUL'S CONVERSION."
Fred Halliman, Chicago, Illinois

1:45 P. M. "THE CHURCH IN ACTION."
John R. Gilpin, Ashland, Kentucky

2:40 P. M. "MISSIONS IN MEXICO."
M. L. Moser, Jr., Guanajuato, Mexico

7:30 P. M. "THE DAWNING OF A BRIGHTER DAY."
Fred Halliman, Chicago, Illinois

8:30 P. M. "THE CHRIST OF CALVARY."
T. B. Freeman, Bristol, Tennessee

THURSDAY

10:00 A. M. "JUSTIFICATION."
E. D. Strickland, Evansville, Indiana

11:00 A. M. "PERSON AND POWER OF THE HOLY SPIRIT"
Oliver Hood, Mantee, Mississippi

1:45 P. M. "FISHERS OF MEN."
Fred Halliman, Chicago, Illinois

2:30 P. M. "THE CALL OF THE GENTILES."
Charles Souder, Elizabethton, Tennessee

7:30 P. M. "THE COMING GLORY OF THE KINGDOM OF CHRIST"
John R. Gilpin, Ashland, Kentucky

8:30 P. M. "THE GREATEST LOVE STORY EVER TOLD."
T. B. Freeman, Bristol, Tennessee

Rooms And Meals Provided For All Out-Of-Town Guests

(This Is A Tentative Schedule And Subject To Change)

Woodlawn Terrace Baptist Church

ELDER WAYNE COX, Pastor

MEMPHIS, TENNESSEE

In the Scriptures God gives us a complete description of the various organs of the body, showing our depravity. The head is depraved.

"The whole head is sick."—Isa. 1:5.

The throat is depraved.

"Their throat is an open sepulchre."—Rom. 3:13.

The tongue is depraved.

"And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."—James 3:6.

The mouth is depraved.

"Whose mouth is full of cursing and bitterness."—Rom. 3:14.

The lips are depraved.

"The poison of asps is under their lips."—Rom. 3:13.

The feet are so depraved that they run to do the Devil's errands.

"Their feet are swift to shed blood."—Rom. 3:15.

The ears are depraved.

"And having ears, hear ye not?"—Mark 8:18.

The eyes are depraved, so depraved that man cannot see any beauty in Jesus.

"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."—Isa. 53:2.

The hands are depraved.

"Cleanse your hands, ye sinners."—James 4:8.

The knees are depraved.

"All knees shall be weak as water."—Ezek. 7:17.

The heart is depraved.

"Yea, also the heart of the sons of men is FULL OF EVIL, and madness is in their heart while

they live, and after that they go to the dead."—Eccl. 9:3.

"The heart is deceitful above all things, and desperately wicked."—Jer. 17:9.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man."—Mark 7:21-23.

How often do we hear it said concerning someone who possesses certain qualities and characteristics that he is a good-hearted man? Not at all. The very thing which perhaps is the worst wrong of his life is his heart.

The thoughts are depraved.

"All their thoughts are against me for evil."—Psa. 56:5.

The bones are depraved.

"His bones are full of the sin of his youth, which shall lie down with him in the dust."—Job 20:11.

The imagination is depraved.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. 6:5.

Thus God declares that man is sinful in his entire body.

(6) The nature of man's proneness to lies and falsehoods proves his depravity.

"The wicked are estranged from the womb: they go astray as soon as they are born."—Psa. 58:3.

THE BAPTIST EXAMINER

PAGE THREE

JULY 6, 1957

"It Happened In China"

By
CYRIL E. BOUSFIELD, M.D.



Here is an unusual book, written by an unusual man, about his unusual experiences as a medical missionary in China. It will bless the souls of every reader of this paper to read this unusual volume.

PRICE \$1.50

Order from
THE BAPTIST EXAMINER

RUSSELL, KENTUCKY

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

Baptist Youth Witness

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

Protestant Persecution Of Baptists In Early America

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

By BANVARD

Part 8: An Affecting Scene

When the time arrived for the condemned Baptist preacher to be led forth to punishment, and the voice of the jailer was heard in prison, Holmes listened to it with a degree of cheerfulness. Taking his Testament in his hand he went forth with him to the place of execution. As he approached the whipping post, around which were gathered a crowd of spectators, he calmly saluted them. Two of the magistrates were present to see that the whipper did his duty—Mr. Increase Nowel, who had signed the sentence, and Mr. Flint. After waiting some minutes in expectation of the governor's coming, Nowel commanded the executioner to do his office.

"Permit me," said Holmes, as the executioner seized him, "to say a few words."

"Now is no time to speak," replied Nowel. But Holmes was unwilling to suffer in silence. He desired to declare to the multitude the grounds of his belief, and the reasons of his punishment. He, therefore, lifted up his voice and said:

"Men, brothers, fathers and countrymen, I beseech you give me leave to speak a few words, and the rather because here are many spectators to see me punished, and I am to seal with my blood, if God give me strength, that which I hold and practice in reference to the Word of God and the testimony of Jesus. That which I have to say, in brief, is this: Although I am no disputant, yet, seeing I am to seal with my blood what I hold, I am ready to defend by the word, and to dispute that point with any that shall come forth to withstand it."

Magistrate Nowel told him, "Now is no time to dispute."

"Then," continued Holmes, "I desire to give an account of the faith and order I hold." This he uttered three times. But Magistrate Flint cried out to the executioner, "Fellow, do thine office, for this fellow would but make a long speech to delude the people."

In compliance with this authoritative mandate, the executioner roughly seized Holmes, and began to strip off his clothes. The sentence was to be inflicted upon the prisoner, not upon his garments. But Holmes was determined to speak if possible. Whilst, therefore, the whipper was removing his clothes, and preparing him for the lash, he said to the people:

"That which I am to suffer for is the Word of God and the testimony of Jesus Christ."

"No," replied Magistrate Nowel, "it is for your

error, and going about to seduce the people."

"Not for my error," said Holmes, "for in all the time of my imprisonment, wherein I was left alone (my brethren being gone), which of all your ministers in all that time came to convince me of an error? and when, upon the governor's words, a motion was made for a public dispute, and upon fair terms and desired by hundreds, what was the reason it was not granted?"

This was a close and significant question. As all the multitude knew that a public disputation had been anticipated, but had not yet taken place, the inquiry of Holmes seemed to demand an answer. Nowel therefore replied:

"It was the fault of him who went away and would not dispute," referring to Clarke; but this, as we have already shown, was not the case.

Flint became impatient at this colloquy and repeated his order to the executioner.

"Fellow, do thine office."

Holmes, however, would not remain silent. Whilst being disrobed, he said:

"I would not give my body into your hands to be thus bruised on any account whatever; yet now I would not give the hundredth part of a wampumpeague to free it out of your hands."

"Unbutton here," said the executioner, as he gave his jacket a jerk.

"No," said Holmes; "I make as much conscience of unbuttoning one button as I do of paying the sentence of thirty pounds. I will do nothing towards executing such an unjust law."

Faithful to his word, he would not voluntarily assist the executioner in the least in removing his garments from his back.

He was as helpless as if he were asleep, and the executioner had to handle him as though he were a statue. Still he continued addressing the people.

"The Lord," he said, "having manifested His love towards me, in giving me repentance towards God and faith in Christ, and so to be baptized in water by a messenger of Jesus, in the name of the Father, Son and Holy Spirit, wherein I have fellowship with Him in His death, burial and resurrection, I am now come to be baptized in afflictions by your hands, that so I may have further fellowship with my Lord, and am not ashamed of His sufferings, for by His stripes am I healed."

The executioner having removed so much of his garments as would hinder the effect of the scourge, and having fastened him to the post, seized a three-corded whip, raised his hands, and laid on the blows in an unmerciful manner. Stroke

(Continued on next page)



THE CLOCK TEACHES US

1. THE CLOCK STRIKES ONE.—We will think of the great God who made all things in heaven and earth, and to whom all things living should bow and serve.

2. THE CLOCK STRIKES TWO.—We will think of the Son of God, who became Man to redeem the fallen race of Adam: God and man thus became united in Jesus, who is the only way to the Father: thus God and Christ agree to save mankind.

3. THE CLOCK STRIKES THREE.—We will think of the blessed Trinity,—Father, Son, and Holy Ghost,—without either of whom man cannot possibly be saved.

4. THE CLOCK STRIKES FOUR.—We will think of the four Evangelists, who wrote of the life, miracles, and sayings of our divine Saviour.

5. THE CLOCK STRIKES FIVE.—We will think of the five wise and five foolish Virgins, and pray for grace that we may be as the wise, and not as the foolish, who were not looking for the Lord's return.

6. THE CLOCK STRIKES SIX.—We will think of the six days God appointed for man to work, and pray for grace that we may be diligent in business, fervent in spirit, serving the Lord.

7. THE CLOCK STRIKES SEVEN.—We will thankfully remember the seventh day, the holy day of rest—rest after labor, remembering that we have spiritual rest after we ceased from our labors. Cf. Heb. 4:10.

8. THE CLOCK STRIKES EIGHT.—We will think of the eight persons in the ark, and pray that men may flee to Christ, the true Ark of refuge.

9. THE CLOCK STRIKES NINE.—We will think of the nine ungrateful lepers, who were healed, but never returned thanks for God's mercy. May we not be as they.

10. THE CLOCK STRIKES TEN.—We will think of the one grateful leper, who thanked God for his wonderful care, and look to grace that Jesus may heal us of our sins' guilt by washing us in His blood, which cleanseth from all sin.

11. THE CLOCK STRIKES ELEVEN.—We will think of the Saturday night of the world, the end of all things, approaching also of the eleven Apostles, without Judas, and pray for grace that we may be faithful to Jesus, and not act the traitor's part.

12. THE CLOCK STRIKES TWELVE.—We must remember the day of judgment, when time will be no longer, and we shall all have to answer for ourselves at God's tribunal. Sinner, repent and flee from the wrath to come unto Jesus, the sinner's only refuge.

—Unknown

UNCLE TOM'S BUZZARDS

Uncle Tom was a good, pious old Negro, who was loved by all the neighborhood, and though he was often teased and worried by some of the heedless, thoughtless young men of the place, his good sense and piety brought him out of all their traps and pitfalls which they set for him in word or deed. There was one thing Uncle Tom hated particularly, and that was to hear church members abused, and many a time was his heart pained by the light remarks

made against Christians, by those who knew how sensitive Tom was about them, and who said them merely to hear Tom defend his brethren.

One day some of the young men were unusually hard in their strictures, and brought forward an argument the case of a man who had just been exposed in some fraud, and who had run away. Old Tom heard their tirade till he could stand it no longer, so when

(Continued on next page)

HERE AND THERE

"You won't want your spectacles, grandmother dear,
In the beautiful land that you seek;
Where all is transparent, and perfect, and clear,
And where nothing is feeble or weak.

"You will see as you did in the years passed away,
When you tell me your sight was as keen,
And your glances as quick as mine are to-day—
For you call me your bright little queen.

"You will see as you did; ah! better than then,
For time's scales will have fall'n from your eyes;
And visions, withheld from the children of men,
Will entrance you with holy surprise.

"You will walk without pain, and never grow tired,
For old age will be crown'd with fresh youth,
And senses, grown feeble and faint, will be fired
With new forces of light and of truth.

"And the flowers that you love will never fade there,
Scented lily, moss-rose, and each one
That springs in the meadows, as sweet, if less rare,
And all will be turned to the Sun.

"The beautiful mountains you tell me about,
Clothed, like princes, in purple array:
The bright laughing river that runs in and out,
Just as if it were only at play.

"If these gave you pleasure, oh, what will you feel
As you climb the delectable hill?
Or graze on the waters of Life, as they steal
From the Throne in pure crystalline rills?"

Thus chatted the child, as her grandmother sat,
Half awake, half asleep, in her chair,
A little bit tired with her afternoon's chat;
Were her withered hands folded in prayer?

Then, not to disturb, Grace crept stealthily by,
That a cup of warm tea might be fetched;
But granny had passed with a smile and a sigh,
To the land which her darling had sketched.

—W. Chatterton Dix

RULES FOR SPOILING CHILDREN Bread Found After

Many Days

We are indebted to Public Opinion for the following well-devised rules for spoiling a child:

1. Begin young by giving him whatever he cries for.

2. Talk freely before the child about his smartness as incomparable.

3. Tell him he is too much for you, that you can do nothing with him.

4. Have divided counsels as between father and mother.

5. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping-machine.

6. Let him learn (from his father's example) to despise his mother.

7. Do not know or care who his companions may be.

8. Let him read whatever he likes.

9. Let the child, whether boy or girl, rove the streets in the evenings—a good school for both

sexes.

10. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart, and habits in the life; and let him have plenty of money to spend.

11. Be not with him in hours of recreation.

12. Strain at a gnat, and swallow a camel; chastise severely for a foible, and laugh at a vice.

13. Let him run about from church to church; ecclesiasticism is the order of the day.

14. Whatever burdens of virtuous requirements you lay on his shoulders, touch not with one of your fingers.

These rules are not untried. Many parents have proved them, with substantial uniformity of results. If a faithful observance of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.—From "Manners Maketh Man."

It is remarked how the sight of an unfamiliar object, the fragrance of a flower, a strain of music, or even a peculiar task, will recall events which happened years before, and make vivid the whole of the well-nigh forgotten circumstances.

So it happened with me, that on a recent Sunday evening, as I read the Lord's query addressed to Sarah through Abraham, "Is anything too hard for the Lord?" the following event in my life's history rose before me, which I now write for the encouragement of God's servants.

Twenty years since, I was a lad in the Sunday School at a well-known and much frequented watering place. During a time when our building was being repaired, altered, and redecorated, the church and congregation, with the Sunday School, worshipped in a

(Continued on next page)

PROTESTANT PERSECUTION

(Continued from preceding page)

followed stroke as rapidly as was consistent with effective execution, each blow leaving its crimson furrow, or its long blue wale in the sufferer's quivering flesh. The only pause which occurred during the infliction of this barbarous punishment was when the executioner ceased a moment in order to spit in his hands, so as to take a firmer hold of the handle of the whip, and render the strokes more severe. This he did three times. During the infliction of his painful scourging, Holmes said to the people:

"Though my flesh and my spirit fail, yet God will not fail." The poor sufferer did not fail. He found that his strength was equal to his day. Though the lash was doing its bloody work upon his sensitive flesh, yet his spirit was sustained by heavenly consolations. In his own account of his experience during this dreadful scourge, Holmes subsequently said:

"It pleased the Lord to come in and fill my heart and tongue as a vessel full, and with an audible voice I brake forth, praying the Lord not to lay this sin to their charge, and telling the people that now I found He did not fail me, and therefore now I should trust Him forever who had failed me not; for in truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence as I never had before, and the

outward pain was so removed from me that I could well bear it, yea, and in a manner felt it not, although it was grievous, as the spectators said; the man striking me with all his strength, spitting in his hand three times, with a three-corded-whip giving me therewith thirty strokes."

After the requisite number of blows had been given, equaling the number of pounds that he was fined (from which we learn that, according to the Puritan standard of penal measure, one blow of a three-corded whip, well laid on, was an equivalent to one pound sterling), the cords which fastened him to the whipping post were untied, and he was set at liberty. With joyfulness in his heart and cheerfulness in his countenance, he turned to the Magistrates Flint and Nowel, and said:

"You have struck me as with roses." But not wishing them to imagine that he regarded the punishment as literally light, nor that he was sustained by his own strength, he added:

"Although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge."

The crowd now gathered around him, some from mere curiosity, others inwardly rejoicing that the heretic had been scourged, whilst a third class were filled with mingled emotions of sympathy with his sorrows, and indignation at his wrongs.

Next Week: Part IX, "Effects of Persecution."

WHY DID JESUS DIE?

By John Dunlop

The question is an all-important one, what is the great work of our Redeemer? If we allow a certain school of theologians to answer this question, they will tell

us that He lived and died not as a substitute, not as a propitiation, but as an example. He came to show us how suffering could be borne and how duty could be performed. They thus ignore the principle of substitution, regarding it as unjust and cruel.

Let us, then, shortly examine this objection, and see if it is valid. We find the principle of substitution penetrating and interpenetrating the whole affairs (Continued on page six)

Uncle Tom's Buzzards

(Continued from preceding page) they paused, purposely to give him a chance to answer them, he cried out, "Young masters, you makes me think of a flock of buzzards."

"How so, Uncle Tom?" asked the young men.

"Well," said Tom solemnly, "when der is a big pastur full of great fat cattle, de buzzards fly way off, up high; but let a little, lean, sickly calf fall into de ditch and de buzzards is ready to pick out he eyes befor he's dead."

So keen and true was the rebuke, that the young men could utter no reply, and they felt it so deeply that they never troubled Uncle Tom any more by abusing lame Christians. Two of the three most active in calling forth the above rebuke have since become consistent members of the church.

Bread Found

(Continued from preceding page) hall, and one Sunday morning we had, as a pulpit supply, an aged Christian minister, whose sermon was remarkable for two things. First, its intense earnestness — the old man was on fire; and second, its extreme length. The text was, "Is anything too hard for the Lord?" and from nature, providence, and grace, came the answer—"Nothing."

With eager and almost passionate entreaty, the preacher summoned one by one his inferences, put his questions, and remarked their answer.

Abraham and Moses, Samuel and David, Daniel and the Hebrew youths, were all examined as to whether, in their history and experience, they found anything too hard for the Lord, and then came the emphatic — "No." So, too, did Peter and Paul, Mary Magdalene and Martha, all testify to the omnipotence of divine love. No heart was too hard for Him to soften, no nature so dead, but He could quicken; no sin so black, but He could cleanse, and no temptation so great, but He could keep.

The people grew restless; the preacher had a wide field from which to cull argument and illustrations; and the universal "No" to his question, "Is anything too hard for the Lord?" grew almost monotonous. The congregation gradually melted away, until, at the finish, but few were left. I and my parents stayed to the end, between one and two o'clock.

Ten years passed away, the circumstances ever lingering in my mind; meanwhile God had saved me by His grace, and called me to proclaim His truth. I was requested to preach, one Sunday afternoon, in a village five miles from the town in which I resided. It was a very wet day, and before I started, I was kindly informed, by a friend, that preaching in that church was like being in a wet blanket (and that on fine days), for the people mostly slept through the service, and conversions were unknown. I had no dinner, having to start before the usual hour for the establishment to dine (I was in business); but proved the truth of the word, "Man shall not live by bread alone," and was fed in soul by the Word of God. I arrived just at the time for beginning the service, rather tired after my long walk, hungry, and very wet.

During the performance by the chapel choir of a hymn, I sat down in the pulpit, and pulled off my boots, thinking to find, perhaps, dry socks, but, alas! they, too, were soaked. Nevertheless, the Lord stood by me, and with much freedom and power I was enabled to speak from the words, "Is anything too hard for the Lord?" The old preacher's text and sermon, as far as I could remember, did good service that day. God blessed the Word; a revival broke out, and amongst the first to declare himself on the Lord's side, and to bear testimony to the truth of God's saving might, was an intelligent young man, who witnessed that he owed his conversion, under God, to that sermon. So that the bread cast upon the waters was found after many days; and though the Word was not blessed to the conversion of the one who heard, yet through the hearer, a soul was won. "In the morning sow the seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that."

—H. W. Childs



For Little Children

JESUS HEALS A LEPER (Matthew 8:1-4)

One time, a leper came to Jesus and said, "Lord, if thou wilt, thou canst make me clean."

Now, a leper was a person who had a very serious disease that eats your body away. The name of the disease is leprosy.

Jesus put forth His hand and touched the man and said, "I will; be thou clean." And just as soon as Jesus spoke the words, the leper was made well from his terrible disease. Then Jesus said to him: "See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

This man's leprosy is like sin. Sin is a very serious thing. Leprosy could only be healed by God, and so sin can only be healed by God. The man could not get rid of his leprosy at all. No doubt, he had tried many doctors, but none could do anything for him. But when he tried the great doctor, he was healed. Jesus is the great physician; He healed this man's leprosy, and He can save from sin. Jesus healed this man's leprosy, and so Jesus can heal our sins. Everybody doesn't have leprosy, but everybody is a sinner and needs to be saved from sin. Sin must be punished; either Christ suffered for your sins on the cross of Calvary, or else you

will suffer for them in Hell. He died to pay the penalty for our sins, and we can be healed from our sins by trusting His work for us.



The Baptist Faith and Roman Catholicism by Wendell Rone.

This is truly a great book. It shows that Baptist doctrine is based on the Word of God and that Roman Catholicism is founded on tradition and man-made concoctions. A most helpful chart, giving information as to the history and doctrine of all major denominations, is an invaluable characteristic of the book . . . 287 pages \$2.00.

The Doctrines of Grace by George S. Bishop.

A book of thirty-six sermons on some of the greatest doctrines and themes of the Word of God. Calvinistic to the core . . . 509 pages. \$3.95.

The Reign of Grace by Abraham Booth.

The author lived in the eighteenth century, and was converted from an extreme Arminian position after carefully and prayerfully studying God's Word. Then he penned this great Calvinistic book which is truly a classic. . . . 291 pages. \$2.50.

Fifty Years in the Church of Rome by Father Chiniquy.

This is one of the most moving books ever written. It has ever been a best-seller and a most effective anti-dote to Catholicism. It is the record of the author's personal experience in and out of the church of Rome. . . . 471 pages. \$3.75.

The New Bible—Pro and Con by W. C. Taylor.

The most enlightening and helpful piece of literature concerning the Revised Standard Version that is in print. It will not only expose the errors of the RSV, but will help you understand your Bible better. . . . 351 pages. \$3.50.

Morning and Evening by C. H. Spurgeon.

A book of devotionals for an entire year. A half-page devotional for each morning and one for each evening. None better than Spurgeon's! Thousands have been blessed by these short articles. . . . 743 pages. \$3.95.

The Wonders of Prophecy by John Urquhart.

This book may be considered somewhat of a classic. It calls attention to the minute fulfillment in history of Bible prophecies. No infidel could challenge the Word after pondering the facts of prophetic fulfillment pointed out in this volume . . . 241 pages. \$2.50.

Alien Baptism and the Baptists by W. M. Nevins.

Shows that there are certain characteristics of true, Scriptural baptism. Shows that Baptists only can lay claim to all things which characterize Scriptural baptism . . . 232 pages. \$2.00 (cloth), \$.50 (paper).

Definitions of Doctrines by C. D. Cole.

A great book, exalting the attributes of God. Needs to be studied by all who wish to get a greater view of the sovereign God. . . . 179 pages. \$1.50.

Jehovah of the Watchtower by Walter Martin and Norman Klann.

The "Best" on the doctrines of the Russellites, or so-called "Jehovah's Witnesses." 201 pages — \$1.50 (paper); \$2.50 (cloth).

Halley's Bible Handbook by H. H. Halley.

A book that contains a mass of invaluable information about the Bible. Greatly improved by the addition of archeological information which reveals the sureness of God's Word. . . . 956 pages. \$3.00.

The Tabernacle, Priesthood and Offerings by I. M. Hiedeman.

One of the few good books on this subject. Exalts Christ as the fulfillment of all the types. A blessed volume! \$3.00.

Whosoever Will by Herman Hoeksema.

Shows the consistency of Calvinism with God's invitations. No Arminian can stand under the truths of this book . . . \$1.50.

A Body Of Divinity by John Gill.

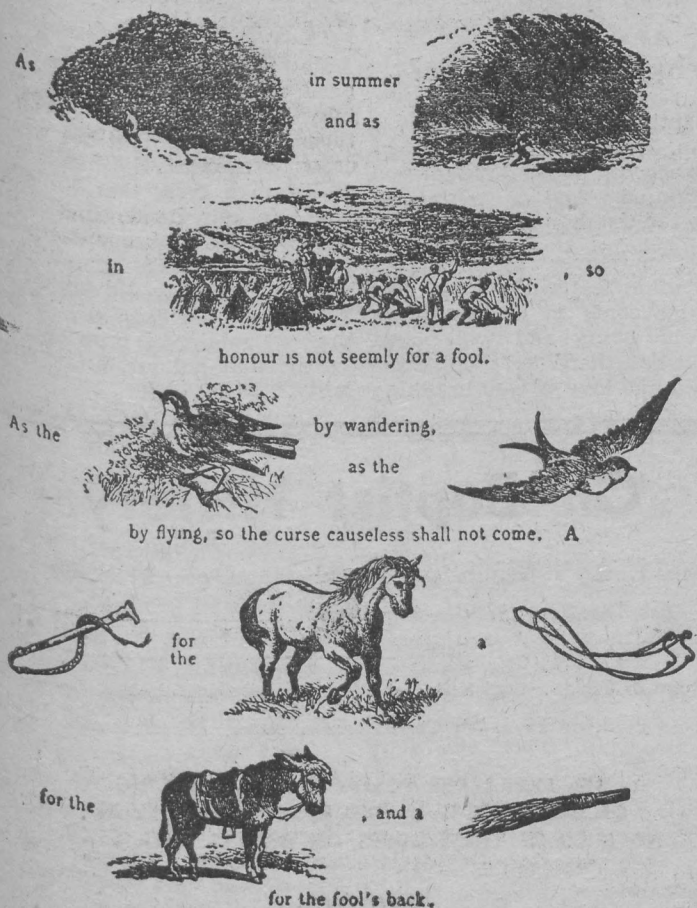
A large volume of theology. Gill was one of the great spiritual laborers in doctrine, and this work is unsurpassed . . . over 1,000 pages. \$8.00.

The Inspiration of the Scriptures by Louis Gaussen.

A reprint of a work that has been used widely. Recommended highly by C. H. Spurgeon, H. Boyce Taylor, Sr., and others. . . . 365 pages. \$3.00.

THE BAPTIST EXAMINER
BOOK SHOP
Ashland, Kentucky

READ THE BIBLE BY SYMBOLS



"As snow in summer, and as rain in harvest, so honour is not seemly for a fool. As the bird by wandering, as the swallow by flying, so the curse causeless shall not come. A whip for a horse, a bridle for the ass, and a rod for the fool's back."—Proverbs 26:1-3.

IN 'BAMA THEY LOVE THIS PAPER



MR. AND MRS. A. D. SPEARMAN (Alabama)

"Enclosed please find check for \$10.00 to help on debt. We have been getting THE EXAMINER for many years and we rejoice in the truths brought out in it so much. May the Lord continue to bless you in this great work."

Simon Peter

(Continued from page 1)

which is Jesus Christ." The meaning is self-evident. The foundation for the church—the petra that Christ talked about in Matthew 16 is He, Himself. The stones out of which Christ will erect his church are believing disciples, one of whom is Peter. Peter was a "petros" or stone of which the church is made, and Christ is the "petra"—the foundation.

Peter is not the foundation of the church.

Now it says that the keys of the kingdom were to be given to him with the authority of binding or loosing. In Matthew 18:18 and in John 20:23 they are said to be given to all the disciples. Peter was not the only one who had them. Thus, the authority Jesus is speaking about, whatever that authority included, was not for one man to become ruler of the church, but was for all the apostles in the exercise of their apostolic office.

To say that Peter in Matthew 16:18, 19 was the beginning of the church and there received the authority to be its ruler, is to strain the passage to mean what it does not say.

Furthermore—

II. THERE IS NO INTIMATION IN OTHER SCRIPTURES THAT PETER WAS EVER A RULER IN THE CHURCH.

The pastor and leader of the church at Jerusalem was James the Lord's brother. This is evident from Acts 12:17, chapter 15, chapter 21, and Galatians 2:9. This Scriptural account of James is confirmed by Josephus, the great Jewish historian and contemporary with James.

In Acts 8:14 it says that Peter was sent along with the apostle John to Samaria. Peter is not doing the sending, but is sent. Someone was in authority over Peter.

In Acts 15 we have a church council to discuss an important and vital issue to the early church. We find that Peter makes a speech, followed by Paul and Barnabas and then James delivers the final verdict. It was not Peter, as supposed ruler of the church, that delivers the final verdict, but James, the pastor of the church at Jerusalem.

In Galatians 2:11-14 we have the interesting account of Peter's error in fearing the Judaizers and compromising with them. Paul withstood him to the face and verse 14 reads, "But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Paul here ex-



ercises authority over Peter and rebuked him and put him in his place.

These Scriptures prove beyond doubt to the one who is willing to take the Bible as authority, that Peter could not have been a ruler over the apostolic churches.

Now in the next place—

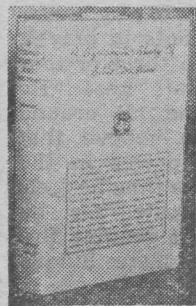
III. THE SCRIPTURES INDICATE PLAINLY THAT PETER WAS NOT AT ROME BETWEEN THE YEARS 42 A. D. AND 67 A. D., AND THEREFORE WAS PROBABLY NEVER AT ROME.

1. Paul was converted about 37 A. D., and he says in Galatians 1 that after his conversion he went into Arabia, "then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." Now this takes up to 40 A. D., and Peter is still in Jerusalem.

2. Sometime during those days Peter made a missionary journey through the western part of Judaea, to Lydda, to Joppa, to Caesarea and back to Jerusalem. This is recorded in Acts 9, 10, 11. Then in Acts 12 we have the imprisonment of Peter under Herod Agrippa I and the miraculous deliverance by the angel of the Lord. Peter then, according to Acts 12:19, "went down from Judaea to Caesarea and there abode." According to verse 20-23 of Acts 12, Herod Agrippa died shortly after these events, and Josephus says that his death occurred in the fourth year of the reign of Claudius Caesar, which would make it 45 A. D., and Peter is still in Palestine, living now at Caesarea. Remember that the claim is that Peter ruled the church in Rome from 42 A. D. to 67 A. D. But we find him, according to the book of Acts, living in Caesarea in 45 A. D., three years after he is supposed to have begun his rule as bishop of the church in Rome.

A SYSTEMATIC STUDY OF BIBLE DOCTRINE

By T. P. SIMMONS



Over 500
Pages
Clothbound
\$4.00 Per
Copy
Postpaid

"Systematic Study" continues to grow in popularity among Bible believers, especially Baptists. Forty-three chapters cover every major doctrine of the Bible from Genesis to Revelation, from the creation of the world to the consummation of the Millennium. Every preacher, teacher and Bible student will receive immeasurable profit from this book.

Order from:

THE BAPTIST EXAMINER
ASHLAND, KENTUCKY

church in Rome.

3. But that is not all. To go on with the New Testament record concerning Peter, we find in the second chapter of Galatians that fourteen years after Paul's first visit to Jerusalem to visit Simon Peter, he went again to see him. The first time he went was in 40 A. D. This second journey, fourteen years later, brings it up to 54 A. D., and Peter is still in Palestine. This is twelve years after he is supposed to have begun his rule in Rome, yet he has never been to Rome. It is 54 A. D. and Peter is still in Palestine and that is plainly indicated by the New Testament.

4. Now after the visit of Paul to Peter the second time, Peter returned the visit and goes to Antioch where Paul is working. The famous interview between Peter and Paul in Galatians 2:11-14 took place at this time, and Peter is still in the Orient, and not in Rome.

5. In about 59 A. D., Paul wrote the epistle of I Corinthians. In chapter 9 where he is vindicating his apostolic authority he mentions Peter (v. 5) who, in his travels took his wife with him. Evidently this was familiar to the Corinthians, and that Peter had been doing some traveling in that section. This indicates that he was still occupied with other work and was not in Rome, and it is getting near 60 A. D., 18 years after Peter was supposed to have begun his rule in Rome.

6. Paul wrote his Roman epistle in about 58 A. D., which was a letter to the church at Rome. In the last chapter of the epistle, Paul salutes twenty-seven persons by name, but never mentions Simon Peter. If Peter were the ruler of the church in Rome, is it not strange that Paul should salute twenty-seven other people by name, and not Peter?

7. In Romans 1:13 Paul says "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles." He here refers to this church as a Gentile church. Going back to the Jerusalem conference we find it was agreed upon by church council that Paul should go to the Gentiles and Peter to the Jews. If Peter had come to Rome to rule the church there for these years, then he would have broken his agreement at the Jerusalem council. It is conceivable how he could have taken time out to travel and thus visit Paul and perhaps the churches in Asia Minor, but it is not conceivable how he could have settled down to rule a Gentile church when he was to be the apostle to the Jews.

8. In Romans 15:18-24 Paul is describing the great things God has done through and for him. Then he explains that his ministry was not where other preachers had gone. "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." (v. 20). Then he speaks of his desire and purpose to come to Rome. This indicates that no other apostle had been to Rome ahead of him. He purposed to come to Rome, and it was consistent with his policy of going where no other had been ahead of him. The Roman church was evidently founded by individual believers without the aid of a preacher or

(Continued on page eight)

"I Should Like To Know"

(Continued from page one) flesh, whereas receiving merely is a passive action whereby that one becomes a possessor of a divine nature in Christ, with Christ taking the initiative. On the basis of acceptance, man takes the initiative, but on the basis of receiving, it is God who takes the initiative and man is merely passive in the matter.

As for your illustration relative to your son, it is beside the point. Whether he accepts or receives, you, as the father, are taking the initiative.

Accepting is definitely the work of the flesh; receiving comes as

the result of the work of the Spirit.

Be sure to read the article in last week's issue of TBE by Brother Kurtz on "Accepting or Receiving."

5. Who is the "every creature" (Mark 16:15) to whom the gospel is to be preached?

Every human being in all the world to whom a disciple of Christ has an opportunity of preaching the gospel.

6. The Knoxville Journal tells how the Holston Methodist Conference has appointed its first woman pastor. Please comment.

Our querist knows that we are opposed to women preachers. I cite three passages by way of proof: I Cor. 13:34; I Tim. 2:11, 12; I Tim. 3:2. In the light of these Scriptures, no woman could ever be a God-called pastor.

As for commenting on the actions of the Methodists, I have but little concern as to what this granddaughter of the Roman harlot does. However, lots of weak-kneed Baptists will be persuaded that such is permissible, since the Methodists have women preachers. There is a passage which says, "Evil communications corrupt good manners" (I Cor. 15:33). There will doubtless be many Baptists led astray by the example of the Methodists. May God lead Baptists back to the truth instead of away from the truth by the false example of the Methodists.

Unnatural and Peculiar

(Continued from page one) tyranny, but they are narrow, very narrow."

"Yes," replied the lady, "they are narrow, for the Bible says they are. 'Strait is the gate, and narrow is the way that leads to life.' It is too narrow for pride, worldliness, selfishness, and sloth. It is too narrow for the service of two masters. It is too narrow for covetousness, envy, and all other evil passions. Hatred can find no place, for so much as the sole of its foot, in the narrow way. Good deeds, kind words, faith, hope, and charity, occupy all the ground and will continue to hold it to the end."

The stranger listened, surprised and annoyed, and at last arose and left the room, apparently a more thoughtful, if not a better man. There are many around us who raise these objections, to whom the truths referred to need to be mentioned very plainly: and yet it is wonderful that they do not see them for themselves.

—American Messenger

Why Did Jesus Die?

(Continued from page six) of man. We find children suffering on account of the disobedience of Adam; we find one man suffering for another man's sin.

It is, moreover, by means of substitution that some of our best blessings come to us. To it we owe our being and well-being. Does it not, therefore, display the wisdom and love of God in taking

advantage of this principle, in order that He may consistently bestow well-being and permanent well-being upon all who will accept of them as free gifts? Assuredly it does. But do you say it was inconsistent with the principle of justice that the innocent should suffer in the room of the guilty? To this we reply, why then did the innocent suffer at all? And why were His sufferings so inexpressibly severe?

But do you say He suffered as an example? Then we ask, is it consistent with the principle of justice that the innocent should suffer as an example? And if the innocent Jesus suffered only as an example, where do we stand? Have we not broken the law? Have we not incurred its penalty? And is it not just that the penalty should go along with the disobedience? Undoubtedly it is. Then, seeing we have disobeyed, what will become of us if there be no severance between the penalty and the disobedience? And what benefit can Christ's example be to us? Are we not condemned, and therefore in spite of that example are we not preparing for the blackness of darkness?

But do you still reply, He has furnished us with a glorious example of the sacrifice of self-will? Of course He has done that, but if that be all He has done, why did He not rise superior to martyrs in His sufferings? Have not martyrs sung in the flames? Yes. Did He sing upon the cross? No. Hence, according to your theory, the disciple has given us a grander example than his Lord. Why that awful cry, "My God, my God, why hast thou forsaken me?" The only reasonable explanation is that when He uttered it, He was, in a deep, unfathomable sense, tasting death for us, so that we who believe in Him, though enduring the most acute bodily and mental anguish, might be equal to all emergencies of duty and suffering, and while staring the King of Terrors in the face, might triumphantly sing, "O death, where is thy sting?"

Besides, if Christ has done no more than furnish us with a model of the sacrifice of self-will, how can He be an example to us? An example must be suited to the case represented. Is His example suitable? We say no. Why? Because He was sinless, but we are sinful. If He has only sacrificed the will of His flesh, He has done nothing for us at all. Nay, He has done less than we are commanded by God to do every day, for there was no sin in the will of His flesh, but there is sin in ours. It is clear, then, as if traced by a sunbeam, that He lived and died as a propitiatory sacrifice for the sins of men.

He made acquaintance with grief that He might change grief into joy. He wore a crown of thorns that we might not wear a crown of flames. His hands were nailed to a cross that He might put into our hands the cup of salvation. He took our death that we might take His life. With an infinite cordiality He bowed His head upon the cross of Calvary, that we might be crowned with "glory, and honour, and immortality."

On Baptist History

A Concise History of Baptists by G. H. Orchard	Paper \$1.50, Cloth 3.00
The Church That Jesus Built by Roy Mason	1.00
Origin of Baptists by S. H. Ford	1.00
Catechism of Ecclesiastical History by J. H. Grime	.50
The Trail of Blood by J. M. Carroll	.25

15c EXTRA FOR POSTAGE AND HANDLING ON ALL ORDERS UNDER \$5.00. YOU WILL BE NOTIFIED OF THESE COSTS ON ORDERS OVER \$5.00.

Order From:

THE BAPTIST EXAMINER

ASHLAND, KENTUCKY

U-ALL COME!

BIBLE CONFERENCE — MEMPHIS — JULY 16-18

Lord Willing, We'll Be There!

"Total Depravity"

(Continued from page three)
as they be born, speaking lies."—Psa. 58:3.

It is the nature of a lion to kill. Of course when that lion is a baby this nature of a killer does not manifest itself. It may play with you, it may fondle your hand, it may become a fast pet, when it is only a babe. However, the nature of a killer is there, and when that lion gets a year old that nature will be manifested to the extent that if you get into the cage with him, you had better carry life insurance, accident insurance, fire insurance, tornado insurance, hail insurance, flood insurance, liability insurance and any other kind of insurance that is known to man, for his nature will manifest itself. He had the nature of a killer when he was born, and when you played with him as a little cub. Now he has the ability to express that nature. Every baby born has a nature prone to lie and to tell falsehoods. As soon as the proper growth and development occurs, that nature which is depraved will begin to manifest itself in each child.

(7) Everyone is depraved from birth. "Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psa. 51:5.

David was not speaking disrespectfully of his mother, nor was he making any latent reference to the fact that he was begotten out of wedlock; he simply stated that from the hour of his conception in his mother's womb that he was possessed of a sinful nature. What was true of David is true of every descendant of Adam.

(8) The necessity of the new birth proves the corruptness of our nature. In one chapter, three times the Lord Jesus Christ demands the new birth.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5.

"Marvel not that I said unto thee, Ye must be born again."—John 3:7.

Logically, we ask in the light of this three-fold demand on the part of Jesus, Why do we need the new birth if we are not marred by sin at our first birth? The very fact that Jesus so emphatically demanded that we experience the new birth proves that by our first birth we are sinful and depraved.

(9) The Scriptures declare that our depravity is inherited.

"In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and

called their name Adam, in the day when they were created. And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."—Gen. 5:1-3.

What a wonderful truth these verses present. Adam was created in the likeness of God. Then he sinned and fell. Fallen, corrupt Adam begat a sinful son in the likeness of his sinful fallen father. This is the teaching of all the Scriptures.

"Who can bring a clean thing out of an unclean? not one."—Job 14:4.

Our first parents were unclean. How then, can we expect to be spiritually clean? One may sow the purest grain, but he will reap some chaff, and even the holiest parents beget the most unholy children. May I emphasize particularly that grace cannot be communicated, for we are "by nature the children of wrath."—Eph. 2:3.

(10) The Scriptures further declare that our depravity is total. Note these Scriptures:

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is FULLY SET in them to do evil."—Eccl. 8:11.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are FULL OF HYPOCRISY AND INIQUITY."—Mt. 23:27, 28.

"For I know that in me (that is, in my flesh) DWELLETH NO GOOD THING: for to will is present with me; but how to perform that which is good I find not."—Rom. 7:18.

"Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been cleansed, neither bound up, neither mollified with ointment."—Isa. 1:4-6.

III

In view of these facts which present to us man's spiritual condition in his unsaved estate we ask, may one turn from sin unaided? It is simply impossible for the unsaved man to turn to God from sin without the power of God at his disposal. God declares that it would be as easy for the good colored friends of our radio audience to change their color as it would be for a sinner to turn to God unaided.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. 13:23.

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

Over at Youngstown, Ohio, at the Sheet and Tube Works there is a steel plant which is several city blocks in length. All the time when the plant is working, a crane, known as a "sweeper," moves along from one end of the building to the other. It is heavily magnetized with load-stone. As it passes along it picks up all steel shavings, filings, and small pieces of scrap. This waste steel which is thus picked up is deposited in an oven at the other end of the mill. It is put through this redemptive process and comes out eventually the finest of steel.

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JULY 14, 1957

THE WAITING AND PRAYING CHURCH

ACTS I

MEMORY VERSE: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

I. The Gospels Continued.

The Acts of the Apostles is a continuation of the four gospels. The last fact recorded in Matthew is the resurrection; in Mark, is the ascension; in Luke, is the promise of the Holy Spirit; in John, is the promise of the second coming. In the first chapter of Acts, all of these are summed up.

Particularly is this true of the gospel of Luke, since the writer of this gospel and the Acts of the Apostles is identical. Acts 1:1, 2 shows that the books of the Acts is only Luke's continuation of his former writings concerning Christ. The first 14 verses of Acts is merely a resume of Luke 24:33-35.

The gospels tell what Christ did and taught personally. In Acts we have what He did and taught through the Holy Spirit working in His churches.

II. The Book, Misnamed.

The greater number of the Apostles do nothing in it, so it should not be called the Acts of the Apostles. It is really the book of the Acts of the Ascended Lord, since He is the real agent throughout this book.

III. The Division Of The Book.

1. Jerusalem as the center of work. Acts 1-12.
2. Antioch as the center of work. Acts 13-21:14.
3. Paul in the hands of his enemies. Acts 21:15-28.

IV. The Apostles' Curiosity. Acts 1:1-7.

For 40 days following His resurrection, Christ instructed His apostles concerning the kingdom of God (V. 3). Doubtless He had not touched upon the restoration of the kingdom of Israel. Hence, the apostles question (V. 6). Jesus said that the times (long periods), and seasons (short periods) are entirely in God's hands.

Christ's answer left the disciples in ignorance, since He did not tell them what they wished to learn. He actually said, "It is none of your business; just follow me." This is a great lesson for us. Instead of prying into the future and counting up the date and time of His return (as so many do) we should keep busy for Him.

V. The Church's Commission. Acts 1:8.

The entire book is a development of this passage. Christ's churches are to bear witness to His saving grace, the world around.

A witness is one who knows. He cannot tell what he thinks or has heard, but must confine his testimony to what he knows. As true witnesses, we are to tell what we know about Jesus.

Our English word "martyr" comes directly from the Greek word "witness." Each of us, as Christians are to be martyrs for Christ's cause.

To witness in Jerusalem and Judaea was to witness to the Jews, who hold the true religion but held it falsely and for the most part in an unreal manner.

Witnessing in Samaria meant witnessing to those who had a mixed religion, partly Jewish and partly heathen, i. e., partly true and partly false.

Nothing in the mill is lost because of the drawing power of the magnet. Now I thank God that the Holy Spirit gathers up our wasted lives and lost souls, and through the redemptive power of Calvary makes them over again. May God help you in your depravity to yield to the Lord Jesus Christ, who alone is able to save your soul.

"Repent ye, and believe the gospel."—Mark 1:15.



Did You Forget Us?

(Continued from page one)
inspiring, encouraging letters we give thanks to God.

"This is to renew my subscrip-

THREE BOOKS

Small In Size But Rich In Content

ALL OF GRACE by

C. H. Spurgeon..... 35c

WHY BE A BAPTIST?

by H. Boyce Taylor, Sr. 25c

THE TRAIL OF BLOOD

by J. M. Carroll 25c

ORDER FROM
THE BAPTIST EXAMINER
Ashland, Kentucky

Witnessing to the uttermost part of the earth meant to witness to those who were essentially heathen and who had no real religion at all.

This was our Saviour's last message on earth. We would strain every bit of our being to hear the last words of a relative and attempt desperately to carry out a dying loved one's requests. Then how should we react to these, the last words of our blessed Saviour?

VI. The Ascension. Acts 1:9.

VII. The Second Coming. Acts 1:10, 11.

Here is a promise that Jesus will return to earth, just like He went away. His ascension was from Mount Olivet. His feet will first touch Mount Olivet when He returns. Cf. Zech. 14:4. From the very hour of Christ's departure, the early church had in mind His return. How glorious it is to know He is to come again! Cf. 14:1-3; I Thess. 4:14-17; Phil. 3:20.

VIII. Obedience. Acts 1:12-14.

Christ had promised that the Holy Spirit would baptize the disciples with power. They were commanded to wait until that event took place. Cf. Luke 24:49. Instinctively they obeyed His command. Cf. I Sam. 15:22.

IX. The Ten Days Prayer Meeting. Acts 1:14.

This shows the power of concerted and continual prayer. This church was organized and had its commission (Acts 1:8), but it was empty, since Christ was gone. These ten days of prayer were for the infilling of the Holy Spirit. There is a tremendous difference between this and modern methods: They prayed ten days, preached one (Pentecost), and baptized 3,000. Today, in revivals we preach ten days, pray one (or none), and baptize very, very few.

X. The Visible Results Of Christ's Ministry. Acts 1:15.

Apparently, there were only 120 really saved during Jesus' ministry. There were His eleven apostles, certain women, and his own brothers in the flesh (V. 13, 14). Besides these, there were other individual believers not mentioned.

XI. Judas' Death. Acts 1:15-18.

Matthew says he hanged himself. Peter says he fell and the fall caused his bowels to gush out. There is no contradiction. Both tell a part. He actually hanged himself, but the rope either broke or the loop slipped which permitted him to fall face down, and the force of the fall resulted as Peter said.

XIII. Was Judas Saved? Acts 1:25, 26.

Nowhere are we told that he ever received the saving grace of God. Rather, we are told he was a devil. (John 6:70, 71). In this instance, we read that he fell from his office and not salvation.

XIII. The Election Of Matthias. Acts 1:15-26.

Most writers say this was presumptuous and unauthorized since the name of Matthias never appears again in Scripture. However, although he was not mentioned by name again, he was evidently chosen of God as the Holy Spirit later recognizes him twice. Acts 2:14; 6:2.

our blessed Lord Jesus Christ, become more precious to you each day. I am sure that great revelations of His grace are in the immediate future. Oh, that we could know Him better."—Watson K. Dufour, West Virginia.

"We enjoy your paper very much and have really understood more about God's Word since we have been receiving it. We pray that you will continue to stand for the truth."—Mrs. Retus Blair, Mississippi.

"You haven't heard from me for sometime, but I still am waiting each week on THE BAPTIST EXAMINER and read every word of it. It is food for my soul. May our Lord continue to bless Bro. Bob and you in your editing."—Merle Shawl, Pennsylvania.

"I have been receiving THE BAPTIST EXAMINER for some time now and find it such good reading. I enjoy reading the whole paper, but especially like articles by Charles H. Spurgeon. I am preparing for the ministry here at the Baptist Bible College and we use much of his material. It is very nice to know that we have such a paper that prints the truth in this day and age. So many today are so modernistic that they have turned from

(Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

JULY 6, 1957

CALVINISTIC BOOKLETS

The Bible Doctrine of Election by C. H. Spurgeon.....15c

The Bible Doctrine of Election by C. D. Cole.....10c

The Bible Doctrine of Election by A. W. Pink.....15c

Sovereign Grace and A Refutation of Arminianism by James Payne10c

The Atonement by A. W. Pink 5c

Antidote to Arminianism by Christopher Ness75c

You may save 30c by ordering all of these books at our special discount price of only \$1.00.

On all orders, add 15c for postage and handling.

THE BAPTIST EXAMINER
Ashland, Kentucky

EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
North East Baptist Church
Millerton, New York

There is a happy medium in presenting outlines to the public which is most difficult to obtain. The outlines must be large enough to convey the complete thought intended for each division. Yet they must not be too thorough lest they become more than suggestive and become a crutch to lean upon, instead of a highway to start upon. I have attempted to attain this balance. If the outline under consideration appears to be too detailed I would request my reader to take the main headings and ignore the smaller divisions. Lest I be too brief I have included a little extra in most outlines for the busier pastor or teacher who may favor these pages with his attention. It is the hope of the author that these outlines deserve special hearing because of their unique emphasis on the doctrines known in the theological world as Calvinism.

"SALVATION."—I Thess. 1:9, 10.

Scripture reading: I Thess., chapter 1.

Introduction: Salvation — one of the greatest words in the Bible. Christ came to bring salvation. What do we know about it?

I. THE MOTIVE OF SALVATION.

Why did God save us? To turn us to Himself. "Ye turned to God."

1. Personal—"Ye." No salvation by proxy. See how ye is used in John 3:7; Luke 13:3; Matt. 18:3.

2. Powerful—"turned." Implies action, results. Demanded in Ezek. 33:11; Lam. 3:40; Matt. 18:3, to be converted means to turn.

3. Purposeful—"to God." To look to Him (Isa. 45:22), to come to Him (John 6:37), to follow Him (John 8:12), to serve Him (Matt. 4:19).

II. THE MEASURE OF SALVATION.

A turning "from idols." Real and imaginary. All of them.

1. Separation—"From." Negative. Christ preached against some 44 sins in the gospels. 10 commandments mostly negative. Christ separates, saves His people from sins (Matt. 1:21); from this evil world (Gal. 1:4); from future judgment (John 5:24). No separation no true salvation.

2. Sinfulness—"idols." Ex. 20:1-6. Could be dearest loved ones (Matt. 10:37-38), self (Gal. 2:20), material possessions (Col. 3:5). Quote I John 5:21. Sure cure, Hosea 14:8.

III. THE MEANING OF SALVATION.

"To serve the living and true God." Must turn to God before you toil for God. Saved first, then serve. Always order of Scripture.

1. Service—"To serve." Saved to serve, Eph. 2:10. Not only ordered of God, but ordained. Will do works Christ did, and greater (John 14:12), not His distinctive work as Saviour, but His works as servant. Phil. 2:13.

2. Superiority—"to serve the living and true God." Contrast other gods which are dead and false gods. He is alive forever (Rev. 1:18). He is the Life (John 11:25-26). He who has the Son hath life (I John 5:12). He is also the true God (I John 5:20), the Truth (John 14:6). Worthy of our service!

IV. THE MATURITY OR MANIFESTATION OF SALVATION.

We wait for it, by waiting for the coming of Christ. He is coming!

1. A Coming Saviour—"Wait for His Son." We look for Him (Phil. 3:20-21), personally (John 14:3), at any moment (Mark 13:35-37).

2. A Conquering Saviour—

"raised from the dead." Raised physically (John 2:19-21; Luke 24:39), yet a glorified body (John 20:19). Must believe this to be saved (Rom. 10:9-10).

3. A Capable Saviour—"delivered us from the wrath to come." Already done! No fear of future. No purgatory. Complete! Delivered us by His death in our stead (Rom. 5:8). If so all for whom He died He delivered (I Pet. 2:24-25). Yes, there is wrath to come, to those not delivered by Christ. Doctrine of judgment. Flee to Christ now for salvation, follow Him for ever. Amen.

If the above outline is too full to take into pulpits, in this one case only here is an example how it might be cut down:

I THESS. 1:9-10.

Scripture reading: I Thess., chap. 1.

Introduction: Salvation, greatest word? Christ brings. What do we know of it?

I. THE MOTIVE OF SALVATION.

1. Personal—"Ye."

2. Powerful—"turned."

3. Purposeful—"to God."

II. THE MEASURE OF SALVATION.

1. Separation—"From."

2. Sinfulness—"idols."

III. THE MEANING OF SALVATION.

1. Service—"To serve."

2. Superiority—"the living and true God."

IV. THE MATURITY OR MANIFESTATION OF SALVATION.

1. A Coming Saviour—"Wait for His Son."

2. A Conquering Saviour—"delivered us from the wrath to come."

Amen.

Message Of a Posy

(Continued from page one)
near the poor woman's bed.

"That pretty posy," said aunt Molly, looking up with a grateful smile, "was brought to me this morning by a little girl, who said it was all she had to bring. I am sure it is worth a great deal to know I'm thought of, and as I look at it, it brings up the image of green fields and the posies I used to pick when I was young; yes, and it makes me think what a wonderful God we have! If this little flower is not beneath His making and His care, He won't overlook a poor creature like me."

Tears came into the lady's eyes. And what did she think? She thought, "If you have only a flower to give, give that, and remember, too, the Saviour's words that even a cup of cold water given in a Christian spirit shall not lose its reward."

It is worth a great deal to the poor, the aged, and the sick, to know that they are thought of.

Sunday School

(Continued from page one)
teaching. In the public schools parents would yell their heads off if their children were put under such incompetent instructors.

3. There is the false notion that the Bible can be taught in a hop-skip-and-jump fashion. The Bible is not taught in the common sense way that any other book is taught. Where the International Sunday School Lesson System is used, the student is taken haphazardly through the Bible. One Sunday the lesson may be in Genesis, the next Sunday in Ro-

mans, and the next Sunday in some other book. So the student goes skipping through the Bible without regard for chronology or anything else. In reality, the Bible is largely used as a book for denominational work. Much of the Bible—more than fifty per cent—is never studied at all. Few students of the modern Sunday school have any real knowledge of the Scriptures. In the children's departments nature studies and things extra-Biblical are often substituted for the Scriptures.

4. There is the false notion that it is not the thing to study the Bible itself, that crutches, in the form of "Quarterlies" must be used. Yet Jesus said (John 5:29) "Search the Scriptures." Note other passages as follows: Luke 24:27-32; Acts 17:11. Some of the epistles were written to churches to be read in the church assemblies. Were those people able to understand what was written, and we of today so lacking in intelligence as to be unable to understand? We cannot but feel that there are some unworthy motives back behind the insistence that "Quarterlies" must be used. One may be a money motive. There is big money in publishing Sunday school Quarterlies. One may be the propaganda motive, for the Quarterlies—especially in lessons on "Christian Education," etc., get in some good propaganda in favor of the denominational program.

The Bible ought to be taught, but devoted, well trained teachers should be used, and the Bible itself should be the textbook, and consecutive study should be pursued. No Sunday school should take the place of the church itself. No church should stand wholesale leaving after Sunday school—even if the church has to abolish the Sunday school entirely. If it becomes a substitute for church, it were better abolished completely!

Did You Forget Us?

(Continued from page seven)
preaching the Bible, taking out the blood of the Lord Jesus Christ. Your paper is Scriptural and right down to what I believe."—Hollis Cook, Missouri.

"You say in the enclosed leaflet in the last paper to send an offering that is equal to the blessing one receives from the paper. In my case that is impossible for I get so many blessings from the paper that I couldn't begin to match them in dollars. . . . I hope this small offering will help a little towards the press."—Leo Hillman, Kansas.

"I am sending a small check to help you meet the note on the printing press. TBE has certainly been a great blessing to me as it is the only way we have to get the real Gospel truth. I pray that God may see to it that you and Bro. Ross can continue to print the paper for a long time. We know that you won't be popular with everybody and print what you do, but it is what we need in this day when everybody is program crazy. May God bless you in all you do."—Jesse Willis, Arkansas.

"My husband and I think TBE is the best paper we've ever read. We're praying that you will continue printing the paper. . . . Enclosed is a small contribution to help meet the note June 27."—Mr. and Mrs. C. E. Wilson, Florida.

May we ask, did you forget us with an offering for the debt on our press? This is being written on June 17—ten days before our note comes due—and frankly our lack is alarming. We recognize that our obligation this year is twice the size of previous years, but somehow we had a feeling that God was going to supply our

POSSUM RIDGE LETTER

dere bro. Gilpeens—

i shore am glad tu reed uf the komin konfurence in Memfis. i ben thinkin i wud go bak down ther tu see mi boy and i wil jist plan tu visit him and go tu the big meetin at the same time. i want tu heer bro. Cox and u fellers preach, and then i want tu see that woman what shaks hands at the dor uf ther church, mrs. King. she kin mak a feller feel at hoam better than enybody i ever did see. yes, the Lord willing i wil be ther.

they hav had a reel problem at the church Mose goes to. several uf the members hav dogs what foller them tu church. durin the bad weather last winter they let the dogs kum in the meetin hous and sleap by the fire durin the service. kourse now that hit is spring the dogs dont kum insid but they hav left quite a followin. they hav a ruf plank floar and the wals air papured and the fleez hav a big advantag thereby. now that the dogs aint ther the fleez bite wurser than ever and Mose sez that nobody can even go tu sleap in church due tu the distrakshun uf the fleez.

tother nite wun uf the deekins dozed a little til a fleec settled on his laig and began prospektin fer his dinnur. deekin Jones woke up all uf a sudden and befor he noed what he wuz doin he jumped up and hollered reel loud. not noin about the fleec, the preacher sed, Praiz the Lord, bro. Jones has dun got religun. by that time thee deekin had slapped at the fleec, and he sed, theys not a wurd uf truth in hit—a fleec has dun got me.

rite then and ther they desided that sumthin must be dun about the fleec, so they desided tu hav a big meetin—a protracted meetin and to protrakt til all the fleez wuz karried away. sinc a fleec wil hop on enything that muvs, they figgured they wud hop on the peepul and git karried away. well that is what happened.

needs, even though they are greater this year than heretofore. He may fail us, but we believe that even yet, God will send the amount that we need, that this obligation shall be paid in full.

If you have forgotten us, won't you please NOW send that offering you have thought of sending before?

Out of love to Him, and from appreciation of what this paper has meant to you, we earnestly ask of you an offering to assist us in carrying on. May God bless and lead you!

NOTE: A full report of our offerings and whether we make our payment, or not, will appear in next week's issue. (D. V.).

Simon Peter

(Continued from page six)
apostle. If Peter had come to Rome, then Paul could not have made this statement.

9. Paul's first Roman imprisonment took place about 60 A. D. to 64 A. D. From his prison he wrote four letters, Ephesians, Philippians, Colossians, and Philemon. In these letters he mentions again and again a number of the fellow Christians who are in the city of Rome, but never once does he mention Peter. Had Peter been the ruler in that church, would it not have been a thing beyond question that he would have been mentioned by the apostle Paul? If Paul's love for Peter was great enough to cause him two journeys, hundreds of miles to see him, certainly he would have mentioned him with other brethren dearly beloved in Rome during his imprisonment, if Peter had been there.

This brings us up to 64 A. D., and Peter is not in Rome.

10. Finally, we find that Paul's second imprisonment brought his martyrdom which occurred about 67 A. D. Just before he died Paul

the parson got happy and did sum powerful preechin, so Mose sez. sum uf the old foakes got religun and deekin Jones got reel shout and this time hit wuz him. the yung foakes got together and got new sweethearts. wun sister got happy and ran up the ile and threw her arms around her pastur, and giv him a holy kiss. kourse his wif got jealous but in hit all in about 2 weeks the fleez wuz all karried away.

i dont no uf eny fleec in our church hous but we shore hav got a preecher that i wish sumthin wud karry away. hes a ununist, a feminist, a lodger, an Arminian, and an anti sundy skuler. he is the most uf heresy i ever seed in eny wun preecher what kalls himself a Baptist.

ever sinc i mad mi trip tu Memfis sum munths ago i aint ben to proud uf everything that kalls itself a Baptist. outsid uf the foakes in the church bro. Cox pasturs i didnt find eny Baptists ther i wud lik tu sociate with then i am ashamed uf mi own pastur fer what he beleavs and preches. i sartainly aint proud uf our cemetery at Looville and when i reed sum artikle in TBE uf the looseness here and ther, jist about hang mi head with sham over our kondishun. i aint ashamed uf the name Baptist, but i shore am ashamed uf sum what ware hit.

bro. Gilpeens i want u to no i aint ashamed uf u er TBE. u air mi kind uf Baptist and i beav ther is a rite gude sprinkling uf Baptists yet who belev u do, skattured here and ther. kourse they aint many in eny wun plac but hit is a joy tu no that ther is sum reel Baptists yet. i feel shore that TBE helpin tu mak sum mor Baptists as long as u stand as u hav fer the truth, i wil be standin with u i say this bekaws i am,

yore frend,
i s hardtufule

wrote a letter to Timothy which in the Bible is II Timothy. In that letter he says, "Only Luke is with me." (4:11). Peter was not there. It is 67 A. D., the year that Peter completed his rule in the church of Rome according to Catholic dogma, but the Scripture indicates that he had not yet arrived.

Now we have traced the years 42 A. D. to 67 A. D., the years of Peter's supposed rule as prince of bishop of the church of Rome, and have found that the New Testament clearly indicates that he was not at Rome.

Therefore, in conclusion we note following: The Bible teaches (1) That the church was not founded on Peter, (2) That Peter did not receive authority to rule the apostolic church and (3) That Peter was not at Rome during the years that it is claimed he ruled.

There is only one of two alternatives in view of the above evidence: (1) If we believe the Bible we must reject the Roman Catholic church and her claims, or (2) If we accept the Romanist's claims we must reject the Bible. The Bible and the claims of Rome are at variance with each other. Either the Bible is true and the Roman church false, or the Roman church is true and the Bible false. Both cannot be true.

DAVIS
DICTIONARY
of the
BIBLE

840. Pages
\$5.95

THE BAPTIST EXAMINER
ASHLAND, KENTUCKY

THE BAPTIST EXAMINER

PAGE EIGHT

JULY 6, 1957

Order from
THE BAPTIST EXAMINER
ASHLAND, KENTUCKY

Write for a Free Copy
of Our
BOOK CATALOG
Containing Descriptions
of Our Bibles, Books,
and Tracts