

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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"I Should Like To Know"

1. If an Episcopalian rector is saved and preaches the Gospel of Christ, should he get out of his organization and unite with a New Testament church, or remain in it and preach the Gospel to his people?

He ought to get out. II Cor. 6:17; Eph. 5:11. At the very outset, he is living in disobedience to the Master's command to be baptized. Further, he is a member of a rankly false, heretical church. He won't have much power nor fellowship with God until he obeys God's will.

2. Why is it you are always knocking something or somebody?

There are two classes of knockers, namely, (1) those who knock on the Bible, and (2) those who knock with the Bible. We ask that you observe every knock THE BAPTIST EXAMINER makes, and see if it isn't with the Bible. The biggest thing you can do with a hammer is knock. The Bible is a hammer. Cf. Jer. 23:29.

3. Do Joel 2:28 and Acts 2:17, 18 give the women the right to preach or speak in public?

No. Acts 2:14 shows that only

the apostles spoke publicly at Pentecost.

4. Explain Rom. 3:23.
A picture of oriental imagery underlies this text. Paul imagines a man shooting at a target with an arrow. One arrow came up almost to the target, while perhaps another fell practically at the feet of the one who was shooting. Other arrows fell in between. Not one reached the target; not one hit the target; not one over-shot it. Paul declares that in life we are "shooting at" the glory of God. None of us reach it, and none of us over-shoot it. Hence, we have "all sinned and come short of the glory of God."

5. Is it scriptural for women to vote in church business, and in the election of a pastor?

Yes, it is right for them to vote, but not to make motions or reports. The 120 voted in Acts 1—women and all.

6. Is it right for Baptist churches to place a large cross back of the baptistry?

(Continued on page eight)

Offering Strange Fire Before The Lord

By ROY MASON
Buffalo Ave. Baptist Church
Tampa, Florida

MODERN INSTANCES:

1. Substitution of movies for preaching.
2. Use of crackers and grape juice in Lord's Supper.
3. Sprinkling or Pouring for Immersion.
4. Practicing women speaking, praying and testifying in church gatherings.

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD,

which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD.—Leviticus 10:1-2.

Strange fire before the Lord!

The high priest's sons irreverently offered "strange fire" before the Lord for their careless irreverence and impiety.

Thus did God place forever his stamp of disapproval upon the introduction of unauthorized things in his worship. The unauthorized is a hundred times worse when it is used to take the place of that which God plainly authorizes.

Do we have any present day

examples of offering "strange fire" before the Lord? The answer is, plenty of them. Churches and pastors seem to think that they can change the things authorized by the Lord, according as sentiment, whim, or arrogant "I think" may dictate. Sometimes when we have been on vacation, we have gone into a Baptist church to worship and we weren't there ten minutes until we saw the pastor slap God in the face by violating His plain word.

But what are some of the modern instances of the offering of "strange fire" before the Lord? Let us suggest a few of the most common instances:

(Continued on page eight)

'Methodist Church Discipline,' Official Publication Of The Methodist Church, Sets Forth 'One-World' Policy

Favors International Authority Over All Nations

The following quotations are from the latest edition (1956) of the **Methodist Church Discipline**, which is the official volume of this denomination, setting forth its various doctrines, practices, governments, etc.

Concerning the United Nations, it states:

"We believe there is continuing and urgent need to use more fully the various agencies of international understanding and co-operation which are presently available in the United Nations. We believe the United Nations and its agencies should be supported, strengthened and improved. Moreover, if these facilities are to become most effective, the United Nations, with membership open to all nations, must be given sufficient authority to enact, interpret, and enforce world law against aggression and war." (TBE's emphasis in all quotations.)

"We call upon the government of the United States to expand its leadership in an effort to bring about such charter revisions as are necessary to facilitate the work of the United Nations in maintaining international order and in preventing the outbreak of war."

On Universal Disarmament, it says:

"The menace of the arms race is recognized by the disarmament proposals made by the United States in terms of a system of aerial inspection and by Russia in terms of strategically located inspection teams. The fact that the proposals of one nation may not be satisfactory to the other must not discourage us from insisting on the continuous search for mu-

tually satisfactory bases for universal disarmament and the hearty approval of all efforts made in the councils of the nations toward that end. Nor need it deter any nation from creating and announcing to the world a definite plan for progressive disarmament as an invitation for other nations to participate in it.

"Of this we are sure, that we cannot achieve any permanent disarmament apart from a fundamental agreement among the nations subject to enforceable international authority.

"We therefore affirm as the imperative goal for the effort of all nations a universal disarmament through the United Nations. We urge all Methodists to keep themselves informed on the progress of the nations toward this gateway to peace and to let their representatives in government know of their determination that a solution to this universal problem must be found."

As to integration, it states:

"The teaching of our Lord is that all men are brothers. The Master permits no discrimination (Continued on page eight)

OUR RADIO MINISTRY

WCTR—1420 ON THE DIAL

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THIS IS A

MINISTRY OF LOVE

AND A

WORK OF FAITH.

WE ASK YOUR PRAYERS

FOR GOD'S BLESSINGS

TO BE UPON IT

John 6:37

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

By C. H. SPURGEON

I. I will begin with the first sentence of the text: "All that the Father giveth Me shall come to Me." We have here, first, *The Firm Foundation Upon Which Our Salvation Rests*.

It rests, you perceive, not on something which man does, but on something which God the Father does. The Father gives certain persons to His Son, and the Son says, "All that the Father giveth Me shall come to Me."

I take it that the meaning of the text is this,—that, if any do come to Jesus Christ, it is those whom the Father gave to Christ. And the reason why they come, —if we search to the very bottom of things,—is, that the Father put it into their hearts to come. The reason why one man is saved, and another man is lost, is to be found in God; not in anything which the saved man did, or did not do; not in anything which he felt, or did not feel; but in something altogether irrespective of himself, even in the sovereign grace of God. In the day of God's power, the saved are made willing to give their souls to Jesus. The language of Scripture must explain this point.

"As many as received Him, to



C. H. SPURGEON

them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12, 13).
"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Romans 9:16).

If you want to see the fount of grace, you must go to the everlasting God; even as, if you want to know why that river runs in this direction, and not in that, you must trace it up to its source. In the case of every soul that is now in Heaven, it was the will of God that drew it thither. In the case of every spirit that is on its way to glory now, unto God and unto Him alone must be the honour of its salvation; for He it is who makes one "to differ from another" (1 Cor. 4:7).

I do not care to argue upon this point, except I put it thus: If any say, "It is man himself who makes (Continued on page seven)

The Baptist Examiner Pulpit

"THE CHURCH AND EVANGELISM"

(Sermon Preached by John R. Gilpin at Bible Conference, Central Baptist Church, Little Rock, November 12-14. Mechanically Recorded for Publication).

"And the Lord spake unto Moses and Aaron in the land of Egypt, saying: This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye, unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house; And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for lamb."—Exodus 12:1-4.

I would remind you at the very

outset that when I speak of the church, I am not speaking in terms of an undenominational organization, nor am I speaking of an interdenominational nor a non-denominational organization. I wouldn't waste my time, beloved, referring to any one of these three as a church. Furthermore, when I speak of the church, I am not talking in terms of the "community church," which seems to be quite popular today in places where folk like to drop creeds and denominational titles. Nor am I speaking in terms of what might called "the village church."

Lots of folk have been "carried

away" the last two or three years by Billy Graham because of his seemingly unusual ability so far as evangelistic efforts are concerned. However, there are a lot of things in the religious ancestry of Billy Graham that I don't particularly like, and one of them is that when he became pastor of a church in Chicago a few years ago, that church was no longer the "Baptist Church," but the "Village Church," and the name "Baptist" was dropped therefrom.

Beloved, when I speak to you about the church and evangelism, I am not talking in terms of a (Continued on page two)

GILL'S DEFENSE OF TRUTH

When John Gill first wrote against Abraham Taylor, some friends of the latter called on the former, and dissuaded him from going on, urging, among other things, that Gill would lose the esteem, and, of course, the subscriptions of some wealthy persons who were Taylor's friends. "Do not tell me of losing," said Gill; "I value nothing in comparison of gospel-truths. I am not afraid to be poor."—John Ryland.

HOW TO WIN SOULS

The other day I met a life insurance agent on the streetcar, and, of course, he was very ready to talk about the subject that engrossed so much of his time.

"How many policies," I asked, "would your company sell if it withdrew its agents from the field and depended solely upon newspaper advertising for its business?"

"Scarcely any," he replied. "Everyone knows that life insurance (Continued on page eight)

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Examiner Editorials

By Bob L. Ross



"A House Divided Against Itself Cannot Stand"

The Southern Baptist Convention is divided over the Millennial question.

The Southern Baptist Convention is divided over the integration question.

The Southern Baptist Convention is divided over the church autonomy question.

The Southern Baptist Convention is divided over modernism in the colleges and seminaries.

The Southern Baptist Convention is divided over the National Council of Churches question.

The Southern Baptist Convention is divided over alien baptism and Baptist baptism, open communion and close communion.

The Southern Baptist Convention is divided over the "New Bible," the RSV.

How long can this divided house stand?

How Can One Take Such A Position?

The universal atonement theory is the theory that Christ died for the sins of every man that ever lived. Among other things, here are two of the absurdities involved in this theory:

(1) If Christ died for the sins of every man that ever lived, then He died for the sins of Cain, Nimrod, Pharaoh, Ahab, Jezebel, and millions of other wretches who were in torment at the very moment Christ died, and they were suffering for the very same sins for which Christ supposedly died!

How can thinking men take such a position as this? Where is the Scripturalness or sensibleness of such an idea? Why would God punish Christ for the sins of these, when at the same time He confines them in torment? Does God punish sins twice? Where is the justice of such an act? The very idea of such a thing as this imputes ignorance and injustice to God: ignorance, for there would be no sense in punishing sins twice; and injustice, for God's Law does not demand that sin be punished twice, but once only.

(2) If Christ died for the sins of every man that ever lived, then He died for the sins of those whom He absolutely knew would never be saved.

This also means that God punishes sin twice — once in Christ and again in the sinner. And where is the propriety of punishing Christ for the sins of those whom God knew He would not save?

The truth of the whole matter is this: the universal atonement theory is contrary and subversive

of all that is characteristic of justice and intelligence. It has Law punishing twice for the same crime. It mocks the work of Christ, teaching that His work did not truly redeem from Law. It mocks the veracity of God, for it teaches that God does not reward Christ with those for whom He suffered.

Where is the universal atonement theorist who can reconcile this theory with Law? Where is the universal atonement advocate who can show the intelligence of Christ dying for the sins of men who were in torment when He died? In a word, where is the man who can show the least consistency of this theory with Law and intelligence?

Believing—Not An Act Of The Depraved Will

PAUL SAID, "All men have not faith." (II Thess. 3:2). All unsaved persons have not faith; that is, faith in the true Object, Christ Jesus. This is an accepted truth by those who believe the Bible. However, there are those who teach that though a man does not have faith, he can easily possess it by a "simple act of the will." This is contrary to what the Bible teaches as to the spiritual helplessness of man and the faith-producing work of the Spirit.

Jesus said that the Pharisees "believed not" because they were "not of" His sheep. Then He added that "My sheep hear my voice" and they "follow me." His sheep had faith; those who weren't His sheep believed not, because they were "not of my sheep." If they had been of His sheep, they would have believed. God gave faith to the sheep; the depraved Pharisees had not faith in Christ. It was God's grace that made the difference; His grace made some His "sheep," while He left the others in their unbelief.

In I Corinthians 3:5, Paul teaches that faith is the gift of God. We read, "Ye believed, even as the Lord gave to every man."

Again we read, "God hath dealt to every man the measure of faith." (Romans 12:3).

We have no faith but the faith God has given us. In Ephesians 2:8, we are plainly told that we are saved by grace through faith, and that (faith) is not of ourselves, but it is "the gift of God."

Jesus, in John 6:65, said, "No man can come unto me, except it were given unto him of my Father."

If coming to Christ is by faith, then God must give the faith, if one ever comes. Otherwise, he can't come, for his depravity is opposed to coming. The desire to come to Christ has never arisen in the bosom of a depraved creature, except God put that desire there. It is not a matter of the will of man, but the will of God.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13).

Thanks be unto God that salvation is not dependent on the will of man. If it were, then I could see no use of preaching any longer to depraved men.

The Gospel — A Declaration, Not A Proposition

It is wrong to refer to the Gospel of Christ as an "offer" or a "proposition," or something similar.

The very word "Gospel" refutes the idea that the Gospel of Christ is an offer or proposition. The word "Gospel" means glad tidings, and the Gospel of Christ is the glad tidings of His glorious work. The Gospel is thus to be preached, not degenerated to an offer. We are to preach that Christ has redeemed us from sin.

The degenerated "gospel" of this age is that Christ did no more than make salvation possible, if man will do certain "exercises." Thus we have the "Gospel of Exercise," not the Gospel of Christ. This false gospel offers, but does not declare; it proposes, but does not bestow.

The Gospel we preach is the declaration of salvation through the work of Christ. This message is made effectual to all whom the Spirit of God quickens to life. These are God's elect. If the Gospel were only a proposition or an offer, we might as well not preach it, for men are spiritually dead in sin and cannot receive the things of God. (I Cor. 2:14.) But since the Gospel is a declaration, made effectual by the all-powerful Spirit of God, then we preach it in confidence.

No "Gift Subscriptions" Solicited By TBE

Well, the "Christmas season" is rolling around again, and already religious periodicals are soliciting "Gift Subscriptions" for others at Christmas. Such, however, will not be done by TBE. We want nothing to do with the abominable, unscriptural holidays of heathen Babylon and religious Babylon (Roman Catholicism). We are not going to lift one finger to "put Christ back into Christmas," because He never was in it, never will be in it, and does not want in it. The only "Christ" in Christmas is the Roman Catholic, Arminian "Christ," who is not the Christ of the Bible. Christmas is demon-inspired, heathenish, and of the Devil, and no Christian should have the least thing to do with any of the bunk that goes on at this season of the year.

Eminent Quotations

DOST thou believe that thou canst not be saved but by the death of Christ? Go to, then, and whilst thy soul abideth in thee, put all thy confidence in this death alone—place thy trust in no other thing,—commit thyself wholly to this death,—cover thyself wholly with this alone,—cast thyself wholly on this death,—wrap thyself wholly in this death. And if God would judge you, say, "Lord! I place the death of our Lord Jesus Christ between me and Thy judgment: otherwise I will not contend, or enter into judgment, with Thee." And if He shall say unto thee, that thou art a sinner, say unto Him, "I place the death of our Lord Jesus Christ between me and my sins." If He shall say unto thee, that thou hast deserved damnation, say, "Lord! I put the death of our Lord Jesus Christ between Thee and all my sins; I offer His merits for my own, which I should have, and have not." If He say, that He is angry with thee, say, "Lord! I

place the death of our Lord Jesus Christ between me and Thy anger."—Anselm.

"The Church And Evangelism"

(Continued from page one)

Catholic church. I am not talking about a Protestant church. Rather, beloved, I am talking about a Baptist church—the kind that the Lord Jesus Christ started nineteen hundred years ago; and so far as I am concerned, the only church that He has had in the world from the day of Jesus down to this time is a Baptist church made on the order of the pattern of that Baptist church inaugurated and instituted by the Lord Jesus Christ.

I remember, several years ago, reading an editorial written before my day by T. T. Eaton. Somebody had said that there were three kinds of Baptists—some Baptists, some half Baptists, and some Baptists and a half—and he was referring primarily to T. T. Eaton who was at that time editor of WESTERN RECORDER, the Kentucky State Baptist paper. As a result of that statement, Brother Eaton, in an editorial effort, said: "Some folk say there are Baptists, and there are some half Baptists, and there are some Baptists and a half. Now, I'm not a half Baptist; and I am not a Baptist and a half, and the reason is, there is just one of me, but if there were another half, it would be Baptist, too."

Beloved, that's exactly how I feel when I discuss this subject relative to the church—I am talking in terms of Baptist churches.

Also, I would remind you that when I speak of evangelism, I am not speaking in terms of decision cards, and the tricks of modern evangelists.

A young preacher friend of mine took a trip down through South Carolina a few years ago, and the president of the Southern Baptist Theological Seminary of Louisville at that time was holding a revival meeting in a certain town in South Carolina. This young preacher told me that for twenty miles outside the city, there was arrow after arrow pointing in the direction of the city, telling them how to get to the big revival meeting. He said that he had never heard the president of the seminary preach and he thought he ought to go hear him, and he did so. He said that when this preacher had finished his message that night, he said: "We have such a big crowd here tonight that I know it will be hard for you to get out and come down to the front to make a profession. You wouldn't have any room in the aisles because the aisles are crowded. We'll just have some men pass some decisions cards and you sign the cards." Beloved, it was too hard for the people to get out in the aisles to make a profession, but they managed nicely to get twenty-four people in the aisles to pass out the cards.

I tell you, beloved, I am not talking in terms of decision cards relative to evangelism.

I'll say, also, that I am not interested in any tricks so far as evangelism is concerned. I have seen a few of the tricks—enough that I'd be cured of ever attempting, or even thinking, in terms of tricks.

I remember a few years ago attending a service one day where the preacher had been baiting the children along with a children's meeting all during the meeting. Every day he would tell them, "Now the last day we are going to have ice cream. You come every day, and the last day we will have an ice cream party." Of course, the children came—and you would have been there, too. On the last day of the meeting when they were to have the ice cream, of course he put on the "rousements," with the result that he got a large number of them to make a profession of faith. I sat there, beloved, and I saw this man, who was a recognized evangelist among Southern Baptists, sweep forty-two little

children not into the kingdom of God, but into the church, to make forty-two little ecclesiastical corpses out of them. Some of them weren't big enough to tell their right hand from their left. I made it a point to sit in the front and as these children came to make a profession of faith, I heard this evangelist as he whispered to one child just two seats from me, "If anybody asks why you are up here, tell him it is because you want to love Jesus."

Beloved, that is not New Testament evangelism. That's not leading souls to Jesus Christ. That's damning souls in a wholesale quantity. I am not talking about that kind of evangelism.

I'll go further and say that I am not talking about the kind of evangelism which majors on sob stories, when the tears flow vociferously like crocodile tears, and when the invitation is given and a great crowd of people gather around a so-called mourners' bench to pray. I'm not talking about that kind of evangelism.

I seriously wonder, beloved, about this idea of a mourners' bench evangelism, anyway. Sometime ago, I made a statement like that over the radio and a man who lives a short distance from me who had just been saved a short time, and who was a member of the Nazarene church, went to his pastor and said, "Now, I know we teach the mourners' bench, but I heard Brother Gilpin say something against it, and," he said, "I would like to know where we get the mourners' bench." The pastor said, "Well, I'll have to think about that a little bit. I can't tell you off hand." A few days later, he went to see his pastor again and asked him, and his pastor said, "Well, I have been thinking about it, but I can't give you an answer yet." About a week later, he went to see his pastor again, and he said, "We practice the mourners' bench in our church and I would like to know where we get it. Where do we get it?" The pastor said, "To tell you the truth, I think we get it from the lumber yard."

Now, beloved, I am not talking about that kind of evangelism. I'll go even further and say that I am not speaking in terms of union revival meetings. If there's one thing that I detest, it is the idea of an attempted union without unity. There isn't any man in all the world who believes more in the unity of faith, and desires the unity of the Word of God among all Baptists more than I, but, beloved, I want unity and not union.

I often think of that fellow who was married to two women. One was old and one was young. Everytime the old woman would see a black hair in his head, she would reach up and pluck it out. Everytime the young woman would see a gray hair in his head, she would pull it out. Do you know what happened, beloved? Well, it wasn't long until there wasn't "any parting there."

That's exactly what you have everytime you have a union revival meeting. You have a union meeting and the Methodists don't like the security of the saved, so the evangelist pulls it out. Then there are the Presbyterians who don't like the doctrine of baptism by immersion and the evangelist pulls it out. Then there are the Campbellites who don't like anything Biblical and the evangelist just pulls it all out. I tell you, beloved, when you have a union revival meeting, it isn't long before all the doctrines are pulled out and you are just giving to the world a "bald-headed" religion.

In the early part of my ministry I used to preach in a mining camp in Eastern Kentucky. As I was walking along the railroad tracks one Saturday afternoon on my way to where I was to hold services, just before I reached the Commissary, there was a lot of commotion and a lot of noise. Somebody had caught an opossum and had tied the tails of a tomcat and the opossum together and hung them over a clothes line. Beloved, there was all the union you could imagine there that afternoon, but there wasn't (Continued on page three)

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"The Church And Evangelism"

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a bit of unity. The last thing that I think of when I speak of evangelism is a union meeting.

Beloved, when I speak in terms of evangelism, I am not talking about modern methods of evangelism. I have a theory that is just as old as Calvary. I have a feeling that the evangelism of this day, or any day, that can mean anything, is the evangelism that is based upon the Cross of Jesus Christ.

I believe in individual evangelism and I believe in evangelistic preaching. Paul said:

"And now I kept back nothing that was profitable unto you, but have shewed you, and have TAUGHT YOU PUBLICLY, and FROM HOUSE TO HOUSE."—Acts 20:20.

Beloved, if I understand our business as a preacher or as a layman, it is to preach the Word of God not only from the pulpit, but from house to house. That was the ministry of Paul.

My text takes us back to the time when the children of Israel were just getting ready to leave the land of Egypt to go out into Canaan. God had told the people to kill a lamb, and He said, "And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb."

I am wondering, beloved, if we might not learn a spiritual lesson from this story of long ago. I am wondering about my neighbour and about your neighbour. I am wondering if it might be that God would like for us to share the lamb with our neighbour.

In the Old Testament, when we read concerning the lamb, it refers to the coming of the Lord Jesus Christ. In the New Testament, we likewise read concerning the lamb. Listen:

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

"For even Christ our passover is sacrificed for us."—I Cor. 5:7.

I tell you, beloved, as they shared the lamb back there in the Old Testament, you and I, as God's people, ought to be sharing the lamb that we know — the Lamb of God — with everybody with whom we come in contact.

I turn again to the Word of God and I read:

"Follow me, and I will make you fishers of men."—Mt. 4:19.

Literally, He said, I'll make you to become fishers of men. That's sharing the Lamb. He thus called four fishermen to go out as fishers of men, to share the Lamb, the Lord Jesus Christ.

Listen again:

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."—Mt. 22:9.

There isn't anybody in all the world who believes the doctrine of election more than I do. I am certain that every one of God's elect, chosen before the foundation of the world, are going to be saved. At the same time, beloved, I recognize our responsibility when the Lord Jesus said, "Go ye therefore into the highways, and as many as ye shall find, bid them to the marriage."

Sometime ago, I invited a Hardshell Baptist preacher to go with me out to a country church where I was to preach. After the service was over, this Hardshell preacher lighted up a cigarette right there in the church building. Beloved, I never ate a man up as much in

my life as I ate him up as soon as we got in the car and started home. I chewed him up all the way from Dan to Beersheba. He said, "Brother Gilpin, you know that we Hardshell Baptists believe that the Lord is going to save the elect any way." I said, "Yes, and us Missionary Baptists believe God is going to save the elect, too, but that doesn't give you any right to get out in the presence of people in the house of God and light up a cigarette."

I say to you, my brother, my sister, God Almighty's elect will be saved, for we read:

"ALL that the Father giveth me SHALL COME to me."—John 6:37.

Beloved, I am not worried one bit that all of God's elect will be saved, but at the same time, I realize I have a tremendous obligation resting on me, and that obligation is to go "into the highways, and as many as ye shall find, bid to the marriage." Everybody isn't going to be saved, but it is my business to give the invitation.

Let's notice again.

"And he said unto them, Go ye into all the world, and PREACH THE GOSPEL to every creature."—Mark 16:15.

Thank God for the Gospel—the death, burial, and resurrection of the Lord Jesus Christ—and it is my business to preach it to every creature.

The Apostle Paul said:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."—I Cor. 9:19, 20, 22.

I tell you, beloved, I believe in sharing the Lamb, and I am sure the Apostle Paul believed in sharing the Lamb, too. Regardless of whom I meet, it is my business to witness to that individual that he might be saved. Not all will be saved. The Apostle knew this, for when he wrote to young Timothy, he said:

"Therefore I ENDURE ALL THINGS FOR THE ELECT'S SAKES, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—II Tim. 2:10.

Likewise, Jude said:

"And of some have compassion, making a difference: And others save with fear, PULLING THEM OUT OF THE FIRE; hating even the garment spotted by the flesh."—Jude 1:22, 23.

I tell you, beloved, everytime you and I reach a man for the Lord Jesus Christ and tell him the story of God as is revealed in His Son Jesus, and that man is saved, we have literally pulled him out of the fire of sin and out of the fire of Hell. As Paul said, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Dan. 12:3.

Several years ago, I was called to go to the hospital in Ironton to see a man who was sick and dying. He lived about forty miles out in the country, but he had been listening to my radio program for sometime and he asked that I come to see him. I went to see him and he made a profession of faith. A few days later he died, happy and rejoicing in the Lord. When I left the hospital that day, I tell you truly, I was walking on air. This fellow had professed faith in the Lord Jesus and I had every reason on earth to believe that he was saved. When I went to catch a bus to go home, I ran into a business friend who told me that he had just closed a very successful financial deal that afternoon, having made approximately ten thousand dollars. After I left him, I came home to think of his experience in

contrast with mine. I never had made ten thousand dollars. He had scarcely enough education to read and write. In contrast, I realized that I had spent practically the entirety of my life trying to study and thus prepare for my work. You know, beloved, the Devil just began to whisper temptations to me, and pretty soon I found myself actually jealous and resentful and rebellious in view of that man's good fortune in contrast with mine. Then, believe it or not, the Lord whispered a message of peace to me concerning the soul that I had just led to Christ in the hospital. That man had put over the biggest deal of his life, but I had put over one that was bigger. When his ten thousand dollars that he made that afternoon is all gone, I will still have a glory and a reward in Heaven for that soul that was led to Jesus.

Beloved, my personal conviction is that every time a child of God leads a lost one to Jesus and thus shares the Lamb, that that Christian has made one of the biggest deals that is possible for a child of God to make.

We read:

"He that withholdeth the corn, the PEOPLE SHALL CURSE HIM: but blessing shall be upon the head of him that selleth it. The fruit of the righteous is a tree of life; and he that WINNETH SOULS IS WISE."—Prov. 11:26, 30.

Corn is food, beloved, and here I think it refers to spiritual food. It says that if we withhold corn, then the people shall curse us.

You say that the people with whom you deal from day to day don't like for you to witness to them. I'll grant you, beloved, no man in his depraved state wants to hear the Word of God until the Holy Spirit begins to operate upon his soul; but despite that fact, it is our business to give them the Word of God, and if we don't do so, God says, "He that withholdeth corn, the people shall curse him." I believe there will be many a Baptist deacon and many a Baptist layman who will be cursed throughout eternity by men in Hell just because they failed to witness to them and to tell them about the Son of God.

Now if it is the church's business to be evangelistic and to witness to unsaved people both privately and publicly, then there are some things that are absolutely necessary.

I.

GOD'S PEOPLE NEED TO HAVE A CLEAN HEART.

"If I regard iniquity in my heart, the LORD WILL NOT HEAR ME."—Psa. 66:18.

There's many a person who has cried to God for soul-winning power and yet he has remained powerless year in and year out, because God has shut His ears against the cries of his unclean heart.

You remember when the children of Israel came across the Jordan River and attacked the city of Jericho, God had told them that all of the spoil of that city was to be His. However, Achan stole a wedge of gold, a wedge of silver, and a goodly Babylonish garment, and carried them home and hid them in a hole in the ground in his tent. When they went out to battle the next day against the city of Ai, Israel was defeated, and thirty-six Jewish warriors were slain. Then when Achan had confessed his sin, and he and his family and all of his possessions had been

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What The Bible Says About A Godly Attitude Toward Heresy

By G. Archer Weniger, Foothill Boulevard Baptist Church
1530 Foothill Boulevard, Oakland 6, Calif.

In these days of theological confusion and ecclesiastical compromise, what is the Biblical position for Christians to assume toward heretics and false religious teachers? Are we to patronize them, associate with them, accept their sponsorship, increase their numbers, send them converts, add to their prestige, follow their leadership, identify our churches with them, and obliterate important biblical distinctions with them? The Bible's answer is clear.

1. TRY THEM—I John 4:1, "Beloved, believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world."

2. MARK THEM—Romans 16:17, "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Verkuyl says, "and to keep away from them."

3. REBUKE THEM—Titus 1:13, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith." Verkuyl, "Correct them sternly."

4. HAVE NO FELLOWSHIP—Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Verkuyl says, "Expose them."

5. WITHDRAW THYSELF—II Thessalonians 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."

6. RECEIVE THEM NOT—II John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds." Verkuyl says, "Do not extend him your greeting." To our day false teachings are fostered by misplaced hospitality.

7. HAVE NO COMPANY WITH HIM—II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Berkeley Version says, "Do not get mixed up with him, so he may grow ashamed."

8. REJECT THEM—Titus 3:10, "A man that is an heretic after the first and second admonition, reject."

9. BE YE SEPARATE—II Corinthians 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

stoned, Israel defeated the city of Ai. So complete was their victory that they hang the king, and burned the city, and routed the inhabitants.

I tell you, beloved, God's people are invincible when they have sin out of their lives, but God's people are powerless when they have sin in their lives. If we are going to carry out this commission, if we are going to be evangelistic, and if our church is going to succeed in an evangelistic effort, our lives must be clean of all known sin. I didn't say that we must be clean of all sin, for there may be some sin that the Lord has not revealed to us, but you cannot have power with God with known sin in your life.

II.

GOD'S PEOPLE NEED TO REALIZE THAT MEN ARE LOST.

Too many people today don't realize that men are lost. However, God's Word says:

"He that believeth not shall be damned."—Mark 16:16.

Beloved, face it; it is either faith in Christ or it is damnation in Hell.

We are living in a day when very few sermons are preached on the subject of Depravity. Most of the evangelistic efforts that are put forth today, on a national scale, or in city-wide campaigns, or in individual local communities, assume that there is something good about every individual, and if you can get him in the right environment he'll turn to the Lord. I tell you, beloved, men are spiritually dead before God, and only as the Spirit of God works in a man's heart can any man turn to Christ and be saved.

You know a man can have an awful lot and still be lost. He can bring an offering like Cain, he can weep like Esau, and he can leave Sodom like Lot's wife and still be lost. He can tremble like Felix when he stood in the presence of Paul, and can be zealous like Israel, for they had a zeal for God but not according to knowledge, and he can even be a disciple like Judas and still be lost. He can take part in worship like Korah. He can have a house of worship like Micah, and he

can even desire to die the death of the righteous like Balaam and still be lost. He can make long prayers like the Pharisees, he can be near the kingdom of God like the rich young ruler, and he can be almost a Christian like Agrippa and still be lost.

Oh, may God help you and me to realize that men are lost. They are spiritually dead, and no man will ever be saved until the Spirit of God takes hold of that spiritual corpse and makes it alive in Christ. Beloved, if we are going to have New Testament evangelism that will please the Lord, we've got to have clean hearts and we've got to realize that men are lost.

III.

GOD'S PEOPLE NEED TO HAVE A WORKING KNOWLEDGE OF THE BIBLE.

People are not saved apart from the Word of God. We read:

"So then faith cometh by hearing, and hearing BY THE WORD OF GOD."—Rom. 10:17.

Beloved, there never was a man saved by the telling of a sob story. There has never been an individual saved because he had his emotions worked upon and he wept great tears. Rather, men are saved by the hearing of the Word of God.

We read again:

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, BEARING PRECIOUS SEED, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126: 5, 6.

Beloved, we have come to a day in evangelism when a man is considered a good evangelist if he can tell a funny story one minute to make you laugh, and tell you a sob story the next minute to make you cry. I say to you, if he can jerk smiles one minute and tears the next, he isn't a good evangelist, but he is a professional entertainer that ought to be in a cheap vaudeville show and not in the house of God trying to preach.

(Continued on page seven)

THE BAPTIST EXAMINER

PAGE THREE

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The Authority To Send Missionaries

(Continued from last month)

There are further interesting facts connected with this transaction of the Holy Spirit and the church at Antioch (Acts 13). Among these we note that after a long and successful campaign of preaching, suffering and planting churches among the heathen, they returned and reported directly to the church at Antioch the mighty work of the Holy Spirit through them. (Read Acts 14:25-28). How artless and simple their report, and yet what honor it gives the church at Antioch as the institution they felt under the Spirit impelled to report to. It is worthy of note that when Paul went out again with Silas, it was from Antioch, just as at first (Acts 15:40, cf. Acts 14:26). No greater or more worthy missionaries were ever sent forth with the message of life. Yet they had nothing and sought nothing to back them save a Spirit-filled and Spirit-directed church.

To what extent the Antioch church ministered to their needs

we are not told, but that they did this there can be little doubt. One thing, however, is sure — we have no record or even hint that any other church ever laid hands on them and set them apart to mission work, and certainly **no mission committee or board did so**. The action of the Antioch church through the direction of the Holy Spirit in setting them apart was all-sufficient and final. It was perfect, as all the work of the Holy Spirit is. It is well to note here that the church's setting apart and recommending a servant of God means something. It means more than any recommendation, yea, than all recommendations that can be given to man, when done as at Antioch, under the power of the Holy Spirit, loosing the minister of God unto his work. At the same time he is separated, set apart, loosed unto his Lord's work in heaven. (Matt. 18:18). Thereafter follows fellowship and communion with all other churches. Paul speaks time and again of receiving offerings

By Eld. T. L. Blalock

and help from other churches. (2 Cor. 11:8; Phil. 4:10,16; Gal. 14:15).

One of the saddest and most serious conditions in our Baptist Zion everywhere today is the loss of the doctrine of the Divine and unique calling and place of the churches. It is held strongly in theory by most of our true Baptists, and preached vehemently by some, but its practice has become a lost art. There are a few — but how sadly few there are who contend for and practice their sovereign right, privilege and duty to bind and loose on earth as is done in Heaven. How few the pastors that have deep enough conviction and vision to lead their churches to practice this Christ-conferred right and honor! More and more are other forms, other plans, and other organizations thrusting the churches to the background. It is indeed alarming and heart-breaking to the lovers of the churches of God. Our hearts cry aloud, almost in despair, "What shall we do?" There is only one thing we can do, that is stand for our convictions and lay down our lives practising them. Convictions count for little save as they live and

throb in action in our daily practice. Very often this will need to be done alone, as one only, standing against an ever-rising tide of opposition, if not downright oppression. Yes, one church, one pastor, will need to face all alone. But remember one Spirit-filled church can chase a thousand. This kind of men and churches is all that is needed.

Here is an example of a small country church that is putting these principles into practice. It is Corinth Baptist Church of Louisiana. In 1935 their membership was only forty-nine, yet they paid their pastor \$205.24, paid other preachers \$95.40 and gave to foreign missions \$80.50. Other expenses brought the total up to over \$400.00. It was easy to speak to these saints when at home because I was conscious of the presence of the Holy Spirit in the midst of them. This will be true in any church that yields to the Holy Spirit in His sovereign place in the assembly as did Antioch of old. This church is not only sound in doctrine but welcomes fellow-

ship with true Baptist churches everywhere. In her ministry of giving to missions, etc., she suffers no outside associations or other body to exercise any sort of authority or control. This service, like receiving and excluding members, calling her pastor, etc., she considers peculiarly the right, privilege and duty of the church alone under the guidance of the Holy Spirit. With her, this church autonomy and sovereignty is not a mere theory but a practice. Church independence is never to be used as a license to do nothing, but means the church has assumed her direct obligation to Christ to do His commandments. This one example is sufficient, but there are others. They are few, however, and far between. We are fully persuaded that in God's purpose for His churches this should not be an exception but the normal state of all. It will never be, however, till all pastors and churches yield to the Holy Spirit in their lives and bow to His authority and guidance under their Head, Jesus Christ.

Ramon Bautista - New Worker In Tabasco, Mex.

Beginning with the month of November we have a new preacher working with us in the State of Tabasco. His name is Ramon Bautista. This man was born a "Baptist" as the name "Bautista" in Spanish is the word "Baptist" in English.

I have known Brother Ramon Bautista for some time and have talked with him on numerous occasions. He comes with the highest of recommendations from Brother Julio Morales, Brother Israel Marin, and Brother Isidro Estrella, as they have known him for many years, and Brother Israel Marin and Brother Isidro Estrella have known him for more than seven years.

Brother Ramon is 42 years of age, married for 11 years, but has no children. He is making his

plans to attend the seminary in Guanajuato next March when the seminary opens for the year 1958, but he did need some help in securing the necessary money for the trip to Guanajuato. Because of this, and because of the need for a worker in his area in Tabasco, we have begun supporting him as a worker in Tabasco, but it will only be until next February when he will become a regular student in the seminary.

We do not have a mission in Guillermo Prieto, although I have been there and preached. Brother Ramon will begin having regular services there as soon as possible. He formerly worked with the Presbyterians in charge of their services, but broke with them over the question of Church Gov-

(Continued on next page)

LETTER FROM RAMON BAUTISTA

Beloved Brother in the Lord:

Grace, mercy, and peace of God our Father and of the Lord Jesus Christ our Saviour be with you. I am writing you, praying that God's richest blessings are resting upon you.

I want to communicate to you my ardent desire to work in the holy work of the Lord, collaborating with you and the other Baptists of Tabasco. "I am not ashamed of the Gospel for it is the power of God," and if God will help me, in spite of my human frailties and needs, I am

(Continued on next page)

Letter From Israel Marin Relative To Bro. Bautista

Very Esteemed Brother:

By means of this letter I greet you in the name of the Lord.

I have just returned from a missionary tour, visiting some of the missions here in Tabasco. Primarily, I went to talk with Brother Ramon Bautista in Guillermo Prieto as I received your letter and one from Brother Isidro Estrella asking me to talk with him about his working with us.

Brother Bautista told me that he is firmly convinced of the Baptist faith and is making his plans now to attend the Seminary next year, when it reopens in March, and plans to work with us now during these four months before the Seminary opens. Since you told me that you would be able to help him financially during this vacation period, he is now

arranging things so that he will be able to begin work this November.

I have known Brother Ramon for some years and can recommend him highly. He has already been talking with many others there at his home in Guillermo Prieto and they show much interest in knowing better the doctrines of Baptists. He plans to continue to work there among these brethren and in another town called San Miguel which is not far from there.

I hope that you and Brother Ramon will be able to make complete arrangements as there is a great need for preachers of the Gospel here for Tabasco.

Your Brother in the Faith,
Israel Marin

THESE BRETHREN BLESSED THE CONFERENCE BY THE TRUTHS THEY PREACHED



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NORRIS J. CORLEY
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M. L. MOSER, JR.
Missionary In Mexico
"MC" At Conference

New Worker

(Continued from preceding page) ernment and Baptism. Since then he has made a study of the books "Alien Baptism and the Baptists" by Nevins and "The Trail of Blood" by Carroll, which I gave to him some time ago, and these completed his "convincing."

We ask each of you to pray for him and to pray to the Lord that he will raise up the necessary money to cover the added cost of a new missionary. We always have stepped out by faith when we feel we have the leadership of the Lord to support a new worker, even though we do not know where the money will come from. But we trust that the Lord will cause the money to be sent in as he always has before.

Letter From Bautista

(Continued from preceding page) ready to preach the Gospel. As Amos said, It is only by the Holy Spirit that we are able to do this grand and glorious work.

I trust that you will understand my words and I am preparing myself now, with faith in God, to study in the seminary this next year. I need your financial help in order that I might be able to attend the mission of Gonzales and also to work in Guillermo Prieto and other places such as San Miguel where there is no Baptist work.

Brother, I have received a letter from Brother Isidro Estrella and also Brother Julio Morales, and Brother Israel Marin came and talked with me and gave me much encouragement.

I am trusting to hear from you soon concerning this matter. The Lord willing, we will begin our regular work around the first of November.

Your Brother in Christ,
Ramon Bautista

RIOS TELLS OF WORK IN SMALL MEXICAN VILLAGES

During the month of August I worked in the city of Silao and in the village of Santa Teresa near Guanajuato and in Marfil, also near Guanajuato.

In Silao I went to visit one of the brethren there for services and then went to other homes where the Gospel had not been preached. Of these other homes, two of them accepted me well and listened to the Word as I preached to them, and they received the Word with joy. In addition to these two new places, there are six others that sympathize with the Gospel but they are still not believers, but they show more interest each time I return. This work is all done house to house and although I did not mention all of the visits in some of the homes, the persons were very fanatical and have threatened me in many ways. They also rejected

the Word, saying they did not want to hear anything and did not want me to speak to them again.

Also, I was able to present the message of the Gospel to some of those in the streets, such as those sitting in the parks, bus stops, etc., and to these we gave out between 70 and 80 Gospel tracts.

As for the mission of Marfil, I have only visited the believers. Our work here is small due to the fact that it is a new work and there is much fanaticism in this place. Here on one occasion, they threw water on us and other times have threatened to stone us and have rejected us completely. But we are praying that the Lord will use us to preach the Gospel to many others here.

Here in Guanajuato I have been working in two areas of the city and two homes have received the Gospel with much interest. In addition, three young men who are students at the University of Guanajuato are interested and have visited us at times during the week.

I preached fifteen times during this past month in the missions and here in Guanajuato at the church, and have distributed more than 120 Gospel tracts.

Please continue to pray for me as I study in the Seminary and next year's meeting.

Joel de los Rios

SECOND ANNUAL BIBLE CONFERENCE

The Second Annual Bible Conference of the Central Baptist Church of Little Rock, Ark., was held on November 12, 13, 14, to the edification and spiritual blessing of the many who attended.

Forty-seven pastors (not including host pastors), representing thirteen states, were present. Due to the flu and a continuous downpour of rain throughout the entirety of the Conference, the attendance was less than that of last year; yet, good fellowship prevailed.

We made pictures of all the speakers, but only those that appear in this issue were useable. Truly are we sorry not to have pictures of the balance of the speakers.

That those who were present were blessed by the messages is but expressing it mildly; it was a season of good preaching, as good messages were brought by all the brethren.

It would be a good time now to begin to look forward toward next year's meeting.

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Miss E. M., Philadelphia, Pennsylvania	3.50
Highlawn Baptist Church, Huntington, West Virginia (Designated)	3.00
Clearview Baptist Church, Borger, Texas	25.00
Red Bayou Baptist Church, Mansfield, Louisiana	15.00
Elliot Baptist Church, Elliot, Mississippi	5.00
Central Baptist Church, Little Rock, Arkansas	552.09
TOTAL FOR MONTH	\$1,085.99

As the Lord may lead you, please send all your offerings for Mexican mission work to EL.D. M. L. MOSER, JR., P. O. BOX 1146, LITTLE ROCK, ARKANSAS.

GOOD MUSIC CHARACTERIZED THE CONFERENCE THROUGHOUT



MRS. M. L. MOSER, SR.
Organist
Little Rock, Arkansas



BILL MOSER
Trumpeter
Little Rock, Arkansas



CHESTER GROUNDS
Pianist
Ardmore, Oklahoma

AT THE MISSION OF GONZALES



This is a picture of the congregation that attend services at the mission of Gonzales. Some of them were off to the left and did not get into the picture, but most of them are visible. Brother Julio Morales is in the picture in the back left-hand corner.

The Testimonies Of Two Of The Seminary Students

When I was born, my parents were Evangelicals, and they taught me the Gospel. In spite of this, I did not receive Christ as my Saviour until I was older. Then I realized that I was a sinner, and I came to realize the love of Christ for me in that He died for me. When I did receive the Gospel, I immediately made my profession of faith. When I was saved I was thankful to the Lord for my salvation, but I noticed that there were many who did not have this salvation that I had such joy in. And therefore I felt a desire to win them and talk to them about the Gospel—those people that I saw walking the road of perdition, but I could not explain the way of salvation very well as I had not studied and was not prepared.

Thanks unto my brother in the faith, Julio Morales, I found out about the Seminary here in Guanajuato in which I could prepare myself to serve the Lord which had been the desire of my heart even before I knew of this Seminary. It is for this reason that

I am here now preparing myself so that I will be able to speak to people about their salvation and to show them the true way through the Lord Jesus Christ, our only and sufficient Saviour.

Now that I have finished my first year in the Seminary in which I have been able to learn much that I did not know of the Word of God, I am going out during the vacation period of four months and dedicate myself to the work of the Lord in the State of Tobasco around the cities of Huimanguillo and other towns. I have faith and confidence in the Lord that I will be able to win many souls for Christ.

—JOEL DE LOS RIOS.

* * *

I first heard the Gospel when I was 18 years of age from a Presbyterian preacher. I then began to study my Bible, and soon learned that they were wrong in some of their doctrines, even though I still was not a believer. I went on for some time without knowing Christ as my Saviour.

A little later Brother Julio Morales was preaching in my home town of La Crimea, and after hearing him preach, I asked him several questions about his doctrines in which he showed me the way of salvation, and I trusted Christ as my Saviour.

However, I was not completely satisfied with my Christian life, as I wanted to preach the Gospel of Christ, but because of my lack of training and education I was not able to do this great and holy work.

Feeling as I did in my heart that I wanted to be a preacher, there soon came to me news of a Baptist Seminary in Guanajuato, where one could prepare himself to preach the Gospel of Christ and I made plans to go there.

I have now finished my first year as a student in the Seminary and I am rejoicing because I have been able to talk to many persons about the Gospel. For this reason, the Seminary is very important to me, since now I am able to preach the Gospel with God's help, and will continue to preach the Gospel after I have completed the five years of this Seminary.

I also am very thankful for brethren in the United States who are helping us with our studies, and we give thanks unto God for them because of the love that they have for the work of God in Mexico.

During the four months of vacation period of the Seminary I will be working in the preaching of the Gospel, visiting missions that are attended by the students of the school during the regular school year, working with Brother Oscar Cruz. At the same time we will be visiting new places that still have not heard the Gospel. I ask all of you to remember me in your prayers as I work.

—BOANERGE RAMOS.

"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

Methodist Similarities With Roman Catholicism

It is a well known historical fact that the Methodist Church is a granddaughter of the Catholic Church. The Episcopal Church, which is a daughter of Rome, was her mother. The Wesleys lived and died in the Episcopal Church. Methodism is more like her grandmother, Roman Catholicism, a great deal, than she is like her father, John Wesley. And she grows more like her grandmother and less like her father every day. Her preachers are getting to be much like Catholic priests in their worldly living, such as smoking, going to the movies, etc. John Wesley would have none of that in his ministers in his day.

Methodists got their episcopacy from the Catholic Church. The Catholics invented episcopacy.

Methodists got their infant baptism from the Catholic Church. The Catholics started that, too. Methodists got their sprinkling and pouring from the Catholic Church. Catholics started them, too. Wesley refused the communion in Georgia to those who had not been immersed.

Methodists got their ritualism from the Catholic Church.

Methodists got their Easter programs from the Catholic Church.

Methodists got their teachings of sacramental grace conferred in baptisms and communion from the Catholics.

Methodists got their doctrine of apostasy from the Catholics.

Methodists got their doctrine of salvation by works from the Catholics.

Methodists got their teaching of the universal church from the Catholics.

Methodists got their teaching about "the holy Catholic Church" from the Catholic Church.

Methodists got their graded ministry from the Catholic Church.

Methodists got their Bishops sending out preachers from the Catholic Church.

Methodists got their practice of the preacher transferring members from one church to another without the consent of the one transferred, from the Catholics.

Methodists got their one-man reception of members from the

Catholic priests.

Methodists got their worldly conformity from the Catholics. Wesley was a strict disciplinarian. Methodists got alien baptism from the Catholic Church. The only baptism they have is Catholic baptism.

The Methodists got their baptism of sinners, seekers and probationers, who will take their church vows, from the Catholic Church. Catholics started that.

Methodists got their doctrine that getting a man into the church will help to save him from the Catholics. Methodists and Campbellites both got their teaching of church salvation from the Catholic Church.

Methodists do not relish being told they are as much like their grandmother because the Old Lady is in very bad repute these days in many quarters.

But the likenesses of the Methodist Church to her grandmother, the Catholic Church, are very striking and she gets more like her every day.—J. R. G.

KNOWLEDGE AND LIFE IN THE SCRIPTURES

As much as paradise exceeds all the places of the earth, do the Scriptures of Good exceed paradise. In the midst of paradise grew the tree of knowledge and the tree of life: in the paradise of Scripture, every word hath both those things. There is life and knowledge in every word of the Word of God. That *germen Jehovah*, as the prophet Isaiah calls Christ, that offspring of Jehovah, that bud, that blossom, that fruit of God Himself, the Son of God, the Messiah, the Redeemer, Christ Jesus, grows upon every tree in this paradise. Christ was the occasion before, and is the consummation after, of all Scripture. "This I have written," says John, and so say all the penmen of the Holy Ghost, in all that they have written. "This have we written, that ye may know that ye have eternal life": knowledge and life grow upon every tree in this paradise, upon every word in this book, because upon every word grows Christ Himself, in some relation or other.—John Donne

AN ANSWERED PRAYER

I was night clerk in one of the best drug stores in the town of N....., says a writer in the Christian Observer. One evening at eleven o'clock I began making preparations to retire to my cot behind the rear partition of the store, locked the front door, and lowered the lights. I was just falling into a pleasant sleep when the night bell rang. I arose, waited on the customer, refixed the door and light, and returned to my room.

Before half an hour had passed, the bell rang again. I answered it, waited on the messenger, and again lay down.

Perhaps it was an hour later, when, once more, I was aroused by the bell. I was enjoying sound sleep, and by no means in a good humor, admitted the boy who thrust a prescription at me, saying "Mother is very sick, please put up this medicine quick."

With sleepy eyes and ill humor, I prepared the medicine, dismissed the boy, locked the door, and—was about to lower the gas light, when I picked up the prescription to file it, and to my horror, discovered that I had made a serious mistake. A deadly poison was in that medicine.

What should I do? Overcome with shame and self-accusation, I paced the floor. Had I known the boy, or where the family lived, I should have followed to prevent the use of the medicine; but I knew not whence he came. I threw myself on my knees; with tears I confessed my sin of petulance, ill humor, and neglect of watching or praying, pleaded with the Saviour not only to forgive my sin, but somehow to overrule my very mistake. I knew not how this could possibly be, but continued on my knees, scarcely knowing what I said; my prayer was more groaning in the spirit than anything else.

My prayer was interrupted by the violent ringing of the bell. I opened the door, and there was the boy. "Oh," he said, "I fell and broke the bottle; please put up the medicine again."

I almost fainted for joy. Before I put up the medicine again, I slipped into my little chamber, threw myself on my knees, and just simply said with tears of gratitude streaming down my face, "Lord Jesus, I thank thee." My prayer was heard and granted.

Campbellite And Roman Catholic Harmony

Many people think there isn't much difference between Baptists and Campbellites. In some parts, especially in the Blue Grass, there isn't much difference; but between Bible Baptists and Campbellites, there are differences as radical as between law and grace, or between children of God and children of the devil. There are probably saved persons in the Campbellite church just as there are in the Catholic church; but the Campbellite gospel can no more save a lost sinner than the Catholic gospel can. The truth is that Campbellites and Catholics are a great deal more alike than Catholics and Baptists are. You want the proof? Well, here it is:

Catholics teach there is no salvation out of what they call "the church;" Campbellites also teach there is no salvation out of what they call "the church."

Catholics teach that, if one is turned out of "the church" and dies outside of "the church" he is damned. So do Campbellites.

Catholics teach that baptism is a condition of remission of sins. So do Campbellites.

Catholics teach baptismal regeneration; so do Campbellites.

Catholics teach apostasy; so do Campbellites.

Catholics teach that grace is conferred in what is commonly known as "the communion;" so do Campbellites.

Catholics teach that you cannot be finally saved if you neglect the communion; so do the Campbellites.

Catholics teach weekly communion; so do the Campbellites.

Catholics teach that the administration of the ordinances is in the hands of the preacher (priest); so do the Campbellites.

Catholics teach the one-man reception of members (an autocracy); so do the Campbellites.

Catholics teach a universal visible church; so do the Campbellites.

Catholics teach the church is a monarchy; so do the Campbellites.

Catholics deny the work of the Holy Spirit in conversion; so do the Campbellites.

Catholics began the observance of Easter; Campbellites "ape" them there as in these other soul-destroying heresies.

The Catholic church was founded by a man; so was the Campbellite church.

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By T. T. MARTIN

THE UNFRUITFUL SERVANT

A rich banker in the West a few weeks before Christmas sent a check for three hundred and fifty dollars to his brother in the East, a poor country preacher, telling him to come and bring all of his family and spend Christmas with him. They had not seen each other since boyhood.

The preacher and family arrived Christmas Eve morning. That afternoon in carriages the two families drove over the banker's beautiful farm of a thousand acres of rich land. Coming in late in the afternoon, they came by the pasture and saw the beautiful herd of blooded cattle. After a sumptuous supper the banker's daughter gave them some splendid music and the two families went upstairs to sleep. The two white-haired brothers, the banker and the poor country preacher, remained downstairs, and for hours talked of boyhood days in the old country home in the East.

At last the conversation, like the fire in the fireplace, had about died out. Finally the banker turned and said: "Brother John, may I say something to you and you not get angry?" Said the banker, "Brother John, you and I were poor boys back in the old country home in the East and we agreed to be partners for life. One day you came to me and told me that you were called to preach. I told you then that you were a fool. What a fool

you have been. Do you remember that rich farm of a thousand acres you saw this afternoon? Paid for with honest money, John. This comfortable home for my old age, paid for with honest money, John. The fifty thousand dollars I have in the bank in the city where I am president of the bank, every dollar of it honest money, John.

"John, you could have had as much as I have. What a fool you have been. Why, I had to send you the three hundred and fifty dollars to bring you and your family that I might see them before I die. And look at your daughters; they are dressed in such a shabby way that I am ashamed for my neighbors to see my children's cousins. And look at you with your old seedy, worn suit and your patched shoes; I am ashamed to take you to town day after tomorrow and introduce you to my business associates. What a fool you have been. Now John, I am not saying this to wound your feelings; for I love you, John. But I don't want you to let any of your boys be such a fool as you have been. You know you have been a fool, John."

Then there was a silence for some time. The tears were trickling down the cheeks of the old country preacher. At last he broke the silence. "Brother James, may I say something to you and you not get angry?" "Why, certainly, John, I did not say

what I did to make you angry, but to keep you from letting any of your boys be such fools as you have been, for you know you have been a fool, John."

"I know," replied the old preacher, "that it looks like I have been a fool from this end of the line, brother James. But, brother James, we are both old men and we soon must go. Don't be angry with me, brother James, but what have you up yonder?" Again there was silence, which was suddenly broken by the banker sobbing, "Oh, John, I am a pauper at the judgment bar of God."

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—1 Corinthians 3:15.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:35-39.

Do you, the reader, have this eternal security which is as free as the air we breathe? Jesus said, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life."—John 5:24.

IN GOD'S WILL

1. **An Obedient Heart.** I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. **Feelings Not Enough.** Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. **The Will of God Revealed Through His Word.** I seek the will of the Spirit of God, through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Spirit guides us at all, He will do it according to the Scriptures and never contrary to them.

4. **Providential Circumstances.** Next I take into account providential circumstances. These often indicate God's will in connection with His Word and Spirit.

5. **Prayer.** I ask God in prayer to reveal His will to me aright.

6. **Deliberate Judgment and a Mind "At Peace."** Thus, through prayer to God, the study of the Word and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective.

"Your forthright stand on the great doctrines of the punitive aspect of the Cross, Election, and the local New Testament church in contra-distinction with this strange phenomenon called the Universal and Mystical Body of Christ is deeply appreciated. Let's all be one, no matter what has no place in your thinking, and we rejoice to see that kind of stand."—T. Carson, Quebec.

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EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
Millerton, New York

SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN
LESSON FOR SUNDAY, DECEMBER 22, 1957

PAUL BEFORE AGRIPPA

ACTS 26.

Memory Verse: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision" — Acts 26:19.

I. God Fulfills His Promise. Acts 26:1, 2.

When Paul was saved, God gave him a commission stating that Paul was to preach before kings. Cf. Acts 9:15. When Paul stood before King Agrippa, this promise was fulfilled.

II. Paul's Statement As To His Past Life. Acts 26:2-11.

In detail Paul told the King that in his past life before his conversion, he had lived a Pharisee (V. 5). He furthermore told of many persecutions against Christian people (V. 9-11). In this passage he gives the darkest picture of himself that we find in all the accounts of his life. His nefarious sins against God's people only speak to us of the depravity of his soul.

III. Paul A Married Man. Acts 26:10.

This verse shows us that Paul was a member of the Sanhedrin, since he cast his vote against Christians. No one could be a member of the Sanhedrin except he had been married. It is highly possible that Paul was a widower and if this be true, he was thus entitled to a seat in the Sanhedrin. I Cor. 7:7, 8 seems to imply the latter — that Paul was a widower.

IV. The Heavenly Vision. Acts 26:12-17.

1. The brightness of the light of Heaven (V. 13). This heavenly light which shone around Paul was brighter than the sun. Cf. Rev. 21:23, 24. Only as our resurrection bodies are changed like unto the body of Jesus (Rom. 8:29; I Cor. 15:49; Phil. 3:20, 21, I John 3:2), would our eyes be able to stand the intensity of the light of Heaven.

2. The life of a rebellious sinner is a difficult life (V. 14). Paul constantly was pricked by the Lord before he was saved. Cf. Prov. 13:15.

3. Christ is identified with the believer (V. 15). Paul thought he was persecuting Christians themselves. The Lord Jesus reminded him that it was

Jesus Himself whom Paul was persecuting.

4. Paul's commission (V. 16, 17). Paul reminds Agrippa how that the Lord had given him a commission to preach unto the Gentiles. This is to account for Paul's life since his conversion.

V. The Gospel Message Declared. Acts 26:18.

This verse is the heart and center of Paul's address to Agrippa. In it, Paul pictures man's condition by nature — blind, in the dark and under the power of Satan. He tells also of the blessings of conversion — forgiveness of sins and an heavenly inheritance. He told Agrippa, likewise, that faith was the means whereby all this was possible.

VI. Obedience. Acts 26:19-23.

From the time of Paul's conversion, his whole life had been given over to the service of God. Because of his obedience, he thus stood bound before Agrippa. Obedience is a marvelous test of Christian character. Cf. I Sam. 15:22; Isa. 1:11.

VII. Festus' Interruption. Acts 26:24.

Festus accused Paul of insanity because of the message he preached. Every unsaved person feels virtually the same as Festus concerning the witness of a child of God. Cf. I Cor. 2:14.

VIII. Paul's Appeal To The King. Acts 26:24-29.

Paul, filled with the Spirit, courteously replied to Festus' statement. Then Paul appealed to King Agrippa, who knew that Paul's statements were not the inventions of a diseased brain, but facts.

Agrippa thus stands convicted before Paul and was almost saved. He, himself, stated that he was almost persuaded to become a Christian. Many come to this place of reproof in their lives and yet like Agrippa, still continue unconverted. To be almost saved is to be completely lost. Cf. Mark 12:32-34.

IX. The Verdict. Acts 26:30-32.

When Paul had ended his message, Agrippa gave his verdict that Paul was innocent and should be set at liberty if Paul had not already appealed unto Caesar.

Ay! there was a difference indeed.

"Well, now," I said, "there is a great difference; who made it, then?" for, whoever made the difference, should have the glory of it. "Did you make the difference?"

"No, lad," said one; and the rest all seemed to join in the chorus.

"Who made the difference, then? Why, the Lord did it; and did you think it wrong for Him to make a difference between you and other men?"

"No, no," they quickly said.

"Very well, then; if it was not wrong for God to make the difference, it was not wrong for Him to purpose to make it, and that is the doctrine of Election."

They then cried, "Hallelujah!" as I said they would.

The doctrine of Election is God's purposing in His heart that He would make some men better than other men; that He would give to some men more grace than to other men; that some should come out and receive the mercy; that others, left to their own free

will, should reject it; that some should gladly accept the invitations of mercy, while others, of their own accord, stubbornly refuse the mercy to which the world of mankind is invited. All men, by nature, refuse the invitations of the Gospel. God, in the sovereignty of His grace, makes a difference by secretly inclining the hearts of some men, by the power of His Holy Spirit, to partake of His everlasting mercy in Christ Jesus. I am certain that, whether we are Calvinists or Arminians, if our hearts are right with God, we shall all adoringly testify: "We love Him, because He first loved us." If that be not Election, I know not what it is.

(No. 3 Next Week).

"The Church And Evangelism"

(Continued from page three)
Some years ago, I attended a service one night at a church not too far from where I lived. The evangelist brought a good message. After the service was over and the choir began to sing, a woman got up out of the choir and came down the aisle where two girls were sitting in front of me. All during the service these two girls had giggled and had filed their finger nails and had put on lipstick. They had not even been respectful in the house of God. They had done nothing that would be conducive to hearing the Word of God. This woman said, "Won't you girls go up to-night?" They went up and joined the church, but when they got through, they were just two more ecclesiastical corpses.

Beloved, people are not saved by taking them by the arm and saying, "Won't you go forward to-night?" People are not saved by signing decision cards. People are not saved by doing these things of the flesh. I tell you, nobody has any business speaking to souls unless he has a working knowledge of the Bible, and knows something to tell him about Jesus Christ out of the Bible. God says:

"If the blind lead the blind, both shall fall into the ditch." — Mt. 15:14.

In the New Testament, we have the story of Philip who went

down to preach to the Ethiopian eunuch. The Word of God says that he preached unto him from the "same Scripture." Beloved, he didn't have to get out of that chapter where the man was reading, to find Jesus.

I say to you, a man ought to have a working knowledge of the Bible.

When I was just a boy preacher a great man of God was just finishing his ministry. Over in Culpepper, Va., a revival meeting was in progress a number of years ago. One night a little bright faced lad, through the hearing of the Word of God, came to realize that he was lost and professed faith in Christ, and for fifty years lived for Him and preached Him. When the services were over that night, this lad began to think, as any new born babe will, who he could tell about Jesus. (The best evidence in the world that a man has been saved is that he wants to tell somebody about Jesus). This little fellow tried to think of somebody he could tell about Jesus. Then he happened to think about a little half-wit boy and he went to his home to see him. He said, "Sandy, I was saved last night. Wouldn't you like to be saved?" The lad agreed to go to church with him, and that night Sandy was saved. This lad said he didn't know whether the half-wit was saved or not, but fifty years later he was still going to church every Sunday and doing a lot better than a lot of people he had seen profess faith during that fifty years.

After that half-wit made his profession, they walked home together, and the little half-wit stuck out his hand and said, "Thank you, John; good night, John." The next day when Sandy met him on the street, he stuck out his hand and said, "Howdy, John; thank you, John." Johnny went away to college, and when he returned home, it was the same greeting, "Howdy John; thank you, John." Johnny became one of the professors in the Seminary at Louisville, and when as a mature man nearly fifty years later, (Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

DECEMBER 21, 1957

John 6:37

(Continued from page one)

the difference," I reply, "You are involving yourself in a great dilemma; if man himself makes the difference, then mark—man himself must have the glory."

Now, I am certain you do not mean to give man the glory of his own salvation; you would not have men throw up their caps in Heaven, and shout, "Unto ourselves be the glory, for we, ourselves, were the hinge and turning point of our own salvation." No, you would have all the saved cast their crowns at the feet of Jesus, and give to Him alone all the honour and all the glory. This, however, cannot be, unless, in that critical point, that diamond hinge upon which man's salvation shall turn, God shall have the control, and not the will of man.

You know that those who do not believe this truth as a matter of doctrine, do believe it in their hearts as a matter of experience.

I was preaching, not very long ago, at a place in Derbyshire, to a congregation, nearly all of whom were Methodists, and as I preached, they were crying out, "Hallelujah! Glory! Bless the Lord!"

They were full of excitement, until I went on to say in my sermon, "This brings me to the doctrine of Election."

There was no crying out of "Glory!" and "Hallelujah!" then. Instead, there was a great deal of shaking of the head, and a sort of telegraphing round the place, as though something dreadful were coming.

Now, I thought, I must have their attention again, so I said, "You all believe in the doctrine of Election?"

"No, we don't lad," said one.

"Yes, you do, and I am going to preach it to you, and make you cry 'Hallelujah!' over it."

I am certain they mistrusted my power to do that; so, turning a moment from the subject, I said, "Is there any difference between you and the ungodly world?"

"Ay! Ay! Ay!"

"Is there any difference between you and the drunkard, the harlot, and blasphemer?"

"Ay! Ay! Ay!"

Title: "WHAT I AM DEPENDING UPON TO TAKE ME TO HEAVEN."

Scripture reading: Romans 5: 1-11.

INTRODUCTION: I am depending upon Jesus Christ to take me to Heaven. I am not depending upon religion, but the Redeemer; not my goodness (I have none—Isaiah 64:6), but the grace of God; not the church, but Christ; not baptism, but blood, the precious blood of Christ; not silver, but the Spirit of God; not gold, but God; I am depending upon Jesus Christ alone to take me to Heaven! Whom, or what are you depending upon?

I AM DEPENDING ON THE PERSON OF JESUS CHRIST TO TAKE ME TO HEAVEN.

A. By the person of Christ I mean His purity.

1. Absolutely pure in His being: "In Him is no sin" (I Jn. 3:5).

2. Absolutely pure in His doing: "Who did no sin" (I Pet. 2:22).

3. Absolutely pure in His relationship: "Who knew no sin" (2 Cor. 5:21).

4. Absolutely pure in His fellowship: "Holy, harmless, undefiled, separate from sinners" (Heb. 7:26).

5. Absolutely pure in His temptation: "For we have not an high priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

6. Absolutely pure in His redemption: Redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18-19).

B. By the person of Christ I mean His passion.

Word "passion" occurs once in Authorized Version (Acts 1:3). There refers to Christ's death. Christ's passion must never be divorced from His death.

1. Christ's passionate love for God the Father: "But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence;" to the cross (Jn. 14:31).

2. Christ's passionate love for all believers. "Jesus . . . having loved His own which were in the world, He loved them unto the end" (Jn. 13:1). He is the same always (Heb. 13:8). Always loves us!

3. Christ's passionate love for me! "The Son of God loved me, and gave Himself for me" (Gal. 2:20).

4. Christ's passionate love for His Church: "Christ loved the Church, and gave Himself for it" (Eph. 5:25).

C. By the person of Christ I mean His perfection.

1. Christ is perfect in His service: ". . . Go ye and tell that fox (Herod), Behold, I cast out devils and I do cures today and tomorrow, and the third day I shall be perfected" (Luke 13:32).

2. Christ is perfect in His sufferings: As the Captain of our salvation Christ is made "perfect through sufferings" (Heb. 2:10). Christ always perfect, but was never so perfected in suffering in personal, actual experience before. Never before so perfectly suffered.

3. Christ is perfect in His salvation: "And being made perfect, He became the Author (Cause, Greek) of eternal salvation unto all them that obey Him" (Heb. 5:9). Their obedience not the cause of their salvation, but Christ's faithfulness, see Young's Concordance.

D. By the person of Christ I mean His position.

1. Christ's virgin birth. "Now the birth of Jesus Christ was on this wise (not likewise, as the births just mentioned before) . . . she was found with child of the Holy Ghost" (Matt. 1:18). How different my birth in sin (Ps. 51:5).

2. Christ's virtuous life. "Who did no sin" (I Pet. 2:22). How op-

posite my life, drinking iniquity like water (Job 15:16).

3. Christ's vicarious (substitutionary) death. "Who His own self bare our sins, in His own body on the tree" (I Pet. 2:24).

4. Christ's vindicating resurrection. "Declared to be the Son of God . . . by the resurrection from the dead" (Rom. 1:4).

5. Christ's visible ascension. ". . . While they beheld, He was taken up; and a cloud received Him out of their sight. . . . Ye have seen Him go into heaven" (Acts 1:9, 11).

6. Christ's valid intercessory work. He is our Mediator to relate us to the Father (I Tim. 2:5-6); our Advocate to restore us to the Father (I Jn. 2:1); our High Priest to restrain us (from sinning) for the Father (Heb. 8:1; 2:17-18).

7. Christ's victorious coming again. ". . . I will come again and receive you unto Myself, that where I am, there ye may be also" (Jn. 14:3). "We shall also reign with Him" (2 Tim. 2:12).

CONCLUSION: Hence I am depending upon Jesus Christ to take me to Heaven; His own person, seen in His purity, passion, perfection, and position. "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God" (Joh. 3:18). I have no doubt that I shall get there (Heaven) for "He is faithful that promised" (Heb. 10:23). Come, trust only in Jesus Christ to take you to Heaven! Amen.

How To Win Souls

(Continued from page one)
is a good thing, and yet, unless personally interviewed, people are likely to postpone consideration of the matter, and so it is in many cases altogether neglected. The only way to get insurance is to go after it."

Scripturally, the Holy Spirit's method of bringing men and women to Christ is to seek them out, one by one, and reveal to them the Gospel of the Saviour.



"I Should Like To Know"

(Continued from page one)
No. It is too much like the Catholics — ritualistic and superstitious.

7. Were Jesus' apostles Christians before Pentecost?

I never heard of anyone who raised a doubt about their salvation. Their names were already written in Heaven. Cf. Luke 10:20. That's hope enough for me.

8. What do you think of a Baptist preacher who believes in Santa Claus, denies the doctrine of the second coming, and who preaches falling from grace?

You ought to pray God to move him from your pulpit. You'd be as well off with a Phillistine or a Gergashite in your pulpit.

9. Referring to the closing chapters of Ezekiel, will there be a literal Jewish temple, or is this figurative?

Literal.

10. Why do churches teach that if a woman has long hair she need not cover her head when she comes to church services?

Personally, the editor thinks that every woman ought to have long hair, and wear a hat when she comes to church. One shows her subjection to man, and the other to God.

11. If forever means always, why the expression "forever and ever?"

So far as the editor knows, this is merely an expression for sake of emphasis. Any thought our readers might offer here would be appreciated.

12. What is meant by the "Harvard plan" for hospitality?

Bed and breakfast given free, but that isn't the Master's idea of hospitality. Read Matt. 10:11. Oh, for a revival of old-fashioned hospitality in our churches.

Answered by John R. Gilpin.



Offering Strange Fire

(Continued from page one)

Movies—Strange Fire!

A common and growing practice in churches today is the practice of SUPPLANTING THE PREACHING OF THE GOSPEL ON SUNDAY EVENING WITH A RELIGIOUS MOVIE. The Word of God says that "It hath pleased

God by the foolishness of preaching to save them that believe." (1 Cor. 1:21) But the preaching, God's ordained means of reaching the lost, is set aside, and a thing unauthorized by God is put in its place. This is the "burning of strange fire before the Lord." The chatter of a motion picture machine takes the place of the sound of the gospel. Make-believe takes the place of the truth, for a religious play is fiction — make-believe. Entertainment takes the place of worship, for moving pictures are in the nature of entertainment.

Moreover, people are conditioned and prepared for the commercial movies, when they are introduced to them under church auspices. Worse still, it is often the case that unsaved and sinful actors and actresses of the movie world — much married and divorced — do the acting in the pictures that are presented in the churches. Strange fire indeed!

When any Christian finds a church darkened on Sunday night, and hears the chatter of a movie machine, he ought to go elsewhere, or even go home rather than patronize such a place.

Were it not that we are living in God's day of patience and grace, or to put it in another way, if we were living back in one of the dispensations of the past, we believe that God would strike dead the religious leader who supplants the gospel with the strange fire of a movie performance.

Crackers and Grape Juice—Strange Fire

Worse and more sinfully impious and blasphemous than the thing we have just mentioned, is the modern day perversion of the Lord's Supper, in which crackers and grape juice are used as symbols of the body and blood of the Lord.

The Passover, which has direct connection with the Lord's Supper, was an observance from which leaven was banned completely. Every Israelite was to keep his home rid of leaven for the week of the passover. Homes were inspected and if any man had leaven in his house — if any ate that which was leavened, he was cut off from Israel. He was put out of the nation, in other words. (See Exodus 12:19). Why was leaven banned? Because it is God's symbol of evil and sin. Uniformly that is true throughout the Bible. (Yes, it is a symbol of evil in the Parable of the Leaven also.) Now the passover pointed forward to Christ, for Paul says "For even Christ our Passover hath been sacrificed for us." The Lord's Supper points back to Christ our Passover, just as the Old Testament passover observance, pointed forward to Christ the coming Passover. Therefore we should be even more strict about the symbolism of the observance, than were the Jews.

The observance of the Lord's Supper is wholly symbolical. Destroy the symbolism and the or-

dinance is destroyed.

What does the symbolism say when crackers and grape juice are used? Both are leavened. The symbolism says that Jesus was full of sin — that His body was sinful and His blood tainted. This is Satan's lie. Jesus could not be Saviour, had He lived in a sinful life—but that is exactly what the symbolism of crackers and grape juice declares.

Call this to the attention of the average Baptist pastor and he will sneer, or else he will suggest that "it doesn't matter." Then he will say, "Now I THINK—!" No matter what God's Word teaches, "I THINK—." That was exactly the attitude of Aaron's sons. God had his regulations concerning His worship, but those two young men arrogantly assumed the attitude, "WE THINK that this strange fire will do just as well—." They were slain right there on the spot. Yes, and we believe that the preacher who blasphemes the very Person of our Lord by using symbols that declare Him to have been a sinner, would have been stricken dead, had he lived back in the same day that Aaron's sons lived. Strange fire before the Lord! Churches and pastors with their leavened crackers and juice are in principle offering strange fire.

Sprinkling, Pouring—Strange Fire

God commands that believers be immersed . . . that they be "buried in water." (See Rom. 6:4). Sprinkling and pouring have been substituted by many. Without controversy no one is buried by having something sprinkled or poured on them. As in the case of the use of grape juice and crackers in the Lord's Supper, the Bible symbolism is ruined by sprinkling or pouring. Baptism can't mean what it was designed to mean when the symbolism is changed, for it is a symbolical ordinance. (Strange but some Baptist preachers are strict about the symbolism of baptism, but utterly careless about the symbolism of the Lord's Supper). Personally, we would much rather sprinkle a baby than use crackers and grape juice. At least, we would not be attacking our Lord's character. But here again, when sprinkling or pouring is substituted for immersion which God has authorized, it is in principle the "burning of strange fire before the Lord."

Practice Of Women Speaking, Praying Publicly, Testifying In Church—Strange Fire

Despite prejudice, sentimentality, and that old bromide about "times have changed," the Bible is perfectly plain about women assuming a public speaking ministry in our church assemblies. In I Cor. 14:34 it says, "Let your women keep silence in the churches, for it is not permitted unto them to speak." What if they DO speak? What if they lead in public prayer, or testify or preach? God's Word answer in I Cor. 14:35 by saying, "IT IS A SHAME FOR WOMEN TO SPEAK IN THE CHURCH." What does that mean? It simply means that "IT IS A SHAME!" Anything hard to understand about that? Not a thing. People who don't understand, simply DO NOT WANT TO UNDERSTAND.

"But," says some willful Baptist preacher, "I don't think there is any harm in the women giving their TESTIMONY." So, you would rewrite the Bible, would you, you hard-headed little preacher, in order to gratify your own notion of things! Aaron's sons rewrote God's Word concerning the worship in their day, and they were struck down dead. That's what you would probably get, too, if you were not living in this day of God's mercy and grace.

No preacher discriminates against, or belittles women, when he follows what God has plainly said. Our own church has faithfully adhered to the teachings of the Scriptures concerning woman's place in the church, and

they are not unhappy, neither do they feel abused or browbeaten. One result is — the men don't leave the work to the women, but step in and do the things that they ought to do.

One of the regrettable things about this day in which we live, is the way in which church people and religious leaders pay exactly no attention to those Scriptures which go against the trend of the times, or which happen to displease them. Call attention to such Scriptures, and their attitude is one of disdain. "Oh, you are just an old fogey," is the attitude. Let us remark that it is not "old fogey" to give heed to any of the Word of God. What did Jesus say? He said, "He that breaketh one of these least commandments and teacheth men so shall be called the least in the Kingdom of Heaven." According to that, there will be many preachers — and pastors of big churches at that — who will be mighty "small potatoes" following their appearance before the judgment seat.



"Church And Evangelism"

(Continued from page seven)

he walked down the streets of Culpepper one day, another man, mature in years, but still a child in mind, met him with his hand outstretched, and said, "Howdy, John; thank you, John." Just a little while before he died, I heard John A. Broadus say that he would not think that it was Heaven itself unless he met Sandy, and with his hand outstretched, heard him say, "Howdy, John; thank you, John."

I tell you, beloved, I plead with you, I plead with myself, and I plead with all of God's children that we might have Bible evangelism in our churches, telling men about Jesus Christ.

May God bless you!



Methodist Discipline

(Continued from page one)

because of race, color, or national origin.

"There must be no place in The Methodist Church for racial discrimination or enforced segregation. Recognizing that we have not attained this goal, yet rejoicing in the progress made, we recommend that discrimination or segregation by any method or practice, whether by conference structure or otherwise, in The Methodist Church be abolished with reasonable speed. The growing spirit of brotherhood throughout the church strengthens our confidence that, under the leadership of the Holy Spirit, we will continue to go forward.

"There is a changing racial climate in our world, largely growing out of the teachings of the Christian Church. The conscience of society has become increasingly sensitive regarding racial discrimination and injustice. Methodists unite with people of all lands and all faiths in a determined effort to eliminate these unchristian practices. We look to the ultimate establishment of a truly Christian society.

"In this spirit we recommend the following:

"1. That the institutions of the church, local churches, colleges, universities, theological schools, publishing agencies, hospitals, and homes carefully restudy their policies and practices as they relate to race, making certain that these policies and practices are Christian.

"2. That Methodists in their work, in their churches, and in their communities actively work to eliminate discrimination on the basis of race, color, or national origin. That parents, teachers, and others who work with children and youth help create attitudes which make it easy to live in harmony with those of other races.

"3. That Methodist churches in changing neighborhoods, rather than seeking new locations, early prepare their people to welcome into their fellowship all races as they become a part of their community."

POSSUM RIDGE LETTER

dere bro. Gilpeens—

the Baptists hav shore had quite a time over dansin, down in north karoliny. hit is hard ter understand how foakes supposed to be saved kud karry on as thes Tarheels hav. reely hit is hard tu understand thes public huggin matches enyhow. ther is a big diffirence betwixt hoam and a danse hall. hoam is wher u hug yore wife but in a danse hall u hug evrybody elses wife. sum married foakes seem to enjoy the publik huggin matches. ef sum uf our wimmen foakes what reeds this kant git enuf huggin on the part uf ther husbands then they ort tu bi a huggin machin and ware hit all the time, and ef sum uf u men kant git enuf huggin at hoam, go hug yore mother-in-law, that ort tu kure u. the hole foundashun uf the danse is sex. why bro. Gilpeens, a man wud as soon hug a telephone pole as ter dance with another man.

* * *

Mose church is jist about lik most churches. They hav a lot uf memburs that only git ther about wunse in 6 munths. ther pastur asked tother sundy what shud be dun with sich foakes. Mose got up slow lik and sed Parson, if a man had a wif what lived in sin with uther men then kum to see him about every 6 months, ef he wer a desent self-respektin man, he wud git a divorce, and we ort to divorce them what only kum to meetin about twict a yer. bro. Gilpeens, a lot uf our white churches ort to take the advis Mose offered his pastur.

* * *

i wuz reedin tother day uf a krippled feller what has worn out 3 pairs of krutches in the past 14 munths hitch-hiking over 20,000 miles. uther foakes pay fer the gas and automobile and he rides free. we shore hav a passel uf peopul lik that in all our churches. they never pay enything. even tho u tell them the Bible sez tu tithe, they say we air livin under grace and shud not tithe. uthers do the payin uf the preacher, furnish the heat and lites, pay the janitor and thes leeches jist hitch-hike on the rode to Heaven.

When hit kums to prayin, they jist leev that tu the rest. as fer visitin the sik and teachin the yunguns and doin work fer the church, they leev that fer everybody else. i no sum foakes that ever sinse they dun jined the church, aint dun nothin. they jist ben hitch-hikin all the time. even in church they dont sing. when the leeder hists a toon, they jist sit still and kepe mum. all they ever wore out is the seet uf their britches and the church pew. they dont giv nuthin ter mishuns. u kan milk a muley kikkin kow with 4 bad tits easier than u kan git enything out of them parasites.

* * *

i shore am enjoyin TBE mor every weak. if hit wer as big as the Curious Jernal i dont think i wud miss a kolumn in hit. Samantha sez that i wud not even git up out uf mi char until i had red hit all. she is jist as krazy about hit as i am. mi truble is that ef she gits the paper first i dont git tu reed hit till she gits dun, and i dont lik that. we ort tu git 2 papers and then i wud not hav tu wait.

well ef u and bro. Bob did not put sich good artikles in hit, we wud not lik hit so well. hit shore is tops with me, and hit will mak a bettur Baptist out uf enybody what reeds hit. i no fer i no what hit has dun fer me and i am glad tu tell u what hit has dun fer me bekaws i am

yore frend
i s hardtufule

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