

MISSIONARY

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# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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WHOLE NUMBER 1090

## Baptists And Roman Catholicism

It is a well known fact that both Baptists and Roman Catholics make claim to apostolic origin. When reduced to the last analysis, the question of church succession is forced into this conclusion, viz: there are but two denominations that can claim to have existed from the days of the apostles to the present time. These are the Baptist and Catholic. To one or the other of these we must look for the fulfillment of that promise, "On this rock I will build my church, and the gates of hell shall not prevail against it." The study of the statements of the highest and most noteworthy authorities of the different denominations as to WHO organized the first Baptist church, and WHERE it originated, will show that their answers mu-

tually contradict, refute, and falsify one another.

It is to be seen that all other denominations occupy a middle ground somewhere between the Baptists and the Catholics. If one should take all the doctrines and practices which have a decidedly Catholic origin from these denominations, nothing would be left but the doctrines and practices of the Baptist. On the other hand, if all the doctrines and practices which have a decidedly Baptist origin were taken from the denominations, nothing would be left but the doctrines and practices of the Catholics. The positions of the Baptists and Catholics from a doctrinal and practical standpoint are at opposite poles from one another.

There is no personality this

side of Jesus Christ who is a satisfactory explanation of the origin of the Baptist religion. The New Testament Churches were independent, self-governing, democratic bodies like the Baptist churches of today. We originated not at the Reformation, nor in the Dark Ages, nor in any century after the apostles. Our marching order has been the commission of the Lord Jesus Christ. The first Baptist Church was the first Church at Jerusalem. Our principles are as old as Christianity, and we acknowledge no founder but Jesus Christ, our Lord and Saviour.

We believe that Baptist principles and practices are the principles and practices of the Savior and His Apostles. The first Baptist (Continued on page 3, column 3)

## Modern "Evangelism"

By ARTHUR W. PINK

Most of the so-called evangelism of our day is a grief to genuine Christians, for they feel that it lacks any Scriptural warrant, that is is dishonoring unto God, and that it is filling the churches with empty professors. They are shocked that so much frothy superficiality, fleshly excitement and worldly allurements should be associated with the holy name of the Lord Jesus Christ. They deplore the cheapening of the Gospel, the beguiling of unwary souls, and the carnalizing and commercializing of what is to them ineffably sacred. It requires little spiritual discernment to perceive that the evangelistic activities of Christendom during the last century have steadily deteriorated from bad to worse, yet few appear to realize the root from which this evil has sprung. It will now be our endeavor to expose the same. Its aim was wrong, and therefore its fruit faulty.

The grand design of God, from which He never has and never will swerve, is to glorify Himself: to make manifest before His creatures what an infinitely glorious being He is. That is the great aim and end He has in all that He does and says. For that He suffered sin to enter the world. For that He willed His beloved

Son to become incarnate, render perfect obedience to the Divine Law, suffer and die. For that He is now taking out of the world a people for Himself, a people who shall eternally show forth His praises. For that everything is ordered by His providential dealings, unto that everything on earth is now being directed, and shall actually affect the same. Nothing other than that is what regulates God in all His actings: "For of Him, and through Him, and to Him are all things: to whom be glory for ever and ever. Amen." (Romans 11:36).

That grand and basic truth is written right across the Scriptures with the plainness of a sunbeam, and he who sees it not is blind. All things are appointed by God to that one end. His saving of sinners is not an end in itself, for God would have been no loser had every one of them eternally perished. No, His saving of sinners is but a means to an end: "to the praise of the glory of His grace" (Ephesians 1:6). Now from that fundamental fact it necessarily follows that we should make the same our aim and end; that God may be magnified by us—"whatsoever ye do, do all to the glory of God" (I Corinthians 10:31). In like manner it also follows that such must be the preacher's aim, and that every-

(Continued on page 5, column 2)

## The Uses of the Law

By C. H. Spurgeon

(Continued)

### II. The law serves to slay all hope of salvation by a reformed life.

Most men when they discover themselves to be guilty, avow that they will reform. They say, "I have been guilty and have deserved God's wrath, but for the future I will seek to win a stock of merits which shall counter-balance all my old sins."

In steps the law, puts its hand on the sinner's mouth, and says, "Stop, you cannot do that; it is impossible."

I will show you how the law does this. It does it partly thus, by reminding the man that future obedience can be no atonement for past guilt. To use a common metaphor, that the poor may thoroughly understand me, you have run up a score at your shop. Well, you cannot pay it. You go off to Mrs. Brown, your shopkeeper, and you say to her, "Well, I am sorry, ma'am, that through my husband being out of work," and all that, "I know I shall never be able to pay you. It is a very great debt I owe you, but, if you please ma'am, if you forgive me this debt I will never get into your debt any more; I will always pay for all I have."

"Yes," she would say, "but that will not square our accounts. If you do pay for all you have, it would be no more than you ought to do. But what about the old bills? How are they to be receipted? They won't be receipt-

ed by all your fresh payments."

That is just what men do towards God. "True," they say, "I have gone far astray I know; but then I won't do so any more." Ah, it was time you threw away such child's talk. You do but manifest your rampant folly by such a hope. Can you wipe away your transgression by future obedience? Ah, no. The old debt must be paid somehow. God's justice is inflexible, and the law tells you all your requirements can make no atonement for the past. You must have an atonement through Christ Jesus the Lord.

"But," says the man, "I will try and be better, and then I think I shall have mercy given to me."

Then the law steps in and says, "You are going to try and keep me, are you? Why, man, you cannot do it."

Perfect obedience in the future is impossible. And the ten commandments are held up, and if any awakened sinner will but look at them, he will turn away and say, "It is impossible for me to keep them."

(Continued on page 8, column 2)

## The Hardest Congregation

A minister once preached to a certain congregation, who listened with indifference. They simply ignored the message and missed the blessing.

Speaking afterwards to a friend, the minister said: "Do you see that scar on my forehead? I got that on a cannibal island. I was trying to preach to a set of the wildest savages I have ever met, and one of them aimed a stone and cut open my head. Yet it was easier work than preaching to these indifferent people. Ultimately the natives were converted, but for these apathetic people there seems little hope."—The Sunday Circle.

Report On  
"Rally Day"  
Offering  
Next Week

Satan's Counterfeits, No. 30—

## Some More Of The Devil's Counterfeit "Gospels"

By ROY MASON

Buffalo Avenue Baptist Church  
Tampa, Florida

In addition to the so-called "SOCIAL GOSPEL"—the modernist false gospel, there are other false gospels which have been put into circulation with a view to keeping people from being saved. Satan had distributed false teachings that amounted to a substitute gospel among the Galatians and Paul wrote his epistle to the Galatians in order to seek to counteract it. He was very plain and very emphatic in condemning those who came bringing "another gospel." Note what he says in Galatians 1:6-9. The error spread among the Galatians was a twofold error, as follows:

1. It was the error that works and grace can be mixed to secure salvation. His answer to this error is found in Galatians 2:16, where he says that by the "deeds of the law, shall no flesh be justified." He calls salvation by works doctrine "frustration" of the grace of God, and says that

Christ's death was useless if one can be saved through law observance.

2. The second error was the teaching that if one is saved by grace, they must do certain works to KEEP SAVED. (See Galatians 3:1-3). He then gives an illustration to prove the opposite, citing Abraham as an example of justification by faith.

Galatianism As Manifested Today

1. The false gospel of baptism for salvation. We have it taught very widely that one must add water baptism to faith in Christ in order to be saved. Such ignores the truth that "the gospel is the power of God unto salvation." That baptism is no part of the gospel is indicated by Paul when he said, "Christ sent me, not to baptize, but to preach the gospel." Then, of course, we have the case of the penitent thief who was saved apart from baptism, and Cornelius and his household who received the Holy Spirit in a miraculous demonstration before they were ever baptized. They were baptized later—not to save them—but because manifestly they were already saved.

Infant baptism grew out of the belief that baptism is necessary to salvation. People came to feel that they dare not risk the possibility of one dying before reaching the age of understanding, so they had their babies baptized so they would be safe. Hence one of (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

### "Christ and His Sheep"

Sermon Preached by Pastor John R. Gilpin

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:27-29.

Perhaps Jesus never spoke greater words than these concerning Himself as the Good Shepherd. The little child as it goes to sleep, lisps a simple prayer,

"Jesus, tender Shepherd, hear me,  
Bless thy little lamb tonight."

The old gray-haired saint lies

down to die, comforted because, "The Lord is my shepherd . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil" (Psalm 23:1,4). And all in between these two extremes of life, the thought of Jesus as our tender Shepherd appeals to all.

No greater figure of speech could be used to describe the relation between Christ and the saved—He, our Shepherd, and we, the sheep of His pasture.

I.

First, let us notice the CHARACTERISTICS of a sheep. A sheep is helpless. Nature didn't endow sheep with weapons of defense or of attack. A believing child of

God is equally helpless. As Jesus said:

"Abide in me, and I in you. As the branch CANNOT bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me . . . without me ye can do nothing."—John 15:4, 5.

Also, a sheep is gentle. There is nothing so tame and gentle as a sheep. Even a child will approach one without fear. This characteristic of gentleness should ever distinguish God's own:

"GENTLE, and easy to be entreated, full of mercy and good fruits."—James 3:17.

"But the fruit of the Spirit is love, joy, peace, long-suffering, (Continued on page 2, column 3)

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Our Book Shop is now operating on a strictly "cash" basis. We have made this change primarily because my wife, Ruth, who takes care of the records, now has two children to attend to in addition to the mail of TBE. We do not believe this new policy will be hurtful to the book business nor to book purchasers and it will take a big load off of Ruth.

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# The Baptist Examiner

BOB L. ROSS Editor-in-Chief  
JOHN R. GILPIN Editor

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## Examiner Editorials

By Bob L. Ross

### HARDSHELL HERESY AS TO "DEATH"

Because we preach the Gospel to lost sinners, telling them that they can be saved by trusting Jesus Christ, we often get letters of criticism from the Hardshells and Hyper-Calvinists telling us how wrong we are to do so. If we are wrong, then we are in good company. John the Baptist told lost men to repent and look to the Lamb of God; Christ told men to repent and believe; the apostles preached the same message. Peter and Paul told men to repent and believe in Christ for salvation. And since these men and our Saviour furnish us with good examples as to preaching, we think we will just go on trying to imitate them in this matter. We haven't seen any evidence of where a Hardshell or Hyper-Calvinist has done anything by way of Gospel preaching which commends itself to anyone for imitation.

But the whole trouble with our critics is their heresy as to death and life with regard to sinners. What can a dead sinner do? they ask. Well, in the first place Jesus told a dead man to come out of the grave and he did it. "But that was a miracle." Exactly so; so is the new birth. Furthermore, Jesus said that "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). What could be greater than raising a man from physical death? Would not raising a man from spiritual death be greater?

The Hardshell error as to death—and life, too—is the occasion for Hardshell opposition to the Gospel. It makes spiritual death a biological thing; so also as to life. When he talks about a sinner's being dead, he means in a biological sense. He thus makes God Himself to be possessed of biological life for it is the life of God that saints have. Biological life is life which must be

nourished, else it perishes; therefore, Hardshellism makes God one who must be nourished to live!

A sinner's death is not biological, however. His soul is alive. I repeat: his soul is alive. It is alive to the Law for it is against the Law that it transgresses and is therefore condemned. It is alive to sin. It is alive to the Devil. It is alive to the Word of God for it resists the Word of God. It is alive to the Son of God for sinners so hated Him that they put Him to death. Dead people don't get so aroused to do a thing like that, do they? The soul of the sinner is alive to the Holy Spirit for He is resisted. The soul is alive to God for it despises His Law and Sovereignty. The "dead" sinner's soul is not inactive; it is very active, fully active in fulfilling the carnal desires of man's depravity. To say that the sinner is not alive in respect to these things mentioned is to make him no more a spiritual creature than a mule.

When we think about spiritual death and spiritual life let's not think of biological death and life. That is the Hardshell mistake. He talks about spiritual life but he is thinking about biological life. He says the sinner is dead and thinks about something completely inactive. Why, even a physically dead corpse is not inactive; the process of decay is at work. Furthermore, the soul of that departed corpse is alive, either in glory or in torment. If death means inactivity like the Hardshells say, then what about those in Hell who are physically "dead"? Aren't they alive somewhere?

Also, what about the Devil? Isn't he alive? He sure is. He goes about seeking whom he may devour; he tempted Christ; he tempts the saints; he works all manner of sin. The Devil is not dead.

What does it mean, then, when the Bible speaks of sinners being "dead"? As to the lost sinner, it means that he is separated from God who is the source of all divine spiritual life. Furthermore, it means that the sinner is of such a nature spiritually that he cannot come to Christ. He "cannot" because he will not (John 5:40), he will not because of his warped, corrupt spiritual character. He cannot will to do good things because he has a corrupt nature which always motivates a corrupt will. So these two things are meant by the word "dead." It is like a physically dead man: his spirit is separated from the life of this world and his body is decaying. The "dead" sinner is separated from the life of God and his body is "decaying" in the practice of sin.

When God gives a man life, He does not give biological life, as the Hardshells teach; God gives life by bringing men into union

with Himself. That IS life. All separates them from God is removed and they no longer are under the curse of death. God does this through Jesus Christ. When the Holy Spirit empowers the truth of free salvation from sin through Christ unto sinners they become at one with God and are therefore alive. They have His (Christ's) righteousness and there is nothing that can condemn them to death. They are alive. Their souls are now full of light whereas there was once only darkness. What about their bodies? Well, there is no present change as to the corruption of the flesh, but the flesh is bridled and greatly subdued by the "new man."

This Hardshell notion that the Spirit gives biological life to a man who has never even heard of Christ is rank heresy. The Spirit does not give such life as that. When He "quickens" it is a shedding abroad of the knowledge of Christ in the soul. "But the natural man does not receive the things of the Spirit," says the Hardshell. Right, HE of his own power doesn't; but when the Spirit of God in His Power sheds the truth into the soul of man it is received. Did not light come forth and dispel the darkness when God said "Let there be light"? So it is when the Holy Spirit gives light to the darkened soul. Where He gives light there is life because it is through the knowledge of Christ (John 17:3) that men come into union with God. Christ is both the Light and the Life. So to have Light is to have Christ; to have Life is to have Christ. That kills the Hardshell idea that the Spirit gives life and light apart from Christ. Instead of teaching that Christ is the Life and Light, they make it biological. What heresy!

So we are going to keep on preaching the Gospel to the lost—yes, dead—sinners. Paul says that through the Gospel life and immortality are brought to light. (II Timothy 1:10). The life and immortality are in Christ Jesus, therefore the Gospel brings to light that in Christ is life and immortality. If men don't hear of Christ then they don't know anything about life and immortality. We shall therefore go on preaching this Gospel of Christ which tells of these great blessings.

### Christ and His Sheep

(Continued from page 1)  
GENTLENESS, goodness, faith, meekness, temperance." — Galatians 5:22, 23.

A sheep is dependent. This is noticeably the case in the Orient, for there the sheep must look to the shepherd for protection and for guidance to and from the pasture. God's people ought thus to depend upon the Lord. The great Mueller of England said, "If you lose a door-key, don't do anything to find it, until you pray." May God's sheep be cast back more and more upon God!

A sheep is ever characterized by a proneness to wander. If there is a single gap anywhere in the fence, he will get out. How sadly true this is of God's dear sheep!

"O to grace how great a debtor, Daily I'm constrained to be! Let thy goodness like a fetter Bind my wandering heart to Thee! Prone to wander, Lord, I feel it, Prone to leave the God I love; Here's my heart, O take and seal it; Seal it for thy courts above."

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The Church—Her Origin and Nature.

Ten Common Questions on the Doctrine of Election.

Why a Sinner is not to Pray to be Saved.

How to Become a Christian and go to Heaven.

What If?

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Election.

The Unpardonable Sin.

Hell.

The Historicity of Baptists.

A Woman's Place in a New Testament Church.

Our Suffering Substitute (Spurgeon).

Objections to God's Sovereignty Answered (Pink).

You May be a Church Member but Are You Saved? and perhaps one or two more.

3. What tracts are you very low on as to quantity?

A Sermon from a Text Mutilated by the Campbellites.

Women in Shorts.

Priest Who Forsook the Pope.

4. What new tracts have you recently printed (or reprinted)?

Ten Common Questions on the Doctrine of Election.

How to Become a Christian and go to Heaven.

5. What new tracts do you have scheduled?

An abbreviated edition of Our Suffering Substitute.

Questions and Answers About Hell.

If Some Are Elect What is the Good of Preaching? (Spurgeon).

Justification. (Spurgeon).

The Foreknowledge of God (Pink).

Heresy of Sinless Perfection.

Close Communion.

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Reasons Why Peter Was Not the First Pope.

6. What other subjects would you like to have tracts on?

Many! To name a few: two or three good ones on Salvation.

Refutation of the Invisible Church Theory, Wine or Grape Juice.

Prayer, The Christian's Sins, series of tracts against different cults and heresies, Predestination.

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Grace in Salvation, The Place of Works, The Law and the Gospel.

New Testament Church Government, The Trinity, and The Bible is God's Word.

7. Do you print the tracts of other authors, financing the tract yourself?

Yes, we do. We recently, for instance, financed the printing of The Church by Wayne Cox.

We do not care who writes the tract if it is a good one we like to get it into print.

8. Do you have any special way of getting support for this?

No. The only help we get is what is freely sent in by those who order our tracts. No charge made on the tracts. We hope the new plan (see page 8) will be of great help.

9. What is your opinion of the "I Should Like to Know" series?

A sheep is harmless. Whoever saw even a child that was afraid of a sheep? God's people are thus exhorted to be harmless.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." — Matthew 10:16).

A sheep doesn't like filth. It is the cleanest domestic animal known. Although God's people have a proneness to wander and quickly go astray, they do not like filth, nor love sin. The world gets a wrong impression when it sees sinning church members wallowing in sin. They are not God's sheep; they are either the Devil's hogs that have rooted in under the fence, or the Devil's goats that climbed over the top.

When Noah sent forth the raven and dove from the ark, the dove came back, since there was no food but rotting carcasses and no place for her to alight upon except on filth. The raven never came back. Those putrid carcasses floating in the water provided a place for his feet to stand and food for his stomach. Thus the nature of each manifested itself. There is a lot of old raven unconverted nature in our churches. God's sheep are like the dove; they don't like filth.

"Simple Faith." It's All in the Blood.

5. What NEW tracts do you have scheduled?

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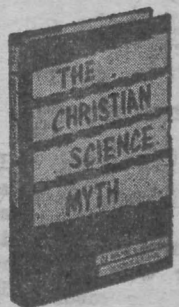
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One day I saw a pet sheep walking across the old pond dam on this mud-slough and when some dirt slipped beneath her, she fell in. She got out at once and looked

(Continued on page 3, column 1)

### The Christian Science Myth



By W. MARTIN and N. KLANN

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## Christ and His Sheep

(Continued from page two)

very ashamed of herself for having soiled her pretty white wool. Why didn't she wallow there like the hog? It was her nature to be clean. In our churches, we have a lot of the old hog, un-regenerate nature, which manifests itself, but they are not God's people. His people may fall into sin, like the sheep, but they will not wallow in it, like the hog.

A sheep is a useful animal. Each year it produces a crop of wool and mutton. God's dear sheep are useful also. The daily attitude of every believer should be:

"Lord, what wilt thou have me to do?"—Acts 9:6.

I used to have an old gentleman in a church of which I was pastor who was perfectly happy whenever I preached from either one of the texts: "Feed My Sheep," or "By Grace Are Ye Saved." If I used them each Sunday morning and evening, this dear old soul would go into ecstatic jubilation. Now, these are good texts, but any text or subject used to an extreme will kill any church. One day I preached on "Missions" and at the close of the service he came to me with a look on his face as though he had been eating sauerkraut and drinking lemonade for the past six months, saying, "O, Brother Gilpin, why didn't you feed the sheep?" Having heard that same plaintive note and having seen that dejected face often before, I said: "Look here, Brother, if I had a sheep as onery as you, I'd send him to the stockyards tomorrow." Beloved, there are many church members just like that, good—but good for nothing. A genuine sheep is really useful in Christ's Kingdom.

### II.

It is interesting to notice the MARK OF OWNERSHIP which God's sheep carry. Every good farmer will mark his livestock or poultry with either an ear-mark or a foot-mark. God's dear sheep carry His brand both in the ear and the foot.

First, there is the mark of the ear. Jesus said, "My sheep hear my voice" (John 10:27). God's sheep have a hearing ear. They will hear Christ and His Word. They are like Lazarus, who though dead for three days, responded to the voice of Jesus (John 11:43, 44). Any church member who is not willing to listen to God's Word and who will not accept His Word, thereby proves that He is not one of God's sheep. In fact one of God's sheep won't hear anything else but His Word. Whereas one may

be satisfied with the "Discipline," or with the findings of the "Presbytery," or with the teachings of his church fathers, the moment he is saved, he will have a taste then for nothing but the Word of God.

Not only do God's sheep carry a mark in the ear, they also carry a foot-mark. They have more than a hearing ear; they have following feet as well. Jesus said, "My sheep . . . follow me" (John 10:27). They may rebel or delay following some of Jesus' teachings, but if saved, eventually the "following foot" will manifest itself. Those who never follow Him, thus say to the world that they know not the Lord Jesus.

### III.

This text further declares that Christ KNOWS his sheep. He says, "I know them."

Since He knows us then each of His sheep are secure. At the judgment, Christ will say to the lost, "I never knew you" (Matthew 7:23). If one of Christ's sheep could be lost then Christ would falsify at the judgment when he says, "I never knew you." In view of this spotless character of our Lord, then none of us can believe that he would thus speak. Therefore only one conclusion remains: since He knows us, we are secure in Him.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave me them, is greater than all; and no one is able to pluck them out of my Father's hand."—John 10:27-29.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:38, 39.

Since He knows His sheep then all is well even in the midst of danger.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

"Behold, he that keepeth Israel shall neither slumber nor sleep."—Psalm 121:4.

"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said Thou art my refuge and my portion in the land of the living."—Psalm 142:4, 5.

"There's never a heart-ache and never a groan, Never a tear-drop and never a moan; Never a danger, but there on his throne Moment by moment He thinks of His own."

Since He knows His sheep then Heaven is our home and He will take us to it by and by.

"For our citizenship is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself."—Philippians 3:20-21.

What a blessed future each of God's dear sheep has before Him. How wonderful to know that the God who has provided saving Grace, keeping Grace, and protecting Grace will also provide dying Grace, when He makes ready to take us to Heaven. Possibly the experience of no one better illustrates this than that of Roland Hill of Surrey Chapel, London, who when he lay dying raised himself and repeated a poem which he often quoted from his pulpit:

"And when I am to die, receive me I'll cry,  
For Jesus has loved me, I cannot tell why;  
But this I do find, that we two

are so joined,  
He'll not be in glory and leave me behind."

In closing we ask, "Are you one of His sheep; are you sure of it?" I imagine that many of the hearts of my listeners must answer negatively and say, "I wish I were a sheep." Then if you sincerely wish to be one of His sheep listen to His words:

"I am the door: by me if any man enter in, he shall be saved."—John 10:9.

There are not difficult walls to scale to get to God; there is only one step, a step of Faith. There is only one door.

"Jesus said unto them, I am the way, the truth and the life; NO MAN cometh unto the Father but by me."—John 14:6.

Today that door is open.

"Behold, now is the accepted time; behold, now is the day of salvation."—II Corinthians 6:2.

In view of the fact that some day this door will be closed, then make your calling and election sure today.

In the hills of West Virginia, a miner attended some evangelistic services and became deeply convicted. One night he started to talk to the evangelist after all had gone home, but he couldn't seem to grasp the Truth. At 10:30 o'clock the preacher proposed that the man go home, but return to talk about the matter the next night. The man said, "Sir, it must be settled tonight or never." At twelve o'clock the man jumped to his feet and cried, "I've got it." "Got what?" asked the evangelist. "The peace that Jesus made," was his reply. He went down in the shaft at 6 o'clock the next morning to work. Two hours later, there was a terrible explosion and he was pinned into a corner by a huge piece of coal. One man put his ear against a crack in the coal and heard him say, "Thank God, it was settled last night."

"It must be settled tonight.  
I can no longer wait,  
Peace with my God I now must have.  
Tomorrow may be too late."

"Tomorrow's sun may never rise  
To bless thy long deluded sight,  
This is the time, O, then, be wise.  
Thou wouldst be saved, then  
why not tonight?"

## Baptists and R. C.

(Continued from page 1)  
tist Church in Jerusalem was not swallowed up by the Catholic Church, and the principles and practices of said church have never ceased to exist. Rather they

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## HOW CAN YOU HAVE THE SHADOW WITHOUT THE TREE?

We hear great talk of the value of the practical spirit of religion, and of the evils of **theology**. That poor word **theology** is in for a bad time just at present: every fool is making fun of it. "We want the life, and not the doctrine," is the parrot cry on all sides.

These people seem to forget that you must have religion before you can have the influence of religion. Surely there must be truth before there can be the life which grows out of that truth, and is nourished by it.

Joseph Cook, upon another matter, uses an illustration which well befits this subject: "Cut down the tree. It is of no use to us; in fact, it is a good deal in the way. All that we need is the shade which it casts."

Those who would do away with Christian doctrine are, whether they are aware of it or not, the worst enemies of Christian living. The godliness of Puritanism will not long survive the sound doctrine of Puritanism. The coals of orthodoxy are necessary to the fire of piety.—C. H. S.

have had a continuation through all the centuries until this present time. What is more, historians of note, not Baptists, say so.

In 1819 the King of Holland appointed Prof. Ypeig, professor of theology in the University of Groningen, and J. J. Dermont, chaplain to the king, both learned men and members of the Dutch Reform Church, to prepare a history of their church. They did so. In the authentic volume they devoted one chapter to the Baptists. In this chapter they made this statement: "We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the apostles, and as a Christian society has preserved pure the doctrine of the gospel through all the ages."

Cardinal Hosius, president of the Council of Trent, says: "If the truth of religion were to be judged by the readiness and cheerfulness which a man in any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists, since there have been none for these 1,200 years past that have been more generally punished, or that have more cheerfully and steadily undergone and even offered themselves to the most cruel sorts of punishment than these people."

Cardinal Hosius lived and wrote during the sixteenth century. These authors whom I have quoted are not Baptists, and many more could be quoted corroborative of the fact that the principles and practices of Baptists have existed through every age since the days of Jesus Christ on earth.

Beginning early in the third century a number of errors were gradually introduced into the life of many of the churches, which resulted in their departure from and perversion of the faith. The tendency toward hierarchy was manifested in the churches of the large cities, such as Antioch, Ephesus, Alexandria, Rome, Carthage, Jerusalem, and, later, Constantinople. The bishops (pastors) of these churches began to assume an unscripural authority over the churches, and it was not long until the clergy began to be distinguished from the laity. The bishops (pastors) assumed the titles and offices of the Jewish priesthood. The primitive virtues by which many of the pastors of the metropolitan churches were distinguished, caused them to be regarded as the advisors of the neighboring churches, and paved the way for an assertion of superiority which speedily passed by the bounds of apostolic prescription.

The Bishop gradually became one apart from the presbyters, and deacons were regarded as an order in the ministry. The rites of ordination and confirmation were also reserved to the bishops. It became an exclusively episcopal function to set apart candidates to the ministry. The bishops gradually assumed control over the neighboring churches, and this collection of churches was called a diocese. All of the bishops

in the cities were independent of one another and no one of them acknowledged any other bishop as supreme head of the church—as universal father—as the Pope.

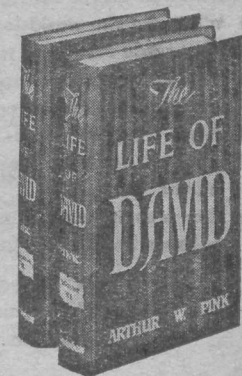
It was not long until the Bishops in the larger cities were regarded as bishops among the bishops. After the Council of Nicea, in 325, the name Metropolitan was given to the bishops of these larger cities. Finally the prominence of Rome, Constantinople, Alexandria, Antioch, and Jerusalem brought added honor to such an extent that these metropolitans were exalted above the other metropolitans. Thus the name Patriarch (father-ruler) arose.

It was not long until another development took place. Among these five patriarchs, there being an odd number, one must be in some sense the leader and chief; and so in the natural course of things the leading place fell to the one who presided at the ancient capital of Rome, the head of the visible organization now known as the Roman Catholic Church. Tradition assigned to both Peter and Paul the establishment of the church and bishopric at Rome, and very early direct apostolic succession from Peter was claimed by the Roman Bishop. About the year 440 A. D., the then Bishop of Rome, Leo I, gave the necessary doctrinal basis to this assumption of supremacy by his interpretation of the famous passage in Matthew 16:18. He took this, as Roman Catholicism has ever taken it, to assert and make permanent the primacy of Peter among the Apostles and, therefore, of all the successors of Peter.

The territory and influence of Rome, added together with the old tradition of the city itself as the former proud mistress of the world, gave additional force to this development. It was not long until the prominence of Rome and Constantinople overshadowed the patriarchates, with the claims of (Continued on page 5, column 1)

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"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 BIBLE AND TRUE SCIENCE

By H. BOYCE TAYLOR

"Thy Word is true from the beginning."—Psalm 119:160.

The Bible is the only book that is always accurate on all the subjects on which it speaks and never needs revision. There is the same difference between the Bible and all other books that there is between Christ and all other men. Christ was the only faultless man; the Bible is the only errorless book. Christ was the only man who had life in Himself; the Bible is the living Word. All other books partake of the nature of their authors; they are either dead or dying. The Bible lives with an inexhaustible and inexhaustible life because it has in it the breath of God and cannot die. That is the meaning of inspiration, namely, God-breathed.

The Bible like its author is eternal. "All Scripture is given by inspiration of God" or literally all Scripture is God-breathed. Not the writers of the Scripture; we speak of inspired writings. The "Scriptures" means the writings or words. God says all the writings or words are living words because God-breathed words. That is why heaven and earth shall pass away but not a jot or tittle of the Word shall pass away until all is fulfilled.

"The Scriptures cannot be broken." So declared the Son of God. Men have tried for 2,000 years to tear it up; but they have not even destroyed a single letter, much less a book.

The Bible is the only Book that is always up to date. It is the common man's book of science. It is always accurate and correct on every science on which it speaks; and it touches all of them at their vital points and tells the truth about them. No science is ever right on any point until it conforms to the Bible teaching on that point. And there isn't a science known to man that the Bible did not tell the truth as to that science before the scientists themselves found out the truth about it; and when they really knew the truth about it, they always found themselves in exact harmony and accord with the Bible. We quote from W. B. Riley a few examples showing two facts. First, that the Bible is always ahead of science in stating the truth. Second, that science has to come to the Bible position before it ever gets right. Note the examples:

In the first chapter of the Book of Genesis, you have fifteen facts stated in order, and they are facts that can be attested by geology, biology and paleontology. The first fact—God created the heav-

ens; second, the earth; third, water; fourth, light; fifteenth, man. There they are right along in straight order. As great an authority as Dana says that every single one of these things is put into the right place.

I said one day in a university: "I wonder that any mortal man is permitted to graduate from a reputable medical college and practice upon his fellows without a knowledge of the Book of Leviticus—the greatest single treatise on the laws of sanitation and health in existence to this hour." There was present a man of my age, a man of attainment in his profession, and he resented the statement, as he told me afterwards. He said to himself, "What does that preacher know about medicine?"

He went home, thinking "I never did read that Book of Leviticus in my life. I have looked into it a little and taken a snipping out in Sunday School, but I will read the whole thing at a sitting."

"Mr. Riley," he said, "I have read it four times in the last four days, once a day, and I simply stand amazed that any man ever did practice medicine without a knowledge of that book. Easily, it is far and away the most scientific treatise that is in existence."

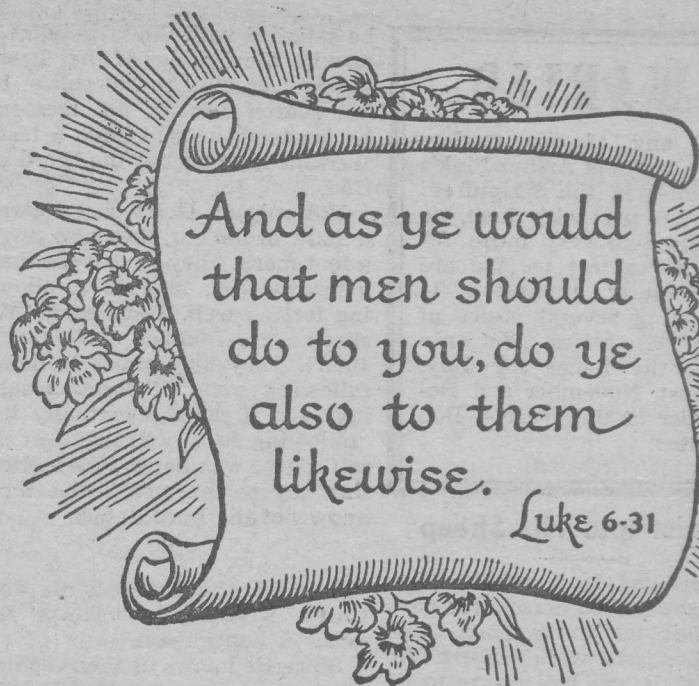
The rest of the medical works have medicinal mistakes—not one in that book. Every solitary health law revealed from that time until this, is there, and the people who walk after it walk in the ways of wisdom.

Let me tell you another thing. It is perfectly wonderful that Moses should have said, and God said, "Let all the waters be gathered together in one place" Now, you have to discover the whole world, you have to reach the North Pole and the South Pole before you know whether all the seas lie in one body or not. "Let the dry land appear," God said. We have reached the North Pole (I guess) and the South Pole (so they say), and I do not think there is a solitary place in the world that has not been explored.

Isn't it a marvel? And Moses put it down, "Let the waters under the heaven be gathered together unto one place." There are ramifications, there are arms, but they all lie in one body. I do not believe Moses had traveled that extensively. I think God inspired him and on that account he did not make a mistake.

Paul Rader had a brother Lyell, as eminent in the realms of chemistry as this man in his ministry. Lyell Rader, when we were in a conference together, employed this remarkable illustration. He said: "Lately I have been studying the Bible from the standpoint of a chemist, and am amazed at the number of instances in which science and Scripture agree from the chemist's standpoint." He gave us a whole string of them. I want to take one pearl off that string and make that my final appeal.

He said that when the first war came on between Germany and her confederates and the allies everybody knew that the company of nations that could discover and employ the highest power of explosive would probably win the war. At first Germany was in the advance, and the great scientists of America, England and France wrought day and night to try to make a discovery to bring them up to the point where they could equal the explosives of Germany. Finally, they discovered TNT.



A young fellow from Johns Hopkins University and another from Boston Tech put their heads together and said, "God helping us, with our knowledge of science, we will discover something higher than those Germans know and make it hot for them."

One day one said to the other, "Say, pal, what do you think snow is?"

"Well," answered the other, "it is crystallized ice."

"No, it is not," exclaimed the first.

"Why isn't it?" asked the other in surprise.

"Two reasons why. First, it forms at two degrees warmer than ice forms; and second, it is a contraction and ice is an expansion. Now what is hail?"

"Hail is contracted ice."

"No it is not ice at all. It forms at two degrees warmer than ice and it is a contraction, while ice is an expansion."

Now you dear people who say God starts on a certain line and never changes His laws for anyone, I want to remind you that every time a piece of ice is frozen God reverses that law for the sake of the fish. The law of cold is contraction, but when it comes to ice it becomes instead an expansion, and fish survive because the air can reach them through the holes made by expansion, but in hail, expansion has not taken place. Just at the point where it forms, the lowest conceivable contraction has taken place. If they go a single particle above that, expansion begins; but right at the point where the last contraction can take place it is hail.

They said, "Let us take this explosive in liquid form, and pass a current of 32 degrees above Fahrenheit, and chill it at that temperature and then let it off and see what it will do. They did it, and when they let it off everything went to pieces. They had made a discovery, and they shipped twelve shiploads to Europe

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### Consider The Source

In a Sunday School class in one of our Baptist churches a high school boy took issue with his teacher. His notions were, course, curde and immature, but he seemed eager to air them. He had, in a very superficial way, gotten into touch with the doctrine of evolution. He had picked up the notion that man, physically, mentally and morally is the result of an evolutionary process. He seemed to feel a certain pride in having come into possession of this item of advanced learning.

The incident started a query and the query was where did the notion originate, and how did it get down to this high school boy? We went only a little way back but far enough to be safe in indicating the line that leads to the original source. The boy got it from the principal of his school; the principal got it from his normal teacher; the normal teacher got it from Germany, and Germany got it from the Devil. More perhaps, than many people are aware, vagaries, sophistries and heresies of one kind and another are, in this way, sifting down and perverting the minds of the boys and girls in our homes. — W. A. Criswell

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TO OTHERS



## Baptists and R. C.

(Continued from page 3)

supremacy in the church decided in Rome's favor. Nothing was left but for Gregory the Great (590-604) to consolidate the gains of the Roman see and gain the triple title of Bishop of Rome, Primate of Italy, and Apostle of the West. He succeeded in elevating the Episcopacy of Rome into the genuine Papacy of the Church. Gregory the Great, however, severely denounced the claim of John the Baptist, Patriarch of Constantinople, as "Universal Patriarch," or "Pope," and declared that the Bishop of Rome neither ought or can assume it. This forever disposes all claims that Roman Catholics have made, or can make, in favor of any bishop of Rome being Pope, or universal Father, during the first 600 years of the Christian era.

The chain of succession of the Popes cannot be consistently made because Eusebius, Bishop of Caesarea from A. D. 315 to 339, called the "Father of Ecclesiastical History," made out the first link of the chains. In his index he gives a chronological list of the Roman Bishops. From this index and the traditions of the "fathers" five tables are made out concerning the first five Bishops from Peter. It is noteworthy how utterly contradictory and irreconcilable are these supposed chains of succession.

In the first line they are named as follows: Peter, Linus, Cletus, and Anacletus. In the second line they are named as follows: Linus, Anacletus, Clement, Sixtus, Alexander. In the third line they are named as follows: Peter, Anacletus, Clement, Alexander, Evaristus. In the fourth line they are named as follows: Peter, Clement, Linus, Anacletus, Alexander. Then in 1837, Archbishop Purcell made out a fifth line as follows: Peter, Linus, Anacletus, Clement, Evaristus, and Alexander. Hence it is ridiculous and laughable for intelligent people to see splendid people and their leaders try to harmonize the successive lines of Popes from the Apostle Peter to the present Pope.

The principles and practices of the Roman Catholic Hierarchy began long after the days of Jesus Christ on earth and His Apostles. They certainly have no foundation in the New Testament churches of the New Testament. They were independent, self-governing democratic bodies like the Baptist churches are today. Peter was no Pope, and there is no evidence in the New Testament that Jesus meant for him to be, or that he ever thought he was. His teaching, nowhere, indicate that he tried to lord over any church. He was prone to err as any of the other Apostles, and apparently so, judging from the record of his life as an Apostle. Paul re-asserts his position as an Apostle.

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proved him to his face because on one occasion he acted very inconsistently, even as a Christian (Galatians 2:11-15). So the claim of the Catholic Church, that it is the oldest denomination on earth is a plain assumption and against facts of authentic church history. But the Baptist denomination defies every effort to find satisfactory explanation of the origin of the principles and practices of their faith this side of Jesus Christ and His Apostles.

## Modern "Evangelism"

(Continued from page one)

thing must be subordinated thereto, for everything else is of secondary importance and value. But is it so? Take the latest slogan of the religious world, "Youth for Christ." Well, what is wrong with that? Its emphasis! Why not "Christ for Youth"?

If the evangelist fails to make the glory of God his paramount and constant aim, he is certain to go wrong, and all his efforts will be more or less a beating of the air. When he makes an end of anything less than that, he is sure to fall into error, for he no longer gives God His proper place. Once we fix on ends of our own, we are ready to adopt means of our own. It was at this very point evangelism failed two or three generations ago, and from that point it has farther and farther departed. Evangelism made "the winning of souls" its goal, its summum bonum, and everything else was made to serve and pay tribute to the same. Though the glory of God was not actually denied, yet it was lost sight of, crowded out, made secondary. Further, let it be remembered that God is honored in exact proportion as the preacher cleaves to His Word and faithfully proclaims "all His counsel," and not merely those portions which appeal to him.

To say nothing here about those cheap-jack evangelists who aim no higher than rushing people into making a formal profession of faith in order that the membership of the churches may be swelled, take those who are inspired by a genuine compassion and deep concern for the perishing, who earnestly long and zealously endeavor to deliver souls from the wrath to come, yet unless they be much of their guard, they, too, will inevitably err. Unless they steadily view conversion in the way God does—as the way in which He is to be glorified—they will quickly begin to compromise in the means they employ. The feverish urge of modern evangelism is not how to promote the glory of the triune Jehovah, but how to multiply conversions. The whole current of evangelical activity during the past fifty years has taken that direction. Losing sight of God's end, the churches have devised means of their own.

Bent on attaining a certain desired object, the energy of the flesh has been given free rein; and supposing that the object was right, evangelists have concluded that nothing could be wrong which contributed unto the securing that end; and since their efforts appear to be eminently successful, only too many churches have silently acquiesced, telling themselves "the end justified the means." Instead of examining the plans proposed and the methods adopted by the light of Scripture, they were tacitly accepted on the ground of expediency. The evangelist was esteemed not for the soundness of his message, but by the visible "results" he secured. He was valued not according to how far his preaching honored God, but by how many souls were supposedly converted under it.

Once a man makes the conversion of sinners his prime design and all-consuming end, he is exceedingly apt to adopt a wrong course. Instead of striving to preach the Truth in all its purity he will tone it down so as to make it more palatable to the un-

regenerate. Impelled by a single force, moving in one fixed direction, his object is to make conversion easy, and therefore favorite passages (like John 3:16) are dwelt upon incessantly, while others are ignored or pared away. It inevitably reacts upon his own theology, and various verses in the Word are shunned, if not repudiated. What place will he give in his thoughts to such declarations as "Can the Ethiopian change his skin, or the leopard his spots?" (Jeremiah 13:23, "No man came come to Me, except the Father which hath sent Me draw him") (John 6:44), "Ye have not chosen Me, but I have chosen you" (John 15:14)? He will be sorely tempted to modify the truth of God's sovereign election, of Christ's particular redemption, of the imperative necessity for the supernatural operations of the Holy Spirit.

In 20th century evangelism there has been a woeful lack of the solemn truth of the total depravity of man. There has been a complete underrating of the desperate case and condition of the sinner. Very few indeed have faced the unpalatable fact that every man is thoroughly corrupt by nature, that he is completely unaware of his own wretchedness, that he is blind and helpless, dead in trespasses and sins. Because such is his case, because his heart is filled with enmity against God, it follows that no man can be saved without the special and immediate intervention of God. According to our view here, so will it be elsewhere: to qualify and modify the truth of man's total depravity will inevitably lead to the diluting of collateral truths. The teaching of Holy Writ on this point is unmistakable: man's plight is such that his salvation is impossible unless God puts forth His mighty power. No stirring of the emotions by anecdotes, no regaling of the senses by music, no oratory of the preacher, no persuasive appeals, are of the slightest avail.

In connection with the old creation, God did all without any assistants. But in the far more stupendous work of the new creation, it is intimated by the Arminian evangelism of our day that He needs the sinner's cooperation. Really, it comes to this: God is represented as helping man to save himself: the sinner must begin the work by becoming willing, and then God will complete the business. Whereas, none but the Spirit can make him willing in the day of His power (Psalm 110:3). He alone can produce godly sorrow for sin, and saving faith in the Gospel. He alone can make us out of love with ourselves, and bring us into subjection to the Lordship of Christ. Instead of seeking the aid of outside evangelists, let the churches get on their faces before God, confess their sins, seek His glory, and cry for His miracle-working operations. "Not by might (of the preacher), nor by power (of the sinner's will), but

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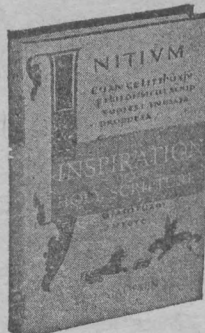
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## UNION OR TRUTH?

What is the use of pretending to create union where there can be none? There is another matter which needs to be thought of as well as union, and that is TRUTH. To part with truth to show charity is to betray our Lord with a kiss. Between those who believe in the eternal verities and those who constantly cast doubt upon them, there can be no union. One cried of old, "Is it peace?" And the answer was a sharp but true one. We render it thus — "What hast thou to do with peace while departures from the truth of God are so many?" The first question is—Are we one in Christ? and are we obedient to the truth revealed in the Scriptures? If so, union will necessarily follow: but if not, it is vain to clamour for a confederacy, which would only be an agreement to aid and abet each other's errors.—Spurgeon.

by My spirit, saith the Lord."

It is generally recognized that spirituality is at a low ebb in Christendom, and not a few perceive that sound doctrine is rapidly on the wane, yet many of the Lord's people take comfort from supposing that the Gospel is still being widely preached and that large numbers are being saved thereby. Alas, their optimistic supposition is ill-founded and sandily grounded. If the "message" now being delivered in Mission Halls be examined, if the "tracts" which are being scattered among the unchurched masses be scrutinized, if the "open air" speakers be carefully listened to, if the "Sermons" or "Addresses" of a "soul-winning campaign" be analyzed; in short, if modern "Evangelism" be weighed in the balances of Holy Writ, it will be found wanting, lacking that which is vital to a genuine conversion, lacking what is essential if sinners are to be shown their need of a Saviour, lacking that which will produce the transfigured lives of new creatures in Christ Jesus.

It is in no captious spirit that we write, seeking to make a man an offender for a word. It is not that we are looking for perfection, and complain because we cannot find it; nor that we criticize others because they are not doing things as we think they should be done. No, no, it is a matter far more serious than that. The "evangelism" of the day is not only superficial to the last degree, but it is radically defective. IT IS UTTERLY LACKING A FOUNDATION ON WHICH TO BASE AN APPEAL TO COME TO CHRIST. There is not only a lamentable lack of proportion (the mercy of God being made far more prominent than His holiness, His love than His wrath), but there is a fatal omission of that which God has given for the purpose of imparting a knowledge of sin. There is not only a reprehensible introducing of "bright singing," humorous witticisms and entertaining anecdotes, but there is a studied omission of the dark background upon which alone the Gospel can effectually shine forth.

But serious indeed as is the above indictment, it is only half of it—the negative side, that which is lacking. Worse still is that which is being retailed by the cheap-jack evangelists of the day. The positive content of their message is nothing but a throwing of dust in the eyes of the sinner. His soul is put to sleep by the Devil's opiate, ministered in a most unsuspecting form. Those who really receive the "message" which is now being given out from most of the "orthodox" pulpits and platforms today, are being fatally deceived. It is a way which seemeth right unto a man, but unless God sovereignly intervenes by a miracle of grace, all who follow it will surely find that the ends thereof are the ways of death. Tens of thousands who confidently imagine that they are bound for Heaven will get a terrible disillusionment when they awake in Hell!

### What Is the Gospel?

Is it a message of glad tidings from Heaven to make God-defy-

ing rebels at ease in their wickedness? Is it given for the purpose of assuring the pleasure-crazy young people that, providing they only "believe," there is nothing for them to fear in the future? One would certainly think so from the way in which the Gospel is presented, or rather perverted, by most of the "evangelists," and the more so when we look at the lives of their "converts." Surely those with any degree of spiritual discernment must perceive that to assure such that God loves them and His Son died for them, and that a full pardon for all their sins (past, present and future) can be obtained by simply "accepting Christ as their personal Saviour" is but a casting of pearls before swine.

### The Gospel is not a thing apart.

It is not something independent of the prior revelation of God's Law. It is not an announcement that God has relaxed His justice or lowered His standard of holiness. So far from that, when scripturally expounded the Gospel presents the clearest demonstration and the climactic proof of the inexorableness of God's justice and His infinite abhorrence of sin. But for scripturally expounding the Gospel, beardless youths and business men who devote their spare time to "evangelistic effort" are quite unqualified. Alas that the pride of the flesh suffers so many incompetent ones to rush in where those much wiser fear to tread. It is this multiplying of novices that is largely responsible for the woeful situation now confronting us, and because the "churches" and "assemblies" are so largely filled with their "converts" explains why they are so unspiritual and worldly.

No, my reader, the Gospel is very, very far from making light of sin. The Gospel shows us how unsparingly God deals with sin. It reveals to us the terrible sword of His justice smiting His beloved Son in order that atonement might be made for the transgressions of His people. So far from the Gospel setting aside the Law, it exhibits the Saviour enduring the curse of it. Calvary supplied the most solemn and awe-inspiring display of God's hatred of sin that time or eternity will ever furnish. And do you imagine that the Gospel is magnified or glorified by going to worldlings and telling them that they "may be saved at this moment by simply accepting Christ as their personal Saviour" while they are wedded to their idols and their (Continued on page 6, column 1)

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## CONSTRAINING LOVE

(II Corinthians 5:14, 15)

By JAMES G. SMALL

Thy love, O Christ, constrained thee—  
From Heaven it bore Thee forth,  
To dwell, a Man of Sorrows,  
On this polluted earth.

Not all the radiant glories,  
Not all th' angelic train  
That compassed and adored Thee,  
Thy footsteps could detain.

Thou laid'st aside the garment  
Of light that robed Thee round,  
The diadem of beauty  
Wherewith Thy brow was crowned.

Yea, lower than the angels  
Thou stoopedst to be made,  
That men with robes more radiant  
Than theirs might be arrayed.

And deeper still, and deeper,  
Didst Thou for us descend;  
For, having loved th' unworthy,  
Thou lov'dst them to the end.

And still didst Thou, unshrinking,  
Thy rugged path pursue,  
The cup of anguish drinking  
That to our sins was due.

Thou art the resurrection;  
And, crucified with Thee,  
To new life we are risen,  
From sin's dark bonds set free.

In Him who loved us living,  
Ourselves to Him we give:  
We cannot choose but love Him;  
We love because we live.

And, living thus to praise Him,  
To Him, too, we shall die;  
For over death His dying  
Gives us the victory.

Nor shall the grave detain us;  
But we, like Him, shall rise,  
To enter into glory  
With Him beyond the skies.

### Modern "Evangelism"

(Continued from page five)  
Hearts are still in love with sin? If I do so, I tell them a lie, pervert the Gospel, insult Christ, and turn the grace of God into lasciviousness.

No doubt some readers are ready to object to our "harsh" and "sarcastic" statements above by asking, When the question was put "What must I do to be saved?" (Acts 16:31) did not an inspired apostle expressly say, "Believe on the Lord Jesus Christ and thou shalt be saved?" Can we err, then, if we tell sinners the same thing today? Have we not Divine warrant for so doing? True, those words are found in Holy Writ, and because they are,

many superficial and untrained people conclude that they are justified in repeating them to all and sundry. But let it be pointed out that Acts 16:31 was not addressed to a promiscuous multitude, but to a particular individual, which at once intimates that it is not a message to be indiscriminately sounded forth, but rather a special word to those whose characters correspond to the one to whom it was first spoken.

Verses of Scripture must not be wrenched from their setting, but weighed, interpreted, and applied in accord with their context; and that calls for prayerful and prolonged study; and it is consideration, careful meditation, failure at this point which accounts for these shoddy and worthless "messages" of the rush-ahead age. Look at the context of Acts 16:31, and what do we find? What was the occasion, and to whom was it that the apostle and his companion said, "Believe on the Lord Jesus Christ?" A sevenfold answer is there furnished, which supplies a striking and complete delineation of the character of those to whom we are warranted in giving this truly evangelistic word. As we briefly name these seven details, let the reader carefully ponder them.

First, the man to whom these words were spoken had just witnessed the miracle-working power of God. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed" (Acts 16:26). Second, in consequence thereof the man was deeply stirred, even to the point of self-despair: "He drew out his sword and would have killed himself, supposed that the prisoners had been fled" (v. 27). Third, he felt the need of illumination: "Then he called for a light" (v. 29). Fourth, his self-complacency was

utterly shattered, for he "came trembling" (v. 29). Fifth, he took his proper place (before God) — in the dust — for he "fell down before Paul and Silas" (v. 29). Sixth, he showed respect and consideration for God's servants, for he "brought them out" (v. 30). Seventh, then, with a deep concern for his soul, he asked, "What must I do to be saved?"

Here, then, is something definite for our guidance, if we are willing to be guided. It was no giddy, careless, unconcerned person who was exhorted to "simply" believe; but instead, one who gave clear evidence that a mighty work of God had already been wrought within him. He was an awakened soul (v. 27). In his case there was no need to press upon him his lost condition, for he obviously felt it; nor were the apostles required to urge upon him the duty of repentance, for his entire demeanor betokened his contrition. But to apply the words spoken to him unto those who are totally blind to their depraved state and completely dead toward God, would be more foolish than placing a bottle of smelling salts to the nose of one just dragged unconscious from the water. Let the critic of this article read through Acts and see if he can find a single instance of the apostles addressing a promiscuous audience or a company of idolatrous heathen and "simply" telling them to believe in Christ!

### "By the Law Is the Knowledge of Sin"

Just as the world was not ready for the New Testament before it received the Old, just as the Jews were not prepared for the ministry of Christ until John the Baptist had gone before Him with his clamant call to repentance, so the unsaved are in no condition today for the Gospel till the Law be applied to their hearts, for "by the Law is the knowledge of sin" (Rom. 3:20). It is a waste of time to sow seed on ground which has never been ploughed or spaded! To present the vicarious sacrifice of Christ to those whose dominant passion is to take their fill of sin, is to give that which is holy unto the dogs. What the unconverted need to hear about is the character of Him with whom they have to do, His claims upon them, His righteous demands, and the infinite enormity of disregarding Him and going their own way.

The nature of Christ's salvation is woefully misrepresented by the present-day "evangelist." He announces a Saviour from Hell rather than a Saviour from sin. And that is why so many are fatally deceived, for there are multitudes who wish to escape the lake of fire who have no desire to be delivered from their carnality and worldliness. The very first thing said of Him in the New Testament is, "thou shalt

call his name Jesus, for He shall save his people (not "from the wrath to come," but) from their sins" (Matt. 1:21). Christ is a Saviour for those realizing something of the exceeding sinfulness of sin, who feel the awful burden of it on their conscience, who loathe themselves for it, who long to be freed from its terrible dominion; and a Saviour for no others. Were He to "save from Hell" those still in love with sin. He would be a Minister of sin, condoning their wickedness and siding with them against God. What an unspeakably horrible and blasphemous thing with which to charge the Holy One!

Should the reader exclaim, I was not conscious of the heinousness of sin nor bowed down with a sense of my guilt when Christ saved me, then we unhesitatingly reply, Either you have never been saved at all, or you were not saved as early as you supposed. True, as the Christian grows in grace he has a clearer realization of what sin is — rebellion against God — and a deeper hatred of and sorrow for it; but to think that one may be saved by Christ whose conscience has never been smitten by the Spirit and whose heart has not been made contrite before God, is to imagine something which has no existence in the realm of fact. "They that be whole need not a physician, but they that are sick" (Matt. 9:12): the only ones who really seek relief from the great Physician are they that are sick of sin — who long to be delivered from its God-dishonoring works and its soul-defiling pollutions.

Inasmuch, then, as Christ's salvation is a salvation from sin — from the love of it, from its dominion, from its guilt and penalty — then it necessarily follows that the first great task and the chief work of the evangelist is to preach upon SIN: to define what sin (as distinct from crime) really is, to show wherein its in-

finite enormity consists; to set out its manifold workings in heart; to indicate that not less than eternal punishment its desert. Ah, and preach upon sin — not merely utter a few platitudes concerning but devoting sermon after sermon to explaining what sin is in sight of God — will not make popular nor draw the crowds, it? No, it will not, and know this, those who love the people of men more than the approval of God, and who value salary above immortal souls, their sails accordingly. "But preaching will drive people away!" We answer, far be it from us to drive the people away by preaching than to drive the Spirit away by unfaithfulness deriding to the flesh.

The terms of Christ's salvation are erroneously stated by present-day evangelist. With rare exceptions he tells his hearers that salvation is by grace is received as a free gift; Christ has done everything the sinner, and that nothing remains but for him to "believe" to trust in the infinite merits of His blood. And so widely is this conception now prevalent "orthodox" circles, so frequently has it been dinned in their minds, that for one to challenge it and denounce it being so inadequate and sided as to be deceptive and erroneous, is for him to incur the stigma of being a heretic, and to be charged with honoring the finished work of Christ by inculcating salvation works. Yet, notwithstanding, the writer is quite prepared to take that risk.

Salvation is by grace, by faith alone, for a fallen creature can not possibly do anything to earn God's approval or earn His favor. Nevertheless, Divine grace is exercised at the expense of (Continued on page 7, column 1)

# See Here!

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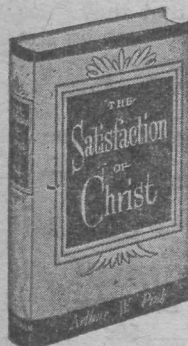
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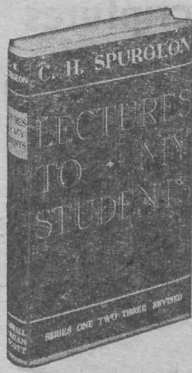
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# What If?

What IF the Baptists should teach and believe that all who were not members of the Baptist Church were lost, doomed and damned outside of the Baptist Church there is no salvation?

What IF the Baptists should teach and believe that the heads of Baptist churches could compel all citizens to support the Baptist churches and ministers?

What IF the Baptist churches taught and believed all Baptists were Baptists first, and citizens second?

What IF the Baptists demanded recognition and support for their churches and institutions from the state authorities and tax funds?

What IF the Baptists organized themselves into a block of votes and demanded preference over all others in political circles?

What IF the Baptists had a history of bloody persecutions for 1500 years and had never tolerated other religious bodies in countries where they dominated—and continued it free of this day?

What IF the Baptists should insist on controlling major political parties, labor unions, supreme Courts, and law making bodies?

What IF the Baptists taught and believed that none but Baptist ministers could perform marriage ceremony—and that no other marriage was real?

What IF the Baptists taught and believed that all others were living in adultery and that all others but Baptist children were illegitimate?

What IF the Baptists required all non-Baptists before marrying a Baptist to sign papers agreeing that all children born to such union would be Baptists—thus requiring non-Baptists to swear away the religious liberty of unborn babies?

What IF the Baptists should claim every child born baby at the cradle and baptize into the Baptist Church—thus stealing from the baby its right of religious liberty?

What IF the Baptists dominated immigration and all the displaced persons, work in Europe and consistently brought ship loads of non-Baptists to American shores?

What IF the Baptist war veterans organized themselves into a great nationwide Baptist war veterans organization and always colored their patriotism with their religion and bought whole pages in great magazines and daily papers to spread their Baptist propaganda and encourage another world war to further the interest of

the Baptist Church?

What IF a country in Europe that had been slaves to the Baptists for 1200 years sought to throw off the Baptist yoke of oppression and separate church and state—should arrest a Baptist preacher, try him, and send him to prison for treason?

What IF the Baptists should so control the press of the world as to make it appear this was a case of persecution and that America ought to go to war and have a million boys killed—to save the Baptist Church?

What IF the Baptists should dominate the movie world so that no picture would ever be shown of a church or minister—favorably—unless it was a Baptist Church or Baptist minister?

What IF the Baptists should so dominate the press and commercial world that no paper or magazine would dare publish anything that reflected on the Baptist Church?

What IF the Baptists—in light of all these things—should always like a billy goat insist on being in the forefront—to be seen and heard—above all others and filled papers and radio on how they believed in religious liberty?

What IF the Baptists had enjoyed unchallenged control for 1200 years of countries like Spain and Portugal where religious liberty was never known—then preach religious liberty in this country?

What IF Baptists put themselves up as supreme and final in matters of religion, education, benevolence, culture—and great champions of civilization?

What IF the rest of the world should look at Spain and Portugal and see where for 1200 years Baptists had exercised unbridled mastery in all things and there find the finished fruit of Baptist doctrine?

What IF the Baptists created an imaginary place and called it Purgatory and used it as a money grafting device on their members, commercializing on the dead?

What IF the Baptists had their own cemeteries and would not allow others to bury in the Baptist cemetery, and charge rentals of their own people for burial tracts, and IF rentals were not paid, dig up the bones of their loved ones, throw them in the back alley, and re-sell the grave to another Baptist?

What IF the Baptists should call every other religious bodies narrow minded, bigoted, and intolerant?

What IF the Baptists should demand the passage of legislation in Washington that would give tax money to support Baptist schools, hospitals, etc., in violation of the Constitution which plainly decrees the separation of church and state?

What IF the widow of a great President who had always been friendly toward the Baptists, should for conscience sake simply say that it was not right to give tax money to support any sectarian project?

What IF every Baptist preacher in America should fire back and call this lady a bigot, intolerant and anti-Baptist, a purveyor of religious prejudice?

What IF the Baptists, every time one of their more outstanding preachers should stomp his toe, have the stomach ache, or sneeze, insist that the daily papers put his picture on the front page to call attention to the great calamity?

What IF the Baptists should take the position that no one dare criticize the Baptists, about anything they do or say, anywhere, anyplace, nor even question by implication any thought, word, writing, or deed of the Baptists?

What IF the Baptists should teach and believe that their ministers were immune from state prosecution, that they were princes of the church?

What IF a Baptist policeman or Baptist sheriff should arrest a Baptist preacher, and the Baptist Church should ex-communicate that official, which means he must go to Hell at death, would this not constitute treason? The officials would fear the church more than anything else.

What IF the Baptist churches should operate gambling games and encourage gambling inside their churches?

What IF Baptist preachers were constantly writing about the divorce evil and how to stay married when they were forbidden to marry themselves, yet insist that they were the best authority on the marriage question?

What IF Baptist preachers forbidden to marry, in violation of God's Word (Genesis 2:18), should effect a worldwide organization of their old bachelor preachers, who in turn would elect one of their old bachelor brothers head of their organization and call it the Baptist Hierarchy, and decree that their head should be called holy father and decide among themselves that he was infallible?

What IF these old bachelor boys who never lived a normal life themselves, should undertake to regulate the lives of men and nations, stirring up wars among the nations at their own will and pleasure and demand that they be regarded as final authority on all matters of morals and virtue?

What IF these old bachelor Baptist preachers should decree that all who criticized them in any way were anti-Baptist, bigots, intolerant?

What IF these old bachelor Baptist preachers should so dominate the lives of their people from the cradle to the grave as to create a slavery in the minds of their people, unparalleled in all history, and would teach their people to boycott all non-Baptists and vote only for Baptists in elections?

What IF the whole world, political, social, educational, and religious so feared these old bachelor preachers as to let them have their way at all times in all places?

What IF these same old bachelor Baptist preachers should forbid their people from ever hearing another preacher, under fear of ex-communication, then turn around and deliver long discourses on religious liberty and pose as disciples of freedom?

What IF Baptist preachers were forbidden to marry and vowed to live celibate lives, and always had large spacious houses and several housekeepers to help them live a celibate life?

What IF the Baptists appeared as the foes of political tyranny when for 1200 years they had themselves constituted the greatest religious tyranny known in all history?

What IF the Baptists expected all the world to accept them, their teaching, their history, their practices without question?

What IF Baptists claimed jurisdiction over the souls of its people, before they are born, all during their life and after their death? Can a human soul enjoy liberty within this tyranny?

## SOME QUESTIONS

Is it reasonable or Scriptural for one man to exercise sovereignty over the soul of another man?

Is it American, in keeping with the Bill of Rights, for one man or woman to swear away the religious liberty of an unborn baby?

Is it American, in keeping with the Bill of Rights, for one man or woman to steal the religious liberty of a baby as soon as it is born?

IF Baptists should be guilty of the above doctrines and practices they would be outlawed by all right thinking people in the world. Bigot, intolerant, religious prejudices are all pet words used by guilty men to escape further investigation.

## CONCLUSION

Every redeemed child of God is, by virtue of the new birth, intolerant of evil. I am.  
—A. A. DAVIS  
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## Modern "Evangelism"

(Continued from page six)

...for it never compromises with sin. It is also true that salvation is a free gift, but an empty hand must receive it, and not a hand which still tightly grasps the world! But it is not true that Christ has done everything for the sinner." He did not fill His shoes with the husks which the sinner eat and find them unable to satisfy. He has not turned His back on the far country, arisen, and come to the Father, and acknowledged His sins—those are the sins which the sinner himself must perform. True, he will not be saved for the performance of them, any more than the prodigal would receive the Father's kiss and forgiveness while he remained at a guilty distance from Him!

Something more than "belief" is necessary to salvation. A heart that is steeped in rebellion against God cannot savingly believe, it must first be broken. It is written "except ye repent, ye shall all likewise perish" (Luke

13:3). Repentance is just as essential as faith, yea, the latter cannot be without the former: "Repented not afterwards that ye might believe" (Matt. 21:32). The order is clearly enough laid down by Christ: "Repent ye, and believe the Gospel" (Mark 1:15). Repentance is sorrowing for sin. Repentance is a heart-repudiation of sin. Repentance is a heart-determination to forsake sin. And where there is true repentance grace is free to act, for the requirements of holiness are conserved when sin is renounced. Thus, it is the duty of the evangelist to cry, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him" (Isa. 55:7). His task is to call on his hearers to lay down the weapons of their warfare against God, and then to sue for mercy through Christ.

The way of salvation is falsely defined. In most instances the modern "evangelist" assures his congregation that all any sinner has to do in order to escape Hell and make sure of Heaven is to "receive Christ as his personal Saviour." But such teaching is utterly misleading. No one can receive Christ as his Saviour while rejecting Him as Lord! It is true the preacher adds that the one who accepts Christ should also surrender to Him as Lord, but he at once spoils it by asserting that though the convert fails to do so nevertheless Heaven is sure to him. That is one of the Devil's lies. Only those who are spiritually blind would declare that Christ will save any who despise His authority and refuse His yoke: why, my reader, that would not be grace but a disgrace—charging Christ with placing a premium on lawlessness.

It is in His office of Lord that Christ maintains God's honour, subverts His government, enforces His Law; and if the reader will turn to those passages (Luke

1:46, 47; Acts 5:31; II Pet. 1:11; 2:20; 3:18) where the two titles occur, he will find that the order is always "Lord and Saviour," and not "Saviour and Lord." Therefore, those who have not bowed to Christ's sceptre and enthroned Him in their hearts and lives, and yet imagine they are trusting in Him as their Saviour, are deceived, and unless God disillusion them they will go down to the everlasting burnings with a lie in their right hand (Isa. 44:20). Christ is "the Author of eternal salvation unto all them that obey him" (Heb. 5:9). but the attitude of those who submit not to His Lordship is "we will not have this man to reign over us" (Luke 19:14). Pause then, my reader, and honestly face the question: Am I subject to His will? Am I sincerely endeavoring to keep His commandments?

Alas, alas, God's "way of salvation" is almost entirely unknown today, the nature of Christ's salvation is almost universally misunderstood, and the terms of His salvation misrepresented on every hand. The "gospel" which is now being proclaimed is, in nine cases out of every ten, but a perversion of the Truth, and tens of thousands, assured they are bound for Heaven, are now hastening to Hell as fast as time can take them. Things are far, far worse in Christendom than even the "pessimist" and the "alarmist" suppose. We are not a prophet, nor shall we indulge in any speculation of what Biblical prophecy forecasts—wiser men than the writer have often made fools of themselves by so doing. We are frank to say that we know not what God is about to do. Religious conditions were much worse, even in England, one hundred and fifty years ago. But this we greatly fear: unless God is pleased to grant a real revival, it will not be long ere "the darkness shall cover the earth, and gross darkness the people" (Isa. 60:2), for the light of

the true Gospel is rapidly disappearing. Modern "Evangelism" constitutes, in our judgment, the most solemn of all the "signs of the times."

What must the people of God do in view of the existing situation? Eph. 5:11 supplies the Divine answer: "Have no fellowship with the unfruitful works of darkness, but rather reprove them"; and everything opposed to the light of the Word is "darkness." It is the bounden duty of every Christian to have no dealings with the "evangelistic" monstrosity of the day: to withhold all moral and financial support of the same, to attend none of their meetings, to circulate none of their tracts. Those preachers who

tell sinners that they may be saved without forsaking their idols, without repenting, without surrendering to the Lordship of Christ, are as erroneous and dangerous as others who insist that salvation is by works, and that Heaven must be earned by our own efforts.

All attempts to make the real Gospel palatable to worldly men must be unsuccessful: it always was, and always will be "Foolishness" to such as are in the road to destruction: and the only way to render it less offensive is to leave out or but slightly touch on the offensive parts of it. —Thos. Scott.

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## Satan's Counterfeits

(Continued from page one)  
the most awful evils possible grew out of the idea of baptismal regeneration.

2. The false doctrine of falling from grace. This is modern Galatianism—the idea that one begins “in the spirit and is made perfect by the flesh” (Galatians 3:3). This is the doctrine that salvation is partly by grace and partly by works. The teaching is that Christ saves from our sins up to the time we trust him—then we must finish the job with our works. It amounts to this: Christ pays the down payment, and it is up to us to keep up the installments, and in case we don't salvation is taken away from us. This foolish conception of salvation is refuted by several things:

1. By election. We are taught in Ephesians 1:4 that we were elected before the foundation of the world to salvation. If one should lose his salvation and should finally perish, then that would disrupt God's eternal plan concerning us. Election becomes a farce in the light of falling from grace.

2. By the word “eternal.” We receive eternal life but if one could lose it, it could not be eternal. Eternal is what the word indicates.

3. The teaching that salvation is the gift of God. Jesus said, “I give unto you eternal life and ye shall never perish.” A gift is not something one works for, so if salvation is a gift that precludes having to work to keep it, there is no difference between working to GET a thing, and working to KEEP that thing. It is works in any case. Besides we have the promise of Christ, “shall never

perish.” What if one DOES perish? What then becomes of the promise of Christ? The above are just a few of the many irrefutable arguments in favor of the eternal security of a believer in Christ.

Then the Devil seeks to administer soothing syrup to lost sinners in the form of what might be thought of as false “gospels.” These are summed up in current sayings and teachings. Consider some of these:

1. The teaching that there is going to be a “SECOND CHANCE” to get right with God if one does not get right in this present life. People gobble up this teaching because they want to believe it, but there is no Scripture to justify such.

2. The teaching that there will be annihilation for the final impenitent and unbelieving. That makes the very worse to sum up in mere non-existence.

Beware of Satan's soothing syrups!



## Uses of the Law

(Continued from page one)

“Why, man you say you will be obedient in the future. You have not been obedient in the past, and there is no likelihood that you will keep God's commandments in time to come. You say you will avoid the evils of the past. You cannot. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil.”

But you say, “I will take greater heed to my ways.”

“Sir, you will not; the temp-

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

## The Method Of Gentile Salvation

LESSON FOR SUNDAY, MAY 17, 1959

Ephesians

MEMORY VERSE: “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”—Ephesians 2:8, 9.

## I. God's Picture Of Man's Ruin. Ephesians 2:1-3.

1. Total depravity (verse 1). A corpse is no more dead physically than the unsaved is spiritually. Every person is born depraved. Cf. Genesis 9:21; Psalm 51:5; Psalm 58:3; Jeremiah 17:9; Galatians 3:22. The trespasses and sins of one's life are only the symptoms of the deadness of his spiritual nature.

2. The course of this world (verse 2). Not only is everyone born depraved, but furthermore, all tend toward omitting the blood of Jesus Christ. This has always been the course of the world. Remember how Adam tried to cover himself with a coat of fig leaves and how Abel offered a fruit offering to the Lord? Both did as the majority do today—omitted the blood of Jesus.

3. The unsaved walk as the Devil directs (verse 2). This verse would teach us that the natural man is far from a free moral agent. Instead, he is a slave to the Devil. He walks as the Devil directs. No one is ever free from the bondage of Satan until he comes to know Jesus. Cf. John 8:32; 2 Corinthians 3:17.

4. Children of disobedience (verse 2). Our depravity manifests itself in that each is exceedingly disobedient to God. This will explain all crime, wickedness, every theft, fraud, murder, adultery, lie, and the mass and scars of this old world. There would be no broken hearts and no tears of shame if it were not that the children of the world are all children of disobedience.

5. The desire of the flesh (verse 3). The unsaved lives to gratify his flesh. The fleshly nature is the governor of every unsaved person.

6. Children of wrath (verse 3). God sums up His picture of man's ruin by speaking of the unsaved as children of wrath. Eventually, the wrath of an insatiable God will fall upon every rebellious sinner. Cf. Ezekiel 18:4; Romans 6:23; Romans 1:18; Revelation 6:12-17.

## II. How Gentiles Are Saved. Ephesians 2:4-8.

1. “But God” (verse 4). Over against this dark picture of man's ruin, we find God standing. Over against all of man's sins, his inventions, his schemes, his philosophies, his seeming accomplishments; over against this world, the children of

tation that overcame you yesterday will overcome you tomorrow. But, mark this, if you could, you could not win salvation by it.”

The law tells you that unless you perfectly obey you cannot be saved by your doings; it tells you that one sin will make a flaw in it all, that one transgression will spoil your whole obedience. It is a spotless garment that you must wear in heaven; it is only an unbroken law which God can accept. So, then, the law answers this purpose, to tell men that their acquirements, their amendings, and their doings, are of no use whatever in the matter of salvation. It is theirs to come to Christ to get a new heart and a right spirit; to get the evangelical repentance which needeth not to be repented of, that so they may put their trust in Jesus and receive pardon through His blood.

“Wherefore then serveth the law?” It serveth this purpose, as Luther hath it, the purpose of a hammer. Luther, you know, is very strong on the subject of the law. He says, “For if any be not a murderer, an adulterer, a thief, and outwardly refrain from sin as the Pharisee did, which is mentioned in the gospel, he would swear that he is righteous, and therefore he conceiveth an opinion of righteousness, and presumption of his good works and merits. Such a one God cannot otherwise mollify and humble, that he may acknowledge his misery and damnation, but by the law; for that is the hammer of death, the thundering of hell, and the lightning of God's wrath, that beateth to powder the obstinate and senseless hypocrites. For as long as the opinion of righteousness abideth in man, so long there abideth also in him incomprehensible pride, presumption, security, hatred of God, contempt of His grace and mercy, ignorance of the promises and of Christ. The preaching of free remission of sins, through Christ, cannot enter into the heart of such a one,

neither can he feel any taste or savour thereof; for that mighty rock and adamant wall, to wit, the opinion of righteousness, wherewith the heart is environed, doth resist it. Wherefore the law is that hammer, that fire, that mighty strong wind, and that terrible earthquake rending the mountains, and breaking the rocks (I Kings 19:11, 12, 13), that is to say, the proud and obstinate hypocrites. Elijah, not being able to abide these terrors of the law, which by these things are signified, covered his face with his mantle. Notwithstanding when the tempest ceased, of which he was a beholder, there came a soft and a gracious wind, in the which the Lord was; but it behoved that the tempest of fire, of wind, and the earthquake should pass, before the Lord should reveal Himself in that gracious wind.”

(Next week: The law is intended to show man the misery which will fall upon him through his sin.)

## PUTTING IN THE ROUSING

A Negro preacher, when he was asked what was the secret of the great success of his coloured brethren, replied, “We ‘spounds, and we ‘splains; and then we puts in the rousin’.”

In answer to a further enquiry, as to why so many other preachers failed to influence their hearers, the good man said: “They ‘sounds, and they ‘splains away; but they fo’gets to puts in the rousin’.”

Most true, beloved brudder! We fear it is getting more true every day. What truth is there which is not now explained away? Heaven may, perhaps, be left to us; but the preacher's tender sensibilities and refinement prevent his mentioning hell, and the wrath of God against sin, of which it is the expression. The difference between saint and sin-

disobedience and the Devil, stands God.

2. Rich in mercy (verse 4). God is rich in houses and lands, silver and gold, and the like upon a thousand hills are His. Likewise, God is rich in mercy. Cf. Romans 5:6-8.

“There's a wideness in God's mercy,  
Like the wideness of the sea.”

3. A spiritual resurrection (verses 5, 6). By time one is saved, he is made alive and the soul is spiritually resurrected.

4. God's purpose in saving us (verse 7). In ages to come, it will show God's exceeding riches of His grace when all the saved are eventually brought home. Now we have “grace”; then we will have the dividends (“riches”) of grace.

5. Salvation is by grace through faith. Cf. Ephesians 3:18; 3:36; 5:24.

6. Salvation is not of works (verse 9). Cf. Ephesians 3:5; 2 Timothy 1:9; Romans 4:5.

## III. The Place For Good Works. Ephesians 2:10.

The preceding verse tells us that we are saved by our works. This verse (verse 10) tells us that good works should come after our salvation. This is the proper order—works follow salvation. Cf. Titus 2:11-14; Titus 3:8.

## IV. The Darkest Picture In The World. Ephesians 2:11, 12.

## V. The Brightest Picture In The World. Ephesians 2:13.

The difference between these two pictures is the blood of Jesus Christ.

## VI. Jews And Gentiles Are Saved In The Same Manner. Ephesians 2:14-18.

No longer is there a wall of partition between the Jew and Gentile. God has broken this down by the cross of Christ, so that both races now have access alike unto God. Cf. I Timothy 2:14.

## VII. God's Habitation. Ephesians 2:19-22.

God teaches sinners who are dead in sins, to be saved by His grace, welds them together into churches and then inhabits each local church. He inhabits first of all each individual believer. On the side of a believer, He inhabits nothing else but His own presence. This is the mission of the New Testament Church, which is a Missionary Baptist Church. In Paul's day at Ephesus, God's habitation was in the Baptist Church of that city. There is no reason to believe that God has changed His place of habitation since then.

ner is in vast numbers of people altogether ignored; the precious blood is not mentioned in connection with regeneration is connected up under the pretence of ceremonial change accomplished in infancy. The fact is, the blood and the ball are stolen from the gospel cannon, and the gospel is also carefully kept away. The spirit and soul of the gospel are ‘splained away, and nothing is left but the pretence of change.

The more of culture and education the better, but if they are perverted, and produce a low faith in God's revelation, a mealy-mouth in declaring the gospel, we would be a world better without them. Let the fish men learn Latin if you will, but it puts them above their work and prevents their catching fish. The Latin be pitched into the sea. Let my minister be a scholar in all means, but if he shows cleverness by spiriting away the gospel, and preaching me to sin, I had rather go and hear an honest local preacher who speaks nothing but the plainest English yet tells me the truth of God, and rouses me to hearty enthusiasm while he is doing it.—C.H.S.

## Vote-For-A-Tract

HERE'S HOW WE HOPE  
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THE TRACT MINISTRY

In recent months our supply of tracts has greatly dwindled. We have not been able to print new tracts and reprint old ones as we would like. Brother Frank Beck has come up with a suggestion which we believe will prove to be a successful way of consistently producing tracts. This method suggested by Brother Beck will do two things:

(1) By following it, our readers will get the tracts they—as a whole—consider most needful.

(2) Our readers' own response will determine how far we go in this ministry.

Here is the plan Brother Beck suggests:

(1) Each week a coupon will be printed in TBE whereby our readers can vote for the particular article they would like to have reprinted in tract form for further distribution.

(2) Each vote must be accompanied by an offering of at least \$1.00. Those who are really interested will therefore determine what tracts are published and will get what they want.

(3) We can publish a good-sized, attractive tract for about \$100.00. Voting will continue until \$100.00 has been received. The article which receives the most votes will be printed with this money. Then a new vote begins. It may take only one issue to raise \$100.00 or it may continue over a period of several issues. But when each \$100.00 is received a new tract will be printed.

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