

No one can claim to have a peaceable disposition merely because he is at peace with the devil.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

An Honest, Sincere Plea To Christians To Not Observe Christmas, Not Waste The Lord's Money

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

VOL. 27, NO. 43 RUSSELL, KENTUCKY, NOVEMBER 22, 1958 WHOLE NUMBER 1065

Useless Kinds of Religion

By J. C. RYLE

Reader, there are two ways by which a man may lose his own soul. What are they?—

He may lose his soul by living and dying **without any religion at all**. He may die like a beast — prayerless, godless, graceless, faithless. This is a sure way to Hell. Mind that you do not walk in it.

He may lose his soul by taking up some **useless kind of religion**. He may live and die contenting himself with a false christianity and resting on a baseless hope. This is a most common way to Hell.

Listen and I will tell you what I mean by useless kinds of religion.

A religion is entirely useless in which Jesus Christ is not the principle object and does not fill the principle place.

There are too many calling themselves Christians who practically know nothing about Christ.

Their religion consists in a few

vague notions and empty expressions. They trust they are no worse than others. They keep to their church. They try to do their duty and do nobody any harm. They hope God will be merciful to them. They trust the Almighty will pardon their sins and take them to Heaven when they die. This is about the whole of their

religion.

But what do these people know practically about Christ? Nothing, nothing at all! What experimental acquaintance have they with His office and work? His blood, His righteousness, His mediation, His priesthood, His intercession? None, none at all! Ask them about a saving faith. (Continued on page 8, column 1)

About this time each year THE BAPTIST EXAMINER tries to give people the truth about Christmas. We try to show people that the idea that Christ was born on December 25 is wrong and that this day called "Christmas" is actually a heathen celebration brought over into Roman Catholicism many years ago and then picked up by Protestants and later adopted by some Baptists. We endeavor to show people who are Christians that it is not pleasing to the Lord for them to participate in any manner in this celebration and that they should abstain from such.

Now many people have been open-minded to the truth, have accepted it and ceased observing the day, for which we are grateful to the Lord. But many sincere people have misunderstood our effort and have gotten wrong impressions about what we try to do in writing about Christmas. They think we like to be extremists, like to condemn others, like to have something about which to gloat, etc. We regret that the articles had such effect. We certainly did not mean for folk to get these impressions. Sincerely and

honestly, we have said what we have about Christmas primarily for two reasons: (1) that the Lord might be honored, not dishonored; and (2) that Christian people themselves might be benefited by not participating in this celebration.

We are not against Christmas because we like to have something over which to gloat, as if we were better than the man who observes this day. We are not against Christmas simply because we want to appear more righteous than another. No, our only reason for opposing this day is that the Lord might be glorified and His people blessed. We oppose Christmas primarily for the same reasons we oppose Easter, the movies, dancing, smoking, gambling, drinking and such things. It is because these things are not pleasing to God and are injurious to His people. If we can show people why they should not participate in them, it will work out for the glory of God and the good of those who see the truth.

We trust you will kindly consider what we have to say about (Continued on page 2, column 1)

Satan's Counterfeits, No. 9—

The Counterfeit Gods Originated By The Devil

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

Satan is not particularly opposed to people having and worshipping a god — just so it is a false god of his devising. In fact he is a god-manufacturer who has turned out a great variety of gods. The Bible says, "There are gods many and lords many" and the Devil is the originator of these many false deities. Let us consider some of the gods of Satan's devising:

1. There are the gods of savages. Usually their gods take the form of images of wood and stone, and always these are hideous objects. David describes such gods in Psalms 115:4-8. We have seen images brought from heathen lands that looked as if they had been dreamed up by somebody in a state of delirium tremens.

Civilized peoples without the knowledge of the true God, came to refine their representations of deity. A good illustration is the Greeks. Their artists produced beautiful pieces of statuary to represent their gods, but while aesthetically superior to the images of raw savagery, those images were just as far from the

truth as the rest. The Devil just produced a more refined product for a more "cultured" people.

2. The worship of the sun and stars. Sun worship coupled with the worship of "the host of heaven" has been common among many races. The heathen tribes mentioned in the Bible worshipped "the queen of heaven." Easter observance goes back to the worship of Eostre, the Teutonic goddess of the spring and sunrise. The Aztec Indians were in part sun worshippers. Worshippers of Mary sometimes call her the "queen of heaven" — a title anciently applied to a heathen goddess. In fact she has been exalted to the position of a female goddess. Note what the Bible says about the worship of "the queen of heaven" (Jer. 44:16-22).

3. The worship of rulers. The Roman had an emperor's cult, and worshipped the current ruler of the empire. Other races have worshipped rulers. It will be recalled that Daniel got into the lions' den through refusal to worship the king. Herod of Bible (Continued on page 8, column 4)

THE CHURCH-BRANCH THEORY

By J. W. Porter

(No text in the Bible)

At divers times, various and sundry subjects have proven divisive in Baptist thought and practice. Some of these differences have been temperamental, others fundamental, and, at one time or another, have engendered unpleasantness, and sometimes estrangement. At times, these questions of disagreement have been accentuated into distinct schools of thought and practice.

The question naturally arises, Have these differences been worth the contention they have cost? My answer would be "Yes," and "No". Occasionally, there has been bitter debate, where the difference has been that of tweedledum and tweedledee. Certainly, causes of alienations of this character are to be deeply deplored and studiously avoided. Unfortunately, however, a few points of disagreement have been far-reaching, and fraught with real danger to our faith. Indeed, had some of the liberalizing tendencies, which at times have manifested themselves, gained the ascendancy, our denominational perpetuity would have been im-

periled, if not entirely destroyed.

After something of a study of Baptist history and present-day doctrinal tendencies, I am thoroughly convinced that the Church-branch theory has been, and is, the one common cause of practically all the disturbances among Baptists. A little thought on this subject will, I believe, convince anyone that this diagnosis of our differences is correct.

The trouble with many, in this connection, has been that they regarded the Church-branch theory as only a theory. When considered only as theory, for academic purposes, it may be esteemed as practically harmless. As a matter of fact, this "theory" has long since become a basis of faith and practice. It is unquestionably true that faith in this theory will inevitably discount a scriptural church and logically determine one's ecclesiastical affinities and denominational conduct.

The Scripture that is commonly relied upon to teach the Church-branch theory is that relating to the vine and the branches. As is well known to all who have given any thought whatever to the question, Christ is the Vine,

and His disciples, the branches, there is no reference whatever to the churches. A mere reading of the fifteenth chapter of John is well calculated to convince anyone of this fact. In verse 3 we find the words, "Ye are clean." The "ye" here, beyond all question, referring to His disciples, to whom His words were addressed. In verse 6 of the same chapter, Christ says, "If any man abide not in me," etc., not any church.

Granted, that the various and varying denominations are, one and all, true churches of Christ, no living logician can justify the Scriptural statement of one Lord, one faith and one baptism. If Christ be the Vine, and the many denominations the branches, our contention for close baptism and close communion are both false and futile. No man can consistently believe in the Church-branch theory and restricted baptism and communion. The branches of a vine or tree are identical in substance and kind, and hence, if the different denominations are branches of the same vine, they have the same divine source, and are, therefore, of equal merit. If Christ is the vine, and all the denominations branches, they are all equally (Continued on page 8, column 1)

The Baptist Examiner Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

By JOHN R. GILPIN

"THE TABLE OF SHEW BREAD"

Read Exodus 25:23-30; 37:10-16; 40:22; Leviticus 24:5-9; Numbers 4:7.

In this study of the tabernacle, I have been impressed particularly by one thing—namely, that all the pieces of furniture, curtains, and everything that pertained to the worship of the Jews, were according to divine appointment. Moses and the priests who served with him were not left to their discretion and human ingenuity to work out their own method of worship. Instead, beloved, everything was given to them as a revelation from the Lord. God told them exactly how to make the tabernacle, the size of it, and the ma-

terials out of which it was to be made. God told them how to make the courtyard and the fence around the courtyard, and the size and materials of it. God told them how to make the various articles of furniture—the laver out of brass, and all the rest of them out of shittim or accacia wood, overlaid with gold.

It has been interesting to me to notice that God told them how all of this was to be made, which would lead me to this conclusion, that anything and everything that God does, He does according to the predetermined and foreordained plan which He Himself has made.

In the realm of salvation, ev-

erything that God does is according to His own plan. I am convinced more and more of this truth as I study the Bible, that everything that God does in the realm of salvation is according to a predetermined, foreordained plan which originated in the mind of God, and God only.

When we say that God planned how and who were to be saved, some people say that is fatalism. No, no, beloved, it is not fatalism. Suppose I propose to build a house. If I am a wise man I will have plans drawn concerning that house, and when I draw the plans I will build according to the plans. You wouldn't say that it (Continued on page 2, column 3)

WHAT MUST I DO TO BE SAVED?

Nothing either great or small.
Nothing, sinner, no;
Jesus did it, did it all
Long, long ago.

When he from his lofty throne
Stooped to do and die,
Everything was fully done;
Hearken to his cry.

"It is finish'd" Yes, indeed.
Finish'd every jot.
Sinner, this is all you need,
Tell me, is it not?

Weary worker, plodding one,
Wherefore toil you so?
Cease your doing, all was done
Long, long ago.

Till to Jesus' work you cling
By a simple faith,
Doing is a deadly thing;
Doing ends in death!

Cast our deadly doing down,
Down at Jesus' feet,
Stand in him and him alone,
Gloriously complete.

A TIME FOR EVERYTHING

A friend of ours on board ship was exceedingly sick, and while in the agonies of the malady a worthy man sought to converse with him. No time could be less opportune, and the inappropriateness of the season reached its climax when just before a rush at the basin the soul-winner asked, "How long have you known the Lord?"

Indignation was more likely to be roused than benefit to be bestowed. We are so glad to see zeal at all, that we can readily forgive its lack of discretion; but really, there is such a thing as common sense, and if good men are devoid of it they will do more harm than good. A youth of our acquaintance will be long before he forgives a dentist who set before him the plan of salvation when the poor lad badly wanted to have his tooth drawn at once. It is almost a sin to do a right thing at the wrong time.—Spurgeon.

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent.

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
Five years	7.00
Club rate for churches; 15 or more subscriptions, each	1.00
Donor subscriptions, each	1.50

(This rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

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

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

Examiner Editorials

By Bob L. Ross

Christmas

(Continued from page one)

Christmas and with prayer to God earnestly weigh the matter.

First, Consider These Simple Facts About Christmas

1. "Christmas" did not originate with God, but with the heathen of Babylon (see any good encyclopedia for the facts).

2. "Christmas" is not Christ's birthday, but the so-called birthday of the son of the Babylonian "queen of heaven."

3. Neither God the Father, the Son, or the Scriptures teach us by command or example to celebrate the birth of Christ. Thus, such a celebration can only be a "commandment of men" (Matthew 15:9).

4. The Roman Catholic church brought this pagan celebration over from Babylon and tacked the name of Christ to it, in order to overawe the heathen and gain "converts."

5. It was not until the third and fourth centuries A. D. that any professing Christians observed "Christmas," and then it was opposed by all the sound churches. Chrysostom wrote in the year 380 A. D.—"It is not yet ten years since this day was made known to us." (Vol. II, page 352, Monitum in Hom. de Natal. Christi).

Now these are just some of the simple historical facts about Christmas. It is not a day mentioned in the Bible, neither was Christ born on December 25. It is simply a celebration that was introduced to so-called "Christendom" through Roman Catholicism, just as was Easter, Lent, pictures of Christ, images, etc. Actually, it came from the heathen people who were supposedly "converted" to Romanism in the early centuries.

In View Of These Simple Facts, Do You Think The Lord Is Pleased

Laying The Axe To Arminian Heresies

25c per copy, 5 for \$1.00

This little booklet discusses such topics as Man's Free Will, "Who-soever Will," and answers questions as "At Whose Door Is Jesus Knocking?" "Is God Not Willing that Any Should Perish?" "Did Christ Die for Every Man?" Several passages such as John 1:12, 13, II Peter 3:9, Hebrews 2:9, Revelation 22:17, I John 2:2, and many others are considered.

You will want to read this booklet and pass it on to others who have been misled by those who teach salvation by works and human effort.

Order from
Baptist Examiner Book Shop
Ashland, Ky.

With Observance Of Christmas?

We are not asking you if you spend a lot or a little on Christmas celebration; we are not asking if you are very, very devout in keeping Christ in Christmas; we are not asking anything like that: the question is, Do you think the Lord is pleased with the observance of such a day as this?

Is God pleased with men's saying that December 25 is Christ's birthday? Is God pleased with the "Christianizing" of a heathen holiday? Is God pleased with our observing a day as Christ's birthday that He did not instruct us to observe?

Now please consider this before offering other questions. If you will simply face this issue, your other problems will take care of themselves. If you will acknowledge that God is not pleased with this celebration, you will go about to please Him and He will give you grace and guidance to do so.

What About The Children?

You should always be truthful with your child. You cannot be truthful with them in telling them that Christ was born on Christmas; you can't be truthful and tell them that God wants us to celebrate Christ's birth on a special day; and of course, you can not be true to them if you mix "Santa Claus" in with Christmas. But you can be truthful with your children, telling them the truth about the whole affair.

Will your children be disappointed? I doubt it, if you will come clean with them and tell them that it is displeasing to God. As for gifts, you can always give your children gifts; you don't have to pick out Christmas for that. We are not saying that you should not give your children gifts, but we are suggesting that you quit the practice you have been carrying on at Christmas.

What About Gifts To Others?

Well, if you really want to honor God and be pleasing to Him, you will find a way to take care of this matter, too. Can't you give gifts to other people at some other time? Do you give them gifts simply because it is Christmas, or do you give because you love them and want to show that love by a gift?

After all, in most cases, this matter of giving is a "swap" proposition. Let me ask: How many people give you gifts through the year? How many remember you on your birthday? You see, when you really stop to consider the matter it all boils down to a "swapping" proposition and the one who gives you a present will be expecting one from you. That is a cheap gift, regardless of what it costs the giver.

No, if you set out to please God

you will have no trouble in this matter. Plainly tell people the truth and everything will be all right.

Your Blessing

Not only will you abstain from a celebration that is dishonoring to God, but you will reap blessings yourself! You will not have the financial burden and strain that goes right along with the "spirit of Christmas." You won't be physically worn out after the ordeal is over. You won't make certain persons mad by failing to remember them with a gift or card; they will know that you do not observe this day. You won't be breeding lies in your own home and in your own children by all the falsehood that goes along with Christmas observance. You will be surprised at the blessings you receive by abstaining from this celebration.

But most of all, God will be honored by your withdrawal from this observance. His name will not be dishonored by you and your house. That is the most important thing of all.

We are for emphasizing the birth of Christ, but the church did that for many years before pagan Christmas was brought over by Romanism. We are for telling the story of Christ's birth, but that was told many hundreds of times before it ever became known as the "Christmas story."

We feel that it is significant that some have coined the expression, "Put Christ Back Into Christmas." This is an acknowledgment that He is not in it. Furthermore the truth is He never was in it. Christ promised to be with His church, and Christ is in the heart of the believer; but He is not in Christmas.

Christian reader, we plead with you to prayerfully consider this matter and do as the Lord leads. Please do what is right in the eyes of God.

"The Tabernacle"

(Continued from page one)

was fatalism to make the plans of a house and then build according to the plans; rather, beloved, it would be fatal to start to build without a plan.

Likewise, it isn't fatalism for God to draw the plans and to elect men unto salvation before the foundation of the world, and then work according to that plan. Instead of election being fatalism, I would insist that Arminianism is the worst kind of fatalism. Arminianism without any plans on the part of God would be as bad as for a man to try to build a house without making plans in advance.

Beloved, everything that God has given to us by way of salvation in Jesus Christ, and everything that we have pertaining to our method of worship comes according to a well defined, predetermined, foreordained plan made by God Himself.

This was true of the table of shew bread, which was made of accacia wood and overlaid with pure gold. On it were twelve loaves of bread, arranged in two rows of six loaves to the row. Those loaves of bread were replaced every Sabbath day, or Saturday, of every week. Then it was after the bread was a week old that the priests were allowed to eat thereof, and twelve more loaves were put in their place as a reminder to them of the coming week.

I

WHAT IS THE MEANING OF THIS TABLE OF SHEW BREAD AND THE TWELVE LOAVES THAT WERE PLACED UPON IT?

Is there any significance spiritually for you and me? Can we learn anything from the study of it? I think, beloved, if we come reverently unto the Word of God that we will find that God has a message for us in this table and also in the twelve loaves of bread that were placed upon it.

First of all, the table itself was a type of our Lord Jesus Christ. It was made of two materials—

"I Should Like to Know"

1. Explain Matthew 12:43-45.

This teaches that wicked men are indwelt by demons just as saved men are indwelt by the Holy Spirit. A man may reform and drive out the evil spirit that is within him. If that man who does reform, does not receive Jesus into his heart, then the evil spirit that is driven out gets other demons, and together they overcome the man and make their abode within his heart. Then, that reformed sinner, who was not regenerated, ends up worse than he was before his reformation. Above all else, it shows the necessity of the work of the Holy Spirit in conversion, if it is to be genuine and lasting.

2. If all living Jews are to be saved when Jesus comes, how will it be done?

Paul spoke of himself as one born out of due time. He was saved by seeing Jesus in the air and receiving Him as his Messiah and Lord. All living Jews will be saved the same way when the Lord comes a second time. Paul's new birth was therefore "premature" in that he was saved on the roadway to Damascus just like the Jews will be saved at the Second Coming.

3. Do you think it right for a woman to have short hair?

God has already answered this query. Read I Cor. 11:14, 15. Paul even went so far as to say that there was no such custom that would allow women to have short hair. See I Cor. 11:16.

4. My S. S. teacher says that all Gentiles were lost until Jesus came. Is this correct?

No, for God saved a great multitude at Nineveh (Jonah 4:11). It is true that God dealt primarily with the Jews until the days of Jesus, and in the main mostly Jews were saved. However, there are notable exceptions, as in the

case of Nineveh.

5. Barnabas is mentioned in Acts 4:14 as an apostle. Was he one of the twelve?

Paul is also called an apostle in the same verse, but neither he nor Barnabas were among the original 12.

6. Can anyone charge for his preaching without being an hireling?

Our Master used the word "hireling" to mean one who preaches for money without a call from God, or one who preaches to please the congregation just to receive his salary, or one who makes money the chief consideration in his preaching. Such a preacher is not only an hireling, but a false prophet as well.

In contrast, the Bible declares that "the laborer is worthy of his hire." In other words, God's Word teaches that a preacher is to be paid for his labor in God's service.

7. If a woman feels impressed to speak or quote Scripture or lead in public prayer in church, is it wrong for her to do so?

Yes, for her impressions are not from the Holy Spirit. Her impressions are from the Devil, and come to her through her flesh. Paul plainly says in I Cor. 14:37, 38 that those whom the Spirit impresses will obey the Spirit's prohibitions as to woman's silence in the churches. Any woman who does not obey that passage is ignorant, and her impressions are not of the Lord, but of the Devil.

8. Is it Scriptural to use crackers for the Lord's Supper?

It couldn't be for Paul says, "One loaf."

9. Is it right for a Baptist church to have a kitchen and serve lunches in any part of the church?

We do not think a Baptist (Continued on page 8, column 5)

incorruptible accacia wood overlaid with pure gold—and those two materials are a type in themselves of our Lord Jesus Christ, being typical of the perfect humanity and the glorified divinity of the Lord Jesus Christ. That incorruptible accacia wood reminds us of the incorruptible, pure, undefiled, perfect human nature of the Lord Jesus Christ Himself, and the gold is a type of the divine nature of which Jesus Christ was the possessor.

The loaves of bread had a twofold meaning. First of all, they represented the twelve tribes of Israel.

It is rather significant that those twelve loaves were all made the same size. It is likewise rather significant that all twelve tribes were thus equally represented. The less important, as well as the stronger of those tribes, were equally represented.

There was the big tribe of Judah and the wee tribe of Ephraim. All twelve of them regardless of their size, were equally represented by these twelve loaves of bread.

This would tell us that each believer in the Lord Jesus Christ is continually before the watchful eye of God. It doesn't make any difference whether you have been a child of God for fifty years, or whether you have been a child of God for just one hour's time, beloved, you are continually under the watchful eye of God. The Word of God makes it clear in this respect.

"Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knewest it altogether. Thou hast beset me behind and before, and laid thine

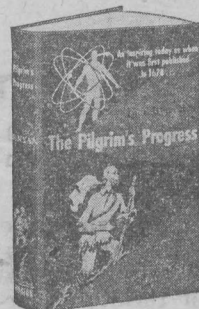
(Continued on page 5, column 1)

THE PILGRIM'S PROGRESS

By
JOHN BUNYAN
(1628-1688)

338 Pages

Price
\$2.50



"Pilgrim's Progress" has been translated into more languages than any other book in the world, excepting only the Bible. Bunyan wrote this book in old Bedford jail, after having been put there for preaching the Word of God. This book, in an allegorical method, describes the journey of the saint of God from earth to glory.

ORDER FROM

BAPTIST EXAMINER BOOK SHOP

Ashland, Kentucky

Bible Reasons Why A Sinner Is Not To Pray To Be Saved

A REFUTATION OF THE SO-CALLED "MOURNER'S BENCH" AND "ALTAR"

By BOB L. ROSS—Available in Tract Form (Free)

This article is written with no other purpose than to point lost souls to the only source of salvation, peace of soul, and spiritual joy—Jesus Christ. I realize that many will bitterly resent what is written herein and will oppose and slander this message. But I write out of no bitter motive whatsoever, and I only ask that those who have hitherto believed in the practice of sinners' praying for salvation give us a fair hearing.

I extend a challenge to every reader to diligently compare what is herein set forth with the clear and unmistakable teachings of God's Word. If the Scriptures and, I trust, the Spirit-led logic of this article are erroneous, then by no means accept them. But if they be truthful, then because they are truth, accept them and act accordingly.

I write not to condemn persons, but to point souls to the All-Sufficient Saviour, thus leading them away from a practice which would cause them to miss Him.

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

I doubt if there is a reader of this article who is not familiar with what is commonly called the "altar" or the "mourner's bench." So I see no need of giving a description or definition of what is meant by these terms. At the very heart of such practices is the teaching that prayer is essential for a sinner to be saved. Whether one is an extremist in this practice or only moderate in his use of a so-called "altar," the basic principle is that prayer is necessary in order to save or that prayer will help save a lost sinner.

Here are a number of Bible reasons why such doctrine is untrue and why no one should believe, preach, or practice such.

1. Nowhere in the Bible does God command the sinner to pray for salvation. One will search in vain to find the passage that teaches such. God's command throughout is repentance from

sin and faith in the Lord Jesus Christ for salvation.

2. To speak of an "altar of prayer" for the sinner is entirely unscriptural and heretical. The word for "altar" in the Old Testament means "the slaughter place." In the New Testament, the Greek word for "altar" means "a place of sacrifice." "Mizbeach" is the Hebrew word in the Old Testament, and "thusiasterion" is the Greek word in the New Testament.

The Bible clearly teaches that the animal sacrifices which were offered on the altar in Old Testament times were types of the Lord Jesus Christ who offered Himself as THE Sacrifice for sin. Wherever you find an altar of any kind, you will find that the very first act which the worshipper of God did was to offer a sacrifice for sin. Every other act of worship, including prayer, always followed the offering of the sacrifice. In other words, they were saved by faith in Christ's sacrifice (typified by the animal sacrifices), and then prayer and

all other acts of worship followed. To put prayer before faith in the sacrifice for salvation is to reverse God's order.

3. Notice some more truth as to the Scriptural altar. When Abraham and his son Isaac prepared to go upon Mount Moriah to worship God, the youngster, not knowing that he himself was to be the sacrifice, asked his father: "Behold, the fire and the wood: but where is the lamb for the burnt offering?" Isaac realized that neither he nor his father could approach God except they first offer a sacrifice for sin (type of Christ's sacrifice). Yet some people today, instead of pointing men to Jesus Christ's sacrifice, point men to "an altar of prayer," thinking that the sinner can do that which Abraham and Isaac dared not even attempt.

4. The prayer of a sinner is an abomination to God. In Proverbs 15:8, we read:

"The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight."

Clearly do we see that the "sacrifice of the wicked" here referred to is inclusive of prayer since it is contrasted with the prayer of the upright. The reason that God so regards the unsaved one's prayer is that the individual has no sacrifice for his sins. But the sinner who has received Christ as the Sacrifice for his sins is "upright" before God, and his prayers are acceptable and de-

lightful to God.

5. The sinner who prays for God to forgive his sins is simply asking God to set aside His divine Law and to permit the individual's sins to go unpunished. This to me is the most outrageous thing about the teaching of prayer for salvation. In reality it is the request of the most wicked creature on earth for the Most High to abandon His throne of justice. From the book of Genesis to the Revelation, God's Word declares that no sin—either of saint or of sinner—will go unpunished.

"Justice and judgment are the habitation of thy throne."—Psalm 89:14.

"Every transgression and disobedience received a just recompense of reward."—Hebrews 2:2.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked."—Nahum 1:3.

If God were to answer the prayer of the sinner to "let him off" for his sins, it would prove one thing: God is simply not God, for He by-passes sin, not punishing it.

What would we say of the court which freed a criminal who had committed the crimes of kidnapping, rape, murder, and butchery of a small child, simply because that man sincerely confessed his crime and was exceedingly sorry for doing it? We would say that such a court is absolutely lawless. To think of such a thing is even detestable. A court is to enforce law!

But how much more horrifying is it to picture God as one who lets the sinner off because the sinner prays! Such a doctrine would produce a lawless universe were it not for God's Word. Prayer cannot atone for sin. Sin is not punished at a "mourner's bench" or at an "altar of prayer." As the blessed hymn says:

"Could my tears forever flow,
Could my zeal no langour know;
These for sin could not atone,
Thou must save and Thou alone."

Undoubtedly, the Romish doctrine of penance and this "mourner's bench" teaching are close akin.

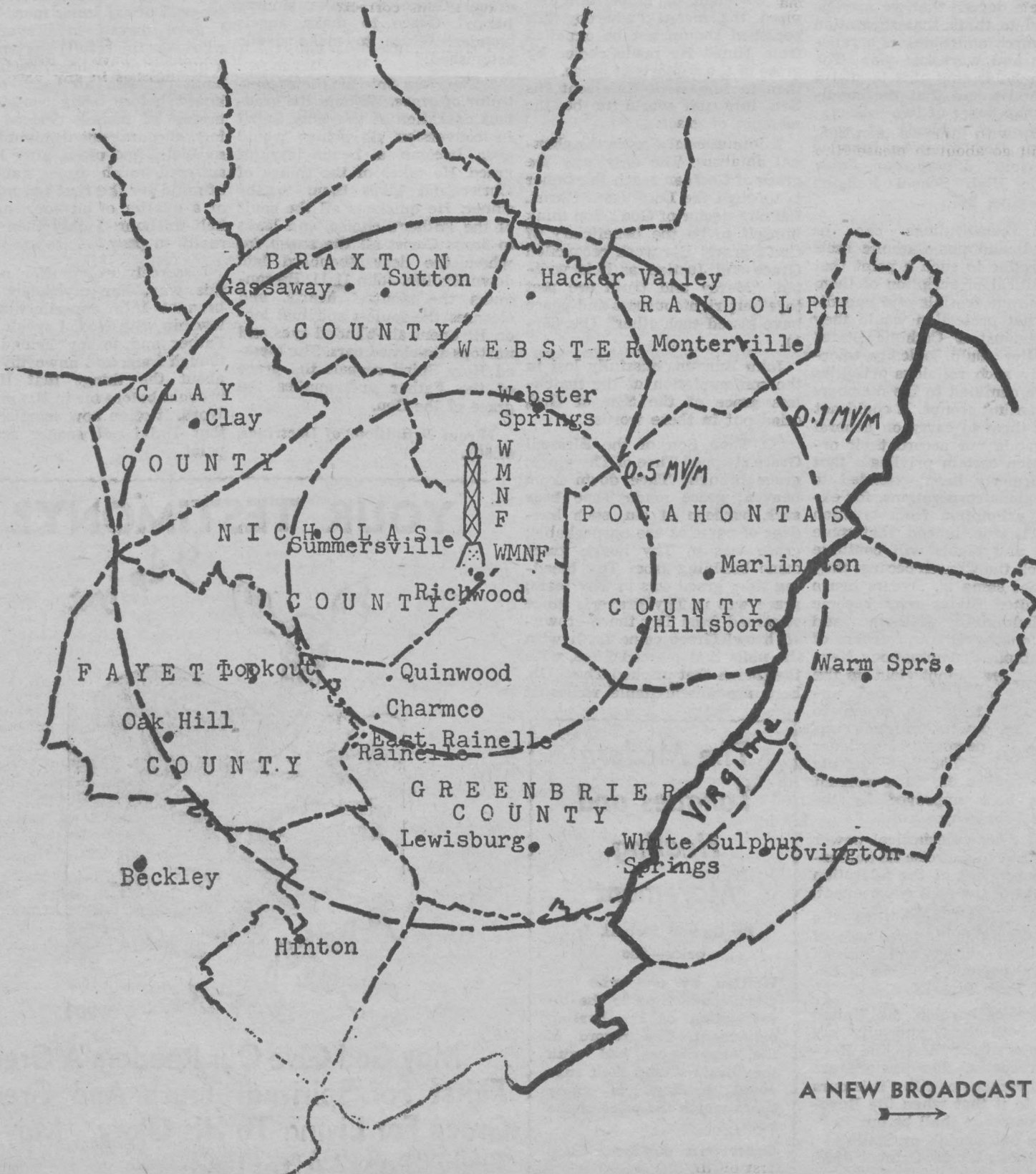
Sinner, if you would be free from all your sins, if you would find forgiveness, then look to that Sacrifice, which alone atones for sin, satisfying the divine Law of God. Look to Christ!

6. Salvation is received through faith and not through prayer. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Ephesians 2:8.

(Continued on page 6, column 1)

AREA COVERAGE OF RADIO STATION WMNF, RICHWOOD, W. VA.

Our Radio Broadcast, "Call To Calvary," Can Be Heard Over This Station Each Sunday Morning At 8:30. Tune In To This Station (If You Can Get It) And Tell Others To Do The Same.



A NEW BROADCAST

Our Radio Ministry

- WTCR—1420 ON THE DIAL
Ashland, Kentucky
Sunday—8:30-9:00 A. M.
- WNRG—1250 ON THE DIAL
Grundy, Virginia
Sunday—8:30-9:00 A. M.
- WMLF—1230 ON THE DIAL
Pineville, Kentucky
Sunday—8:30-9:00 A. M.
- WKIC—1390 ON THE DIAL
Hazard, Kentucky
Sunday—8:30-9:00 A. M.
- WMNF—1280 ON THE DIAL
Richwood, W. Va.
Sunday—8:30-9:00 A. M.
- WPAY—1400 ON THE DIAL
Portsmouth, Ohio
Sunday—7:45-8:15 A. M.
- WPFB—910 ON THE DIAL
Middletown, Ohio
Sunday—7:30-8:00 A. M.
- WKKS—1570 ON THE DIAL
Vanceburg, Kentucky
Sunday—8:30-9:00 A. M.
- WCHI—1350 ON THE DIAL
Chillicothe, Ohio
Sunday—7:15-7:45 A. M.
- WMTN—1300 ON THE DIAL
Morristown, Tennessee
Sunday 8:00—8:30 A. M.
- WMOR—1330 ON THE DIAL
MOREHEAD, KENTUCKY
Sunday 7:00—7:30 A. M.

"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

THE POPE FOR PRESIDENT?

"It appears to be universally accepted in this capital city that Senator John Kennedy, Democrat of Mass., is aiming to be the next president of the United States. Catholicism has been political trouble for national candidates in America. But this is changing and within the foreseeable future there could be a Catholic president of the United States . . . Most Americans seem gratified by their new found tolerance and are anxious to put it to the test." From *Briton's View* By Patrick O'Donovan, Washington correspondent for the London Observer printed also in the *San Francisco Chronicle* of July 17, 1957.

"Washington-Insiders hint that a subtle campaign is about to be launched within the White House to groom Gen. Alfred E. Gruenther as the successor to president in 1960. . . . The President is known to admire Gruenther. In conversation with close friends he has also expressed the belief that Gruenther has many 'winning qualities' as a potential political rarity — a Republican Catholic — and as one White House insider phrased it: 'That combination is unbeatable' . . . Explaining, he said: 'The Democrats have little to gain and much to lose by nominating a Catholic, since the Catholics in this country traditionally vote Democratic anyway. However, if the Republicans ran a Catholic, they would undoubtedly draw off a large bloc of votes which would otherwise go to the opposition.' By Ruth Montgomery INS Special Correspondent.

The next presidential election is not until 1960 and the Roman Catholic church is already busy in presenting her candidates. The publicity officials and mass-psychologists of Rome are trying to create the illusion that anyone who opposes their plan is apt to be called intolerant and a bigot. Should they succeed in placing a Roman Catholic on both tickets at the National Convention, then the American public will be left without any choice, but to elect a Roman Catholic for President. This is going to be their main scheme.

I cannot understand how the Roman Church dares to present a candidate for President of the USA as a Roman Catholic. It is an insult to the American public. Like it would be an insult to the American public for any other religious group to present a candidate as a member of their religion. We have political parties in our beloved country and therefore we do not need the interference of a church group, be that Roman Catholic, Protestant, Jewish, etc., for the nomination of our President. Each voter should nominate the man best suited for the position regardless of his religious affiliation.

It is my personal opinion, if we elect for president a candidate who is sponsored by the Roman Church in America and by her 40,000 priests and 35 million

Roman Catholics, then it means to endorse the aspirations of the Church in our Country. To vote for a Roman Catholic, is like voting for the Pope into the White House, as the following official statements will show, because "the authority of the Pope and the Bishops is not restricted to strictly religious matters." Here is in part the political platform of the Roman Church in USA.

"The authority of the Pope and Bishops is not restricted to strictly religious matters . . ." *The Register*, November 14, 1954, reporting on the address of Pius XII to the International Marian Congress.

"All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible, in the administration of civil affairs. All Catholics should do all in their power to cause the constitution of the states and legislation to be modeled on the principles of the true (Catholic) Church." Pope Leo XIII, Encyclical of November 1, 1885.

"The ideal situation exists when there is perfect union and accord between Church and State, with each supreme in its own field . . . In this country (U.S.A.) the (Catholic) Church has flourished to such a degree that we may be inclined to think that separation (of Church and State) is a satisfactory and workable plan. The Church holds that this is still a compromise and that the condition is the lesser of two evils . . . non-Catholic methods of worshipping God must be branded counterfeit." *Living our Faith*, Catholic High School Religion Series, page 247.

"But constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they have against a Catholic State? The latter could logically tolerate only such religious activities as were confined to the members of dissenting groups. It could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation . . . It is true, indeed, that some zealots and bigots will continue to attack the Church because they fear that some . . . years hence the United States may become overwhelmingly Catholic and may then restrict the freedom of non-Catholic denominations. Nevertheless, we cannot yield up the principles of eternal and unchangeable truth in order to avoid the enmity of such unreasonable persons," Monsignor Ryan & Millar, *The State and the Church*, pages 38, 39 a current famous book approved by the Roman Hierarchy.

"(20) The ecclesiastical power has a right to exercise its authority independent of the toleration or assent of the civil government.

"(24) The Church has the power of employing force and (of exercising) direct and indirect temporal power." *Syllabus of Errors* of Pope Pius IX.

"Catholics here in the United States, both clergy and laity, say often nowadays, 'When the Revolution comes.' Perhaps we are joking, perhaps not. But it is ours to see to it that when the Revolution comes it shall be our Revolution, not Lenin's or Stalin's . . ." *Catholic World*, October, 1957, page 5.

Let us not vote for President a man on account of his religious affiliation but for his personal ability and integrity.

—A Tract by Joseph Zacchello

THE WORLD'S WINTER SUN

A summer's sun, even when beclouded, yields more comfort and warmth to the earth than a winter's sun that shines brightest. The comforts of the Spirit at their lowest, are far superior to the joys of the world at their highest pitch. When saints are mourning, their inward peace is still superior to that of worldlings, when their mirth and revelry overflow all bounds. Lord, I had rather take the worst from thee than the best from thine enemy. Only do thou graciously shine within me, and let mine outward condition be as dull as thou pleasest.—Spurgeon.

Grace In The Trinity

By C. D. Cole

All three persons in the God-head are equally gracious towards sinners. The grace of the Father, Son, and Spirit are equal in degree and extent, but distinct in operation and administration.

1. *The Father is the fountain of all grace.* He proposed the fact and plan of grace. He formulated the covenant of grace, and devised the means "whereby His banished should not be expelled from Him." He made choice by grace of the subjects of grace, and then in fulness of time sent His Son into the world to be the medium of grace.

2. *The eternal Son is the channel of grace.* The only way the grace of God can reach the sinner is through the Lord Jesus Christ. Let no rejector of God's Son think himself to be the beneficiary of God's grace! His work reconciled Grace and Justice, as it is written, "Mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:1).

John Bunyan, blissfully lost in the contemplation of the matchless grace of the Son of God, cried out in these words:

"O Thou Son of the Blessed! Grace stripped Thee of Thy glory; grace brought Thee down from heaven; grace made Thee bear such burdens of sin, such burdens of curse as are unspeakable; grace was in Thy heart; grace came bubbling from Thy bleeding side; grace was in Thy tears; grace was in Thy prayers; grace streamed from Thy thorn-crowned brow! Grace came forth with the nails that pierced Thee, with the thorns that pricked Thee! Oh, here are unsearchable riches of

behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in the right spirit.

Before this time my practice had been at least for ten years previously, as a habitual thing, to give myself to prayer after having dressed myself in the morning. Now I saw that the most important thing I had to do was to give myself to the reading of the

grace! Grace to make sinners happy! Grace to make angels wonder! Grace to make devils astonished!"

3. *The Holy Spirit is the administrator of grace.* Without the gracious operation of the Holy Spirit in conversion no sinner would ever become a beneficiary of grace. He takes of the things of Christ and gives them to the sinner. He quickens all the souls of the Father's choice, and leads to Jesus Christ all the sheep for whom the dear Shepherd laid down His life. John 11:11. He conquers the stoutest hearts, and cleanses the foulest spiritual leper. He opens sin-blinded eyes and unstops sin-closed ears. The blessed Holy Spirit reveals the grace of the Father and applies the grace of the Son.

(From *Definitions of Doctrines*, \$1.50).

Obtaining Spiritual Food

By George Muller

It has pleased the Lord to teach me a truth the benefit of which I have not lost, for more than fourteen years. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to

Word of God, and to meditate on it, that my heart might be brought into experimental communion with the Lord.

I began therefore to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get a blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for obtaining food for my own soul.

The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for awhile making confession or intercession or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation.

The difference, then, between my former practice and my present one is this: Formerly when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc., and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray.

I scarcely ever suffer now in this way. For my heart being brought into experimental fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point.

YOUR TESTIMONY?



May God Give Our Readers A Greater Thirst For Spiritual Truth And Greater Grace For Living To His Glory. May We Truly "Pant" After God.

Once Saved Always Safe

By John L. Bray
price—20c

We hardly see how anyone could fail to see this truth after reading this booklet.

Order from our Book Shop

The Modern Tongues and Healing Movement

By Carroll Stegall, Jr.
price—50c

Written by one who has given much time to the investigation of the healing movement. The record of the experiences had with the "healers" and their supposed healings is many times worth the price of the book.

Order from our Book Shop

EVEN IN THE RAIN!



Yes, the Saints of God love His Word wherever it is found. That's why TBE is read joyfully by many of God's people throughout the world.

We encourage you, as a lover of truth, to see to it that others become acquainted with this paper. You can subscribe for them at our donor rate of \$1.50, or send us their names and addresses for sample copies. And remember, in our special campaign now in progress, you can send 10 or more subs at the rate of \$1.00 per year.

"The Tabernacle"

(Continued from page two)
hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."—Psalm 139:3-10.

I say, then, beloved, as these twelve loaves of bread represented the twelve tribes of Israel so that all twelve of these tribes, irrespective of size, were equally under the observing eyes of God, so every believer in the Lord Jesus Christ is equally looked down upon by the watchful, observing eye of God Himself.

I'd like for you to notice that those loaves, representing the twelve tribes of Israel, were borne up by the table. They didn't support themselves in mid-air, but rather were held up by the table.

Brother, sister, do you know who it is that holds you up, and do you realize how it is that you are supported? As that table is a type of the Lord Jesus Christ, so, beloved, it is the Lord Jesus Christ who bears us up and holds us up this very day. Thank God, there is never a trouble, there is never a temptation, there is never a problem that arises but what He is able to bear us up.

All of you have had problems and temptations and troubles. Who is it that held you up? Who is it that has strengthened you? Who is it that has succored you? Who is it that has lifted you when the things of this world would pull you down and pull you away from God? Beloved, it is none other than the Lord Jesus Christ. As that table upheld those twelve loaves of bread, so the Lord Jesus upholds you and me day by day.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Hebrew 7:25.

Thank God for the table that upheld those loaves of bread. Thank God for the Christ that typifies, who holds us and supports us day by day.

II

THERE WERE TWO CROWNS

The Five Points Of Calvinism

By FRANK B. BECK

70 Pages 50c

One of the most Scripture-packed discussions on this subject available anywhere. Difficult passages carefully considered, with an index to Scriptures and subjects discussed. Don't be without this valuable work.

Order from our Book Shop

ON THE TABLE OF SHEW BREAD.

The purpose of the crowns was to hold the loaves of bread on the table. Sometimes the camp settled for a long period of time, and at other times they moved every day. Now as the table was being moved with those twelve loaves upon it, suppose a priest might stumble. It is only human to think that such might take place, and if a priest were to stumble, that crown round about it would keep those twelve loaves of bread in place, and keep them from falling.

I am glad that in this world there is someone to hold us and when you and I would stumble, to keep us. Haven't you heard folk pray and talk about holding out faithful to the end? That is unscriptural language. That isn't the language of the Word of God, for the Word of God doesn't say one word about holding out faithful to the end. Just as there was a crown round about the table to keep the bread from falling off, so, beloved, it is the Lord Jesus Christ who has been crowned with glory and honor and preeminence, having been made head over all things, who holds us and keeps us from falling day by day.

I have heard preachers and laymen in prayer, pray that they might ultimately be saved in Heaven. No, no, beloved. I am saved right now just as much as I will ever be when I get to Heaven, and if you are a child of God you are just as much saved now as when you get to

EVANGELISTIC OUTLINES by Frank Beck

Taste and Trust

Text: Psalm 34:8

Scripture Reading: John 6:48-58

INTRODUCTION: This is one of the most challenging verses in Holy Scripture. Unbeliever as open-minded as piece of polished steel. He is invited to see for himself—"O taste and see;" he is instructed that the believer is blessed—"Blessed is the man;" and refusing says there is nothing to it. Their minds are "hardened in pride" (Dan. 5:20). "Their minds (are) blinded" (II Cor. 3:14).

I. THE EXHORTATION

A. Is man that ignorant that he must be taught that the "Lord is good"? Must God come right out boldly in His Word and say: "Behold . . . the goodness of God" (Rom. 11:22)? Must man be told—Nahum 1:7? Yet man is that ignorant, for did he know the goodness of God it would lead him "to repentance" (Rom. 2:4).

B. Is man that indifferent that he must be sought to taste the Lord's goodness? Yes, through His messengers He scourges city and countryside with the general call only to hear: "I pray thee have me excused" (Luke 14:16-24). How sad Rom. 3:11 and Isa. 53:6a and Phil. 2:21.

Through sweat and suffering, tears and trials, bruises and blood, His own Son invites you: "Come and dine" (John 21:12)—what is your reaction?

C. Is man that independent that he must be bought with gifts so great before he will turn, taste and trust?

1. To know that this is God's will should be enough. "Come unto me" (Matt. 11:28); "Believe in me" (John 5:24); "Follow me" (John 8:12). That should be enough to make all men move after God.

2. However to all these promises God adds the sharing of His wealth! Come and He gives you "rest" (Matt. 11:28-30); believe and you have "everlasting life" (John 5:24) and are saved forever (Acts 16:31); follow and you have the "light of life" (John 8:12) and shall be with Christ (John 12:26).

II. THE EXPERIENCE.

See for yourself!

A. Personal proof. "Come and see" (John 1:39). Do not be guilty of John 5:40. Do not overlook John 7:17. Taste and trust, then you can say—I John 3:14, and Rom. 8:16, and Job 19:25, and II Tim. 1:12.

B. Positive proof. Taste and you will see! Text does not say: "Taste and see if the Lord is good," but that He is good." And also, "blessed is the man that trusteth . . ."

1. Difference between tasting and trusting!

Tasting has to do with tongue, trusting with the heart!

Tasting is an experiment. Trusting an experience.

That which we merely taste we test. That which we trust we treasure.

They are tasters in Heb. 6:4-6. (See my exposition of Heb. 6:4-6 in *The Five Points of Calvinism*, pp. 50-52). See the difference with those who trust (Heb. 10:38-39).

It is not tasting Christ but eating Christ (John 6:48-58, eat and equivalent occurs seven times). We must not taste Christ to our liking, but eat Christ to our living!

C. Practical proof. "Blessed." Happy.

1. Result. Happiness. Ps. 144:15; Jn. 15:11; Rom. 5:1.

2. Reason. Separating sins taken away by Christ (John 1:29; I John 1:7). IHS seen on many ecclesiastical garments, pulpit covers, communion drapery (a monogram from Greek meaning Jesus Christ) can remind us of being in His Salvation. This includes such practical care as supplying all our need (not greed!), Phil. 4:19; healing of the body as He wills (Jas. 5:14-16); giving wisdom (Jas. 1:5-6); clothing us (Matt. 6:28-30); feeding us (Psa. 37:25). Psalm 23:6!

CONCLUSION: I have given you the menu, but it will do you no good unless you come and eat of Christ by faith. Amen.

Heaven. Even though we are already saved, I am glad that when we stumble there is one that holds us and secures us and supports us—the Lord Jesus Christ Himself.

There wasn't any glory in the fact that this bread didn't fall off the table. There was no glory nor praise for the bread; the praise was given to the table.

Beloved, there is no glory to you, that you haven't fallen. There is no glory to you that you are still a child of God. The glory is to God that He keeps us from falling day by day.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude 1:24.

"For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Timothy 1:12.

III

LET'S NOTICE THE FRANKINCENSE THAT WAS SPRINKLED UPON THE LOAVES OF BREAD.

Those loaves, though they were perfect, had no fragrance of themselves. They had no fragrance until they had been sprinkled with frankincense.

A person who is saved has nothing in himself whereof to glory before God. No individual, regardless of how righteous he may be, has anything whereof to glory before God. There is no fragrance about us until that which is typified by the frankincense is applied to us.

What does it typify? That frankincense was secured by making an incision in the tree, which tells us of Christ's atoning work which is imputed to us. There is nothing of any fragrance about us, but rather it is only through Jesus Christ that the sweet fragrance of Christian- (Continued on page 7, column 1)

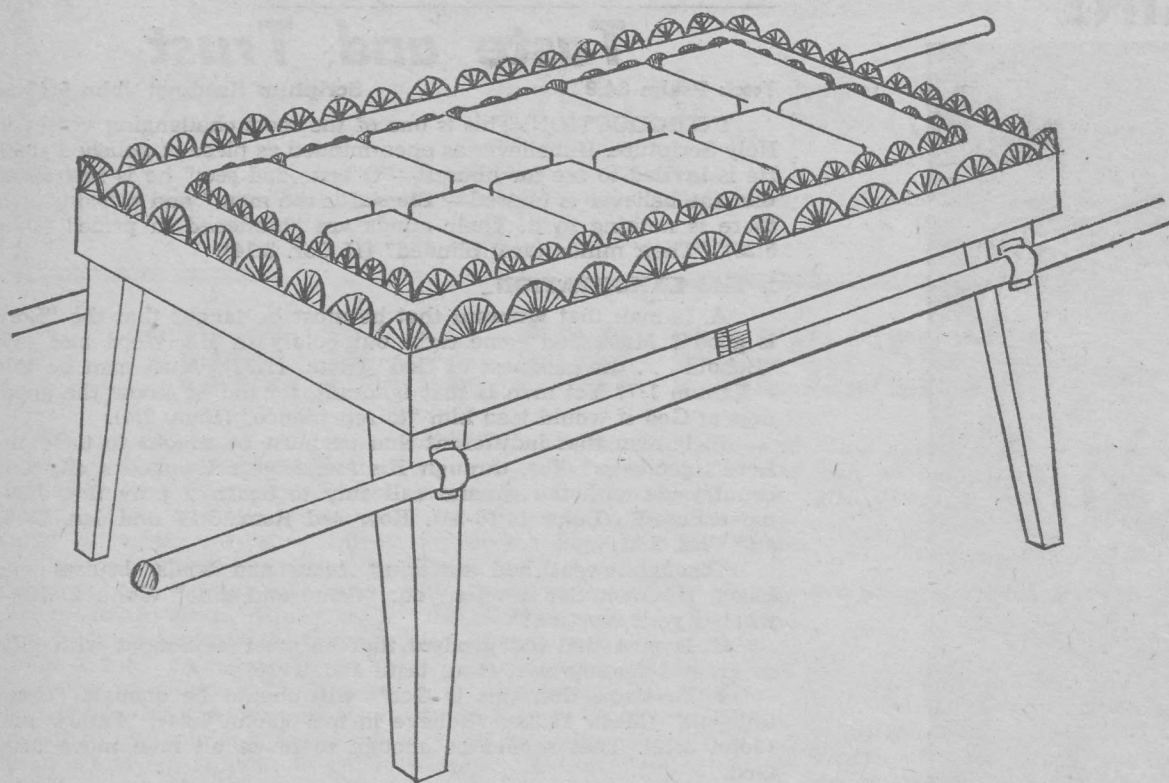
RENEW YOUR SUBSCRIPTION

Check your label, and if your subscription expires soon, then renew now so as not to miss a single copy. When you renew, your subscription will be advanced one year from the date your label now bears. You lose nothing by renewing now!

Name
Street, Box or Route
City and State
Enclosed \$..... for years.

Clip and Mail to:
THE BAPTIST EXAMINER
Ashland, Kentucky

THE TABLE OF SHEW BREAD



Bible Reasons Why...

(Continued from page three)

The Gospel of John was written for the express purpose of teaching men how to be saved, for we read:

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

NOT ONE SINGLE VERSE IN THIS GOSPEL INSTRUCTS SINNERS TO PRAY FOR THE FORGIVENESS OF SIN. But it literally bubbles over with instructions such as the following verse: "Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

This ought to be reason enough for any man to reject "mourner's benchism" and "pray through-ism"!

7. The example of Jesus Christ in the winning of souls proves that a sinner does not have to pray in order to be saved. I cite one instance in particular which should leave us without a doubt as to this truth.

In the ninth chapter of John, we have the account of the healing by Christ of the man who was born blind. This man was healed before he was saved. After he was saved, he made this statement in that heated discussion with the Jews which followed Christ's performing the miracle of giving him his sight:

"Now we know that God heareth not sinners."

Here then was an unsaved man who did not believe that God would hear sinners pray. After the man was later cast out of the temple, Jesus found him. **IF PRAYER FOR SALVATION IS TRUE, THIS MAN WAS WRONG, AND HERE WAS THE MOST OPPORTUNE OCCASION THAT**

CHRIST EVER HAD TO TEACH THE WORLD THE TRUTH AS TO PRAYING FOR SALVATION. But what did He say to this man? Here is the conversation as recorded in John 9:35-38:

"Jesus heard that they had cast him out; and when he had found him, he said unto him, 'Dost thou believe on the Son of God?' He answered and said, 'Who is he, Lord, that I might believe on him?' And Jesus said unto him, 'Thou hast both seen him, and it is he that talketh with thee.' And he said, 'Lord, I believe.' And he worshipped him."

No altar, no mourner's bench, no prayer for salvation, was preached by Jesus Christ. He preached Himself for salvation! He said nothing whatsoever in opposition to the belief that God would not hear sinners pray. Why? Because it was the truth.

That blind man, no doubt, had learned this truth from the Jewish teachers of the Old Testament. He evidently heard them teaching God's Word on the subject from such passages as **Proverbs 15:8** and **Proverbs 21:27**. If prayer is an essential to salvation, then the first thing Christ would have taught this man would have been the necessity of his praying. Reader, what would your preacher have told this man to do to be saved: pray or believe?

Of course, Christ saved others without their praying, such as the woman at the well (John 4), the woman taken in adultery (John 8), Zacchaeus (Luke 19), the woman in Simon's house (Luke 7), and many others. In fact, one will fail to find a single occasion of Christ's resorting to such methods in saving sinners. And He is still the same Christ today (Hebrews 13:8).

8. The example of Paul, the great missionary in the winning of souls to Jesus Christ, proves

that salvation is not to be had through prayer. Again I think that we have a classic example which reveals this fact. If prayer is essential to salvation, then certainly Paul would have so instructed the trembling jailer in the city of Philippi. In Acts 16:30, we have recorded the question which the jailer asked Paul and Silas.

"Sirs, what must I do to be saved?"

The Apostle Paul and his co-laborer Silas were in absolute agreement with one another as to the way of salvation and in direct disagreement with those today who preach prayer for salvation. We read in Acts 16:31:

"And they said, **BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED, AND THY HOUSE.**"

I have heard preachers preach sermons on this verse, and when they closed their messages they gave an "altar call." But if there were an "altar" in this place, there is not one scintilla of a hint of such a thing. Again, dear reader, what would your preacher have told the jailer to do: pray or believe?

9. It is the gospel of Christ that is the power of God unto salvation, and not prayer.

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

And in Romans 1:16 we read: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."

Read Paul's statement as to the Gospel in I Corinthians 15:1-4, and you will find that prayer has no part in it. Also notice in the above quoted passage from Romans that the Gospel is the power of God unto salvation to the individual that "believeth," not "prayeth."

10. To teach the sinner to pray for salvation is to divert the sinner's faith from the proper Object. Christ alone is the Object of saving faith. (The faith does not save, but the Object of faith saves). All faith that has as its object anything other than Christ ALONE, is in vain. It will not save.

If one is saved through prayer, the only means by which the individual who prays for salvation can know that he is saved, is by feeling. If he feels that his prayers have been answered, then he believes that he is saved. This is nothing more than **FAITH IN FEELING**. When the feeling dies or passes away, faith dies. This is the reason that there are so many "backsliders" among the folk who believe in prayer for salvation. They are corralled to a so-called "altar" by button-hole "soul-winners" and personal workers and then they pray and get some emotional feeling by "letting go"

or "giving in," and thereby think that they are saved. But when the feeling passes away, the individuals conclude that they are "backsliders" or that they are lost again. Certainly this is logical, for **faith can be no stronger than the object of faith**. Thus when feeling dies, faith dies. Saving faith has as its object, Jesus Christ. And that faith never dies because Christ the Almighty One lives forever. For this reason, we should direct the sinner's faith to Christ and not to prayer.

The doctrine of prayer for salvation exalts "feelings" and "experiences" above the all-sufficient Christ as the Object of faith.

11. Faith must be produced, and the Bible teaches that "faith cometh by hearing, and hearing by the word of God." (Romans 10:17). And the character of the object of faith always determines the proportion of faith that one has. Thus one must hear about the object of faith before faith can be produced in the individual toward the object. The only object of faith that prayer offers to an individual is the object of feeling. But the Word of God offers as the object of faith, **Jesus Christ**. Faith in Jesus Christ is produced by hearing of Him, not by praying.

12. If by prayer the sinner can get God to forgive his sins, then the death of Christ was a mistake. If God will by-pass the sins of one sinner who prays, then certainly He will by-pass the sins of all who pray. And if God does so, why did Christ die? If it is in keeping with the nature of God to let sin go unpunished, then the death of Christ was certainly a mistake. The Bible teaches that Christ died to suffer the penalty for the sins of all those who shall be saved. So certainly then, if God lets a man off without punishing his sins because of his praying, there was no need for Christ's dying in the first place. To add anything to Christ for salvation is to exclude Christ altogether.

13. Many teach that repentance is closely connected with prayer for the forgiveness of sins. But this is entirely unscriptural, as repentance is wrought in an individual by the Word and Spirit of God, revealing to him his exceeding sinfulness, causing him to have a complete change of mind toward sin, himself, and Jesus Christ. Repentance is the work of the Spirit of God, and not the prayer of a sinner.

14. I have never known a "mourner's bench" advocate who was not an Arminian on election, man's depravity, effectual calling, and the atonement. I know certain men who today believe and preach the truth, and they say that the reason they did away with their use of the "mourner's bench" is because of their coming to the knowledge of the truth on the doctrines just mentioned.

The Arminian stands before his congregation and presents God as one who longs to save and is very anxious to do so. But then, when a person comes to the "altar," he must "pray through" before God will save him! Strange God!

Refutations of Perverted Scriptures

There are a few Scriptures that the salvation-by-prayer advocates have perverted and which need to be clarified.

1. The Publican's Prayer. "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner."—Luke 18:13.

The chief difficulty here is the mistranslation of the King James version. The proper translation is as follows: "Be thou propitiated to me the sinner by the sacrifice." (A. H. Strong. Also see margin of the Revised Version, 1884).

So then we see that the publican was not praying to God for the forgiveness of sins, but was by faith looking to the sacrifice on the altar (typical of Christ) for the remission of sins (Romans 3:26). This is no comfort to the "altar" crowd because they have no sacrifice on their so-called

altars.

2. The Thief on the Cross. "And he said unto Jesus, Lord remember me when thou comest into thy kingdom."—Luke 23:42.

This has been offered as proof that lost sinners have to pray to be saved. But a careful study of verses 39-43 reveals that this thief had it revealed in his heart already that Jesus was the Christ. His request of the Lord proves this, for he calls Jesus, "Lord." So, evidently, he was a saved man, for I Corinthians 12:3 says: "No man can say that Jesus is the LORD but by the Holy Spirit." Some might call Him "Lord" hypocritically, but only the spiritually ignorant would say that this thief was a hypocrite.

Every saint has prayed the same prayer in essence, if not in the same words.

3. "Calling on the Name of the Lord."

"For whosoever shall call upon the name of the Lord shall be saved."—Romans 10:13.

This passage has been offered to prove that one must pray in order to be saved. But the folly is seen when we read the very next verse of this chapter. It says: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

God has never accepted any man's prayer until first of all a sacrifice has been offered for that man's sins. And God accepts no one's prayers today until first of all the sacrifice of Christ has by faith been received. Faith must be in the Sacrifice before God hears those who call upon His name. Otherwise, if God answered prayer, He would be answering the prayer of a man who had rejected Jesus Christ as the Sacrifice for sin.

The worship of Cain and Abel (Genesis 4) proves that God does not accept a sinner, regardless of his prayers or works, until he has brought a sacrifice for sin. So the scriptural order is faith in Christ first (that's salvation), and all other acts of worship (including prayer) come afterward.

CONCLUSION

History has always been a solid supporter of the Bible. And in the case of the mourner's bench, history again has proven to be a handmaid to God's Word. If the Bible does not teach such a thing as an altar of prayer or a mourner's bench for sinners, then certainly it must have started with someone other than God. Read carefully the following quotations which give us the facts as to the history of such practices:

The question, "What is the origin of the mourner's bench?" was submitted to the National Conference of Jews and Christians, in New York City. They replied:

"The origin of the mourner's bench is obscure. It seems that William P. Chandler, M. D., invited seekers of a Christian experience to come forward to the chancel as early as 1799. In the great camp meeting that began in the nineteenth century, exhorters (Continued on page 7, column 5)

ABSOLUTE PREDESTINATION

By JEROME ZANCHIUS
(Born 1516, Died 1590)

The fact that this book has lived through these hundreds of years since it was first written, reveals how highly it has been esteemed.

This is the book that Augustus Toplady, author of "Rock of Ages," lauded so highly. This is the book the Arminian John Wesley attempted to answer, but made a fool of himself in his puny endeavor. Not only did he fail to answer the book, he had to misquote it in order to furnish himself with something which he might rail against.

This book has been greatly blessed of God as a means of calling attention to the great truth and reality of absolute predestination. All the spiritually-minded people who read it will be blessed.

PRICE \$2.50

Order from:

THE BAPTIST EXAMINER BOOK SHOP

ASHLAND, KENTUCKY

A Frank Exposure Of Freemasonry

39 Pages

25c per Copy

6 Copies — \$1.00

We received a tremendous response to this article when it was published in THE BAPTIST EXAMINER. Now, it is available for wider distribution in an attractive booklet form.

Order from our Book Shop.

"The Tabernacle"

(Continued from page five)

ity come upon any child of God.

What is there about you and me whereof to glory before God? You can't glory in any works, for the Bible says that all of our works are but filthy rags in the sight of God. You can't glory in anything that you have ever done. All that you can do is to say, like Paul, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Beloved, it was the frankincense that was sprinkled on the loaves that gave to them their fragrance, and it is that which is imputed to us through the Lord Jesus Christ which gives to us the sweet fragrance and the sweet spirit that is found in the child of God.

IV.

THERE IS A SECOND TYPICAL MEANING OF THESE LOAVES OF BREAD.

They were typical of the Lord Jesus Christ. These loaves of bread were made of fine flour. To be fine, that flour had to be crushed between the millstones. As the grain was crushed between the millstones in order that they might have this fine flour, so the humanity of Jesus Christ was crushed at Calvary.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah 53:5.

"As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men."—Isaiah 52:14.

Beloved, can you imagine someone that has been in a drunken brawl, how that individual is all beaten black and blue. Perhaps his eyes are gouged out and he is a horrible spectacle. The most horribly beaten up individual that you can imagine won't begin to compare with the way which my Jesus was treated at Calvary. His visage was more marred than any man. There will never be any man in all this world whose body will be as maltreated as was the body of the Lord Jesus Christ.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."—Isaiah 50:6.

Can you see the flesh of my Jesus as the very hair was pulled literally from His face? Can you see the face of my Lord as they pulled His hair bodily from His face and then as they spit upon that bloody face? My brother, if that flour that was used for the making of these twelve loaves had to be ground fine, surely the humanity of the Lord Jesus Christ was ground fine. It was crushed and bruised worse than the flour that was crushed in the mill.

In order that it be fine flour, it had to be the best. God didn't give us second best; He gave the best. The Son was like this fine flour—it had to be the very best.

I have been highly impressed since we have been studying this tabernacle that everything that went into it was the best. The materials for the making of the articles of furniture were the best. Every beast that was offered as a sacrifice was without a blemish. The priests themselves were physically sound. Everything about the tabernacle was the best.

Beloved, God gave His best when He gave His Son. If God gave His best, oughtn't you and I be ashamed to give God anything but the best in our service for Him?

In order for that flour to be fine, it had to be perfect in its whiteness. Surely the Lord Jesus Christ was perfect. When Pilate tried Him, he said:

"I find no fault in this man."—Luke 23:4.

When Judas Iscariot had betrayed Him, he came back and flung the coins down at the feet of the Sanhedrin, saying:

"I have sinned in that I have betrayed the innocent blood."—Matthew 27:4.

The apostle Peter said concerning Jesus:

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Peter 1:18, 19.

Thank God, beloved, He was perfect. As that flour had to be ground fine, so fine that it was absolutely pure, so Jesus Christ was pure to the extent that He was pure as God Himself, and God offered Him as a sacrifice for our sins.

The flour that went into the making of these loaves of bread had to be baked. That flour, being the best and the finest and the purest, as a type of the Lord Jesus Christ, would tell us as it was baked, so the Lord Jesus Christ endured the oven of God Almighty's wrath. Our Hell was poured out on Jesus Christ at the Cross. The Son of God suffered everything any lost man will suffer in Hell. The Bible says that lost men suffer darkness. Jesus Christ suffered for three hours in darkness. The Bible says that as to suffering, there will be weeping and wailing and gnashing of teeth. They gnashed on Jesus Christ as He hung there on the Cross. There isn't one suffering that a lost man will undergo in Hell that Jesus Christ didn't undergo at Calvary. As that flour had to be baked, so the Son of God underwent the wrath of Jehovah God at Gethsemane and at Calvary.

It is rather significant as to whom it was that was not to eat

Sunday School Lesson — Outline and Notes by John R. Gilpin

ISRAEL CARRIED CAPTIVE

LESSON FOR SUNDAY, NOVEMBER 30

II Kings 16, 17.

Memory Verse: "God is a Spirit; and they that worship him must worship him in spirit and in truth."—John 4:24.

I. The Reign of Ahaz. II Kings 16:1-20.

The godliness of parents certainly does not secure of preservance of their children in well-doing. Jotham had done that which was right (II Kings 15:34), but Ahaz his son, lived just the opposite to his father. There were four steps to his downward path.

His first step was idolatry (V. 3, 4). His entrance into idolatry meant his forsaking the worship of God. We shall not be surprised at anything Ahaz shall do, for when one is in wrong relationship with God, he is liable to be wrong everywhere else.

His second downward step was his alliance with Assyria (V. 7). When the Syrians made war against Ahaz, he sought the help of the king of Assyria. Instead of repenting and turning to God, he looked to man for help.

His third downward step was the plundering of the House of the Lord (V. 8, 17, 18). In order to reward the Assyrian king for his help, and to retain his friendship, he robbed the house of God and sent the gold thereof as a present to the king of Assyria. The world's friendships are often dearly bought. We pay for them in peace of mind and conscience, and in the loss of time and money. What a fearful thing to take from God that which is rightfully His! Let us look into our own hearts and lives and see if we are guilty here.

His fourth downward step was the setting up of the heathen altar in the House of God (V. 10-17). The altar of God was but scarcely used now, while this heathen altar received Ahaz's sacrifices. This virtually meant that Jehovah was completely set aside.

However, judgment eventually fell upon Ahaz. He only lived to reign sixteen years, dying at the early age of 36. Retribution swiftly fell on him. It is ever thus with the sinner. **No sin ever paid!** Judgment may seem to be delayed sometimes, but eventually will fall upon each offender of God's holy law. Cf. Rev. 20:11-15.

II. Israel Carried Away Captive. II Kings 17:1-6.

While Ahaz was leading Judah in sin, Hoshea was leading Israel in a like manner (V. 2). As a result of his sin God allowed Israel to be carried away captive into Assyria.

Hoshea conspired against Shalmaneser of Assyria. We are not told the exact nature of this conspiracy. But whatever its nature it angered the king of Assyria. We do know that the Assyrian king was angry at Hoshea because he brought him no presents. Sounds like our "Christmas Spirit" we hear so much about. If our friends do not send us a present "as he had done year by year" we take them off our list. So Shalmaneser does not appreciate Hoshea's "Christmas Spirit"

of this bread. Listen:

"What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him. There shall no stranger eat of the holy thing: a sojourner of the priest, or a hired servant, shall not eat of the holy thing."—Lev. 22:4, 10.

It tells us that no hired servant was to eat—that is, the person that is trying to work out his own salvation and is trying to work his way into Heaven. It would tell us also that no priest that was defiled was able to eat of this bread. He was excluded until he was cleansed. This would tell us that not even a Christian can feast on the Lord Jesus Christ as the Bread of Life if there is unconfessed sin in his life that he should confess to God.

V

THESE LOAVES OF BREAD WERE RENEWED EVERY SABBATH.

Every Saturday the priests would take the twelve loaves of bread of the preceding week for their food and put twelve new loaves in their place, so that we can say that the priests fed regularly on fresh bread. This would tell us that God's children cannot live on past experiences. You have to have new experiences. You have to have new experiences in grace every day.

Some people are trying to live on an experience of grace that they had twenty-five, thirty, or forty years ago. Some people are living in unconfessed and unrepented sin. They are trying to serve the Lord because of an ex-

perience that they had years and years ago. As the priests had fresh bread every seven days, so God's people can't live on past experiences. They need a fresh experience with Jesus Christ every day.

Let's take a simple illustration of that. The manna was scattered round about on the ground and when the Jew came out of his tent in the morning, all he had to do was to pick up the manna and eat it. But suppose he decided he would gather up enough one day to last two days. Do you know what would have happened? It would have spoiled. He couldn't live tomorrow on today's experience.

Brother, sister, you can't either. You can live today on today's experience of grace, but tomorrow you have to have a new supply of the grace of God to live like a child of God ought to live. That is why I tell people they ought to read their Bible every day. That is why I insist that God's people ought to study the Book every day. They need a fresh supply of grace every day to grow as a child of God ought to grow.

CONCLUSION

Sinner friend, can you see that Jesus Christ was bruised and crushed that He might become the Bread of Life for you and for me, and that His body underwent for us just what that flour underwent in the baking of the loaves of bread? Oh, may you look up to Him and see Him on Calvary's Cross, as He gave Himself sacrificially for your sins. May you see that it is one of two things—either suffer for your sins in Hell yourself, or else trust Christ who has already suffered your Hell at the Cross. May God bless you!

and proceeds to act. In the ninth year of Hoshea's reign Shalmaneser moved on Samaria, Israel's capital, ransacked it, and carried Hoshea to Assyria. We do not know how Hoshea finally died, but we have a hint of it in Hosea 10:7. Be sure not to confuse this prophet Hosea and the Samaritan King Hoshea.

God had promised protection to Israel as long as they put Him first. It was because of their sins that they were led away captive. Sin has always led men captive.

Of the nineteen kings that reigned from the great schism to the deportation to the land of Assyria, only seven died natural deaths (Bassha, Omri, Jehu, Jehoahaz, Jehoash, Jeroboam II, and Menahem); seven were assassinated, Nadab, Elah, Joram, Zachariah, Shallum, Pekahiah, and Pekah); one committed suicide (Zimri); one died of wounds received in battle (Ahab); one was "struck" by the judgment of God (Jeroboam); one died of injuries received from a fall (Ahaziah); and the other and last (Hoshea) apparently was "cut off as foam upon the water." To this not unmeaning array of facts must be added two prolonged periods of anarchy when "there was no king in Israel," every one doing in all likelihood "that which was right in his own eyes."

III. The Sins For Which Israel Fell Into Captivity. II Kings 17:2-23.

1. Ingratitude (V. 7).
2. Walked as heathen people about them (V. 8).
3. Secret sins (V. 9).
4. Open wickedness (V. 10).
5. Rejection of God's prophets (V.16).
6. Forsook the law of God (V. 16).
7. Used enchantments (V. 17). Cf. Deut 18:10.

IV. The Samaritans II Kings 17:24.

When the Assyrian king carried Israel away he brought other captive people and settled them in Israel. These were from various countries. They inter-married with the few remaining Jews of the land. This mixture of bloods produced the Samaritans. It was for this reason that the Jews had no dealing with the Samaritans. Cf. John 4:9.

V. A Divided Worship. II Kings 17:25-41.

Note V. 33 particularly. The Samaritans held to their own gods and yet in order to escape harm they served Jehovah too.

Theirs was a religion of fear. Lots of people serve God through fear. Their religion is only a fire insurance policy against Hell. The religion that counts is one of love. Cf. John 21:15-17; II Cor. 5:14.

Theirs was a religion of form. It was an outward worship but not of the heart. May we beware of ever substituting forms for the Spirit!

It was a religion of compromise. They had God and gods. They attempted to compromise between the two. This will not work—one must either be for or against Christ. Cf. I Kings 18:21; Mt. 12:30.

Bible Reasons Why . . .

(Continued from page six)

walked through the congregation and urged people to fall on their knees where they were. The mourner's bench was a distinctive feature of the meetings conducted by Charles G. Finney (a rank heretic—BLR) in the fourth and fifth decades of the nineteenth century. In the old Methodist church at the head of the river in New Jersey, down near New Republic, I remember to have seen an old mourner's bench, as it was used there in the early days. This building goes back to 1780. Whether the mourner's bench is that old cannot be said.

"The mourner's bench had its beginning in 1794, and is at least 1700 years too young to be the New Testament way of leading lost sinners to Christ."—David Burris.

"The 'mourner's bench' and 'anxious seat' were terms that came into use in America in the early part of the nineteenth century, at camp meetings and other revival services."—James R. Joy, secretary of the Methodist Historical Society, New York City).

I would appreciate hearing from anyone who may have been helped by this article. If you find error with any of the foregoing arguments, write to me pointing them out.

May God deal graciously with those who read this article, revealing to all its truth, if it so please Him.



The death-bed of the Christian is the anti-chamber of Heaven, and the very suburbs of the New Jerusalem.—Toplady.

The Satisfaction Of Christ

by Arthur W. Pink

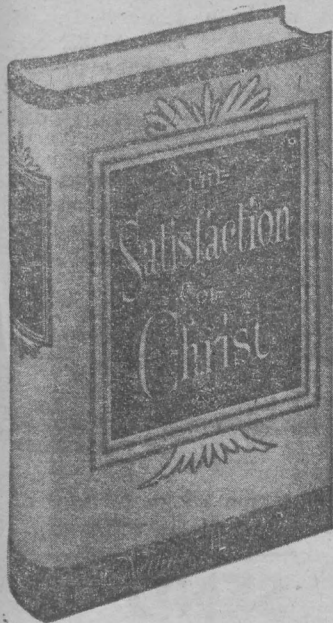
313 Pages - - - \$3.95

A truly great book! It deals with the substitutionary, vicarious atonement of the Lord Jesus Christ. No clearer presentation of this great truth can be had than this book by the late Mr. Pink. We recommend it above any other work on the atonement. We have read Hodge, Armour, Smeaton, and others on the Atonement, and we cherish this work the highest. Undoubtedly, Pink's book and Buchanan's book on Justification, are two of God's choice blessings to us in this age.

Order from:

Baptist Examiner Book Shop

Ashland, Kentucky



Useless Religions

(Continued from page one)

Ask them about being born again of the Spirit. Ask them about being sanctified in Christ Jesus. What answers will you get? You are a barbarian to them. You have asked them simple Bible questions, but they know nothing more about them experimentally than a Buddhist or a Turk, and yet this is the religion of hundreds of thousands of people who are called Christians all over the world.

Reader, if you are a man of this kind, I warn you plainly that such Christianity will never take you to Heaven. It may do very well in the eye of man. It may pass very decently at the church meeting, in the place of business, or in the streets, but it will never comfort you. It will never satisfy your conscience. It will never save your soul.

I warn you that—

All notions and theories about God's being merciful, without Christ and except through Christ, are baseless, empty fancies and delusions.

Such theories are as purely an idol of man's invention as the idol of Juggernaut. They are all of the earth, earthy. They never came down from Heaven.

The God of Heaven has sealed and appointed Christ as the only Saviour and Way of Life, and all who would be saved must be content to be saved by Him, or they will never be saved at all.

Reader, take notice. I give you fair warning—a religion without Christ will never save your soul. But I have another thing yet to say.

A religion is entirely useless in which you join anything with Christ.

In the matter of saving your soul, you must not only depend on Christ for salvation, but you must depend on Christ only and on Christ alone.

There are multitudes of men and women who profess to honor Christ but in reality do Him great dishonor. They give Christ a certain place in their system of religion, but not the place which God intended Him to fill. Christ alone is not "All in all" to their souls. No, it is either Christ and the church, or Christ and the sacraments, or Christ and their own repentance, or Christ and their own goodness, or Christ and their own prayers, or Christ and their own sincerity and charity on which they rest or practically rest their souls.

Reader, if you are a Christian of this kind, I warn you plainly that your religion is an offense to God. You are changing God's way of salvation into a plan of your own devising. You are, in effect, deposing Christ from His throne by giving the glory due Him to another.

I care not who it is that teaches you your religion and on whose word you build. Whosoever adds anything to Christ teaches you wrong.

I care not what it is you add to Christ. Whatever it be, you do Christ an injury.

Reader, take heed what you are doing. Beware of giving Christ's servants the honor due to none but Christ. Beware of giving the Lord's ordinances the honor due unto Christ the Lord. Beware of resting the burden of your soul on anything but Christ and Christ alone. Beware of having a religion which is of no use and cannot save a soul.

It is an awful thing to have no religion at all — to have an immortal soul committed to your charge and neglect — this is dreadful. But it is no less an awful thing to be content with a religion that can do you no good. Reader, do not let this be your case.

Church-Branch Theory

(Continued from page one)

New Testament churches, with all the rights and privileges, duties and obligations pertaining to a

church of Christ. This being true, one denomination is as good as another, and the choice of a church is solely one of taste and sentiment. It would follow that Baptist churches should accept members on letters from all the "branches." Any Baptist who believes in the Church-branch theory, is logically forced to accept a sprinkled member of one of the "branches." All that any Baptist church can claim is that it is a New Testament Church, and when we admit that other denominations are New Testament churches, then we must admit their baptism and their right to the Supper.

The present craze for union meetings of well-nigh every kind and character is the natural result of the Church-branch theory. The man who favors this theory, must, of necessity, favor union meetings. In fact, why should we favor any other kind? A little investigation will, we believe, show that all advocates of union meetings are believers in this fanciful theory. Their conclusion is incontrovertible, the error is with their premises.

The present demand for church union is the natural fruit of the Church-branch delusion. Obviously, no one can hold this theory and consistently oppose a church union by a process of compromise and cancellation. If the different doctrines are of equal merit, and they must be if this destructive theory is true, then why allow any one of them to stand in the way of church union? If sprinkling equals immersion, and immersion equals baptism, then Baptists are nothing less than criminal in contending for the immersion of believers, at the cost of church union. The whole truth is, the consistent carrying out of the Church-branch theory means the disappearance of every Baptist Church in Christendom. Had the many martyrs, who faced the flames for their faith, held to this dilittant doctrine, they might have died in ignominious old age.

It will be generally conceded that Christ instituted a church, and that the church he instituted was to serve as a model and pattern for all churches of Christ. It is also admitted that the churches established in New Testament times were of the same faith and order. Granted, then, that the church instituted by Christ and those founded by the Apostles had the same faith and polity — one Lord, one faith and one baptism — the burden of proof must rest upon those who attempt to prove that churches radically differing from these churches are churches of Christ. More: the man who starts a church and claims that it is a Christian church, must prove that Christ has expressly authorized him to institute a church; and, if called upon, must be able, by miracles and other unfailing signs to demonstrate the divinity of his mission.

Certainly, two distinct and di-

BOOKS ON CATHOLICISM

THE BAPTIST FAITH AND ROMAN CATHOLICISM by Wendell H. Rone, \$2.00.

SECRETS OF ROMANISM by Joseph Zachello, \$2.00.

FIFTY YEARS IN THE CHURCH OF ROME by Father Chiniquy, \$3.75.

THE PRIEST, THE WOMAN, AND THE CONFESSIONAL by Father Chiniquy, \$1.00.

THE TWO BABYLONS OR PAPAL WORSHIP by Alexander Hislop, \$3.50.

MARIA MONK—Confessions of a nun—\$1.00.

SHOULD PROTESTANTS AND CATHOLICS INTERMARRY? by John Carrara, 25c.

BIBLE BAPTISM — THE ROMAN CHURCH AND THE BAPTISTS by J. B. Rowell, 35c.

Order From:
Baptist Examiner Book Shop
Ashland, Kentucky

vergent bodies, differing in faith and practice, cannot claim to be equal to the same thing, or to each other. For example, it is hardly conceivable that Christ would organize one church to teach immersion, and another to teach sprinkling; one to establish an ordinance, and another to destroy that ordinance. It is positively unthinkable that Christ would commission one church to affirm a given proposition, and another to deny the same proposition, and at the same time tell us that a house divided against itself cannot stand. Such a course of conduct would make Christ a contradiction and his work automatically and axiomatically self-destructive. Imagine, if you can, Christ commanding the pastor of the church at Jerusalem to preach immersion, and the pastor of the Corinthian church to preach pouring; the brethren at Ephesus to believe in apostasy and the disciples at Antioch in the security of the believers! Such a theory defies thought, and the Bible hurls it from the heart and reason dashes it from the brain. If it is true that we are saved by grace, it cannot be true that we are saved by works. If a congregational form of government is scriptural, a different form of government is unscriptural. If the doctrine of a final preservation of the saints is true, apostasy is untrue. If only a believer should be baptized, it should not be necessary to state that an unbeliever should not be baptized. No amount of sweet sounding sentiment or fraternal foolishness can make a statement true and false at one and the same time.

The old illustration of the family and the churches has probably done more than any argument to render plausible the Church-branch theory. The time-worn statement that the children of a family may have different physical and mental characteristics, even as the different denominations, and yet be the children of the same parents, may look reasonable at first sight. A little examination of this sentimental shadow will readily reveal its fallacy. It is true that children may differ in many respects, and yet be children of the same father and mother. It must be admitted, however, that if a typical Chinaman or Indian should be born in an Anglo-Saxon home, such an event would be calculated to arouse some suspicion. Yet, the difference between an Anglo-Saxon and a Chinaman is not in sum and substance as great as the doctrinal differences of the various denominations.

The differences between the denominations are not incidental or immaterial, but essential and fundamental. For example, the way of salvation is the very foundation of the entire Christian system. Yet, if the way of salvation by works, or water, as taught by some of the denominations, will save a man, the way of salvation by grace, as taught by Baptists, will damn him.

Certainly, then, the denominational differences are so radical that they cannot be said to have been built on the same model, or to be the same in sum and substance. In view of these facts, it would appear that the family illustration is hardly in good taste, or according to common sense.

It can be stated, without the least fear of successful contradiction, that there is not a single passage in the New Testament that can possibly be tortured into teaching the Church-branch theory. Those who invented this sentimental idea were, no doubt, actuated by the best of motives, but it finds no support in reason or Scripture. And while we all glory in brotherly love, we should not exalt this love at the expense of the Gospel of Jesus Christ. Let us be loyal to Christ, even, if needs be, at the expense of friends or family.

All too long have we combated particular heresies growing out of this hurtful heresy. The fact is, many are not willing to face the logic of the Baptist position. Whether we like it or not, our

position forces us to the conclusion that Baptist churches are the only New Testament churches. Not only must we candidly declare this as our position, but more, we must contend for it. Either this, or else cease all contention, and surrender our denominational life. Baptist churches have reached the hour when it is conviction and contention, or the cemetery.

But, some one may say, "What boots it, whether one believes, or disbelieves, the Church-branch theory?" Indeed, the question whether the Church is a human or a divine institution must be determined by the falsity or truth of the Church-branch contention.

As we see it, the logical result of the teaching that all denominations are equally churches of Christ is the ultimate extinction of Baptist churches. What, forsooth, is the necessity or sense of maintaining our peculiar position, or separate existence, if other denominations are of equal merit with our own? Why perpetuate a divisive organization, if other denominations are divinely commissioned to do our work?

The movement for church federation, at home and abroad, grows out of our conception of the relative value of the churches. Nor could we censure those who hold this theory, should they prove willing to sacrifice some distinctive doctrine for the sake of amalgamation. Granted, the premise that all churches (so-called) are churches of Christ, denominational death is the inevitable conclusion. If we believed in the one, we would most certainly practice the other.

I have not attempted to ascertain the origin of this delectable doctrine, but suffice it to say that it saves considerable trouble and is a very present help in union meetings and a valuable aid to popularity.

Satan's Counterfeits

(Continued from page one)

times was stricken because he accepted human worship. The coming anti-Christ will first secure world rule, after which he will aspire to the position of deity. He will set himself up as the only God. (See II Thess. 2:3-4.)

4. "Allah" is a god worshipped by millions. He is the false god of the Moslem world, fanatically worshipped by them. In his name the Mohammedans waged fearful war and were in danger of overrunning Europe at one time. The "Allah" worshippers constitute one of the greatest menaces to world peace of any group in existence today. "Allah" is a brutal, bloody god, as far from the God of the Christian as anything could be.

5. The god of the modernist. The god of the modernistic theological seminary, the modernistic professor and the modernistic preacher is as far from the God of the Bible as east is from the west. He is a god with shifting standards — a god of sentimentalism — a powerless god — and certainly not "the

CALVINISTIC BOOKLETS

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

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

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

Sovereign Grace and A Refutation of Arminianism by James Payne10c

The Atonement by A. W. Pink 5c

Antidote to Arminianism by Christopher Ness75c

You may save 35c by ordering all of these booklets at our special discount price of only \$1.00.

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

Order From
Baptist Examiner Book Shop
Ashland, Kentucky

God and Father of our Lord Jesus Christ."

6. The god of popular imagination. The god who is conceived in the mind of the masses of people today is an imaginary fake. No such god exists. They think of god as something like a good old indulgent grandfather who would never do such thing as punish "His children." And the public believes that all people are the children of God — born that way. He is a convenience to be called upon when in the middle of a bad fix. He is a god who will make just any concession to get people to worship him, and it is thought that he is greatly honored when some person deigns to pay him some attention. A namby, pamby, sentimentalist's god is he, as far from the God of the Bible as could be thought of as possible.

7. The gods really worshipped today. The gods that are really worshipped by the masses today is "things." Many are materialists who worship their car and their electric gadgets in the home, and their boat, and other material objects. Another god is "pleasure" as people run to and fro seeking a "kick" or a thrill out of something.

The TRUE God is the God revealed in the Bible. He has manifested Himself supremely in Jesus Christ who said, "He that hath seen me, hath seen the Father." Dying human creatures should cast out the god of imagination, and should search the Scriptures for the knowledge of the true and living God, for they must one day face Him. For a person to merely be "religious" and to believe in some kind of a god is not enough. "This is life eternal — that they know THEE, the only true God and Jesus Christ whom thou hast sent."

Editorial Note: While reading Brother Mason's article we thought of a few other false gods worshipped today and we wish to add them to Bro. Mason's list.

There is the **Hardshell god.** He supposedly saves men apart from a revelation of Christ. He is certainly not the God of John 17:3.

There is the **Arminian god.** He is the "broken-hearted" fellow who is weaker than the worm man. He is the sobbing god of high-pressure decisionism. He is subject to Dagon Free-will.

There is the **Campbellite god.** He supposedly saves men in the water. He is the "water-god."

There is the **Cooperative Program god.** He is to be worshipped regardless of what is supported by him. He demands that churches "lose themselves" in the "great denominational program."

There is the **Mourner's Bench god.** He meets men at "the altar," IF they pray long enough and loud enough. He is a first cousin to the Baal of I Kings 18.

There is the **union revival god.** He is a god of "non-essentials" and "minor details."

None of these are the God of the Bible.

"I Should Like To Know"

(Continued from page 7)

church needs a kitchen in its meeting house. 1 Cor. 11:22. Social functions should be in the homes of the members. That was the way the Jerusalem church did it. Acts 2:46.

10. When a pastor knows his deacons defend questionable things, should they be called on to pray or take the lead in any church work?

No. Deacons ought to be "men of honest report." If they are not, they ought to resign or be asked to resign.

11. Has God ever spoken to anyone in an audible voice since Jesus ascended?

God the Son spoke to Saul of Tarsus in an audible voice.

SEND TBE TO OTHERS