

# The Baptist Examiner

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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. 28, NO. 2 RUSSELL, KENTUCKY, FEBRUARY 14, 1959 WHOLE NUMBER 1077

Satan's Counterfeits, No. 20—

## Satan's Counterfeit For The New Birth

By ROY MASON  
Buffalo Avenue  
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Tampa, Florida



All of those who talk about their human goodness, their deeds, their worthy charities, etc., in relation to salvation, have no proper conception of the necessity of the new birth.

4. Satan has substituted religious education for the new birth. A prominent Methodist editor recently wrote, "At least 605 of the people of my denomination know nothing of a crisis experience (Continued on page 8, column 5)

Since it is Satan's purpose to counterfeit all of the doctrines and teachings of Christ, with something that is false and inferior, he certainly would not pass by so important a thing as the new birth. Jesus has taught us the absolute necessity of the new birth. It is a universal need, and a must for every person no matter who he is or where he lives. "Ye MUST be born again." (John 3). Satan seeks to prevent people from feeling the need of the new birth, and to this end he gets people interested in several other things which serve to take the place of the new birth in their thinking. Let us note some of these things:

1. Satan seeks to get people satisfied with the "old birth." The teachers of the universal fatherhood of God would have us believe that we are all the children of God by virtue of the first or

natural birth. If that were true then the new birth would indeed be wholly unnecessary. (Note Galatians 3:26 and John 1:11-12). It is made plain that one BECOMES a child of God through faith in Christ. If that is true, then one is not a child of God before he trusts Christ.

2. Satan gets people to talking about "joining the church" instead of about being born again. After a revival the question is often asked, "How many joiners did you get?" "Joining" anything is not to be identified with the new birth. There is nothing supernatural about joining; there is something supernatural about being born again.

3. Satan gets people to thinking that works are equivalent to the new birth. Many think that people can work their way into the Kingdom of God, when the truth is they must be BORN into it.

## "Moderate" Calvinism

By MAX HAWKINS  
Springfield, Missouri

We have among us today many who lay claim to being "Calvinistic," yet who believe only from one to three of the five great Bible doctrines which are commonly, though somewhat erroneously, called the "Five Points of Calvinism."

It is unfortunate that the tag of "Calvinism" was ever placed on these great teachings since the teachings go much farther into antiquity than to the days of John Calvin. I am a Calvinist, and a Calvinist to the core, insofar as believing the teachings contained in the so-called five points are concerned. The reason I am a Calvinist, however, is not because those doctrines were taught by John Calvin—or any other—it is because the five points were taught by the Apostle Paul and by the Lord Jesus Himself. Truly, in our Lord's teaching these great doctrines are so closely interwoven that they must all stand together or they all fall. If these be not true, then the Bible is worthless to us and to all other men.

Jesus has said, "All that the Father giveth me [here is Election—eternal choice and eternal gift] shall come to me [effectual calling or irresistible grace] and him that cometh to me I will in no wise cast out [eternal security]."—John 6:37.

Paul, of course, teaches total depravity in the third chapter of Romans and elsewhere; but, we do not need Paul to establish the inability of man. The Lord Himself teaches this: "No man can come to me [this is the rule and without an exception there could be no man come to Jesus for salvation], except the Father which hath sent me draw him [thank God for having made an exception! Also, study the Greek and see that this is an effectual drawing] and I will raise him up at the last day [final perseverance]."—John 6:44.

Jesus witnesses on the subject of limited atonement, also: "I am the good shepherd; the good shepherd giveth his life for the sheep."—John 10:11.

And again: "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so

know I the Father; and I lay down my life for the sheep."—John 10:14, 15.

Let's follow the "sheep" business a little farther since the adherents of the general atonement theory argue that we are all "goats" (or something other than sheep) before being saved and become "sheep" by virtue of being saved. This is simply a dodge—a hole to crawl through—and they know it. Jesus said: "My sheep hear my voice." Neither a sheep-herder nor a language teacher would say that this means goats hear His voice and as a consequence become sheep. But some Arminians we know would say this is the case!

The language shows clearly that they were sheep at the time they heard. "The hour is coming and now is when the dead shall hear the voice of the Son of God: and they that hear shall live."—

John 6:25. Lost sheep, it is true: straying sheep, it is true: but sheep, chosen in Eternity and given to the Son who in time, through His chosen means, speaks life to them. "I give unto them [the sheep] eternal life, and they shall never perish." It is unto His sheep He gives eternal life—none other. He gives eternal life to all that the Father gave Him—no more, no less. See John 17:2. This is clear enough to all who would be honest. Let those who do not believe, or will not preach, all of the five points disagree with God's Word, not with me. I but "preach the word."

Then how about those who claim to be Calvinists and adhere to and preach only one, two, or three of the five points—those who desire to be known as "moderate" or "conservative" Calvinists? These are not Calvinists at all—these are Arminians in disguise who should be stripped of their pretense and made to appear as they actually are. These remind me of the words of Isaiah (on another subject, it is true; but wonderfully apt in the case at hand): "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach."—Isaiah 4:1. This is a perfect picture of the Arminian who clings to the name of "Calvinist." It is quite unpopular to be known as an Arminian and somewhat popular of late to be known as a Calvinist. Therefore they cry: "O, John Calvin, we will hold on to our own ungodly doctrines and teach so as to please the biggest crowd; only, please, let us be known by thy name to take away our reproach."

Demonism in "moderate" Calvinism? Yes, indeed. Listen to Paul: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils [demons]."—I Timothy 4:1. Let us not waste time in arguing that Paul listed other departures than those I have under consideration. All departures are demon-inspired. The devil himself started peddling this stuff in the Garden of Eden and his boys have been peddling it ever since.

"For the time will come when (Continued on page 6, column 3)

## The Baptist Examiner Pulpit

### "THE VOICE OF THE BLOOD OF JESUS -- AND ABEL"

Sermon Preached by John R. Gilpin; Mechanically Recorded for Publication

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. 12:24.

You'll notice that our text tells us at the very outset that the blood of Jesus Christ speaketh better things than the blood of Abel. It might be well for us to go back and review the story of Cain and Abel as a background for this message. I am sure you will recall that the first births recorded in the Bible were those of Cain and Abel, and those two boys that were born into the home of Adam and his wife were as unlike and as diverse as possible for any two individuals to be. Of course that is often true of children born into a home.

Many, many times the sons of the same sire are as diverse as day is from night. As William Tandy Ellis, the poet, said:

"You may grind their souls in the selfsame mill,  
You may bind them heart and brow,  
But the poet will chase the rainbow still,  
While his brother will follow the plow."

That is definitely true so far as children are concerned. Often times, the children of the same father and mother are so utterly diverse and definitely different in their characteristics that you wonder if there could be any kinship at all.

Well, in the case of Adam's children, Cain and Abel, they were definitely different. Abel was a keeper of the herds and the flocks. Cain was a tiller of the ground. These two boys, utterly different as to their occupations, came to worship, and as they came into the presence of God, Abel came with a lamb—a bloody, dripping lamb which he offered as a sacrifice and which was accepted of the Lord, whereas Cain came with a sheaf of grain, or some garden vegetables, or something that he had grown in the fields. As a tiller of the soil, Cain brought something that he had produced. Of course, you who are familiar with the Word of God, know that God accepted (Continued on page 5, column 4)

## THE PERPETUITY OF THE CHURCH

Webster's Dictionary defines the word "perpetuity" to mean "perpetual existence." When we speak of the perpetuity of Christ's church we mean it has had perpetual existence since the day the Lord Jesus first began assembling it. The first members of the first "ekklesia" of Christ are dead; the bodies of the members of the church at Antioch have been in the grave for almost two thousand years; the folk who composed the churches of Corinth, Ephesus, Colosse, Philippi, and other cities and areas mentioned in the Bible are not with us today; but the church of Jesus Christ is with us today and has been on this earth since Christ inaugurated it. Adam and Eve were members of the first family, but they are dead; nevertheless, the family has existed throughout the ages of the human race. So with the church: it has existed in every century, every year, every month, every day since it had its beginning.

The words "succession," "continuity," and "perpetuity" are words often used in reference to this subject. J. B. Moody says, "Not one of these words expresses the whole idea, but each one is nearly right, and sufficient for honest inquiry." ("My Church," page 132). Brother Moody is right; those who do not want to make an "honest inquiry" would pervert the meaning Baptists attach to such terms and make a straw-man regardless of any kind of lengthy explanation we might give; so we forbear any explanation of the terms other than what has been briefly stated as to "perpetuity."

### Christ Promised Church Perpetuity

It is rarely denied that Christ promised His church perpetuity; very few men attempt to disprove the clear teaching of the Word of God on this point. But those who do not truly believe in perpetuity pervert the truth on the matter by saying it was to a universal, invisible church that Christ promised perpetuity and not to the church "visible" (to use their phraseology). We have already shown, however, that there is no such invisible church mentioned in the Bible and this alone is enough to crush this idea of perpetuity. But we dare say that the primary reason for rejecting the truth of church perpetuity lies in unbelief. Men can read the promise of Christ, but (Continued on page six)

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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

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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

### JOHN R. RICE--STILL AN ENEMY OF THE CHURCH JESUS BUILT

In the early part of 1956, I wrote an article for the Examiner entitled, "John R. Rice--An Enemy to the Church of Christ." So that is why I now use the term "still" in my title. He is still an enemy to the church that Jesus built. Sometime after I wrote that article, I was in the home of Brother I. W. Rogers, who is now associate editor of The Faith and Free Press. Brother Rogers, a Southern Baptist and one who has exposed the evils of the Program and the seminaries for many years now, told me he thought I had handled Brother Rice rather too strongly. He agreed that Brother Rice is not much of a Baptist, but he said that he believed Brother Rice was doing a lot of good by way of combating modernism and exposing the infidelity in Southern Baptist ranks in particular.

Well, I agree with Brother Rogers that Brother Rice has done a lot of good in this respect. In fact, I imagine that Brother Rice has done about as much as anybody else in exposing modernism and Southern Baptist neo-orthodoxy. And by so doing he has at the same time done a lot which has and will cause harm to Baptists. By his stand against modernism and neo-orthodoxy, Brother Rice has caused some good Baptist brethren to take their eyes off of all the anti-Baptist things he has done to the church of the Lord Jesus.

Baptists should not forget that their primary task is a positive one. We are to oppose the enemy, yes, but our primary job is to propagate the Truth positively. Baptists have no business, therefore, lining up with those who are not positive Baptists. We have no business lining up with one of our enemies in order to fight

another enemy.

I think just now of some fine men who praise Joe McCarthy because of his stand against Communism. I have heard men speak of the late senator in terms of exceedingly high praise, more than I have ever heard them speak of anyone else. Yet Senator McCarthy was a Roman Catholic. Roman Catholicism is the bitter foe of Communism and Senator McCarthy's action in opposing Communism was simply that which every Roman Catholic is bound to do, if he is true to his organization.

No doubt McCarthy did a lot of good by way of getting Communists stirred up and getting some of them ousted. But that doesn't mean that we should think of a Roman Catholic or Roman Catholicism as being any less an enemy to Americanism.

So Brother Rice has done and is doing a lot of good in fighting certain trends, and he no doubt is doing good in other ways. But that doesn't mean he is a friend to the church that Jesus built. It doesn't mean that Baptists can look upon him as being true to the faith once delivered to the saints. Yet many who claim to be Baptists are unionizing with Brother Rice and giving their approval of him in these days.

I think now of what a brother recently reported to us with regard to the Bible College out at Springfield, Mo. I am satisfied that there are a lot of good Baptists in the Baptist Bible Fellowship who support this school and they would not have anything to do with a man who is not a Baptist. But according to the report we received, Brother Rice came out to Springfield and did some speaking there. I notice that he is often applauded by Brother Smith in the Tribune

and Brother Rice's anti-Baptist stand is never mentioned.

In view of the fact that many Baptists are still being led astray in giving their approval of Brother Rice, and because we know what harm will come from it with respect to the future, we once again want to call to the attention of our brethren that Brother Rice is an enemy to Baptists. When I say "enemy," I don't mean he is an unsaved man. I rather believe that he is saved. In fact, I have good reason to believe that he is surely a saved man. When I say he is an enemy to the church, I don't mean that he is an enemy to "Fundamentalism;" I don't mean that he is an enemy to unionistic, mass evangelism; rather, I mean he is an enemy to Baptist churches, the kind of church that Jesus built. I can point this out to any sound Baptist who is willing to face the truth and accept it.

#### 1. Brother Rice denies that Jesus built a Baptist church.

In his commentary on Matthew, Brother Rice says, "Baptists are not the church of Christ." This he says in his comments on Matthew 16:18. He says that the church is all the saved who will meet Christ in the air at the rapture. He does not believe that the church Jesus built was a Baptist church.

Listen to some more: "The Bible does not indicate that Jesus Christ died any more for a Baptist church than for a local Pentecostal assembly, or a Roman Catholic congregation. In fact, the Bible does not indicate that Christ died any more for a local congregation of Baptists, some saved and some lost, than for a Masonic lodge, with some saved and some lost." ("Bible Doctrine of the Church," Sword of the Lord, November 4, 1955).

Another statement from the article just quoted reveals that Brother Rice does not believe that Jesus built a Baptist church. He says: "Now some Baptist people say that God gave that commission to local churches, and some even say He gave it only to Baptist churches! But in this matter, both the Baptists and the Catholics are wrong."

Now here is something which Brother Rice carried in his paper that I at first thought should not be mentioned since he was not its author. However, after re-examining the matter, I believe that Brother Rice is certainly responsible for what was said and must approve of it. This dates back to 1954 when Brother Rice conducted one of his sermon contests in his paper. In the rules of the contest (Sword, April 2, 1954, page 3) the following appeared:

"A topical sermon giving one's opinions but without facts and without Scriptural proof will not be adequate."

"1. It must be Scriptural. Either make the sermon an exposition of a Bible passage, or make the sermon on a theme honestly presented in the text, and then with all the sub-points proven by

## "I Should Like to Know"

1. Are words "by the faith of the Son of God" the same as we might say: "I live by faith in Christ?"

The Greek preposition translated in the KJV "by" is the word more often translated "in." We believe it should be so translated in Galatians 2:20, the verse from which the querist quotes. Thus Paul's meaning is that he lives in the faith of the Son of God; that is, the faith which pertains to the way of salvation by Christ. Paul is not referring to his faith in Christ, but the faith or truth which he believes. This is the Christ-faith.

This querist also asks for light on other verses of Scripture, but we would like to request that he ask particular questions about the verses so we may be able to deal with them according to particular problems and truths. We also ask the same of others who request our comments on verses.

2. Reading Matthew 19:28: I understand the twelve apostles shall rule the twelve tribes of Israel. Still another says "King David shall rule the twelve tribes of Israel." Please explain.

The reference to David would in this case be to Christ who fulfills the type furnished by David. The verse in Matthew shows this to be the case for here Christ says He will sit in the throne of His glory. The twelve apostles will rule under Him as King.

3. Who are the two witnesses spoken of in Revelation 11:3?

We don't know any person who would say that he knows without doubt who these two will be.

Scriptures.

"2. Make the sermon factual. No one can do any good writing on communism who doesn't give accurate quotations and facts about what communism teaches, what communists do, what communism means. No one can adequately preach on modernism who does not give documented facts, quotations, etc."

Now in view of these rules, what are we to think of Brother Rice when we read in a prize-winning sermon ["Ichabod . . . The Glory Is Departed" by Thomas Fountain] the following statements on Roman Catholicism?

"In the same manner [like the Jews] THE ROMAN CATHOLIC CHURCH WAS ONCE IDENTICAL WITH THE CHURCH OF CHRIST. was the custodian of the Gospel, the pillar and ground of the truth. But she, too, began very early to kill her prophets and garnish their tombs, as it were, by piously canonizing her own victims."

"The Romanistic church stands today in a position comparable to that of Judaism. It was the church of Christ while it had not yet begun to reject the truth of which it was the custodian. But while there was no other body which could be identified as Christ's church, though it contained latent apostasy, IT RETAINED WITHIN ITS FOLDS ALL THERE WAS OF THE TRUE CHURCH." (Emphasis supplied).

Ordinarily, such statements as these might be charitably overlooked—at least not be taken to be the stand of the editor or paper in every particular. But this sermon is different; it is a "prize-winner" and the SWORD PAID THE WRITER FOR HIS CONTRIBUTION. It had to meet certain requirements: it had to be "Scriptural" and "factual." IT HAD TO BE APPROVED BY BROTHER RICE and his contest committee.

So if we are to judge on the

There is much speculation about this matter, however, and some offer suggestions as to who the two witnesses will be. Some think they are yet to be born; others spiritualize the matter; some believe the two witnesses are representative rather than being actual persons; still others believe them to be the reincarnation of two of the following: Moses, Enoch, Elijah. We personally believe they will be two actual persons but would not claim that we are absolutely right in our views.

4. You quote John 9:31 as if those are the words of God. They are not, but rather are the words of an unsaved man. How does that fit in with your belief against the mourner's bench?

It fits perfectly. In fact, we could not ask for a clearer presentation of the truth for which we contend. Yes, the words "God heareth not sinners pray" are the words of an unsaved man. That is exactly right. Now, if the theory of the mourner's bench advocates is right, then this sinner needed to be taught that he had to "pray through" to be saved. But did the Lord Jesus teach this man to do so? Examine John 9 and you will see that the Lord did not teach this man to pray. Instead, he preached to him about Himself as Lord. Then the man believed and was saved. If prayer for salvation is the truth, then here was the time for Jesus to teach it. But he didn't do so and nowhere else does the Bible do so. Faith in Christ is how we are saved.

basis of this sermon, we must conclude that Brother Rice considers it "Scriptural" and "factual" to say that Roman Catholicism was "once identical with the church of Christ," and though it was mired down in apostasy through the ages, "it retained within its folds all there was of the true church!"

Shame on Baptists who yoke with such an anti-Baptist!

Now these things quoted from Brother Rice and his paper should be enough to convince any Baptist that Brother Rice doesn't believe Jesus built a Baptist church. And may I add that it is for the benefit of Baptists that this article is being written. I am not writing to prove Brother Rice is wrong, nor to prove that Jesus did build a Baptist church, but only to show what Brother Rice teaches with regard to Baptists. Baptists are overlooking his anti-Baptist stand and need to be awakened to the enemy within the camp. Such statements as we have quoted should do that. Good Baptists will be stirred by such apostasy.

#### 2. Brother Rice denies that Christ commissioned His church.

Not only does he deny that Jesus built a Baptist church, he denies that Christ commissioned the church. Listen to him: "Again it is a mistake to assume that Christ gave the Great Commission to local churches, as I understand." (Continued on page 3, column 1)

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THE AUTHOR



John R. Rice

(Continued from page two)  
derstand the Scriptures." (Sword, November 4, 1955).

Again from the same article: "So directly, I say, the Great Commission was given to the eleven apostles and not to any local church as such."

And again: "That responsibility [The Great Commission] is not on the local church as such, primarily, but upon every individual Christian!"

He condemns the Baptist position as being Romish: "The high church idea, sponsored by Roman Catholicism, is that the responsibility is on the church."

"God did not give the Great Commission to the local churches but to every individual."

Now listen to this universal church heresy: "If one speaks in general terms and if one makes the word 'church' mean all saved people, then in that sense, of course, the church has the Great Commission."

He belittles the church when he says: "But the church is no more a divine institution than the family."

Again: "And the local church itself is not nearly on the same basis as the supernatural life that is given to an individual Christian who is born of God, is made a partaker of the divine nature."

If any one can swallow these statements, he is certainly not a Baptist. These things utterly repudiate all that sound Baptists stand for.

Now I want to call attention to how Brother Rice meets himself coming back when he says that the church did not receive the commission, yet tries to refute the notion that the church began on Pentecost. When he tries to show that the commission was not given to the church, he says, "The Great Commission was clearly given to the eleven apostles."

Then in his book, *Twelve Tremendous Themes*, in trying to refute the idea of the Pentecostal origin of the church, he says, "That local group of called-out disciples was recognized as a church long before Pentecost" (page 224). Earlier he states, "His apostles were already called out and assembled with Him in a local congregation" (page 218).

When he tries to prove his notion about the commission, he says the apostles were NOT a church; but when he tries to disprove the Pentecostal theory of the church's origin, he says that the apostles WERE a church before Pentecost. But if they were a church in Matthew 18:17, as Brother Rice teaches on page 224 of this book, then why weren't they a church in Matthew 28:19, 20? Can Brother Rice tell us?

Now I address my Baptist brethren: Do you not see what this man's doctrine leads to? Why, according to his doctrine, any individual person who is a

Christian has the commission to preach, baptize, administer the Lord's Supper and perform all that is bound up in that commission. Likewise, this leaves the church as a body without any commission. This doctrine destroys Baptists and the doctrines for which they stand!

3. Brother Rice is not a Baptist as to the ordinances.

He believes in open communion and alien immersion. He is on record as saying that baptism is a "minor detail" (Sword, November 6, 1954). He calls it a "minor point of doctrine" (Sword, June 6, 1958).

It is true that Brother Rice believes that immersion is baptism and that Christians should be immersed. But this does little good since his practice is a compromise of his knowledge of the truth. When he unites in a union meeting with the Pedobaptists, many of the converts go away to Pedobaptist groups without a word of instruction from Brother Rice as to what the Lord has commanded on baptism. Thus, many are never baptized as a result of Brother Rice's compromise. He would rather have the support of the Pedobaptist heretics than obey the Lord and help those who need instruction in God's Word. It is a shame that anyone with knowledge of the Truth would act in this manner, and it is a shame that Baptists would go along with one who does so.

When I called attention to Brother Rice's compromise in the article I wrote about him in 1956, he wrote me and asked if I would advocate "forcible immersion." Of course I would not. But I would and do advocate teaching the truth to those who profess to be saved. If they reject my teaching of the Word of God, then that is their responsibility. But it is my responsibility to teach them. If I turn them over to the Pedobaptists, I must answer to God for it. Brother Rice says that Billy Graham will have to answer to God for his turning those who profess salvation over to the modernists. Brother Rice is correct, and let him remember that he will stand before God, too, and that God has a record of the compromises he has made in turning professors over to the Pedobaptists.

4. Brother Rice regards Pedobaptists, Campbellites, and Holy Rollers as having Scriptural churches.

Would Brother Rice cooperate with groups which he did not regard as being Scriptural? Well, he says he won't. So he must regard the Pedobaptist, Campbellite and Holy Roller groups as being Scriptural. (The last time I used the term "Holy Roller," Brother Rice thought I was guilty of a terrible blunder. So I wish to inform him that I use that term to apply to any and all of the modern groups which teach the mourner's bench, "second blessing," "Holy Ghost baptism," "speaking in tongues," "healing," "sinless perfection, etc., regardless of whether they call themselves Holiness, Pentecostal, Church of God, Assembly of God, Four Square, Christian Baptist, or what have you).

To show that he considers these groups as being Scriptural, let's notice some things he has said which indicates such.

Methodists

On page 215 of *Twelve Tremendous Themes*, we read: "Some Baptists say that Methodist congregations are not churches. Others with that same denominational vanity are sometimes guilty of the same sin." This is evidence that he thinks Methodist congregations are churches.

He also says, "Any congregation of Christians is a church in

the Bible sense." They were in Bible times, yes, for they were all of the same faith and order; but that doesn't Scripturalize a group that sprang up a few hundred years ago.

Holy Rollers

Now listen to how he praises the Holy Rollers:

"At the beginning let us give honor to whom honor is due. 'The blessing of God has been wonderfully present on many groups of people in the Pentecostal movement. The Assemblies of God, for example, are a rapidly-growing, strong denomination [notice that Rice seems to think this is of God because of its "rapid growth"]. They have sent missionaries around the world. They have organized strong churches in every civilized country, we suppose. Their Bible institutes and colleges are springing up all over the land. A giant publishing plant is now being built in Springfield, Missouri. [I

wonder what the "Bible Baptists" in Springfield think of Bro. Rice's praise of the Holy Rollers in view of their wide heresy in and around Springfield]. In many communities their churches are the strongest single influence for evangelical Christianity. In many cities where the churches of the older denominations have largely gone over into modernism and worldliness and have lost their testimony, the Assemblies of God have larger crowds and win more souls than any other congregation in their cities.

"People of the Pentecostal movement are, on the whole, fine Christian people. They are for revival when many other churches have turned away from revivals and evangelism. They are for separation and clean living. They believe all the Bible. They believe in the blood atonement, in the virgin birth and bodily resurrection and miracles of our Lord Jesus Christ. They believe in prayer. Many of them are willing

to suffer for Christ. Many are anxious to win souls.

"No doubt other Pentecostal groups have been greatly blessed of God, too, but we know more about the Assemblies of God. This denomination has joined in the National Association of Evangelicals [some recommendation!]. They are brotherly. They want to cooperate in the Lord's business. All over America we have found lovely and devoted Christians among them who are friends to everything good, and who show day by day their devotion to Jesus Christ and the Gospel. Honest, godly Christians cannot laugh off the convictions of these good people. They deserve respect and brotherly love and fellowship from God's people.

"We ought to say also that Pentecostal people everywhere deserve great credit for laying stress upon the fullness of the Holy Spirit, and teaching people to want more than simply to be (Continued on page 5, column 1)



The Cream *Always* Comes To The Top  
And Here Is The Cream Of Calvinistic  
And Puritanic Works Of The Past  
Few Hundred Years

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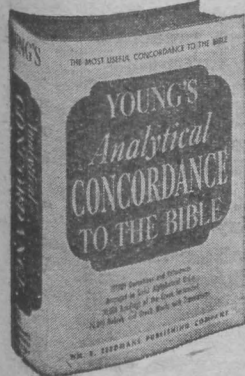
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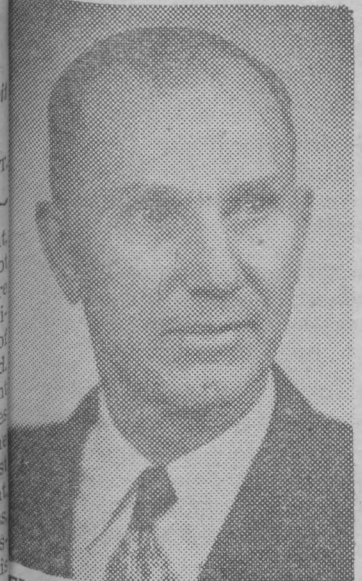
*"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Hebrews 9:24.*



# Editorial Miscellany

## Friends Income Tax Refund To TBE

A few days ago Elder William Crider, pastor of Tabernacle Baptist Church of Tulsa, Okla., sent us \$100.00, saying it was a special offering for our work, and came about by way of an income tax refund.



ELDER WILLIAM J. CRIDER

Truly do we appreciate this most unselfish gesture on the part of Brother Crider. It is just like him to do what he has done. He preaches the truth, and supports the truth in his church and in our world. May others take this as an example, and if you have an income tax refund this year, then why not dedicate it to the Lord by way of the ministry of THE BAPTIST EXAMINER. It may be that God is giving it back to you in order that you might further the cause of truth at this time.

through our written ministry.

## Tape Recordings

We have a number of our radio programs on tape, which we are glad to lend to our readers. If you should be interested in securing one or more, then please write us and we will be most happy to send such to you. We would appreciate a small amount to cover cost of postage.

## Radio Broadcasts

As a result of Calvary Baptist Church's enlarging and expanding her radio ministry, several folk have written asking that we procure time on some station near to them, and various ones have asked how they might make such possible. It is all very simple if you have the do-re-me. It costs on an average of nearly \$25 for thirty minutes on the average station. We will be most happy to provide programs if God's people provide the necessary finances.

## Books Contributed

Mrs. Harm Rust, of Worthington, Minn., has sent us 100 copies of her late husband's book, "Unto Him That Loved Us." These are messages that were originally printed in THE BAPTIST EXAMINER several years ago, and each is a masterpiece.

The first 100 persons who send us two subscriptions at \$1.50 each for friends will receive free of charge one of these books, if they request it.

Remember, we have just 100 of these and they should, on this basis, be disposed of quickly.

We thank God for our memory of Brother Rust and for this unselfish gesture on the part of Mrs. Rust. We are happy that these 100 books will be a blessing to our readers.—J. R. G.

able him to win souls.

"... In union revival campaigns I have found that Assemblies of God usually are glad to participate, that they are modest and sincere in their cooperation and do not seek to dominate the situation more than others."

Not only does Rice thus praise and cooperate with the Holy Rollers, he has said more than once in his paper that he regards the notorious "healer," Oral Roberts, as being a soul-winner and thanks God for the good he is doing. He has also published the sermons of Holy Rollers in his paper. He has high praise for these heretics, but when he comes to sound Baptists, he cracks the whip.

## Campbellites

Well, what does Brother Rice think about the Campbellites? In his book on *The Home*, pages 92-94, Rice tells of a meeting which

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be held in Duke, Okla. During the invitation one evening, Rice went down into the congregation and got a man to "take Christ as his Saviour." He then asked the man to come out and let it be known publicly that he had "accepted Christ as his Saviour." The rest of the story we shall quote from the book:

"He replied, 'Brother Rice, for twenty years my wife has gone up to the Christian [Campbellite] Church alone. I didn't go with her. I didn't help her when she got the children ready for Sunday School. I have made fun of the Bible and scoffed at preachers and God. Would it be all right for me not to tell anybody until tomorrow morning and go with my wife to the church where she has gone for twenty years and claim Christ there tomorrow morning?'"

"For the first time in my life, and the last, I agreed that it seemed all right to postpone public confession of Christ. The next morning he aroused the whole household demanding that every child be ready for Sunday School. To the family's amazement, he dressed his best and went to Sunday School and the preaching service. When the invitation was given, he went forward to claim Christ, and was baptized at the close of that very service. He assumed his place, God-appointed, as the high priest, the spiritual head, the godly example in the home."

So Brother Rice thinks it is "all right" to go to the "Christian Church," the Campbellite organization, and be baptized. This ought to make every Baptist shiver to think that there is one whom many Baptists regard as sound going about the country carrying on such meetings as this.

Now again I address my Baptist brethren: Should Baptists put their approval on a man who takes such a position about Pedobaptists, Holy Rollers and Campbellites as set forth in these quotations? Why, Baptists take the position that all of these groups have been planted by Satan and have no divine authority for their existence. Baptists take the position that the doctrines of these groups are foreign to the Word of God and desperately dangerous. Yet some who say they are Baptists put the arm of fellowship around one who is the friend of these groups and the enemy of true Baptists.

I think it is high time that Baptists take these things into serious consideration. Think of our Baptist forefathers who shed their blood to preserve for us the very truths which Brother Rice now openly tears down! Think of the martyrs who were put to death for their stand for these very doctrines! Oh, brethren, what have Baptists come to that they will not only put up with such an attack on the Faith, but will put their stamp of approval upon the one who does the attacking!

I say all true Baptists ought to tell Brother Rice to repent of his heresy and cease fellowship with and commendation of heretics, else expect the hand of fellowship to be completely withdrawn. For Brother Rice's own sake, for the sake of Baptists, and for the sake of the people who would be benefited by such a stand, I say Baptists ought to tell Brother Rice to obey the Lord or be unto them as an heathen and a publican.

There are many good men who fellowship Brother Rice who would not have a thing to do with the things he practices. They would not put their approval and praise on Holy Rollerism; they would not unionize with Holy Rollers; they would not send converts into Campbellism; they do not teach the heresies Rice does as to the ordinances and commission; yet they fellowship with this one who hates the truths for which they stand!

May God grant that they will see this man's error and come out from such fellowship, if Brother Rice refuses to come to the truth.

## An Appreciated Letter

Reader tells how TBE blessed her father who is now with the Lord.

I am writing you a few lines to thank you for the wonderful paper you have sent my father, Mr. J. T. Hume, for several years now. There's just not words to tell you how much it meant to him; he loved it and got so much comfort from it. He had lived with me for over twenty years, since I have been married. I cared for him until he was 84 years old. He passed away October 12, 1958. He was a wonderful person, never complained, and was always ready to help anyone he could. We can't describe our loss but he had said he was ready to go any time the Lord called him.

He loved your little paper so much. He was always picking special parts of it he liked most and having me read them. I read the paper and liked it very much, but it was a special comfort to Dad because he could not hear well enough even though he had a hearing aid to follow a sermon in church and he couldn't attend church much as in his younger

days. He could read your paper and would carry it in his pocket so he could read it at odd times. He would have it with him, and he would give them to friends after he had read them. He was often telling us what he had read in it and other people, too.

Every time I see one of THE BAPTIST EXAMINER'S I always remember how he loved it. You can send on his paper to me and I will want to renew it when its out. I know he would always want us to have it in our home.

I just wanted you to know how much it meant to my father in his last years and I felt that it must be a great comfort and pleasure to lots of aged and shut-in people, as well as the more fortunate people, and especially one who can see but can't hear very well. I often heard my father wish he had been able to help in a financial way.

I want to thank you again in behalf of my dear Dad, Mr. J. T. Hume.

Sincerely yours,

MRS. LUTHER OLIVER, Route 1, Lancaster, Ky.

We write these words out of love for the Truth and its cause. We have nothing against Brother Rice as an individual, nor are we running him down in character; we say his doctrine is wrong and is hurtful to the cause of Truth. That is the whole of the matter. Paul rebuked Peter for his heresy and all who are faithful to God must do likewise when necessary. We love the whole Truth—we love it more than anything else. It is the Word of our Lord and Saviour. It is precious and dear. We must hold up His banner, even if it means alienation from friends and relatives.

May God help Baptists to stand true!

## "The Blood Of Jesus"

(Continued from page one) the offering of Abel, and rejected the offering of Cain, and the reason for this, was that the two offerings were utterly diverse as to their spiritual intent. The offering of Abel was an offering that admitted that he was a sinner and that he needed a substitute and that he needed a pardon, and he came with his offering, confessing the fact that he was a sinner dependent upon that offering for his salvation. In contrast, so far as Cain was concerned, when he came with his offering of grain or vegetables—that which he had produced, he said by his offering that he was willing to be grateful for the temporal mercies of God, but that he was unwilling to confess that he was a sinner. In other words, Abel brought a sin offering, but Cain brought a thank offering. Abel's offering said to the Lord, "I confess I am a sinner, and I need your pardon and your forgiveness." Cain's offering said, "I'm glad there is a God, and I am glad that He has blessed us with all the temporal blessings of life. I bring my offering to show how grateful I am for all these temporal mercies, but I do not in any wise at all come confessing that I am a sinner, with iniquities that need to be pardoned." Growing out of that experience, you remember how Cain eventually slew his brother Abel, and how that Abel's blood cried to God for vengeance.

If you will turn to Matthew 27, you will find the story of the death of the Lord Jesus Christ at Calvary. Certainly it is much different—the day that Jesus died and the day that Abel died. As my text says, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." I want to contrast the blood of Abel with the blood of Jesus Christ and show you wherein the blood of Jesus is superior to the blood of Abel.

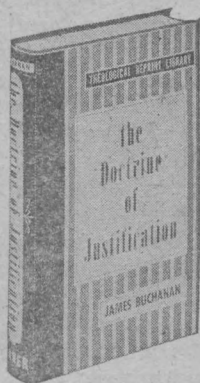
I THE BLOOD OF ABEL CALL-

## ED FOR REVENGE WHEREAS CHRIST'S BLOOD CALLED FOR MERCY.

If you will read the story in the fourth chapter of Genesis, you will find that Abel really died as a martyr to his convictions. Abel believed in a blood atonement. When he came with his blood sacrifice, he admitted and confessed that he was a sinner and showed thereby his belief in a blood atonement that was to be wrought in his behalf at some future date. When Cain was rebuffed and his offering was rejected of the Lord, little by little Cain became angry until that anger resulted in his rising up against Abel, slaying him in the field.

I can see the body of Abel lying there on the ground. I can see the ground that Cain is a tiller of, now stained with the blood of his own brother—now drenched with the blood of a man who has come from the same womb that he himself has been born from. As I see that ground blood-drenched with the life blood of Abel, it seems to me that as the soul of Abel ascended into the heavens, that blood cried out unto God, for revenge. Even the angels of God peered over the ramparts of Heaven as the first man of all of God's elect number made his entrance into Heaven. Those angels peered down here to earth to see why it was that Abel's life had been short-lived. (Continued on page 6, column 3)

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## The Church

(Continued from page one)

because they can't put their finger on the "visible" church in every day and age since the New Testament record was closed, they do not believe the Master's plain promise!

Notice what the Master said: "Upon this rock I will build my church; **and the gates of hell shall not prevail against it.**"

This verse (Matthew 16:18) is plainly a promise of perpetuity. The "gates of hell"—whatever that means and includes, whether Satan and his forces, or death, or all combined—shall not prevail against the church built by Jesus Christ, but that church shall prevail always. If it has not prevailed, then our Master's promise is proved to be empty. If at any time the church of Jesus Christ has been overcome by "the gates of hell," then we can forget about trusting the Person who made the promise that the opposite would be true. But we cannot for a moment entertain this thought.

Never has there been a time when Ephesians 3:21 was not fulfilled:

"Unto him be glory in the church by Christ Jesus **throughout all ages**, world without end. Amen."

The Corinthian church was told that the Lord's Supper would be observed "till he come" (1 Corinthians 1:26). That indicates the perpetuity of the church.

So the promise is there. We should believe it, not try to get around it because of our inability to see the perpetuity. Take God at His word and believe.

## The Promise Has Been Fulfilled

Through fire, blood, and persecution unto death, the church has lived. Millions upon millions of its loyal members have given up their lives in martyrdom, yet the church has gone on. Heathen and Religionist alike have tried to extinguish the fire of the church by the fires around the stake, but to no avail. When the flames were the hottest for Christ's church, its members were the most tenacious in their stand for the faith. Eyes were burned out, tongues were pulled out from the roots, ears were filled with hot lead, bodies were mangled and mutilated and thrown to the wild beasts—but the church of Jesus Christ came on victoriously over "the gates of hell."

We know the promise has been fulfilled because no promise of the Master has ever or will ever fail. Every saint of God ought to FIRST believe on the basis that GOD SAID IT. Oh, how many must see before they believe! When God says a thing, we ought to immediately believe it is so, regardless of our inability to see. But after we have once accepted the plain statement of God, it is not difficult for us to SEE the promise literally fulfilled.

Let us look at it this way: A man stands on one side of a river with a cable in his hand. He says, "I am going to cross this river and stretch this cable under the water." The cable is attached to a pole on the bank and the man goes down into his boat and pulls the long cable into the water. Eventually he reaches the other side and there attaches the other end of the cable to another pole.

Now a young lad comes up and sees the cable extending from the pole into the water. He looks across the river and there is the other end of the cable. He cannot see the greater portion of the cable because it is submerged in the river, but he knows that the cable he sees on one side is the same cable he sees on the other.

When we see the church that Jesus built go into what is called the "Dark Ages," and when we stand on this side of the Dark Ages and see a church come forth that is the same in all its characteristics as the Master's church, what are we to conclude? On the basis of the Master's promise and the doctrinal identification of the two churches, we can say that this present-day church coming out of the Dark Ages is one and the same as the church of New Testament times. We don't have to be able to see the perpetuity in order for it to actually be there. On the basis of God's promise we **know** it is there, and on the basis of the doctrinal oneness of the two churches, we know they are one and the same.

Who was it that suffered death at the hands of the Roman emperors, if not the church's members? Who was it that was persecuted by apostate Romanism, if not the church? When Romanism covered the European nations as thick darkness, who was it that yet held up the light of the Gospel of Christ, if not Christ's church? Who was it that left their marks on the caves and underground hiding places of these nations? Whose blood was it that bathed the soil of the earth during the Dark Ages? When the Protestant Reformation arose within the Romish stronghold, who was it that was persecuted by both Romanists and Protestants? Who stood true to the Bible on baptism when Romanism and Protestantism were propagating sprinkling and pouring with a zeal that brought wrath down upon immersionists?

We find our answer in the church that Jesus built.

People talk of Romanism as being the "Mother church;" people talk of Protestant groups as being "branches of the church;" Rome is a mother, yes—the mother of harlots and abominations of the earth (Revelation 17:5). Protestants are the rebellious daughters of Rome, and the many Protestant "branches" are truly branches of Rome. But the church of Jesus Christ has not part nor lot with Rome and Protestantism. God says to all His people in either and both of these movements, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." God's church was here before the old whore of Rome; it was here a good 1500 years before Luther and Calvin. What truth Luther and Calvin taught had been taught all through the ages before; what heresy they taught will eventually lead their movements back to "Mother" Rome from whence they came.

## The Promise Fulfilled in Baptist Churches

We want to make one thing clear with regard to the name "Baptist." We make no claim whatsoever to perpetuity on the basis of the title "Baptist." We are convinced that Christ built a Baptist church, but the name "Baptist," as the name "Christian," was not given to the church by Christ or any writer of

(Continued on page seven)

## "Moderate" Calvinism

(Continued from page one)

they will not endure sound doctrine \* \* \* and **they shall turn away their ears from the truth** [a deliberate, active turning away], and **shall be turned into fables** [a turning in which the one turned is passive. This comes from an outside source, and the source is Satan and his demons].

Let us beware of such wolves in sheep's clothing as teach one system of doctrine and profess another. These are false prophets. These have not the welfare of the flock at heart. Verily, by their fruits ye shall know them.

Let us not compromise with such for the sake of peace. Jesus came "not to bring peace, but a sword." Hew to the line—stop worrying about the chips. Truth will divide men in this day as well as that. Let us dare to divide from those who refuse to teach the truth and also dare to stand firmly for the truth—the right—and the Lord.

## "The Blood Of Jesus"

(Continued from page 5)

and why his life had been cut off. As they did so, they saw the blood of Abel on the ground and heard that blood as it cried to God for revenge. As God held inquisition with Cain, God said to him, "The voice of thy brother's blood crieth unto me from the ground." All that the blood of Abel could say was, "Vengeance; revenge me," and when Abel entered into the presence of God as the first of

Dear Brother Gilpin:

May God bless you. You don't know how much I enjoy your programs on radio. I listen every Sunday. I only wish I had more to send. Every little bit helps though. I sure love your paper, too. I don't get to go to church, but surely enjoy hearing you preach, for which I am very thankful.

With best regards—A faithful admirer of you all.

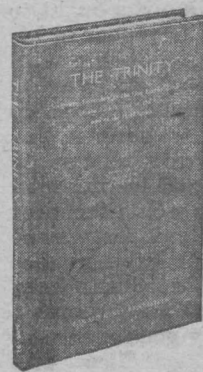
Good luck and God Bless you all.

GRACIE MASSIE, W. Va.

Almighty God's elect that should come into Heaven, as he did so, the cry of his blood was for vengeance upon his brother that had taken his life.

In contrast, whereas Abel's blood speaks and asks for vengeance, the blood of Jesus Christ asks for mercy. If you will turn to the twenty-third chapter of Luke, you will find the story of the crucifixion of the Lord Jesus Christ. See Him as He was crucified and nailed to the cross, and see that cross put into the hole in the ground that has been prepared for it. See Jesus as He hangs upon that cross with His hands outstretched as the agony of crucifixion passed over His body.

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## His Coming

*Jesus the Saviour came from above,  
Down to the earth with infinite love.  
Suffered and died on Calvary's tree,  
Paid sin's debt to set us free.*

*His body was laid within the tomb,  
The world was turned to deepest gloom;  
They placed a seal upon the door,  
That He might trouble them no more.*

*His enemies thought Him safe at last,  
Thought they could keep His body fast.  
But God was not to be outdone,  
Death could not hold His own dear son.*

*He came triumphant from the grave,  
To claim again the life He gave.  
And now upon His Father's throne  
He's interceding for His own.*

*Some day He'll come again from on high,  
No more in anguish to suffer and die.  
A song of deliverance the ransomed will sing,  
For glory to God He is coming as King.*

*The curse will be lifted when He comes again,  
Praise His Name, Hallelujah, He is coming to reign.  
All of life's woes and sorrows will cease,  
When Christ the Redeemer comes to bring peace.*

MARSHALL EFAW, Chesapeake,

Stand before Calvary, beloved, and see the Son of God upon the cross, and as you do so—as you behold Him, you can see the Son of God dying for our sins. Since they drove the nails into His hands and into His feet, the Lord Jesus Christ has said not one single word, but as I stand and look up at the cross I see His lips as they begin to move. I see those lips as they begin to move for the first time since He has been crucified, and I wonder what the Son of God will have to say as He speaks. I listen and strain every fiber of my being to hear what comes from His blessed lips. I hear Him as He says, "Father, forgive them; for they know not what they do."

I wish you would notice that whereas the blood of Abel cried to God for vengeance as he passed from this life into the life beyond, the blood of Jesus Christ, at Calvary four thousand years later, cried for mercy on the very crowd that was bringing to pass the death of God's own Son. The Lord Jesus Christ with justice could have hurled the last one of that blood thirsty mob that was crucifying Him into Hell. If He had cared to have acted in justice, He could have torn His hand loose from Calvary and with one simple movement of His hand hurled the last one of that blood thirsty mob into an everlasting perdition. But not so! Instead, He prayed, saying, "Father, forgive them, for they know not what they do."

I tell you, beloved, the blood of Abel and the blood of Jesus Christ spoke very, very differently, for we read:

"**Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.**"—Heb. 10:19.

Notice, beloved, if you will, the way into the holiest for us is by the blood of Jesus Christ who died on Calvary's cross, and who cried for mercy upon His tormentors and asked for forgiveness upon His persecutors. What a contrast, I say, between the blood of Abel and the blood of Jesus Christ. Abel's blood demanded vengeance and asked for revenge upon his brother, but Christ's blood asked for mercy and pardon upon those who were putting Him to death.

## II

**ABEL'S BLOOD CRIED AGAINST ONE MAN WHEREAS CHRIST'S BLOOD CRIED CONCERNING MANY.**

When the blood of Abel cried from the ground to God, the blood only cried concerning one individual—Cain. In contrast, whereas Abel's blood cried against one man, Christ's blood cried concerning many.

On the day that the Lord Jesus Christ instituted the Lord's Supper, He said:

"**For this is my blood of the new testament, which is shed for MANY for the remission of sins.**"—Mt. 26:28.

Notice that it didn't say that the Lord Jesus Christ didn't shed His death was for all people in the world. He did not say that was a general atonement; rather it was a particular, an atonement which was to be in behalf of many for the remission of sins. Whereas Abel's blood was speaking in behalf of one man, Cain, the mission of sins of all of the of Almighty God.

I turn to the book of Revelation and I find that there were in the mind of God in the crucifixion of Christ, for I read:

"**And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the NUMBER of them was ten thousand times ten thousand, and thousands of thousands.** Saying with a loud voice, **Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and our, and glory, and blessing.**"—Rev. 5:11, 12.

Now, beloved, how many there? Ten thousand times ten thousand, and thousands of thousands. Bring on your adding machine and your posting machine and your calculating machine and your stenographers and your keepers and try to count the number of the redeemed of the earth. You'll only find this an inability. His blood redeemed many. Beloved, Abel's blood spoke of one man, Cain; but the blood of Jesus Christ speaks of the sum or the redemption of a multitude which no man can number.

## III

**ABEL'S BLOOD CRIED CONCERNING ONE SIN, CHRIST'S BLOOD CRIED CONCERNING ALL THE SINS, ALL THE ELECT OF GOD.**

When that blood of Abel

(Continued on page 7, column 2)

## A Frank Exposure Of Freemasonry

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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.

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## The Church

(Continued from page six)

New Testament. We accept the name Baptist as the early Christians eventually accepted the name Christian. There is nothing about the name Baptist for which to be ashamed. It is enriched with blood—the blood shed because of faithfulness to God's Word. Its history carries us back to those called "re-baptizers." Real Baptists have a precious heritage in their name. We love the name and what it signifies. We build no doctrine or conviction upon it and if the time comes that Baptists must bear some other reproachful name by which they are identified by their enemies, then Baptists will no doubt accept it and unashamedly stand for the name.

With this matter as to the name Baptist clarified, we wish now demonstrate that Christ built only a Baptist church. The method will be one of simplicity, one that any child can understand. The testing of the various denominations in the light of history will lead us to the inevitable conclusion that the churches known today as Baptist are the only ones that could possibly claim to be or actually be descendants of the church which Jesus built.

### Historical Elimination

All of the recent Protestant organizations and other sects and schisms are clearly eliminated from any claim as being the church Christ built, for history marks their beginning far to the side of the time of Christ.

**Lutherans**, of course, were the followers of the great Protestant reformer, Martin Luther. In the early sixteenth century, Luther began his efforts toward cleaning up the Roman church, which he considered to be the church of the Lord. Particularly between 1520 and 1530, Lutheranism developed as to eventually become a separate movement from Romanism.

**Presbyterians** are so-called because of their form of government and owe their origin and practices to John Calvin. Calvin, like Luther, was a Romanist, and he, too, tried to clean up the Roman Church. His movement, as a separate movement from Romanism, is usually dated at 1536, the year when Calvin's **Institutes of the Christian Religion** appeared.

**The Episcopal Church** had its beginning in 1534 when Henry the Eighth broke with Rome. The reason back of Henry's action was his desire to be divorced from his wife in order to marry another person. Rome refused his request for divorce, so Henry broke with the Pope and became the head of the Church of England, known as the Episcopal Church because of its form of government.

**The Congregational Church** had its beginning with a man named Robert Brown. It was in 1580 that this Episcopalian school teacher led in the organization of this church. However, historians tell us that Brown later went back to the Church of England—but his movement is still with us today.

**Methodism** also sprang off from the Church of England. As a result of the work of John Wesley, his brother Charles, and associates, the movement branded as "methodism" by the Church of England leaders who opposed it, eventually became a separate denomination in 1739. Wesley did not intend this to be done, but it was only inevitable after all that took place during his ministry.

**Campbellism**, manifested today in groups known as Disciples of Christ, Church of Christ, and The Christian Church, traces its origin to a zealous and very intelligent man named Alexander Campbell. Campbell was a brilliant man, but knew nothing about salvation; he taught that sins are washed away by baptism. The actual date when this movement began is disputed. But the Campbellites themselves usually assign 1827 as the year.

**Holy Rollerism** is the offspring of Methodism and there are many different sects and schisms among them that we forgo listing them. It has been since 1900 that Holy Rollerism has developed so rapidly and widely. All Holy Roller groups are Pentecostal, Nazarene, Assemblies of God, Holiness, Four-square, etc.—are basically Wesleyan in theology, emphasizing particular the Wesleyan heresy of sinless perfection.

As for the groups usually called "sects," **Seventh-Day Adventists** were put on foot by William Miller and developed under Ellen G. White, dating back to the 1840's. **Mormonism** began with Joseph Smith and was organized in 1830. Mary Lyd Baker concocted **Christian Science** and the organization of the first society was in Boston, in 1879. C. T. Russell inaugurated the **Jehovah Witness** movement in the 1870's.

Since all of these groups mentioned had their beginning at a later date than the first century A. D., they certainly cannot qualify as being the church built by the Saviour. They are therefore eliminated. It does not matter what they believe; they had a beginning this side of Christ, they are not the church Christ built.

We have not as yet mentioned **Roman Catholicism**. The Roman Catholic Church claims to be the church built by Christ. But history reveals that Romanism gradually developed from apostate groups who were not sound in the faith. Over a period of years, certain groups fell for the notion of the primacy of the bishop of Rome until the papacy was the result. Constantine played an important role in Romanism's rise and in the sixth century, the papal seat was well established. Thus, Romanism could not be the church built by Christ.

### What About Baptists?

We have shown that Protestants and others mentioned (some not mentioned) cannot qualify historically as Christ's church. Can Baptists qualify? We believe they can.

(Continued next week)

## "The Blood Of Jesus"

(Continued from page six)

unto God, can you imagine how many sins it spoke of? Just one. It spoke of only one man — Cain by name, and it spoke of only one sin on Cain's part — the sin of murder — the fact that he had murdered his brother Abel. You can see then that Abel's blood cried concerning merely one sin of one man, but Christ's blood cried concerning all of the sins of the elect of God.

We read:

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you ALL TRESPASSES." — Col. 2:13.

"Who gave himself for us, that he might redeem us from ALL INIQUITY, and purify unto himself a peculiar people, zealous of good works." — Titus 2:14.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from ALL SIN." — I John 1:7.

Notice these expressions: all transgressions, all iniquity, and all sin. What a contrast between the blood of Abel which at best spoke of only one sin of one man, whereas the blood of Jesus Christ spoke of all the sins of all the elect of Almighty God.

### IV

**ABEL'S BLOOD BROUGHT CONDEMNATION TO THE CONSCIENCE OF CAIN WHEREAS CHRIST'S BLOOD BRINGS PEACE TO THE ELECT OF GOD.**

Can you imagine the conscience of Cain following the hour that he killed his brother Abel? God spoke to him and said, "The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. A fugitive and a vagabond shalt thou be in the earth." Notice how strong the language is relative to the punishment that fell upon Cain. Notice what it says relative to the conscience of Cain — how that Abel's blood brought condemnation to the conscience of Cain.

Can you see Cain yonder in the field, and as he walks he sees a crowd of men and he wonders, "Are they talking about me? Do they know what I've done?" I see Cain as he hides himself. What does he become? A fugitive and a vagabond in the earth, as God had said he would. From the day that Abel's blood cried unto God — from that day on Cain's conscience condemned him. He never saw two men walk together, sit together, nor talk together without wondering if perhaps they might be talking about him and plotting concerning him in view of the murder that he is guilty of in the killing of his brother. He became a fugitive. He became a vagabond in the earth, fearing lest man shall slay him as he has slain his brother.

Prior to this time he has been a tiller of the ground, but now every time that Cain puts his foot upon the ground, that ground that had been a veritable oasis to him previously, is turned into a desert. The Word of God says concerning him, "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Prior to that time, Cain was a farmer. He tilled the ground. It produced. Now, beloved, the ground with the greatest fertility was blighted and turned into a desert as Cain trod upon it. The ground that had been productive in his behalf previously is now turned into a blighted desert.

I say to you, beloved, Abel's blood cried condemnation to the conscience of Cain. Why, my brother, he couldn't even take his own offspring upon his lap without his offspring looking up and wondering why God put a mark upon the face of Cain. I can see him as he takes his own child upon his knee and the child looks

at him and says, "Daddy, what is the meaning of that mark on your face?"

I tell you, beloved, the blood of Abel cried condemnation to the conscience of Cain, but in contrast, the blood of Jesus Christ brings peace to the most troubled conscience of any individual within this world.

I like the words of the song which says:

"There comes to my heart one sweet strain,  
A glad and a joyous refrain;  
I sing it again and again,  
Sweet peace, the gift of God's love.

Peace, peace, sweet peace!  
Wonderful gift from above!  
Oh, wonderful, wonderful peace!  
Sweet peace, the gift of God's love!"

How do we have that peace? As a result of the blood of the Lord Jesus Christ. Listen:

"And, having MADE PEACE THROUGH THE BLOOD of his

cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." — Col. 1:20.

Listen to me, beloved, you never made your peace with God, but rather God made peace for you through the blood of the Lord Jesus Christ. What a contrast! Abel's blood brought condemnation to the conscience of Cain, but Christ's blood brings peace to the conscience of God's elect.

I think I'll take a moment's time and tell you a personal experience. The man I speak of is dead. He is now in Glory. There is not a doubt in my mind but that he died a child of God. Years ago, when young, he killed a man. Whether right or wrong, whether justifiably or not, that enters not into the story, the fact remains that he killed a man, and from that time on it bore heavily upon his conscience. He would lie down at night to have his sleep broken with a troubled conscience. (Continued on page 8, column 1)



When Time Takes On  
A New Dimension  
You'll Be Happy You Heard  
"The Call To Calvary"

## Calvary Baptist Church, Ashland, Ky. BROADCAST SCHEDULE

<b>WTCR—1420 ON THE DIAL</b> Ashland, Kentucky Sunday—8:30-9:00 A. M.	<b>WKKS—1570 ON THE DIAL</b> Vanceburg, Kentucky Sunday—8:30-9:00 A. M.
<b>WNRG—1250 ON THE DIAL</b> Grundy, Virginia Sunday—8:30-9:00 A. M.	<b>WCHI—1350 ON THE DIAL</b> Chillicothe, Ohio Sunday—7:15-7:45 A. M.
<b>WMLF—1230 ON THE DIAL</b> Pineville, Kentucky Sunday—8:30-9:00 A. M.	<b>WMTN—1300 ON THE DIAL</b> Morristown, Tennessee Sunday—8:00-8:30 A. M.
<b>WKIC—1390 ON THE DIAL</b> Hazard, Kentucky Sunday—8:30-9:00 A. M.	<b>WMOR—1330 ON THE DIAL</b> Morehead, Kentucky Sunday—7:00-7:30 A. M.
<b>WMNF—1280 ON THE DIAL</b> Richwood, W. Va. Sunday—8:30-9:00 A. M.	<b>WAIN—1270 ON THE DIAL</b> Columbia, Kentucky Sunday—7:00-7:30 A. M.
<b>WPAY—1400 ON THE DIAL</b> Portsmouth, Ohio Sunday—7:45-8:15 A. M.	<b>WLBK—1590 ON THE DIAL</b> Lebanon, Kentucky Sunday—7:00-7:30 A. M.
<b>WPFB—910 ON THE DIAL</b> Middletown, Ohio Sunday—7:30-8:00 A. M.	<b>WFLW—1360 ON THE DIAL</b> Monticello, Kentucky Sunday—7:00-7:30 A. M.
<b>WKMT—1220 ON THE DIAL</b> King's Mountain, North Carolina Sunday—7:30-8:00 A. M.	<b>WWKY—1380 ON THE DIAL</b> Winchester, Kentucky Sunday—7:00-7:30 A. M.

As The Spirit Released  
Soars Homeward You Will Be  
Happy You Had A Part In  
Our Radio Ministry





## "The Blood Of Jesus"

(Continued from page seven)  
science. Many was the night that he awakened in the middle of the night with that man's icy fingers gripping his throat. He said that there was never a night when he went to bed but what that dead man stood by his bedside to rub his icy hand across his fevered brow. He said that in the daytime he would walk about thinking how he had killed this man, and when night time came, as he tried to sleep, that dead man would stand beside his bed and keep him awake. Years went by and I preached to him and I read to him that text of Scripture in I John which says:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN."—I John 1:7.

Like a drowning man grasping for a straw, he believed that truth and laid hold on Jesus Christ and became a child of God. Yes, he had joined a church previously. He had joined a Baptist church, but he still didn't have any peace. When I read to him that Scripture and he saw the truth that the blood of Jesus Christ cleanses us from all sin, he was saved. From that time on, when he went to bed at night, he got his rest. That man, whose days had been a horrible experience, and whose nights had been a horrible nightmare, would lie down to rest at night as calmly as a baby. Why? He had found peace for his conscience in Jesus' blood. Yes, the blood of Abel brought condemnation to the conscience of Cain, but the blood of Jesus Christ brings peace to the conscience of the elect of God.

### V

**THE BLOOD OF ABEL DECLARED THAT HE DIED BY COMPULSION WHEREAS CHRIST'S BLOOD TELLS US THAT HE DIED WILLINGLY.**

If you will go back and read the story, you will find that Abel didn't die willingly. He died from compulsion. Cain killed him. He didn't want to die. He didn't in any wise at all desire to die. He died because he was murdered. It was compulsion on his part.

In contrast, the Lord Jesus Christ died willingly. Listen:

"Then said he, Lo, I come to do thy will, O God."—Heb. 10:9.

What a contrast! The blood of Jesus Christ was shed not as a martyr, but as a sacrifice. Don't tell me that He couldn't help Himself. Don't tell me the Lord Jesus Christ died from compulsion. Don't tell me the Lord Jesus Christ died as a martyr. It is not so, beloved. He died willingly. He went to the cross as a willing sacrifice, dying as a substitute for our sins. He didn't have to die, for as the Lord Jesus Christ contemplated Calvary, He said:

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Mt. 26:53.

How many were in a legion? About five thousand. Jesus said, "I can call better than twelve legions, better than sixty thousand and angels to my defense."

and angels to my defense."

If you will go back to the Old Testament, you will find when the Assyrian army was drawn up about the city of Samaria that one angel in one night's time slew 185,000 of the Assyrian army. Beloved, if one angel killed 185,000, then sixty thousand angels that could have been called to the defense of the Lord Jesus Christ, could have wiped out the entire population of the world.

Beloved, the Son of God didn't die as a martyr. He didn't die from compulsion. He didn't die because He had to die. He died willingly as a sacrifice for our sins and as a substitute whereby we might be saved.

### VI

**ABEL'S BLOOD BOUGHT NOTHING, BUT THE BLOOD OF JESUS CHRIST PURCHASED OUR SALVATION.**

What was bought with the blood of Abel? Absolutely nothing. It bought nothing for him. It bought nothing for humanity that followed. The blood of Abel bought absolutely nothing. But, beloved, the blood of Jesus Christ purchased our salvation. Listen:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28.

I tell you, beloved, whereas Abel's blood bought nothing, the blood of Jesus Christ purchased our salvation. You can spend \$5.00 and buy a meal. You can spend \$50.00 and buy a suit. You can spend \$3,000.00 and buy an automobile. You can spend \$15,000.00 and buy a home. You can spend \$1,000,000.00 and buy a business. But, beloved, salvation can't be bought with material things. Salvation came through the blood of the Lord Jesus Christ.

As the old song has said:

"Lord, now indeed I find  
Thy power, and Thine alone,  
Can change the leper's spots,  
And melt the heart of stone.

For nothing good have I  
Whereby Thy grace to claim—  
I'll wash my garments white  
In the blood of Calvary's Lamb.

Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

Yes, beloved, while the blood of Abel bought nothing, the blood of Jesus Christ purchased our salvation.

### VII

**ABEL'S BLOOD BROUGHT NO FORGIVENESS EITHER TO HIM OR CAIN, YET CHRIST'S BLOOD IS THE CHANNEL OF OUR FORGIVENESS.**

Look at Abel. Did his blood bring him forgiveness? Absolutely not. There's no doubt in my mind but that Abel died a forgiven man, but it was not on the basis of his blood or the shedding of his blood. Certainly his blood brought no forgiveness but rather condemnation to Cain.

In contrast, Christ's blood is the very channel of our forgiveness.

ness. We would never have forgiveness if it were not for the blood of Jesus Christ. It is the channel whereby forgiveness comes to us. Listen:

"In whom we have REDEMPTION THROUGH HIS BLOOD, the forgiveness of sins, according to the riches of his grace."—Eph. 1:7.

"In whom we have REDEMPTION THROUGH HIS BLOOD, even the forgiveness of sins."—Col. 1:14.

Water flows in the river according to the channel of the stream. Forgiveness flows to us through the channel of the redemption that was brought out by the Lord Jesus Christ. I tell you, beloved friends, nobody was ever saved because he turned over a new leaf. Nobody was ever saved because he said, "Oh, God, I'm a sinner and I ask you to forgive me." Nobody was ever saved because he prayed for forgiveness. Rather, beloved, we are saved because of the redemption that was wrought out by the Lord Jesus Christ. Whereas Abel's blood brought no forgiveness to himself or to Cain or to any of his posterity, Christ's blood is the channel of our forgiveness.

### VIII

**ABEL'S BLOOD TELLS US THAT HE WAS OVERCOME, BUT CHRIST'S BLOOD TELLS US OF THE CERTAINTY OF OUR OVERCOMING.**

Look at Abel lying on the ground. Look at his blood as it drenches the soil. It tells us that Abel has been overcome. His brother has overcome him.

Look at the blood of Jesus Christ. It tells us of the certainty of our overcoming. We have many enemies. The child of God has many enemies. The three outstanding are often spoken of as the world, the flesh and the Devil, and if it were left up to us, beloved, the world, the flesh and the Devil would surely and truly overcome us. But, beloved, I thank God that the blood of Jesus Christ tells us of the certainty of our overcoming. We read:

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."—I John 4:4.

The "he" that is in you is the Lord Jesus Christ. The "he" that is in the world is the Devil. We are going to overcome, beloved, because we have one on our side that is greater than the Devil.

Listen again:  
"Who shall also CONFIRM YOU UNTO THE END, that ye may be blameless in the day of our Lord Jesus Christ."—I Cor. 1:8.

I'm not worried one particle about whether I'm going to Heaven. I'm not worried whether the Devil is going to be able to take me out of God's hand. I'm not worried about Hell. I'm not worried lest I fall by the wayside, and the Devil gets me. No, no, beloved. The blood of Abel tells us how he was overcome, but the blood of Jesus Christ tells us of the certainty of our overcoming.

Notice again:  
"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9:24.

I tell you, beloved, Abel lying there on the ground tells us that he was overcome, but Christ's blood dropping from the cross tells us of the certainty of our overcoming, since He has entered into Heaven to appear in the presence of God for us.

### IX

**ABEL'S BLOOD WILL NEVER ENABLE ANYONE TO SING, BUT CHRIST'S BLOOD WILL BE THE THEME OF OUR PRAISE.**

What was there that men might sing concerning the blood of Abel? Nothing. What is there whereby we may sing concerning the blood of Jesus Christ? Beloved, it will be the theme of our

praise throughout all eternity.

We read:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. 5:9.

What a day it is going to be when we get into God's presence and sing that new song! Who is going to sing it? That crowd, beloved, that has been redeemed by the blood of the Lord Jesus Christ. Nobody ever sang over the blood of Abel, but all the redeemed of God will sing because of the blood of Jesus. It will be the theme of our praise throughout a never ending eternity.

Oh, can you imagine when the saints from Kentucky and the saints from West Virginia and Ohio and all the saints from all the forty-nine states of the United States, when the saints from the Orient, and from the heart of Africa, and from South America and from the isles of the sea all come together and they sing of that One who was slain, and who has redeemed us by His blood to God? I tell you, beloved, the theme of our praise will be the blood of the Lord Jesus Christ.

### X

**ABEL'S BLOOD TELLS US OF THE FAILURE OF LIFE WHEREAS CHRIST'S BLOOD TELLS US HOW TO LIVE FOREVER.**

Abel's blood was spilled, and he died. His life, physically, was a failure. His blood there on the ground tells us of the failure of life, but the blood of Jesus Christ tells us how we can live forever.

Years ago I visited a man here in Ashland who was sick. He had pernicious anemia. I visited him one morning for the first time, just after the nurse had given him his morning care, and bathed him, and changed the linen on his bed, and truly, beloved, the linen on which he was lying was no whiter than his own flesh. I visited that man several times and in the course of time, and in the providence of God, he seemed to grasp the truth, and said he was saved. After he had made a profession of faith and declared that he was saved, he wanted to live. Up to that time he didn't care whether he lived or not, but now he wanted to live. I asked the doctor about the matter of a blood transfusion and the doctor, more to please me than anything else, made the blood transfusion. I stood on one side of the bed and I saw a well friend of mine stand on the other side. They attached a tube to his arm, and a tube to the arm of the man that was sick, and as this man stood there beside the sick man, opening and closing his hand intermittently, he pumped the blood from his own body into

the veins of this man that was dying. I could see the blood it trickled down a tube of the veins and arteries of the man into the veins and arteries of the sick man. Quicker it takes me to tell you about I saw a pink glow come into the cheeks of that sick man. A week's time that blood was used up and I brought a new friend, and he stood there by the bed, and he likewise pumped blood into the body of this who was sick. In a week's time that blood was used up, I brought a third friend, and likewise. A week later we took that man out to the cemetery, buried him. As I turned from the cemetery, I thought that human blood had failed. His own blood had failed. The blood of three friends had failed him. The thought came to me: the blood of Jesus Christ never fails. You, beloved, Abel's blood is the failure of human blood but the blood of Jesus Christ is how that we can live forever because He died for our sins. May God bless you!

## Satan's Counterfeit

(Continued from page one)  
conversion." Then he went to say that in this day of splendid education there is a real need for such. Children just be educated into the religion was his idea. The true religious education is very in our day. Few Sunday school pupils know anything about the Bible, for they are subjected to very much teachings. But no matter thorough the religious education might be, such will not take place of the new birth. "Ye be born again."

5. Satan has introduced "mission days" and things of that for the new birth. Sunday school put on decision days, and the phasis is not on the supernatural, but on young people "deciding" and walking down en masse received for baptism. Churches are running over with lost people raked in in that fashion. Spirit of God does not move convicting and converting people on classes and groups as people are saved as individuals.

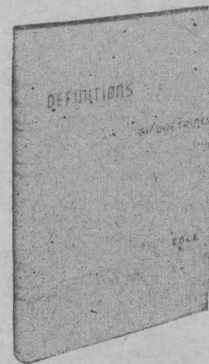
6. Satan puts over psychological tricks which often take the of the new birth. Preachers, especially evangelists offer various ruses to get people raise their hands and the almost every manipulation inable they attempt and succeed in getting such persons come forward, after which are declared "saved." Many persons never seek baptism church membership because they know that nothing divine ever taken place within them.

7. Satan often makes "prayed for" a substitute for new birth. The preacher connects with the devil and becomes a "mediator." His proposition is "Come forward and let me pray for you." The sinner gets the that the preacher has the to talk to God and to fix up. The truth is the prayer ought to direct the lost to instead of directing them to self and to his prayers. The bible says that "there is ONE DIATOR between God and the man Christ Jesus." (1 Timothy 2:5).

The new birth is a supernatural thing, and it is wholly of God's results in a "new creature" (Corinthians 5:17). It is faith on the part of the individual. However that faith meritorious, not of the flesh. FAITH IS THE GIFT OF GOD. That's what it says in Ephesians 2:8: "By grace are ye through faith, and THAT is not of yourselves, it (faith) gift of God." In direct relation with the Spirit's work in the grace to believe. We are preachers need to be mind always that we can and we can water," but it is who gives the increase."

## Definitions of Doctrines

By C. D. COLE



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