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SATAN'S COUNTERFEITS, NO. 6—

## 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

Mailing Address: Box 910, Ashland, Kentucky

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### Hyper-Calvinistic Hardshellism Refuted

By The Editor-in-Chief

TBE is as much a foe of Hyper-Calvinism as it is of Arminianism. Because Arminianism is more prevalent in Baptist ranks than is Hyper-Calvinism, naturally the occasion for the defence of the truth has more often been in opposition to Arminianism and its idol, Dagon Free-Will. However, in recent months there has been a small drift in some areas toward Hyper-Calvinism. We have tried to analyze exactly what the cause of this drift is and now feel that we have the answer. So in this article we will endeavor to "put the finger" on the error, refuting it by presenting the truth of the Word of God.

Before going any further, however, we wish to make an explanation as to the use of terms. The title of this article uses the terms "Hyper-Calvinistic" and "Hardshellism." By neither of these terms do we mean to cast reproach. We use the term "Hyper-Calvinistic" according to the meaning of the term, which is that which goes beyond Calvinism. The term "Hardshellism," though a sort of a nickname, is used only in reference to a group of people among "Primitive Baptists" who take a Hyper-Calvinistic stand. There are some people among the "Primitive Baptists" who do not take this stand, so

the term "Hardshellism" is the only term which will properly designate that with which we are dealing. So understand, neither of these terms are used reproachfully, as some have before charged.

#### The Hyper-Calvinistic Hardshell Heresy With Which We Are Dealing

The particular error that we are endeavoring to refute is the teaching of Hyper-Calvinists that the Spirit of God imparts spiritual life apart from, without, or before the use of any means of revealing Christ to the sinner.

(Continued on page 2, column 1)

### The Devil Also Has His Counterfeit Ministry

By ROY MASON  
Buffalo Avenue Baptist Church  
Tampa, Florida

It is commonly conceded that God calls men into the ministry, and certainly the Scriptures plainly teach such. But what sort of a ministry does He call men to perform? It would be strange indeed for the Lord to call men without specifying what they are to do. Most people, including church members, never take the trouble to ascertain from the Bible what men are called to do. Instead, they define the minister's duties without regard to what the Lord says.

When men are elected to county or state office their duties are clearly defined. A tax collector knows what he is to do. He does not make arrests, or pretend to sit on the bench as a judge in court. He sticks to the duties for which he was elected. In the ministry, however, duties are assigned that the Bible knows nothing about. Back behind this is Satan who desires to divert the called man from his God-appointed duties, so as to render him as ineffective as possible. Let us take note of some of the things laid on the preacher contrary to the Scriptures:

1. He is often expected to be a civic leader. Often large churches

call a man who has distinguished himself as a civic leader elsewhere. We had a schoolmate who was voted the leading citizen of a large city because of his civic activities. Back during World War I, pastors got out and led in the sale of war bonds. Often they have helped boost the Community Chest, Red Cross and other drives. God never called any minister to be a civic leader. The Scriptures are absolutely silent as concerns such.

2. He is often expected to be an incessant pastoral visitor. He is supposed to get around ever so often to see all of his members, and if he doesn't the complaint is raised, "The pastor has never been to see me." This is ego-inflating visitation, designed to compliment people by showing them attention. Often people who practically never go to church want the pastor to visit them. What for? For spiritual benefit? No. If they wanted anything spiritual they would hear him preach. People of that kind are a bunch of selfish backsliders (or maybe lost) who have no concern for the souls of people. Else they would want the pastor to be free to visit and deal with the lost rather than

(Continued on page 8, column 5)

## "Go West, Young Man, Go West"

These were the immortal words of Horace Greeley, the famed New York editor of two generations ago—words of advice to young men when the West was being opened for colonization.

Following the message of these words, under direct impression of the leading of the Lord, Mrs. Gilpin and I left home Monday morning, October 13, in our automobile for a 12-day trip that took us through eight states, for a total of 3,250 miles, in which I preached twelve times, and made hundreds of contacts in behalf of THE BAPTIST EXAMINER.

Before leaving, I said that it was a sort of good will trip in behalf of the paper. It surely proved to be that in every respect.

Monday evening (our first evening out), we ate the evening meal and spent a few hours of fellowship with Elder and Sister Carey E. Witt of Franklin, Ky. Brother Witt and wife are old-time Baptists who love the truth and have been contending for it many years. They have been two of our best supporters, and in spite of all the efforts of our enemies to convince them otherwise, they still thank God for the paper and its editors. I don't know when a dinner ever tasted better, fellowship was any sweeter, or time passed any faster than it did in the home of these dear friends. These folk were loyal supporters of H. Boyce Taylor when he was editor of News and Truths. They have been our friends and supporters for twenty years. How we thank God for them!

#### IN TENNESSEE

On Tuesday, October 14, we drove across western Tennessee. For years we have been hearing from Miss Kitty Bullington of

Atwood, Tenn. Many encouraging letters have been written us through the years by this dear lady. It was truly a blessing to stop by, and visit with her for just a few minutes. It means much, you know, to pray with the folk who have prayed for you through the years. What a blessing it was to pray with, and fellowship with this dear soul whose testimony for the truth stands as a monument for the Faith and against heresy and religious error in her community.

As I reflect back over this few minutes stop on the way, I say, "Thank God for Sister Bullington and the inspiration and encouragement she gave Mrs. Gil-

pin and me on this occasion."

We also stopped by Bob's former home in Jackson, Tenn., and visited briefly with his parents. They love the paper. Of course they have a reason for doing so. Their boy, Brother Bob, is the leading factor concerning its publication. Then, too, they love the truth, and it was a joy to visit with them. What a blessing it is when one's "in-laws" and relatives stand with him in his contention for God's Word.

In Memphis I intended to visit Brother Wayne Cox, but since he was moving, I didn't even get to talk with him over the phone. It was a joy, though, to call Sister McKinney and Sister Hargett,

and have a brief season of fellowship with them. I tried calling other friends in Memphis, but couldn't reach other than these two by phone. Truly do we thank God for Brother Cox and for his church. They have been a wonderful inspiration to us.

#### IN ARKANSAS

Tuesday evening we stayed in the home of our dear friends, Mr. and Mrs. Elmo Woodson, in Little Rock. Brother Woodson is a layman of the Central Baptist Church (Little Rock, Arkansas). Certainly it was a blessing to be once again in their home. They have been wonderful friends to the paper through the years. It

is always hard to estimate the value of friendship, and in the case of folk like the Woodsons it is impossible to do so.

I was supposed to have preached in Benton Tuesday night, but due to a miscarriage of my letter, the church did not know of my coming until just a few minutes before I arrived. This was the only preaching engagement that we failed to keep on the entire trip. Brother Joe Shellnut, pastor of the church at Benton, Ark., came in and spent a part of Tuesday evening with us. He has been a staunch supporter of THE BAPTIST EXAMINER for a long while, and when his new building is completed, I expect to visit with him and preach the dedication sermon.

On Tuesday evening and Wednesday morning I called a number of acquaintances in Little Rock and was happy to have the opportunity to talk with them again. We thank God for the many friends which He has given us in that center.

#### IN OKLAHOMA

Wednesday, October 16, found us journeying on toward Tulsa, Okla., where I preached that evening for the Tabernacle Baptist Church of which Elder William "Cowboy Bill" Crider is the pastor. Now here is a church worth speaking of. I have visited in hundreds of them through the years, but seldom have I seen anything that begins to compare with this work in Tulsa.

Friends of THE BAPTIST EXAMINER who knew that I was to be there dropped in from several miles round about, and God gave us a marvelous service. No church and pastor has ever been more wonderful to me than this group.

It was no accident that the laver was to be placed in between the brazen altar and the tabernacle. Rather it was put

(Continued on page 5, column 1) (Continued on page 3, column 3)

### The Baptist Examiner Pulpit

#### "THE TABERNACLE IN THE MIDST OF ISRAEL"

By JOHN R. GILPIN

##### "THE LAVER"

(Read Exodus 40:17-21).

"And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation." — Ex. 38:8.

##### THE POSITION OF THE LAVER.

The laver was located just beyond the brazen altar and just before you enter into the tabernacle itself. There is a reason why that it was located in this

position.

As we have noticed, the brazen altar tells us of justification by faith and salvation by grace. The tabernacle, which was God's first dwelling place on earth, tells us of worship with the Lord. Now in between the altar, which stands for justification, and the tabernacle, which stands for worship, was the laver. Beloved, the laver stands for cleansing, which would tell us somewhat of the progress of the soul in drawing near to God. After the sacrifice had been offered at the brazen

altar and the soul thereby saved, then it was that the individual, before he could come into the presence of God for worship, must be cleansed.

Let me remind you, beloved, that if a saved person is to worship God, that saved person must be cleansed from his faults and from the sins of his life day by day.

It was no accident that the laver was to be placed in between the brazen altar and the tabernacle. Rather it was put

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# The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

## DATE ON PAPER NOT SIGNIFICANT

Since we fell behind in getting out the paper, we have received some letters from our readers saying that they wished that they could get the paper on time so that the reading material would be right up-to-date. However, these folk have the wrong idea about the date on the paper and the material in the paper. The material in TBE would be no more up-to-date if the date on the paper were right on the nose. We simply fell behind a few weeks ago, and haven't been able to catch up. But all the material is up-to-date. The nature of the material in TBE is such that it would not matter when it was published, for it is primarily doctrinal and expository. Of course, on the Sunday School Lesson there is possibly some conflict, but that does not present such a problem since most pastors and teachers use this material rather than entire classes. In such cases, they can cut down on the lesson for a Sunday or so, if they want to make use of the material.

Anyway, we hope to be back on schedule soon. But don't let the date on TBE bother you; it is still the truth we are publishing, not material that loses its value in a few days.

## Hardshellism

(Continued from page one)

It is because of this position that Hyper-Calvinists deny the Gospel or Word of God any place in a sinner's being made alive to God. It is this teaching which leads Hyper-Calvinists to deny the necessity and propriety of preaching the Gospel to spiritually lost sinners. They say that the giving of life is done by the Spirit apart from the use of any kind of a medium of revelation. The Gospel, they say, is of use only to those who have already been given spiritual life at some time previous to their hearing the Gospel preached.

We assert that the Hyper-Calvinist idea of spiritual life is not the spiritual life referred to in the

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Word of God, nor does the Spirit of God give any such life to men. We assert that this notion as to spiritual life is just another false doctrine of the devil, used to oppose the preaching of the Gospel to lost sinners. It is evident, then, why we are refuting this teaching.

## What Is Spiritual Life?

The answer to this question is actually a refutation of the heresy of the Hyper-Calvinists. Spiritual life, according to the teaching of the Word of God, is a union with the Triune God. It is not simply a union with the Spirit, nor is it a union with the Son or the Father; rather, it is a union with God—all three persons of the Godhead. The truth is, one cannot be in union with one of the persons in the Godhead without being in union with all three. There is only one divine, spiritual life, not three. In many places in the Word of God we have all three persons referred to as giving us life. This does not mean that each of them gives us a life, but it means that in the life which we have of God each person of the Trinity is involved.

So to have spiritual life is to be in union with God. The Word of God says:

"And this is ETERNAL LIFE, that they might KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST, whom thou hast sent."—John 17:3.

This verse teaches that to have life is to know God. And of course, to know God is to know Him as He is revealed in Christ. No man can know the Father apart from the Son. So we can truthfully say that no man knows God except in Christ; therefore, NO MAN HAS LIFE UNLESS HE KNOWS JESUS CHRIST. THIS IS THE KIND OF LIFE THAT THE HOLY SPIRIT OF GOD GIVES TO THE ELECT.

But Hyper-Calvinists make spiritual life a biological deposit which the Spirit makes in men who perhaps have never even heard of Christ, much less have a knowledge of Him. Hyper-Calvinists teach that a heathen person, if he is elect, does not have to learn of Christ or know Christ, for he will be made alive by the Spirit.

You can easily see how this separates Christ and the Spirit to the extent that in giving life the Spirit does not give a knowledge of Christ. But the very work which the Spirit came to do is to bear witness of Jesus Christ. He came to give men life by bringing them into union with God as revealed in Christ. The kind of life He gives is not a biological something, but a shedding abroad of the knowledge of Christ in the heart or understanding of man, the seat of his affections, and the work at the same instant creates or produces faith, hope, love and other such acts. You see, there is no such thing as spiritual life apart from a union with Christ, and there is no union with Christ apart from a knowledge of Christ. "He that hath the Son hath life" (I John 5:12); eternal life is to know God revealed in Christ (John 17:3). To think that a man could have the life of the Spirit of Christ and not know

Christ is nothing but heresy. Life is union with Christ.

The Bible says that those who know not God do not have life. In fact, the Bible teaches: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that KNOW NOT GOD, and that obey not the gospel of our Lord Jesus Christ."—2 Thess. 1:7, 8.

In I John 5:12, the writer says that those who believe on Christ may "know" that they have eternal life. You see, life is always connected with knowing Christ. And as for "knowing" Christ, it is not merely a "head-knowledge," as some might think, but it is what John Gill describes it to be in his comments on John 17:3:

"This is to be understood of an evangelic knowledge of God, as the God and Father of Christ, as the God of all grace, pardoning iniquity, transgression, and sin, and of Christ the Mediator; not a general, notional, and speculative knowledge; but a practical and experimental one; a knowledge of approbation and appropriation; a fiducial one, whereby a soul believes in Christ, and trusts in His blood, righteousness, and sacrifice for salvation; which though imperfect, is progressive."

When one first learns of Christ, as Gill says, the knowledge of Him is imperfect, but that one grows in the knowledge of Christ as he learns more of Him. As our life begins through knowing Christ, so it is sustained and strengthened by a greater knowledge of Him.

The new birth is referred to as a "creation in Christ Jesus" (Eph. 2:10). Not merely a creation in the Spirit, but a creation in Christ. You see, the Spirit brings about a union of the elect with God as revealed in Christ.

The new birth is said to be a "translation." Colossians 1:13 speaks of the saints' being "delivered from the power of darkness and translated into the kingdom of his dear Son." The writer goes on to say that "Christ in you" is the hope of glory. How is Christ in us? Through the Spirit who gives us the knowledge of Him. He shines in our hearts to give us the knowledge of Christ.

Christ is referred to as the "Bread of Life." Without eating of Him "ye have no life in you." To eat of Christ is to partake of Him through a knowledge of Him, which of course involves faith. Notice, it is not eating of the Spirit that gives life, but eating of Christ. It is through Him that we have life.

When the "eyes" of the spiritually "blind" are opened they immediately see Christ. "The people which sat in darkness saw great light," and that Light was Christ the Light of the world. When men are given life God commands the light to shine out of darkness to give the knowledge of Christ (2 Cor. 4:6). It is every one that "seeth" the Son who has everlasting life (John 6:40). The one who believes on Christ does not abide in "darkness." (John 12:46). So the life of the Hyper-Calvinist is wholly different from the life in Christ.

In the new birth the Holy Spirit sheds abroad the love of God in our hearts. This love is for Christ, for "we love Him because He first loved us." (I John 4:19).

Romans 8:1 says that there is

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## "I Should Like to Know"

1. If a member is excluded from the church, and refuses to repent and acknowledge that he has done wrong, what should be the church's attitude toward him?

Read Matthew 18:15-17. These are instructions of the Master. They are hard, but clear, and good for all concerned. Be sure that the first two verses (15 and 16) are prayerfully and lovingly obeyed before the last verse (17) is obeyed.

2. In view of the fact that the Apostle Paul's letter to the Corinthians is addressed to believers, and I Corinthians 11:5, 6 is to Christian women, is the Lord's command through Paul likewise applicable to unsaved women who

might be in a church service, regarding the covering of the head?

Yes. The woman's subjection in such matters has to do with the creation and the fall into sin. (See I Corinthians 1:3, 7; Ephesians 5:23; I Timothy 2:13, 14). It has nothing to do with salvation; it is just a matter of the leadership of man over the race.

3. Do you think that it was possible for Jesus to be crucified without God's being willing?

No. Read I Peter 1:20; Acts 2:23, 4:26-28; Matthew 26:35, and John 19:11.

Short this week? Yes, and we need some questions; EASY ones, not the difficult kind.

"no condemnation" to those "in Christ." John 3:36 says that the one who believes on Christ is not condemned, but the unbeliever is condemned. John 5:24 shows that we pass out of spiritual death into spiritual life, and that this involves a knowledge of God. Peter says we are "called out of darkness into his marvelous light," and that light is the glorious knowledge of Christ. We are "quickened" from spiritual death (separation from God) to spiritual life (union with God). When one passes from spiritual death into spiritual life he has become united to Christ, he knows Christ and believes in Christ.

We could go on with the many

## ATTENTION EAST TENNESSEE READERS

Beginning in November we will have a program weekly over Radio Station WMTN, the 5000 watt station of Morristown, Tennessee. You can find this at the 1300 spot on your dial.

We would deeply appreciate it if you would listen and tell us how the program comes in where you live. It is always a joy to hear from our listeners.

Scriptures that bear upon this subject, but too many will simply make our article overloaded. So we leave these before the reader with the assurance that the error of the Hyper-Calvinist as to spiritual life is clearly seen. Life is not a biological deposit made by the Holy Spirit, but a spiritual union with Christ brought about by the Spirit of God shedding abroad the knowledge of Christ in the heart.

Now in doing this work, the Spirit uses a medium of revelation. So let us now consider the truth that

## A Medium of Revelation Is Used in Giving Men A Knowledge of God

As we have before said, the reason Hyper-Calvinists have a heretical position toward the Gospel is because of their idea of spiritual life. If life is simply a biological deposit made by the Holy Spirit without, apart from, and before the use of any means, then of course it is wrong to think that a medium of revelation or a means of the knowledge of Christ is needed. But if eternal life is what we contend—knowing God as revealed in Christ—then a medium of revelation is necessary. In other words, God must give some kind of revelation to man whereby he can know Christ. The Gospel or glad tidings of redemption through Christ must be revealed to man some way.

Now in order to develop this truth more fully, the necessity of revelation should be considered. Consider the fact that God is an incomprehensible, infinite Being and that man is a finite creation of limited powers, and it will immediately be recognized that if man ever learns anything of God it must be through a medium

of revelation suited to instruct the finite creature. The fact that men have false and differing ideas about God proves that man is unable to comprehend God as He is. God is ever-present and all about us, but we are unable to comprehend Him. So man must have a revelation of God that he can comprehend, if he is to learn of God.

To illustrate: a child enters school for the first time. What is he taught? Geometry, chemistry, biology, botany? No, it would be generally useless to teach these things to a six-year-old. He should be taught the things which he can comprehend.

So God, being infinite and incomprehensible, must reveal Himself to us through mediums suited to our constitution. We are finite creatures and you cannot put the infinite into the finite. All that we will ever know of God—even in Heaven—will be that which is revealed to us in a manner we can comprehend.

Now let it be understood that we are not saying that God reveals Himself so that the depraved sinner in his lost condition will understand the things of God. That is not what we are saying. We are saying that the Spirit of God uses a medium of revelation to bring about a union with God. It is necessary that the Spirit use the revelation, not because the God-given revelation is insufficient to give the knowledge of God to a sinner, but because the spiritually "darkened" heart (understanding) of man must be penetrated. Only the Spirit can make the revelation effective.

Let us notice now a few examples of how God used a medium of revelation in revealing (Continued on page 6, column 2)

## Our Radio Ministry

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Sunday—7:45-8:15 A. M.

WPFB—910 ON THE DIAL

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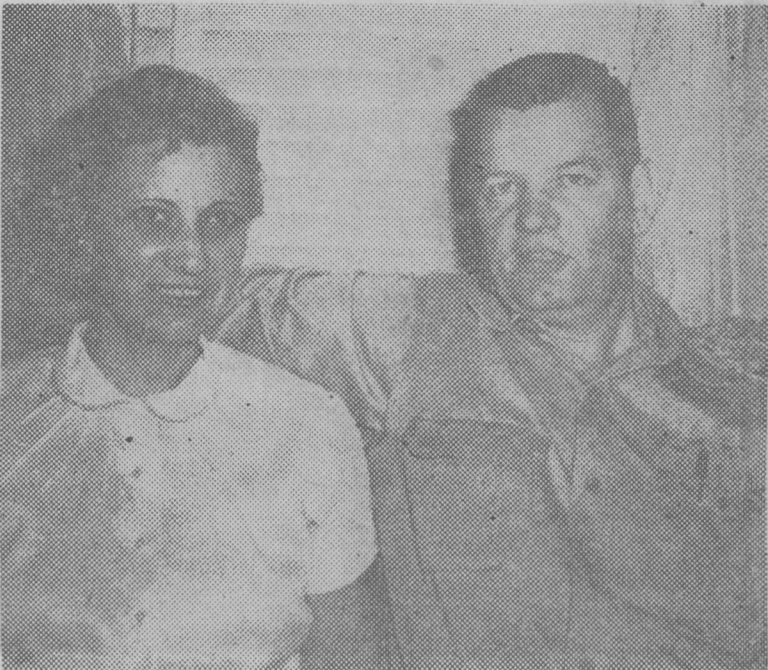
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FRIENDS WE PREACHED TO AT PHILLIPSBURG, KANSAS



FRIENDS VISITED ON RECENT TOUR



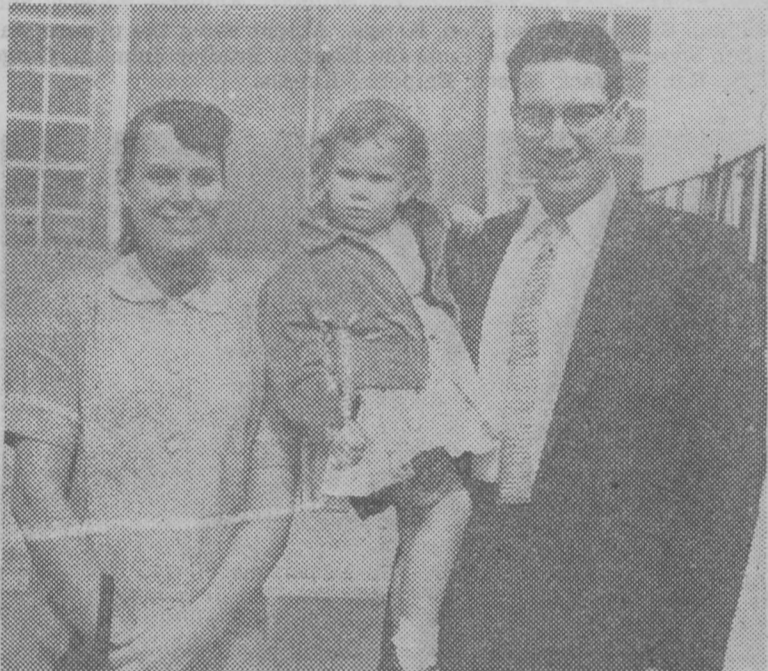
MR. AND MRS. ELMO WOODSON



ELDER AND MRS. CAREY E. WITT

**"Go West, Young Man"**

(Continued from page one)  
Brother Crider went with me on a trip to Mexico several months ago. We drove in the same car and occupied the same bedroom each night. I came to know and love him then. It was through this acquaintanceship that he became acquainted with Brother Cox in Memphis and Brother Halliman in Chicago. Although I have thanked God for Brother Crider many times since meeting him, I found it a real joy to be in his home and also become acquainted with his wife. Truly God has given him a wonderful companion. Brother Halliman in a recent letter said, "You can never appreciate Brother Bill Crider until you meet his wife. She is the power behind the throne." Mrs. Crider truly is a marvelous woman, and I thanked God for Brother Bill and her on leaving the home, since Mrs. Gilpin and I both felt spiritually



ELDER AND MRS. NEAL BRILLHART AND DAUGHTER



ELDER AND MRS. WILLIAM E. CRIDER



MISS KITTY BULLINGTON



MR. AND MRS. MAX HAWKINS



ELDER AND MRS. ARTHUR CORCORAN

refreshed as a result of our visit there.

IN KANSAS

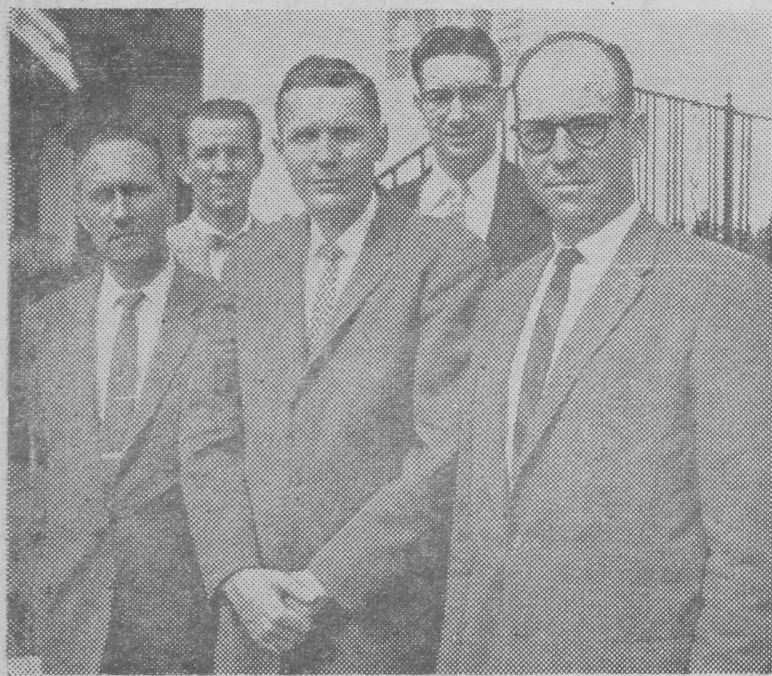
On Thursday, October 16, we drove to Emporia, Kansas, where I spoke for the West Side Baptist Church in a Bible conference Thursday afternoon and Thursday night and Friday afternoon and Friday night. This was a season of real fellowship. Brother Ray Schwart of Hutchinson, Kan., and Brother Fred Phelps of Topeka, Kan., were also on the program, and I was amazingly blessed by their messages. I met some six or eight preachers who were present for this Bible conference—preachers in Kansas, and I was most happy for the fellowship that God gave us with them.

Brother Neal Brillhart and wife of the West Side Baptist Church truly endeared themselves to us. I have met lots of young preachers and their wives through the (Continued on page 4, column 1)



MR. AND MRS. JOHN EHM

## AT BIBLE CONFERENCE, EMPORIA, KANSAS



These are a few of the preachers present for an afternoon service at the Bible Conference in Emporia, Kansas. Reading left to right are Ray Schwart, Hutchinson, Kansas; Leslie Baker, Iola, Kansas; Fred Phelps, Topeka, Kansas; Neal Brillhart, Emporia, Kansas; and William Stewart, Hutchinson, Kansas. Absent when the picture was taken were Bill Nicholas, Emporia, Kansas; Bradley Johnson, Osage City, Kansas; Jack Mason, Emporia, Kansas.



ELDER AND MRS. JOHN R. GILPIN  
(In Front of West Side Baptist Church, Emporia, Kansas)

## "Go West, Young Man"

(Continued from page three)

years, but none have ever impressed me more as to their sincerity, zeal, and love for the truth than these two. It was truly a joy to be with them and to see how God is leading them in their stand for the truth. It is a joy to know that God has at least one church in Emporia where the doctrines of sovereign grace are fearlessly contended for.

On Saturday morning, October 18, we left Emporia and drove on to Phillipsburg, Kan., where we were entertained by our good friends, Brother and Sister John Ehm. I spoke there on Saturday evening, three times on Sunday and also Monday evening.

On Monday, we took dinner in the home of their son Loren. What a blessing it is to meet young married folk like these who follow in the footsteps of their parents. God's blessings on Loren and Lois and all the balance of the group that will constitute the new church at Phillipsburg.

The Ehms have visited in our home and truly we have never had anyone in our home who has blessed us more than these folk. Originally they were Lutherans, then Arminian Baptists, and now real Bible Baptists. They have a knowledge of the Word of God which is amazing. This only goes to show that if people are saved, and study the Word of God, He will lead them into the truth.

Because of rank Arminianism and unbaptistic doctrine, the Ehms and about twenty-five others have separated themselves from the church in Phillipsburg where they were members. They plan to organize a church very shortly, and I predict for them a

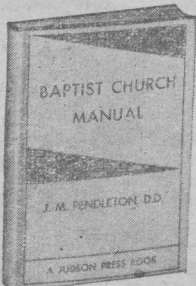
glorious future. What a joy it is to know that God has a little group of saints standing for the truth in this place, and it certainly is a blessing to think that soon there will be a lighthouse in that community by way of a church that will hold up the doctrines of God's Word just as we preach them through this paper.

This was one season when the time passed all too quickly, and it was with sincere regret that we bid these dear friends goodbye on Tuesday morning.

## IN MISSOURI

Leaving Phillipsburg, Kan., on October 21, we drove all the way across the state of Kansas, from

J. M. Pendleton's  
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west to east and then went south to Springfield, Missouri, where we spent the night in the home of Brother and Sister Max Hawkins. His brother, Lee, and family visited with us not too long ago in Calvary Baptist Church, and in our home. Living only a few miles away, they too came over and took dinner in the home of Lee's brother, Max. Brother George Welch, a student in the Baptist Bible College in Springfield and a reader of our paper, also visited that evening in Brother Hawkins' home.

I have been in lots of homes in life where I have been "wined and dined," and royally entertained, yet no one has ever surpassed the Hawkins' in this respect. The best part of it all, though, was the fellowship we had with these dear friends around the Word of God. They truly believe the Book, and it was a blessing to talk with them. I have said publicly since coming home that I have never met a layman who has a greater knowledge of or appreciation for the Word of God than Brother Hawkins.

On Wednesday, Brother Hawkins went with me to visit in the Baptist Bible College. We had a good visit with some of the teachers there, including Brethren Noel Smith, Eli Harju, Reginald Woodworth, and an old friend, John Ross, whom we have known for nearly thirty years.

I was at the college and was walking in the hall with Brother Woodworth and Brother Hawkins at the end of one of the class periods when about 600 students converged upon us from every direction as they were changing classes. I became lost from these brethren. Not knowing where I was going, all I could do was stand still and wait for the crowd to subside. This was evidently what God wanted me to do, for while standing there, fully fifty or more of the lads and lassies who were there in school came to me and spoke. I told Mrs. Gilpin after we had left Springfield of this experience. (She had stayed at the Hawkins' home while I went to the college.) I told her that I was sure that God was in my getting separated from Brethren Hawkins and Woodworth, for had this not happened, I would not have had the opportunity to meet these fine young students there in college. Many of them read our paper and have written us some encouraging letters. I didn't know when I would ever see them again, but I thanked God for the experience.

## IN ILLINOIS

On Wednesday, October 22, after leaving Springfield, Mo., we drove to Cottage Hills, Ill., where we were entertained in the home of Pastor and Mrs. Arthur Corcoran, and that evening preached for them in the church in Cottage Hills. Here is a pastor who is a graduate of an undenominational school, but who through the influence of THE BAPTIST EXAMINER has come to reject the universal church heresy, and has become thoroughly grounded in the Calvinistic doctrines of grace. Not only were our bodies fed and we were materially made happy, but also our souls were fed with the fellowship which God gave us both in Brother Corcoran's home, and later in the church.

Friends drove in from round about, even as far away as 100 miles in Missouri. Just as I had gotten to preaching, the door was opened and four of the students from the Baptist Bible College of Springfield, Mo. (lads that I had met that morning) walked in. They were blessed by the services, and truly their presence was a blessing to the service. After the service was over in the church, Bro. Corcoran and wife invited all of our friends who had driven in, over to their house. Sister Corcoran had made a number of pies, which she served with coffee to those who were present. I never saw pie and coffee disappear so rapidly, nor time pass more swiftly, nor fellow-

## JEHOVAH TSIDKENU

## "The Lord Our Righteousness"

*I once was a stranger to grace and to God,  
I knew not my danger, and felt not my load;  
Though friends spoke in rapture of Christ on the tree,  
Jehovah Tsidkenu was nothing to me.*

*I oft read with pleasure, to soothe or engage,  
Isaiah's wild measure and John's simple page;  
But e'en when they pictured the blood-sprinkled tree,  
Jehovah Tsidkenu seemed nothing to me.*

*Like tears from the daughters of Zion that roll,  
I wept when the waters went over His soul;  
Yet thought not that my sins had nailed to the tree,  
Jehovah Tsidkenu—'twas nothing to me.*

*When free grace awoke me, by light from on high,  
Then legal fears shook me, I trembled to die;  
No refuge, no safety in self could I see—  
Jehovah Tsidkenu my Saviour must be.*

*My terrors all vanished before the sweet name;  
My guilty fears banished, with boldness I came  
To drink at the fountain, life-giving and free—  
Jehovah Tsidkenu is all things to me.*

*Jehovah Tsidkenu! my treasure and boast,  
Jehovah Tsidkenu! I ne'er can be lost;  
In Thee I shall conquer by flood and by field—  
My cable, my anchor, my breastplate and shield!*

*Even treading the valley, the shadow of death,  
This "watchword" shall rally my faltering breath;  
For while from life's fever my God sets me free,  
Jehovah Tsidkenu my death-song shall be.*

Robert Murray McCheyne  
November 18, 1834

ship any sweeter than the two hours we spent there in visiting.

The four lads from Springfield, Zack Finch, James Bishop, Bud Whitlock, and Bill Ferrell, stayed for two hours and then drove back to Springfield—267 miles. All the next day I thought about these precious boys who love the Lord and His Word and the Truths for which we contend, who had driven almost 550 miles by way of round trip to be with us in the service, and I found myself continually praying that God would bless these noble lads.

Brother Bob Ross held a meeting for this church at Cottage Hills this past summer, so it was no surprise to find Brother Corcoran and the church truly contending for the faith. On seeing the influence of THE BAPTIST EXAMINER on both Brother Corcoran and the church, I am truly encouraged to press on in the service of our Lord.

Thursday morning, October 23, we drove north to Shipman, Ill., where we visited with a good layman and his wife, Brother R. A. Spurgeon. Not only is he distantly related to the famous Charles Haddon Spurgeon of Lon-

don by blood, but also is closely related as to doctrine. We ate lunch in their home and wished for a longer season that we might have spent more time with them had God permitted. Here is a family who knows the Lord, and loves His Book, and supports only those who contend for it. This brief visit is indelibly impressed upon my memory. I'll never forget this visit in their home.

On Thursday evening, October 23, we were entertained in the home of Brother and Sister Murrell Combs at McLeansboro, Ill., and that evening preached for the newly organized church at McLeansboro, of which Brother Combs is pastor. I had met Brother Combs previously, and it was a distinct joy on this occasion to meet his wife. They are truly the salt of the earth. Recently both Brother Fred Hallman of Chicago and Evangelist T. B. Freeman of Mims, Fla., have been in McLeansboro, and growing out of their work, Calvary Baptist Church, where I spoke, has recently come into existence. They have only a small membership to start with. However, it doesn't take a large crowd in order to have fellowship. Friends from various places round about came in for the services, and God gave us a never-to-be-forgotten meeting with seven or eight preachers present. I was truly made happy as a result of this last preaching engagement on this trip.

On Friday morning, October 24, we left quite early in order to drive home. As I have said before, God was with us all the way, with never a moment's trouble from the standpoint of our car. For His traveling mercies and journeying grace we give Him thanks. For all the old friends we met and the new ones we contacted, we are most grateful. Surely no one ever had better friends than those whom God has given THE BAPTIST EXAMINER.

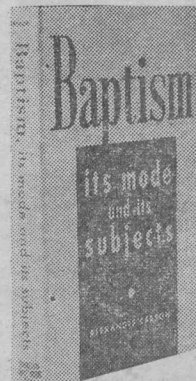
We wanted to make many other pictures but for various reasons failed to do so. The ones which appear in this issue will introduce you though to the type folk we were with on this trip.

While I have spoken of being blessed by the churches and pastors I visited, this article would not be complete if I failed to mention some teenagers I met. Mr. and Mrs. Max Hawkins have two of these, a son and daughter, and Pastor and Mrs. Corcoran of Cottage Hill, Illinois have the honor of being parents to two fine high school lads. Jimmy Hawkins says he is happy to be a "five-point Calvinist," and would be a six-pointer if there were. (Continued on page 7, column 1)

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## "The Tabernacle"

(Continued from page one)  
there for one express purpose — to teach us that, though we have been saved, we can't worship God unless we are cleansed.

No individual can worship God until he is redeemed. No unsaved man has yet worshipped God. He may have gone through some form, or participated in some religious service, but, beloved, he can't worship God until first of all he has come to the killing place at Calvary and has seen that Jesus Christ has died for all of his sins. Even then, he can't worship God unless his life is cleansed from the faults and the sin and the imperfections that cling to him through the flesh.

Oh, how many people claim to be saved, yet they live in the world six days out of the week, and then come into the presence of God on Sunday and expect to worship God. Beloved, if you are a child of God, you can't worship the Lord unless you are cleansed from the imperfections of your flesh and the secret sins of your life.

### II

#### THE MANUFACTURE OF THE LAVER

It is rather interesting to notice that the laver was made from the women's looking glasses. Maybe it will be a surprise to some of you of the fair sex to learn that so long ago women were just as vain and carried their compacts just like you do today. But, beloved, when God called for the people to make a sacrificial offering for the building of the tabernacle and all the articles that went into the tabernacle, God called upon the women to give of their brass looking glasses that this laver might be made of solid brass. As a result, these objects of personal vanity were thus turned into articles of usefulness in the service of the Lord Jesus Christ.

This would tell us that a Christian should use all of his earthly possessions in the service of the Lord. If a woman's looking glass, fifteen hundred years before the birth of Jesus Christ, was to be taken from her and consecrated in the service of the Lord, how much more we need to learn that all of our earthly possessions should be turned over for the use of the Lord Jesus Christ.

Do you have an automobile? If so, that automobile ought to be used for the Lord Jesus Christ. Some people think of an automobile as a means of personal pleasure. It shouldn't be an article of pleasure to you. Rather you ought to look upon it as something that God has entrusted to you for use in His service.

What I have said about your automobile is just as true of the house in which you live. It is just as true of the clothes which you wear. It is just as true of all the earthly possessions that God has given you. They ought to be consecrated to the service of the Lord Jesus Christ.

### III

#### THE PURPOSE OF THE LAVER.

When the priests were inducted and set apart into the priesthood, they were washed.

"And Moses brought Aaron and his sons, and washed them with water."—Lev. 8:6.

Even though they were thus washed when they were originally inducted into the priesthood, they needed a daily cleansing thereafter. It was their duty not only to kill and dissect the beasts that were to be sacrificed, but they offered the beasts in sacrifice upon the altar. Furthermore, they walked upon the desert sands and naturally their hands and feet needed cleansing. As a result, it became necessary that they have their hands and feet washed.

There was water in the top of the laver for the washing of their hands, and there was water in the base of it for the washing of their feet. This would tell us that

purity is a requirement of God so far as Israel's priests were concerned. Those priests couldn't serve God acceptably and could not enter into the tabernacle to worship God rightly unless they were cleansed. Purity was a requirement for the priests of the Lord.

Beloved, you and I need to remember that we as God's people are priests of the Lord, for we read:

"And hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever."—Rev. 1:6.

I don't need a priest to come between my soul and God, for I am my own priest. The Lord Jesus Christ is my High Priest, and I am a believer priest. Every person who has believed in the Lord Jesus Christ stands as a believer priest before the Lord Jesus Christ.

Now if God demanded purity on the part of these priests in the Old Testament, and if you and I are believer priests today, then that would tell us that we need to be clean if we are going to worship and serve God. Saved people have to be cleansed to worship God. Whenever you hear someone say that an individual can be saved and then go out and live any kind of life afterwards and go to Heaven when he dies, and say that Baptists teach that, mark it down, beloved, that man is just lying. Baptist people don't teach anything like that. Instead, I stand here and plead with you in the light of the Word of God that as the laver was necessary for the priests' cleansing, you and I need to be cleansed if we are going to worship and serve Him.

"Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."—Psalm 24:3, 4.

Who is going to be able to stand in the presence of God? Only those who have had their hearts cleansed, which is typified at the altar of burnt offering, and those who have clean hands, which is typified at the laver. Beloved, the only ones who can worship and serve God are those who have been cleansed — cleansed by the water of the Word of God.

### IV

#### THE SYMBOLIC MEANING OF THE LAVER.

The laver was made of brass only, which was unlike all the balance of the pieces of furniture of the tabernacle. The other articles of furniture were made of

wood and covered over with brass or gold.

I think there is a reason why this was true. All the balance of the articles of furniture were to teach us about the Lord Jesus Christ and His two natures — His human nature and His Divine nature. Therefore, all the balance of these articles were made of wood and overlaid with brass or gold, thus speaking of His human nature overlaid with His Divine nature. The laver was made of brass only, which would tell us that there is just one nature involved here. The laver's symbolic meaning is that it is a type of the blessed Holy Spirit of God — the Third Person of the Trinity.

Notice also that God gave the specifications and dimensions for every one of the articles of furniture except the laver. There isn't one word said about the shape or dimensions of the laver. It just tells us that it was to be made with a top and with a base, and was to be made out of solid brass.

Beloved, thus further tells us that the laver is a type of the Holy Spirit, because you can't confine the Holy Spirit to any specifications. How we need to learn this lesson today! You can't tell the Holy Spirit what He has to do. You can't make a program and tell the Holy Spirit to work in this program. The Holy Spirit is in the business of making His own program.

Take for example one of these formal churches where the programs are prepared in advance. The prayers are read from a book, and the sermons are prepared essays which are read. The people go through a ritualistic form of service and then go away without ever feeling the presence of the Holy Spirit. Why? Because the Holy Spirit is ruled out. They have form and dimension in their program, and there is no room for the Holy Spirit to work there.

I'll give you another example: Southern Baptists have for the last few years been talking about standards — a standard Sunday School, a standard B. T. U. and other standard organizations. There are certain requirements for reaching the standard, and they say you can't be an A-1 organization unless you reach all of these eight or ten requirements that are laid down

A few years ago there was a Sunday School meeting held at one of the Baptist churches in Ashland, and I attended. They asked all the pastors present to go over the list of requirements of an A-1 Sunday School and to tell whether or not his Sunday School had met those requirements. When it came my turn, I said that we had met each of those requirements, until I came to the one where it asked if we were using Baptist literature. I said, "Brethren, if you call Baptist literature the literature that is sent out from Nashville, Tennessee, then we don't use it; but we use the Bible, and we have a conviction that it is Baptist literature." Beloved, do you know what they did. They ruled us out and said that we didn't have an A-1 Sunday School because we didn't use Baptist literature.

Standards like this whereby that a church has to meet all of these particular requirements in order to be A-1, leave no place for the Holy Spirit. There isn't any doubt that God, the Holy Spirit, led me to lay aside the use of literature and to study the Word of God instead. There isn't any doubt in my mind but what the Holy Spirit led me in regard to it. These standards leave no place for the leadership of the Holy Spirit. Here is another example: Throughout the Southern Baptist Convention most of the churches support what they call the Cooperative Program, for the work of missions throughout the world. I think I have paid my respects to the Cooperative Program sufficiently in the past when I have said that the carrying charges of it are entirely too high. The carrying charges of getting \$1.00 to the mission field

# The Waldenses Didn't Dance

(From an old statement of faith)

## Article 10 — Of Dancing or Balls

"A Ball is the Devil's Procession, and whosoever entereth in there, entereth into his Procession. The Devil is the Leader, the Middle, and the End of the Dance. So many Paces as a man maketh in a Ball, so many leaps he maketh towards Hell. They sin in Dancing sundry ways, first, in walking, for all their Paces are numbered, they sin in touching, in their ornaments, in hearing, and seeing, in speaking, in singing, in lyes and vanities. A Ball is nothing but misery, sin, and vanity; and therefore we will shew as touching Balls; first by testimony of Scripture, and afterwards by Reason, how wicked a thing it is to dance," etc.

through the Cooperative Program takes about \$9.00. Accordingly, I don't support the Cooperative Program of the Southern Baptists. We take the Bible's program. We try to support men who will preach the Word of God. Every penny that is contributed for missions through this church, goes for the preaching of the Gospel. Not one penny is taken out for salaries and for greasing the wheels of the machinery. There is no room for the Holy Spirit in the missionary program — the Cooperative Program — of the Southern Baptist Convention.

Beloved, the laver represents the Holy Spirit, and the Holy Spirit can't be confined to any program that man may make. The Holy Spirit isn't to be limited by shape and size of programs of any kind.

### V

#### THE WATER'S SYMBOLISM.

There was water in both the top and the base of the laver, and it was there for the washing of the priests' hands and feet. Beloved, that water represents the Word of God, and God's people are to be kept clean by the water of the Word of God.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Psa. 119:9.

"The entrance of thy words giveth light; it giveth understanding unto the simple."—Psa. 119:130.

"Now ye are clean through the word which I have spoken unto you."—John 15:3.

"Sanctify them through thy truth: thy word is truth." —

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John 17:17.

"Husbands, love your wives even as Christ also loved the church, and gave himself for it: That he might sanctify and cleanse it with the WASHING OF WATER BY THE WORD, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. 5:25-27.

An individual can keep himself clean spiritually the same way that he does physically. If he wants to keep his body clean, he will just have to take a bath in water; if he wants to keep his soul clean, he will have to bathe in the water of the Word of God.

I remember several years ago when I was holding a meeting up in the mountains. I perspire quite freely and after every service was over, I would do quite a little bit of washing. When Saturday night came, the man in whose home I was staying, said, "Brother Gilpin, this is Saturday night." I said, "Yes, it is." Directly he said again, "Brother Gilpin, this is Saturday night." I said, "It certainly is." Presently, he made mention of it again and said, "Brother Gilpin, this is Saturday night." I guess I must have looked just a little somewhat "dumb," for he volunteered a little further information and said, "We always wash up on Saturday night." He was just reminding me that it was Saturday night and that it was time for a tub bath. In this case, I was considerably ahead of him, for I had had several baths during the week that he knew nothing about.

Now, beloved, what every Baptist church member needs is a good old-fashioned tub bath in the Word of God. There are a lot of people who are scrupulously clean with their flesh but their souls haven't been scrubbed in the Word of God. Some of you folk wouldn't have dared to come to the house of God today without bathing, but I wonder how many of you took time before you came to wash your soul in the water of the Word of God?

Brother, sister, the water that was contained in the laver was for the washing of the hands and the feet of the priests, and it symbolizes to us the Word of God. If we are to keep our souls clean, we are to wash them daily in the water of the Word.

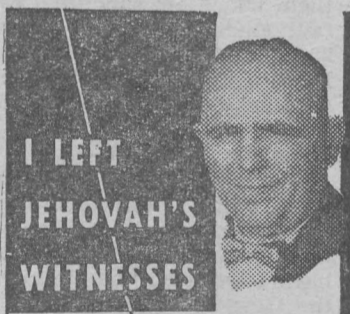
### VI

#### THE WATER AND THE LAVER WERE VALUELESS WHEN THEY WERE SEPARATED.

Suppose you took the water out of the laver, of what value was the laver? It was an empty container. Suppose you took the water and poured it out upon the ground, of what value was the water? You can see that it was worthless. The water and the laver both were worthless when they were separated.

If the laver is to represent the Holy Spirit of God, and if the water is to represent the Word of God, that would tell us that the only way that either of them is of value to us is when the Word of God is preached and the Holy Spirit bears witness to that Word of God when it is preached. Jesus said:

"God is a Spirit: and they that worship him must worship him in (Continued on page 8, column 3)



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# JEHU'S REIGN

## LESSON FOR SUNDAY, NOVEMBER 9

MEMORY VERSE: "And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

### I. God's Providential Dealings. II Kings 8:1, 2.

The famine, which was prophesied by Elisha, was of the Lord's ordering. We sometimes say that famines, droughts, and pestilence just happen. Not so! Nothing ever just happens in the world that is governed by God.

### II. Telling What Elisha Has Done. II Kings 8:3-6.

When the famine was ended, the woman (V. 1) came back from the land of the Philistines. As she stood before the king to ask that her land be restored, she heard Gehazi telling of the great things Elisha had done. As he told of the resurrection of a dead body, he saw the mother of the man who had been raised to life standing by. He stepped back as though to say, "It is your turn; you tell what Elisha has done." (V. 5). She gladly did so.

Each of us ought to be glad to tell of the great things our Elisha (Jesus) has done for us.

### III. Dark Scenes. II Kings 8:7-12.

The rest of the chapter deals with murders and revolts. It presents many gloomy pictures. All of this is because of sin, as sin is the cause of every dark picture.

### IV. Hazael. II Kings 8:7-15.

Two things about the murder of Benhadad by Hazael are important: (1) This shows that God forsee man's sin. The prophet of the Lord knew what Hazael would do. He had learned this from God. God forsee every sin any of us shall ever commit. (2) Hazael was startled at his own depravity. Like Hazael (V. 13) many think themselves above great sin, but alas, there slumbers within each the possibilities of atrocious crimes.

### V. Jehu Anointed King. II Kings 9:1-13.

When God tired of the sins of Jehoram, king of Israel, he had Jehu anointed instead. Jehu was commissioned to destroy the house of Ahab, because of his sins (V. 9). God may allow us to go on in sin for years, as He permitted Ahab, but not forever. When the time came to put an end to Ahab's sin, God saw that the sin was stopped. God deals thus today.

### VI. Jehu Begins His Task. II Kings 9:14-37.

Jehoram, the king of Israel, and Ahaziah, the king of Judah, were visiting together at Jezreel. Both were slain by Jehu, who also slew Jezebel when she came to Jezreel.

### VII. God's Unclouded Memory. II Kings 9:26.

Sinner, is this not a solemn warning to thee?

## "Go West, Young Man"

(Continued from page four) were six points to believe. Thank God for such fine young people.

Mrs. Gilpin drove the entire distance. She has been a faithful trooper through the years. Although she had had an attack of bursitis in her left shoulder the week previous to leaving home (because of this, I did not think she would get to make the trip), God was good to her and her condition became better as we journeyed.

When I left home I took \$35.00 that I had taken in this past summer by way of wedding fees for traveling expenses. God supplied our needs in addition to this small sum, and when I returned home I had \$550.00 to pay on our paper bill, which was money that had been given us while on this trip. How glad I am for friends who love the truth for which we contend, and truly I am thankful for His leading on this journey. On reaching home and on realizing how good God had been to us, and on seeing His blessing on those who had been carrying on while we were gone, I felt impressed that—

"Tis grace hath brought us safe thus far,  
And grace will lead us home."

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## Hardshellism

(Continued from page two) Himself to men and calling them unto Himself:

In the call of Adam God used the vehicle or medium of articulation (voice). Through this medium of revelation God brought Adam into union with Himself, which is spiritual life (John 17:3).

In the case of Noah, God likewise used articulation (voice). This was also the means of His revelation to Abraham and Samuel. In fact, in His earlier dealings with men, it seems that this medium was often used to reveal Himself to them.

Notice that God used a dream in revealing Himself to Jacob (Gen. 28).

Moses was called by the voice of an Angel in the burning bush, and we believe that Angel was Jehovah.

When Samuel was called, you remember that he "did let none of His words fall to the ground." (I Samuel 3:19).

The call of Paul was by a vision. Hyper-Calvinists often hold this up to show that God saves according to their theory. But they fail to take into consideration the fact that a medium of revelation was used whereby Paul was given a knowledge of Christ. God had to use some medium, for Paul, a finite creature, could not have known of Him without it.

All of these men were called of the Lord and by means or through a medium of revelation. Regardless of what kind of revelation was given, the substance of each was the same; that is, God gave a knowledge of Himself. Nowhere do we find God giving life in the sense of the Hyper-Calvinists; nowhere do men come into a union with Him

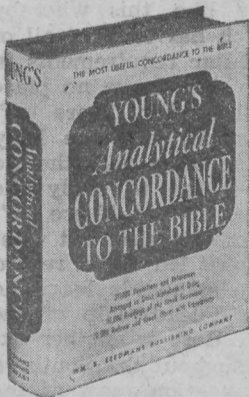
apart from His revealing Himself. To know God is life, and therefore the Lord gives us the knowledge of Himself.

## In These Latter Days God Has Primarily Used The Gospel or Preached Word To Reveal Himself to Men

God no longer speaks to men directly, in the same manner as He used articulation (voice) in speaking to Adam, Abraham and others. God speaks to us, yes; but He does so through other means.

The medium of revelation God has given to us in these days is His Gospel message. It reveals Christ unto us and is the message that the Spirit of God uses in uniting us to God. When we say that the Gospel is used, we mean

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this in the broad sense, including the written Word, the spoken Word and the Gospel in any other form. In other words, the written word is not always used in a direct sense; neither is the spoken word always used; but somehow the Gospel gets to men and they have the medium of revelation whereby Christ is revealed.

## God Is Also Pleased to Use "Earthen Vessels" in Preaching the Word

Paul said that we have the ministry of preaching the gospel in "earthen vessels." Hyper-Calvinists think that God gets more glory if He uses nothing and no one in His work. But Paul had an opposite opinion. He said that the reason God uses earthen vessels is "that the excellency of the power may be of God, and not of us." You see, Paul was so far from thinking that his being used was keeping glory from God that he considered God's gracious use of ministers as being for the purpose of glorifying God!

Man is so weak that the power must all be of God. We could do nothing right in the ministry of the Word were it not for sovereign grace taking this depraved, helpless clay and guiding it aright. Oh, what power God has to take hold upon such wretched creatures and use them in performing the greatest of all miracles! Jesus promised that "greater works" would be done by those who lived after His ascension. Surely, God's use of earthen vessels in the ministry of the Word, by which men are brought into union with God, is the primary thing referred to by the Master. What else could He have meant, as we have no power whatsoever?

Yes, God is pleased to use earthen vessels, human beings, in His great work. The Bible says, "The Lord gave the word: great was the company of those that published it" (Psa. 68:11).

No God-called preacher can take any glory whatsoever for what God does with and by him. If one did, it would be like a worthless piece of clay glorying over itself after the sovereign potter had fashioned it into a lovely vessel. No, even after the servant of God has done all things, he is to count himself unprofitable.

The case of Paul is clear, and it reveals why the Lord uses preachers. When Christ made Paul a minister of the Gospel, He said that He was sending Paul unto the Gentiles—

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts 26:18.

Paul regarded himself as being a spiritual father to the Gentiles who were brought to Christ by his ministry. He says—

"For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus have I begotten you through the Gospel."—I Cor. 4:15.

Of course, Paul meant only that he was a "father" in the sense of being the one God sovereignly used in giving the truth of Christ unto these people in the power of the Spirit. So it pleased God to use the one who was an enemy of Christ and the Gospel to preach the unsearchable riches of Christ among the Gentiles.

We might also briefly mention that God used Ezekiel to preach to the dry bones, and when the prophet preached, the bones came together by the power of God. God used the early church to preach to thousand and blessed the Word to the salvation of a great host. The eunuch was led to Christ by Philip. And, of course, there are the many instances in the Acts of how Paul and others were so used. We see from all of these examples that God is pleased to use His ministers.

## Some Examples of God's Calling Men By the Word

## or Gospel

As we have shown, God uses a means of revelation in calling men to Himself. We have called attention to some instances in the Old Testament, as well as the case of Paul; now notice a few examples of men being called by the Gospel.

The call of the first disciples was by the Gospel. John the Baptist pointed Andrew and another person to Christ, saying, "Behold the Lamb of God!"

Then Andrew was used to bear witness of Christ to Peter, and through the blessing of the Spirit of God "brought him to Jesus." Read John 1 for the record of how others were called to Christ.

The call of Matthew was by the Word of God. "Follow me," Jesus said, and that word was effectual.

The call of Paul, as we have mentioned, was by revelation. Notice, it was not, as Hyper-Calvinists teach, without means. The means used was the appearance of Christ to Paul. He did not remain in ignorance of Christ, as Hyper-Calvinists say about those who are supposedly given life by the Spirit; no, Paul was united to Christ, made alive, through this means of revelation. Without the knowledge of Christ Paul would have had no spiritual life.

The call of the Samaritan woman was by the Word of God. And in this particular case, we have testimony to the fact that God will get His Gospel to all the elect. Verse 4 of John 4 says, "And he (Christ) must needs go through Samaria." Why must Christ do that? Couldn't Deity have done otherwise? Yes, Jesus could have gone another way, and being God, He could have done anything. But He must needs go through Samaria for some of the lost sheep were over there. Read this chapter and see how the woman and many other people were saved through the revelation of Christ given to them by the preached Word and applied by the Spirit. Notice in verse 39, "And many of the Samaritans of that city believed on him for the saying of the woman."

You see, it is through the knowledge of Christ that men live, and by revelation God gives men the knowledge of Him.

In the salvation of the Ethiopian eunuch (Acts 8) the Word of God played an important part. It was through the exposition of the written Word that the eunuch came to the knowledge of Christ. The Spirit of God used Philip to lead this man to that knowledge. This is certainly a blow to the idea of the Hyper-Calvinists relative to the matter of preaching. God here used a preacher to lead a man to the knowledge of Christ! And it is only through a knowledge of Christ that we have union with God (John 17:3).

The salvation of the Philippian jailer reveals this same truth. Here a man has the spoken word as a means of revealing Christ to him (Acts 16:30, 31). The Spirit of God not only caused him to see his lost condition, but gave him life (union with God) through the knowledge of Christ.

Many other examples could be given, all illustrating that God uses a medium of revelation to give a knowledge of Himself unto men, and that it is through this knowledge that men become united to Him. But these are quite sufficient at this time.

## Born "of" the Spirit, But "by," "With," or "Through" the Word

In making preparation for this article, a writing by the Puritan Stephen Charnock was consulted. In it attention is called to this most interesting distinction between being "born of the Spirit" and being "born by the Word."

"The Scripture doth distinguish the efficient and instrumental cause by the prepositions *ek*, or *ex*, and *dia*. When we are said to be 'born of the Spirit,' it is, John 3:5, *ek pneumatos*; I John 3:9, v. 1, *ek theu*; never *dia pneumatos*, or *dia theu*; (Continued on page 7, column 2)

"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

### "Shall I Date A Roman Catholic?"

During my years as a Roman Catholic priest I had the opportunity of instructing several Protestants in the Roman Catholic doctrine before uniting them in Holy Matrimony with a Roman Catholic.

I was not surprised to see Protestants sacrifice six or more nights to come to listen to a priest who was trying to explain dogmas they neither could not or did not care to accept. I knew very well they did not come to learn about a new religion, but rather to be congenial and help the Roman Catholic person solve several problems created by the Roman Church.

The Protestant well knew that to allow a priest to perform a non-solemn wedding ceremony would serve to prevent remarks by Roman Catholic in-laws, that the couple was living in sin. The Protestant relatives would also recognize the validity of such a union because a priest, like a minister, is an agent of the state for this particular purpose.

If I, as a Roman priest, could understand the acceptance of a Protestant coming to instructions and even having a Roman Catholic ceremony for the mixed marriage, I must confess it wasn't at all clear to me how a Protestant could sincerely believe his or her Faith to be true and yet sign pledges with a church whose teachings, including marriage, are completely opposed, and claims there is no salvation outside the Roman Catholic Church. The Roman Church claims: "The eternal salvation of any out of the true (Roman Catholic) Church of Christ is not even to be hoped for." "Protestantism is not another and diversified form of the one true Christian religion in which it is possible to please God equally as in the (Roman) Catholic Church." (Syllabus of Pope Pius IX, No. 17, 19).

Before marrying a Roman Catholic, think not only of yourself, but also of your unborn children, since the church will regard you as a permanent and actual danger to their faith.

All such couples (mixed religions) must sign, in the presence of a priest, a Pre-Nuptial agreement that says: "... I promise on my word and honor ... that all children of either sex born of our marriage shall be baptized

and educated in the Catholic Faith and according to the teaching of the Catholic Church even though the (Catholic) party should be taken away by death."

No parent has the legal right to forever give away a child's spiritual future. They are obligated, however, to make provisions for the child's religious education until he or she reaches an age at which time it is the child's right to decide what faith to follow. It seems therefore that the pre-nuptial contract is not valid because parents have no legal authority to make a life time provision for the religion of their children. The Church of Rome says: "Once a Roman Catholic, always a Roman Catholic" and she brands those who would dare leave her as heretics. Can children respect a parent who places them in such a position?

The difference between a Bible believing Christian and a Roman Catholic is not a superficial one of ceremonies and customs, but rather the very fundamental truth of Scripture. The basic doctrine of any religion is how to obtain salvation, yet the Roman Catholic Church denies this teaching of the Holy Bible that says: "Man is saved through faith in Christ and not by good works."

"For by grace you have been saved through Faith, and that not from yourselves, for it is the gift of God." (Eph. 2:8).

"And if of grace, then not in virtue of works, otherwise grace is no longer grace."—Rom. 11:6. (From Roman Catholic edition of the Bible).

Your children will have to believe you are accursed, damned, an anathema because you have

accepted these Bible truths, so says Canon 12 of the Council of Trent. "If anyone says that justifying faith is nothing else but confidence in the divine mercy which remits sin for Christ's sake; or that the confidence alone is what whereby we are justified, let him be accursed."

You will not be allowed to take an active part at your own child's wedding in the Roman Catholic Church because you are a Protestant. Your children perhaps will not dare be present at your funeral because you cannot have a Roman Catholic service or burial. To them and all Roman Catholic relatives you are an outcast, accursed, damned, an anathema.

My advice to young Christian people, now that I, as priest, also have trusted the only Saviour, is never date a Roman Catholic and you will never marry a Roman Catholic.

If, however, you have already married a Roman Catholic, and have signed that Pre-Nuptial document, it then becomes your sacred duty to amend by helping your Roman Catholic partner, and children, if any, to find and accept the true way of salvation. Scriptural teaching, by the grace of God, will bring them to Christ only if proclaimed by a heart and lips made warm and eloquent by a living knowledge of Him who is "the way, the truth and the life."—John 14:6.

"Come boldly to the throne of Grace." Heb. 4:16. "Neither is there salvation in any other. For there is no other name under Heaven given to men by which we must be saved." Acts 4:12.—A Tract by Joseph Zacchello.

### Hardshellism

(Continued from page six) but we are nowhere said to be born of the word, or begotten of the word, but **dia logou, by or with the word**, I Peter 1:23; and **dia uangelion**, I Cor. 4:15, I have begotten you "through the gospel." The preposition **ek** or **ex**, usually notes the efficient or material cause; **dia**, the instrumental or means by which a thing is wrought." (Works, Volume III, page 309, "A Discourse of the Word, the Instrument of Regeneration.")

This is a most enlightening distinction as to the matter of what place is occupied by the Spirit and the Word in regeneration. Both Calvinists and Hyper-Calvinists teach that men are born of the Spirit. But Hyper-Calvinists go astray when they discard the Spirit's instrument whereby he reveals Christ to men. You see, the Spirit must use something whereby He can reveal Christ to men. This is the Gospel. Under the blessing of the Spirit, men comprehend the truth as to Christ. The work is all "of" the Spirit, but it is "by," "with," or "through" the Word or Gospel. The Spirit's uniting men to Christ, giving them life, is by the means which give the knowledge of Christ.

Notice the following passages in which this distinction is seen: "... that which is born of the Spirit."—John 3:6.

"Which were born ... of God."—John 1:12.

"... every one that doeth righteousness is born of him."—I John 2:29.

"Whosoever is born of God ..."—I John 3:9.

"... because he is born of God."—I John 3:9.

"... every one that loveth is born of God."—I John 4:7.

"Whosoever believeth that Jesus is the Christ is born of God."—I John 5:1.

"For whosoever is born of God overcometh the world."—I John 5:4.

"... whosoever is born of God sinneth not ..."—I John 4:18.

"... but he that is begotten of God keepeth himself ..."—I John 4:18.

"... renewing of the Holy Ghost."—Titus 3:5.

Notice that it is not referring to being born "by" God, but "of" God. Being born born "of" God means that He is the efficient cause or author of the birth; to be born "by" the Word or Gospel means that it is through these mediums of revelation that God performs the work of uniting men to Himself. Notice the Scriptures which refer to this latter sense:

"Being born again ... by the word of God ..."—I Peter 1:23.

"Of his own will begat he us with the word of truth ..."—James 1:18.

"... for in Christ Jesus I have begotten you through the gospel."—I Cor. 4:15.

"Now ye are clean through the word ..."—John 15:3.

"Sanctify them through thy truth: thy word is truth."—John 17:17. On this verse, let it be remembered that sanctification is as much the work of the Spirit of God as is regeneration. Just as the Word is the instrument used by the Spirit in sanctification, so is it in regeneration.

"That he might sanctify and

## A Child Shall Lead Them

Buckingham in his *Palestine* says, "The little children, just able to toddle along themselves, are employed in driving, at their own slow pace, the lambs a little younger."

A little child in such a case makes a capital shepherd for the little lambs; he cannot go too fast for them, and therefore there is no fear of their being over-driven. Is not this very beautiful?

In the family of "the Great Shepherd of the sheep" there is work for babes in grace; even the newly born may fulfil the commission, "Feed my lambs." No one need be discouraged because of his spiritual feebleness and littleness, for these things may even qualify him tenderly to guide those who are weaker still. Poor, trembling, tottering saints have yet a work to do in the green pastures where the lambs lie down. Let them seek to bear a part of the gentle Shepherd's labours.

How lovely is the sight of a Christian boy leading his playfellows to Jesus! How sweet to see a sweet girl telling her little companions about the Redeemer. Dear children, act out the pictures in your lives, and be little shepherds and shepherdesses for Jesus.—C. H. Spurgeon.

cleanse it with the washing of water by the word."—Ephesians 5:25.

"... the worlds were framed by the word of God ..."—Hebrews 11:4. The new birth is a "new creation." Just as the first creation was "by the word," so is the new creation.

### The Bible Makes It Clear That God's Word Is Alive and Powerful

We must remember that when God speaks there is a power that goes with the word spoken.

The Scripture, which is God's Word, is said to be "God-breathed," given by the breath of God. The Word is not merely a natural thing, but supernatural. It is Spirit and it is Life. It is Spirit because it is the Word of a Spirit, the Mighty God; it is Life because it gives knowledge of Christ, through whom we are united to God.

When Jesus emphasized the uselessness of the flesh in regeneration, He said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." You see, the Spirit's quickening is connected with the Word.

The Word is said to be "the sword of the Spirit" (Eph. 6:17). It is said to be "quick (living), and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

The Psalmist had much to say of the Word's quickening power: "Quicken thou me according to thy word" (Psa. 119:25).

"Thy word hath quickened me" (Psa. 119:50).

"Quicken me according to thy word" (Psa. 119:154).

"I will not forget thy precepts: for with them thou hast quickened me" (Psa. 119:93).

It was by spoken words that Christ raised Lazarus from the dead. It was by the spoken word that God used Ezekiel in giving life to the dry bones. Understand, we are not saying that the letter of the Word does this, but it is the Power that goes with the Word. Many times it is not God's purpose to use the Word in an effectual way, but when it is, the Word is a great weapon for the pulling down of strongholds (II Cor. 10:4).

The Word of God, as the Spirit's "Sword" in His powerful hand, can quicken, give life, give light, beget, pierce, discern, give knowledge, bring forth fruit. It is called a "hammer" and a "fire." It breaks, it purifies and it heals. It is a resurrecting power, for the dead hear the voice of the Son of God in the Word and come forth. Coming in the power of the Holy Spirit it turns men from idols to serve the true and living God (I Thess. 1:5, 10). **Nowhere else is Christ revealed to men but in the Word of God!**

### Which Is First—Life Or Faith?

This is an old question that has been a subject of study, discussion, and heated controversy all down through the ages. We do not know that we can solve the

question for others, but for our own selves we are satisfied with this position: **life and faith (or knowledge of Christ) are simultaneous so far as time is concerned, with the Spirit's work being the source of faith.**

We illustrate this truth in this manner: the sun and its rays are simultaneous, with the sun being the source of the rays. You cannot have sun-rays without the sun and you cannot have the sun and not have sun-rays. So it is with spiritual union with Christ. There is no faith without this union, but there is no union with Christ without a knowledge of Him (which comprehends faith).

Let it be understood, however, that this spiritual union with Christ is brought about entirely by the Spirit of God as the cause. Faith is His gift, not the act of depraved man. It is the act of man, yes, but only when the Spirit of God sheds the knowledge of Christ abroad in the heart. So men are active in believing in Christ.

That the work of the Spirit precedes faith, we do not deny. When we say that the work of the Spirit "precedes" faith, we mean it only in the sense that faith proceeds forth from Him as being the cause. It is by His grace that men believe.

Since His work is to create, produce or give faith by giving the knowledge of Christ to men, thereby bringing them into union with Him, faith and spiritual union (life) cannot be separated as to time so as to make one follow the other. When it is understood that the "quickening" of the Spirit is the shedding abroad of the knowledge of Christ in the heart, creating faith simultaneously, then the question here being considered is no problem. For when this truth is seen, we no longer think of life as being a biological deposit, but a faith-knowledge union with God in Christ. Therefore, the idea of life being something that is apart from faith or a knowledge of Christ is seen to be erroneous. But this is the very thing Hyper-Calvinists teach when they say that a man may be quickened to life at one time and be brought to faith in Christ at a later time.

Here is an illustration by Strong that should give help on this subject: "At the same time that God makes the photographic plate sensitive, He pours in the light of truth whereby the image of Christ is formed in the soul. Without the sensitizing of the plate, it would never fix the rays of light so as to retain the image. In the process of sensitizing, the plate is passive; under the influence of light, it is active. In both the sensitizing and the taking of the picture, the real agent is not the plate nor the light, but the photographer. The photographer cannot perform both operations at the same moment. God can. He gives the new affection, and at the same instant He secures its exercise in view of the truth."

### Quotations From Eminent Men, Showing Their Position on This Subject

John Gill (Baptist, 1697-1771): "The instrumental cause of regeneration, if it may be so called (Continued on page 8, column 3)

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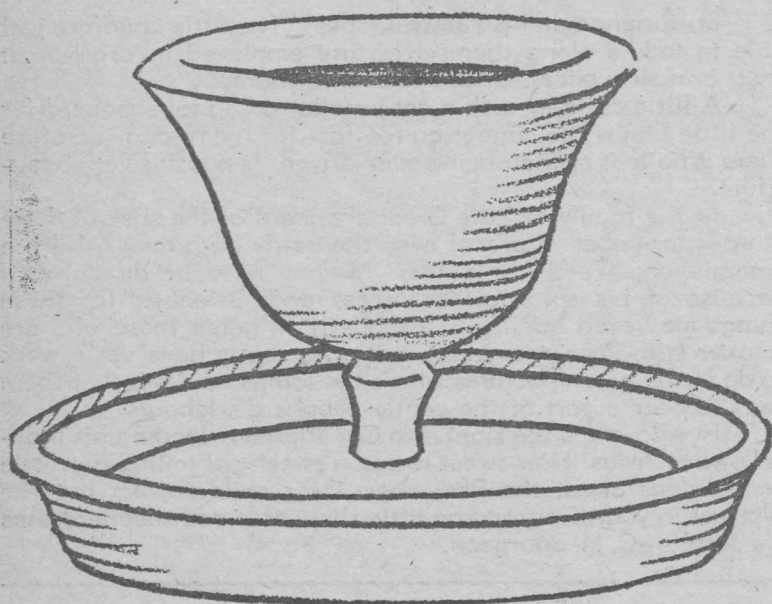
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## THE BRAZEN LAVER



## "The Tabernacle"

(Continued from page 5)  
spirit and in truth."—John 4:24.

A woman said to me some time ago concerning a certain preacher that when he preached, he jumped four feet high. She said, "You know the Spirit of the Lord must be in him, or an old man like that couldn't jump that way." Yet, beloved, when he preaches, he preaches open communion and alien immersion; he compromises the Word of God concerning salvation; he practices a mourner's bench; and he practices things definitely contrary to the Word of God. This woman said that the Holy Spirit had to be in him or he couldn't jump like that, yet when he preaches, he definitely shows much ignorance of the Word of God.

As the laver and the water were valueless when they were separated, the man who is mighty in the Spirit of God is likewise mighty in the Word of God. The man who is mighty in the Word of God has to be mighty in the Spirit of God.

Sometime ago I carried an article concerning Robert G. Lee, who is the president of the Southern Baptist Convention. Somebody had written Mr. Lee about the matter of women praying, testifying and speaking in the house of God. He had concurred with this individual that it was perfectly all right, and that women ought to pray and speak in public, and they ought to be at liberty to testify in public church services.

It is often said that Robert G. Lee is a very spiritual man, but beloved, no man can be spiritual that denies any portion of the Word of God. Listen:

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

—I Cor. 14:34.

Paul says that no man is spiritual who denies the commandments of the Lord. We read:

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—I Cor. 14:37.

Robert G. Lee denies Paul's statement as to a woman's place in the church. In the light of this verse in I Corinthians, he can't be a spiritual man.

Beloved, you can't separate the laver and the water, and you can't separate the Holy Spirit and the Word of God. They are joined together.

## VII

## THERE ARE SOME LESSONS HERE FOR YOU AND ME.

Lesson number one: They must be clean who stand before the Lord.

If you are going to stand before God, you have to be clean. No man can enter into the presence of God unless he has a pure heart and clean hands.

Lesson number two: One little act will unfit a man for service.

"If I regard iniquity in heart, the Lord will not hear me."—Psa. 66:18.

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord."—Isa. 51:11.

We wonder sometimes why we have so little influence over unsaved people. There is a reason. Beloved, you can't be used of the Lord unless you "that bear the vessels of the Lord" are clean.

I was walking along the street in Ashland recently and saw two fellows standing, talking. They were talking loudly enough that I could hear them, and I was walking slowly enough that I got the entire conversation. One of the individuals was drinking, and

he had had enough to drink to make him talkative. He was telling the second individual, as he slobbered in his face, that he was a saved man. The second fellow listened to him for a few minutes, and finally said, "You certainly smell like a Christian."

Listen to me, brother, sister, one little act will unfit a man for service in the Lord.

Lesson number three: To wash was not a matter of opinion, but of necessity.

What a solemn warning this is to God's people!

"So they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and to his seed throughout their generations."—Ex. 30:21.

The Lord was speaking to these who had come by way of the brazen altar, and He told them that they could not come to worship Him until they had been washed. If they did, they were liable to die.

If you have been saved, you need to be cleansed before you try to worship God. Are you walking in the world and living in the world and letting your life be ruled and controlled by the world? What a solemn warning for us. The physical life of many of God's children is in danger, because they haven't taken a bath in the Word of God.

"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—I Cor. 11:31, 32.

Beloved, you as God's child ought to judge yourself. If you judge yourself, God doesn't have to judge you; but if you fail to judge yourself, then God has to judge you, and when God judges, He chastens. Beloved, if you are saved and your life isn't counting for God like it ought, let me remind you, your physical life is in danger. God's people must be clean.

## VIII

## THE LAVER CONTRASTED WITH THE ALTAR.

There is quite a contrast between the altar and the laver. On the altar Christ died for our sins; in the laver we have Christ glorified for our cleansing. The altar was for sinners; the laver was for priests. In the altar you see justification by grace; in the laver you have cleansing by the truth. In the altar you have forgiveness; in the laver you have cleansing. In the altar you have a pure heart; in the laver you have clean hands.

## CONCLUSION

Beloved, are you saved? If you are, then if you are to walk with the Lord, you have to not only have clean hands and clean feet, but your life needs to be kept clean by daily baths in the Word of God.

May God bless you!



## Hardshellism

(Continued from page seven)

ed, are the word of God, and the ministers of it; hence regenerate persons are said to be 'born again by the word of God, which liveth and abideth forever,' I Pet. 1:23; and again, 'of his own will begat he us with the word of truth,' James 1:18." (Body of Divinity, p. 534.)

Stephen Charnock (Puritan, 1628-1680): "The Gospel is the instrument whereby God brings the soul forth in a new birth... Sin entered into the heart of Eve by the word of the devil, grace enters into the heart by the word of God... It is through the word He begets us, and through the word He quickens us." (Works, Vol. 3, Discourse 4 on "The Word, The Instrument of Regeneration.")

Abraham Booth (Baptist, 1734-1806): "In performing this work

(effectual calling) of heavenly mercy, the eternal Spirit is the grand agent, and evangelical truth the honoured instrument." (Reign of Grace, p. 98.)

John Owen (Puritan, 1616-1683): "The Holy Spirit doth make use of it (the Word) in the regeneration or conversion of all that are adult, and that either immediately in and by the preaching of it, or by some other application of light and truth unto the mind derived from the word." ("The Nature, Causes, and Means of Regeneration," in the Calvinistic Family Library, Vol. 4, page 165.)

Thomas Manton (Puritan, 1620-1677): "God's means will prove successful in God's time. Urge your soul with the necessity of means: 'Faith cometh by hearing, and hearing by the word of God' (Rom. 10:17). Without grace I cannot be saved, without the word I cannot have grace... It is true, the Divine grace doth all, he begetteth us; but remember it is by the word of truth." (Exposition of James, p. 100.)

Robert Haldane (Baptist, 1764-1842): "It (the Gospel) is the efficacious means by which God saves from sin and misery, and bestows on them eternal life—the instrument—by which He triumphs in their hearts, and destroys in them the dominion of Satan. The Gospel, which is the word of God, is quick and powerful, and sharper than any two-edged sword. By it, as the word of truth, men are begotten by the will of God, Jas. 1:18; I Pet. 1:23." "There is no such thing as saving faith among heathens who have not heard of Christ." (Commentary on Romans, pp. 47, 514.)

C. H. Spurgeon (Baptist, 1834-1892): "The word of God is the substance of faith—creating preaching; it is by the hearing of God's word, and not by any other hearing that faith comes to the soul." (Met. Tab. Pulpit, Vol. 18, p. 40.) We could easily fill these pages with such quotations from Spurgeon, and readers will remember the recent article in TBE by him entitled, "How the Word of God Converts the Soul."

Jonathan Edwards (Congregationalist, 1703-1758): "Now sinners in the congregation meet their minister in a state wherein they are capable of a saving change, capable of being turned, through God's blessing on the ministrations and labors of their pastor, from the power of Satan unto God; and being brought out of a state of guilt, condemnation and wrath, to a state of peace and favor with God, to the enjoyment of the privileges of his children, and a title to their eternal inheritance." ("A Farewell Sermon," p. 122 in a volume entitled Selected Sermons of Jonathan Edwards.)

Thomas Watson (Puritan, died about 1689 or 1690): "The ministry of the word is the pipe or organ; the Spirit of God blowing in it, effectually changes men's hearts." (Body of Divinity, p. 154.)

Arthur W. Pink (Baptist, 1886-1952): "The New Birth is effected by the Word of God applied by the Holy Spirit." (Tract, "The New Birth," p. 25.)

The London and Philadelphia Confessions of Faith (both read alike): "Those whom God hath predestinated unto life, He is pleased in His appointed and accepted time, effectually to call, by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to un-

derstand the things of God." (Chapter 10, of Effectual Calling.)

Article-ten of an old Waldensian Confession: "They believe moreover, that no man can attain true faith, unless he hear the Word of God, according to that of Paul, Faith comes by hearing, and hearing by the Word of God."

Another Waldensian Confession says: "We are united with Christ, and made partakers of all His benefits by faith, trusting and confiding wholly to those promises of life which are given us in the Gospel."

Needless to say, we could go on with such quotations from men of renown. These reveal that the Hyper-Calvinistic position is not one that has prevailed among those who have stood most firmly for the truth of God's sovereign grace.

Hyper-Calvinism is an enemy to the Gospel, and is as heretical and dishonoring to God as Arminianism. We will defend the truth against it as long as it stretches forth its hoary head of heresy.



## Satan's Counterfeits

(Continued from page one)  
to spend his time pampering them. There is no hint in the Bible that a minister should spend his time courting his members and trying to keep them in a good humor.

3. He is often expected to "play with the young people." One church wanted a man who could play baseball with the boys of the church. Invariably the churches with the biggest social program are the churches steeped the deepest in worldliness. A bunch of people, young or old, who have to be entertained and stuffed in order to keep up their interest, don't have enough genuine Christianity to fill a mustard seed. Some of the filthiest things we have ever known in connection with church life has grown out of church parties and picnics.

## What Does God Say That Ministers Are For?

1. He says that they are to give themselves to "prayer and the ministry of the Word" (read Acts 6:1-7). When "serving tables" and the doing of necessary benevolent work grew so heavy that it encroached on the spiritual ministry of the preachers, the first deacons were appointed to attend to such so the ministry would not be hampered.

2. Ministers are to preach the Word of God and to evangelize. "Preach the Word" . . . "Do the work of an evangelist" (II Tim. 4:2, 5). We have a dearth of real gospel preachers today. Ministers are just about everything except preachers. Seldom does a church ever advertise the preaching of its pastor. Our radio listeners have written by the hundreds to say that in their community they are unable to find any church with a real gospel message. Preachers are so burdened with a multitude of duties which the Lord never gave them that they don't have time to do what He called them to do.

3. The ministry is to so teach and preach as to develop mature Christians who will not fall easy victims to every heresy and false teaching afloat (read Ephes. 4:11-15). Often it has been said, "So and So isn't much of a preacher, but oh, he is such a good pastor and mixer." That meant that he was a good handshaker who could flatter and "butter" people up like a politician. If a man is not a good preacher and teacher of the Word of God, he is a loss so far as the ministry is concerned. The prophets of old were not good mixers, nor were they entertainers. They ministered the Word of God. The Devil is pleased when he can get any preacher off the track and can make him a boot-licking man-pleaser. The world, the Devil, and the worldly church member want such.

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