

One ought to talk only as loudly as he lives -- a rule which would deprive some people of the privilege of shouting.

# The Baptist Examiner

MISSIONARY

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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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## "What New Doctrine Is This?"

From "Braes Beacon"  
Pastor Bob Holbrook, Editor  
Houston, Texas  
(Bro. Holbrook will speak at our  
coming Bible Conference).

Mark 1:27

Several weeks ago a personal friend of mine who receives our weekly mail-out bulletins, asked me this two-fold question: "I notice in your bulletin you occasionally mention predestination and election. Where did you get that doctrine? Why have I never heard it taught by my pastor, if it is a Bible doctrine?" His question was a sincere one and I believe the typical question that, if not asked, is in the mind of most who first hear the truths of the Sovereignty of God expounded. I believe his question is a good starting point

for a study of this subject. In recent days I have been accused of being a "hard-shell" (by those who do not know what a hard-shell is), a hyper-Calvinist, a Presbyterian instead of a Baptist, a radical, and one who has "invented" a strange new doctrine!

Where, indeed, did I get this "new" doctrine? For any Christian, especially one in the capacity of a Pastor-Teacher, to hold to a doctrine and declare it as truth, it must be demonstrated that his doctrine is Biblical. Is it in the Bible? If the "words" which describe that doctrine are in the Bible, then it is necessary for us to know what those words mean in the original language. And then, it might be well to ask if this doctrine is a departure from the historical Baptist faith. Or, as my friend wanted to know, "Isn't that Presbyterian doctrine

instead of Baptist?" Now, just for a moment let us look at three evidences in defense of what your writer holds and teaches to be the truth: *The Bible, the meaning of words, and the testimony of Baptists.* We will discuss the meaning of words first and see how these words are used in the Scripture.

Some people say that predestination is not a Biblical truth and that the meaning of the word does not suggest "predetermined." One man even told me that a preacher friend of his informed him that the word was not even in the original language and to just forget about it! Such trifling with the Word of God is indeed a serious matter and one to be most strongly denounced!

Let us look at the word *PRE-DESTINATE* as it occurs in the (Continued on page 8, column 1)

New Testament churches were independent and democratic in government. This fact is seen in

1. The Selection of Matthias.

While the method used in the selection of Matthias is not the usual method of voting employed today, Luke's account (Acts 1: 23-46) implies that the entire church participated in his selection. "They appointed" (vs. 23), "they prayed" (vs. 24), and "they gave forth their lots." The entire group of one hundred and twenty (vs. 15) is the most natural antecedent of the pronoun "they" in these expressions.

2. The Selection of the Seven Deacons.

When the need arose for these seven servants of the church, the apostles did not assume the authority of appointing them, but "called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:2,3). "And the saying pleased the whole multitude, and they chose" the seven men whose names are given. The multitude of the disciples, that is, the church, did the choosing.

3. The Setting of Barnabas and Saul.

In this we see the independence

of New Testament churches. The church at Antioch, although it was much younger than the church at Jerusalem, acted in this matter independent of the church at Jerusalem and without so much as consulting the church at Jerusalem. Cf. Acts 13:1-3. Neither did the church consult the apostles.

4. The Exclusion and Restoration of the Incestuous Man at Corinth.

Paul addressed the church as a whole about this matter. Cf. I Cor. 5. And in his recommendation concerning the restoration of this man (II Cor. 2:6) he speaks of his punishment as having been inflicted by "many," literally, the greater part or majority. This distinctly implies that the church was democratic in the exclusion of the man. It was not done by the elders, nor by the deacons, but by the many or the majority.

5. The Selection of Traveling Companions for Paul.

Cf. I Cor. 16:3; II Cor. 8:19,23. Paul recognized the right of the churches to have their own representatives accompany him in his travels among the churches in making up the offering for the saints at Jerusalem. We, no doubt, have these "messengers of the churches" mentioned in Acts 20:4. Thus Paul was not a lord over God's heritage, but recog- (Continued on page 6, column 2)

## Six Scriptural Reasons For Being A Baptist

By D. L. COBERLY  
Glenville, W. Va.

1. A Regenerated Membership. None but a Baptist church teaches that only saved people could be church members. Many of the Protestants teach the necessity of regeneration, for without it no one is saved, but it is left to Baptists alone to demand that an applicant for membership shall declare that he has been BORN AGAIN.

2. None But a Regenerated Person Should Be Baptized.

There are many Protestant churches that will immerse a regenerated person. But no Protestant church demands that the applicant for baptism declare himself saved before he is baptized. CHRIST instructed His church to make disciples, then to baptize them. Hence CHRIST taught, and Himself practiced, that SALVATION must come before wa-



BRO. D. L. COBERLY

try, founded His church. Jesus (Continued on page 5, column 2)

## The Work Of The Trinity In Salvation

Sermon Preached At The  
1960 Bible Conference  
By ARTHUR J. CORCORAN  
Cottage Hills, Illinois

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:13, 14.

This work of God is evidenced and finds its commencement in human experience after we hear the Gospel, after we believe the Gospel, after we trust the revelation for the cleansing of our sins and the experience of being born again.

I

In the first chapter of Ephesians we have the outline of the entire work of the Godhead in the salvation of a soul. I refer

to the past and the present and the future of this salvation. In verse 4 we have the work of the Father:

"According as HE HATH CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love."

I understand that verse 4 stops with the phrase "before him," and that the "in love" is supposed to be associated with verse 5: "In love having predestinated us, etc." Now then, in verse 4, we find the past work of the Father, and that is the work of election, having chosen us before the foundation of the world.

That is the past work of the Father, and the present work is found in verse 5:

"Having predestinated us unto the ADOPTION of children by Jesus Christ to himself, according to the good pleasure of his will."

Now this is the present work of the Father: adopting the chil-

dren, adopting those chosen, adopting those elected; adopting them from one family to another, adopting them from one experience in life to another experience; adopting them out of the family of darkness into the kingdom of His dear Son.

Then the future work of the Father is seen in verse 6.

"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

When these doctrines are brought to our attention, there are some sympathetic Baptists who turn a cold shoulder to these doctrines, when on other thoughts they would have great liberty in conversing about holy things. When we think of this experience we should not wonder too much because some of us have had great struggles in learning the Word of God. I have never had any difficulty in accepting the Word of God. I have had great (Continued on page 3, column 2)

## The Baptist Examiner Pulpit

### "SHIELDS OF BRASS"

SERMON BY PASTOR JOHN R. GILPIN

"And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem. And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all; and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house." — I Kings 14:25-27.

Here is an interesting, but seldom considered, Scripture. Being not only brief, but remotely distant from the present, and tucked away in a seldom read book of the Bible, very few ever hear of this incident.

It is the story of the days following King Solomon. Five years

after his death, when his son Rehoboam was king in Jerusalem, Shishak the king of Egypt conquered the city of Jerusalem and carried away the treasures thereof. In Solomon's day he had placed in the temple shields made of gold. The Word of God does not tell us the exact number of these, yet doubtlessly they were numerous. All around inside the house of the Lord were these shields of solid gold. Of course, they were of no particular value, yet they did offer beautiful ornamentation to God's house. When Rehoboam awakened to realize these shields along with the balance of his treasures had been carried away by Shishak, he immediately ordered new ones made to replace the old. However, when they went to the treasury, they found it was very much like

there was no gold there. This presented a problem to Rehoboam. His father had had these shields made, and they did offer beautiful ornamentation to the temple. Without them the temple walls looked so bare. Hence, in order to keep up appearances, Rehoboam ordered shields of brass to be made for the temple. Of course, these cost very much less, yet it kept up the standard set by his father. Rehoboam knew, as well as everyone else, that they were brass and not gold, yet they kept up the appearance and tradition of the past. Naturally, they would rather have had shields of gold, yet these substitute shields of brass kept up the tradition of the days gone by.

I like to think of all this as an illustration of the church that Jesus built. Over 1900 years ago (Continued on page 2, col. 1)

### A Morning Prayer

Help me this day, Oh Lord, to be Wholly surrendered unto Thee; Show me Thy will, that I may know The path to choose, the way to go.

Unworthy, to the Cross I cling For the precious blood to make me clean; Free me from self and selfishness And clothe me with Thy Righteousness.

Keep me from evil and from sin That the Holy Spirit who dwells within May work through me Thy will Divine And make me a blessing to mankind.

Take me, use me, keep me, Lord, Ever feeding on Thy Word; Let self be hidden, Lord, I pray And Thou alone enthroned each day.

My heart, my life, my ALL, I give To Him who died that I might live; I thank Thee, Lord, that by Thy grace I find in Thee my abiding place. —OLA PLUMMER

### Missionary Challenge

What a missionary-challenge to our Churches!! There are so many "DO-NOTHINGS," "DO-THESES," AND "DON'T CARES." If the automobile had many useless parts as the average church, it would not run on a hill. If an airplane had as many non-functioning parts as the average church, it would fly higher and no further than a sack of wheat tied to its tail. If as many letters were sent from the alphabet as we have men who withhold themselves from the service in God's cause, or in the Church, what consternation there would be in every print shop. If as many stars were dropped from the sky as we have members who have dropped out from the Church, for no conceivable cause, astronomical would beset our world.

—Harvey H. Springer



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## "Shields of Brass"

(Continued from page one)  
our Lord began His church, constituting it out of the material that had been prepared by John the Baptist. From that hour there has never been a day but that Baptists and Baptist churches have flourished in the world. That church which Jesus built began with shields of gold — that is, they started out with high standards. Anyone who reads the New Testament will be convinced that they had high standards in those early days.

As an example, in the days of John the Baptist, we hear him say:

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones

to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." — Matthew 3:7-10.

Notice John was talking to the religious leaders of his day. When they would show an interest in his ministry, he demanded to see the fruits of their repentance. He urged that they forget their Jewish ancestry with the solemn declaration that God could even put life into stones and thereby raise up children unto Abraham. Who ever heard of a preacher in these modern days making such demands of professing Christians? If you will but contrast John's methods of dealing with professors with the welcome accorded professors today, it is quite obvious that we have drifted far since the days of John.

Then, Likewise, notice the standards set up by Jesus during His ministry. He said:

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? — Matthew 16:24-26.

People join the church today, yet in His day Jesus demanded that they follow Him. Very few today would even dare to take Jesus seriously about the matter of self-denial. Jesus would warn against an attempt to gain the world, yet in this modern day of selfishness and greed and lust for material gain, the words of Jesus are hopelessly out of date. Surely the standards have changed much since His day.

The early church likewise had some unusually high standards. In the fifth chapter of Acts which tells the story of Ananias and Sapphira, we have an indication of the high standards maintained by that early church. Of course, you remember these two — Ananias and Sapphira, who are noted as being big liars. To be sure they got their reputation in a day when competition was not as keen as it is today. If they were members of the average Baptist church of this 20th century, there surely would not be much difference between them and the balance of the membership. Yet in the days of this early church the membership was so filled with the Holy Spirit that a man could not lie and live. Accordingly, these two died for their lying. I fear that the majority of our churches in this modern day in contrast are so filled with liars that there is no room for the Holy Spirit.

Thus, from these experiences taken from the life of John the Baptist, the teachings of Jesus, and the experience of the early church — thus we see that the standards set up in the beginning were far different from the standards of our churches today. As Rehoboam substituted shields of brass instead of gold, thus keeping up appearances, so in this 20th century we have substituted

standards far inferior to those set up by our Lord twenty centuries ago. Of course, in the eyes of the world it keeps up appearances, yet every sensible Christian knows that there is as much difference between the churches of today and those of Jesus' day as there was between Rehoboam's shields of brass and Solomon's shields of gold.

There must be a reason for the drift of times and for the changes which have taken place. I believe that such reasons are not hard to find.

## I

### A GREED FOR CHURCH MEMBERSHIP IS PARTIALLY RESPONSIBLE.

In the days of the beginning of Christianity they demanded quality. Today we desire quantity. The evangelists, pastors and churches are all guilty. Loose methods and un-Scriptural teachings coupled with a glaring emotional appeal have filled our churches with unsaved church members. In the majority of instances they are just so many ecclesiastical corpses, definitely devoid of the Spirit of God.

Better than thirty years ago, there was another church not so far away, which stood definitely and squarely for the Scriptures. The pastor and his church were both a source of inspiration to me, yet not so today. Now their loose methods which are used in getting church members are nauseating and disgusting.

The last time that I was in attendance I saw them literally force folk to profess to be saved in whom the Spirit of God was not even working. Billy Sunday and all union evangelists combined never equalled their methods. A deacon of that church set in my study some months ago and in the course of our conversation I asked him why they had drifted so far from their original position. In substance, he declared that their church was the largest in the Association and it was expected of them that they lead the Association in numerical gain. Since, as he said, they did not get enough professors otherwise, they had to adopt new methods in order to get a sufficient number of additions to justify their position as a church. If this were not pathetic and tragic, it would be laughable.

Frankly, I do not consider this as an isolated case, but rather look upon it as a typical example of modern churchanity. It is no wonder that with such a greed for church membership that our standards come so far short of those originally set up for Jesus' church. How could it be otherwise. Rehoboam never did more to keep up appearances than Baptist churches do today.

## II

### THERE IS A SELFISH PRIDE IN CHURCH BUILDINGS WHICH

largely contributes towards the drift of the times. The early church did not boast of its proud steeples, yet today magnificent church architecture is a veritable rage. If the First Baptist Church of "Possum Trot" builds a new edifice, then the First Baptist Church of "Clabber Bottom" will have to build one just a little bit bigger. Actually, we have come to the place of worship of our church buildings. Years ago when I was pastor in another town, and our church building was under construction, before my study was finished, I arranged one corner of the balcony as a temporary study. One day when in I heard two of the members downstairs talking about the new beautiful building. One of them declared that the members of the church would just have to dress up more than in the past in order to be in keeping with the building. On the following Sunday I told publicly of overhearing this conversation. I reminded those present that the church building was not being built except for one purpose — namely, that God's Word might be preached and sinners might be saved. I said then that if it were being built for any other purpose, that it was my sincere hope that God would destroy it. God

## "I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. In a recent issue, your paper "took off" on the title "Reverend." Don't you think that many godly men use this title simply to show that they are preachers? They are not trying to be above others, but simply use the title in this sense. Why is it wrong to use it this way?

Yes, we are perfectly aware of the fact that many godly men use this title for no other purpose, and we hope that none of them understood us to make such a broadcast charge that they used it for some other reason. Some of our very best friends and some of the best preachers we have ever known, use or have used this title. Of course, we would like to see them drop the title, but the fact that we "took off" on the title itself does not mean that we have any less love for the men who use it.

Personally, we like the titles of the Bible—"Elder," "Pastor," or "Bishop." The latter one, of course, is not properly understood by modern folk because it has been misused and perverted by Roman Catholics and some Protestants. Actually, all three of these titles refer to the same person, namely, a pastor of a church. So why would a pastor want to be called by a human title rather than a Scriptural title? We know that a title is just a title, but why take up a Romish one instead of using a good Scriptural one?

You ask why it is wrong to use the title in the sense you mention. But a better question

is this: Why not use a Biblical title such as "Pastor," or "Elder," rather than the Romish title? What if we editors were to use "Rt. Reverend" before our names? What would people think of that? Well, this title is as Scriptural as "Reverend." It is just as right to use "Rt. Reverend" or "Most Rt. Reverend" as it is to use "Reverend."

What is wrong with simply calling "Pastor" or "Elder"? Peter said, "I am an elder." (1 Peter 5:1). There were no "Reverends" back then, for there were no Roman Catholics. The title was given in the word of God to signify the office, not the officer. The officer is to be greatly respected because of his office, but the office is to be magnified by "Reverend" magnifies the officer, not the office. Now why wear a Bible title, one of those that is familiar to people? Why continue to wear the Romish one?

2. Another question: Isn't it true that no title is actually Scriptural? Doesn't "pastor" refer to the OFFICE, and is not a TITLE?

Your logic is illogical. We call the man who is a president, "President So-and-So." We call the man who is a president, "President Kennedy." His title is "President" because he holds the office of president. But according to your logic, the president should not be called by the title of "President," for that refers to an office.

A man who holds the office (Continued on page 7, column

almost took me at my word, as the following week we had a fire which came very nearly causing serious damage. I took it then as a warning from God that we were to remember to serve the Creator and not worship the works of the creature.

Yes, it is true that there is a tremendous amount of selfish pride relative to church buildings today. Surely old Rehoboam never attempted to keep up appearances more than we do today.

## III

### THERE IS A DEFINITE LACK OF CHURCH DISCIPLINE IN OUR CHURCHES.

In the early days of Jesus' church, churches practiced discipline and thereby kept their membership clean. If you have any doubt concerning this, then take a little excursion through God's Word and read for yourself.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or railer, or a drunkard, or an extortioner; with such a one, no, not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore PUT AWAY from

among yourselves that wicked person." — I Cor. 5:11-13.

"A man that is a heretic, after the first and second admonition, REJECT." Titus 3:10.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from the fellowship of them that do not obey the Word. Therefore if any man obey not our Word, let him be anathema to you, that he have no company with him, that he may be ashamed." — II Thes. 3:6, 14.

While it is true that the early churches practiced discipline, it is just as true that discipline was ignored and forgotten in the 19th century. In our printing shop we printed some Minutes for an association in Illinois several months ago. There were approximately thirty churches in the association and yet only one church in the preceding year had excluded any one, and even that church had only excluded one person. How like unto the average group of Baptists.

It is a rare instance that we ever hear of a church which practices discipline in the light of God's Word. The majority of churches are filled with wrongdoers and heretics who need disciplined themselves.

I confess that with the attitude of other neighboring, supposed-to-be sister churches, that much encouragement in attempting to practice discipline. It is true that if a church excludes some of its members and expects them, that regardless of the offenses, they can go immediately to some nearby Baptist church and once gain admission. Some ago the church I was then pastor of, excluded a doctor from membership who was guilty of profane swearing, non-attendance, immorality, gambling, drunkenness. His own brother-in-law preferred the church against him. The First Baptist Church in a town four miles away immediately took him in face value, asking no questions. (Continued on page 4, column



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The book contains 372 pages and is priced at only \$1.95. The original cloth-bound edition sold for \$4.75.

Every student of the Bible and geology knows there exists a seemingly irreconcilable conflict between Genesis and geology. This conflict dates back about 125 years and had its origin in the rise of evolutionary geology. Up to that time, theologians and scientists were generally in agreement with the Bible regarding Creation and the Flood. But that is no longer the case. Today textbooks prescribed for courses in physical geography and geology in American high schools and colleges no longer teach a Biblical creation of the universe in six days of twenty-four hours each by a divine fiat. Some teachers, in fact, take delight in ridiculing the Biblical creation story and rule it out of modern thinking as naive, childish, or as mere folk-lore of primitive people. Now and then there are still those who try to harmonize Genesis and the theories of geology by juggling language and extending the six days of creation into six periods of unlimited time, each measured in millions, or possibly billions of years. Still others preserve an outward reverence for the Bible and speak of Genesis patronizingly as a beautiful but poetical conception of the origin of things.

The shock received by the inexperienced young student is before overwhelming when he enters the classroom of such teachers and suddenly discovers his great bewilderment that men and women of acclaim and learning do not believe the things taught him in his early childhood days; and since the student usually does not require a great deal of time until the foundation of his faith begins to tremble as stone upon stone is removed from it by these unbelieving teachers. Only too often the results are disastrous. A young Christian becomes disheartened, confused, and bewildered. The pressure and the weight of the difficulties add to his difficulties. He begins to doubt the infallibility of the Bible in matters of geology, but he will not stop there. Other difficulties arise, and more long skepticism and unbelief have taken the place of his childhood faith, and the saddest of all tragedies has happened. A more pious Christian has gained a glittering world of pseudo learning but has lost his own immortal soul.

To help these students and others like them over this difficult and dangerous period is the reason for this study and publication. A careful study of

the Biblical account of the Flood will prove that this fearful world catastrophe offers the most reasonable solution for most or all of the difficulties which confront the student of historical geology and which tend to disturb his faith in the truth and reliability of the Bible.

For the encouragement of young Christians who are overwhelmed by the show of great learning of unbelieving professors it ought to be said that there always have been and still are very eminent scientists and men of great learning who retain their faith in the Bible as God's own infallible revelation to man. Everyone knows that men like Kepler, Newton, Faraday, and others of like stature were humble Christians and believers in the Bible. Great geologists of the last century, like Hugh Miller, Pye Smith, Murcheson, Sir William Dawson, and others, remained faithful believers and defenders of the Bible. Dr. Samuel Johnson, who was well known for his profound classical scholarship, was a humble and pious man and took the Bible for his guide throughout life and leaned entirely upon its promises for comfort in the hour of death.

Great men of science are humble men because they best know the frailties and limitations of finite men. It is the small man, the second-rate scholar and scientist, who struts in arrogant conceit, who parades his learning to impress the uninitiated, who is intolerant and dogmatic in his pronouncements. These are well characterized by Quintilian, a Roman teacher of oratory at the time of Paul, who says: "The less ability man has, the more he tries to swell himself out as those of short stature exalt themselves on tiptoes, and the weak use most threats."

### The Trinity

(Continued from page one) difficulty sometimes in understanding some of these things that seem so simple now. Somehow or other there is a wave of appreciation that comes over my soul when I think of this, and I have always had great joy in believing the Word of God. It didn't matter to me who brought it, whether it was a Bible teacher, evangelist, pastor, a street cleaner, or a washer woman. It didn't make any difference to me who my teacher was as long as that teacher brought the Word of God. Whether I understood it or not, or could appreciate it or not, I believed it, hoping that God would give me an experience wherein the truth would be made clear to me.

But as I said before, there are some folk that have great difficulty. I remember when in school I took a course in pedagogy, and like other things I have by now forgotten a lot that I was supposed to have learned. However, the science of pedagogy is the science of teaching, and the science of teaching is taking your pupil or a listener or a learner from the point that he knows to the point or experience that he doesn't know.

For instance, a tourist comes up to you and says, "I have driven into the city and I'd like to know where Mr. John Smith lives," and right away the station attendant knows where John Smith lives. He says to this man, "Have you ever been in town before?"

"Oh yes."

"Well, do you know where Mr. Jones lives?"

He says, "Yes, I know where Mr. Jones lives."

He said, "Well, you go right to Mr. Jones' house, turn to the right, and Mr. Smith's house is the second house on the right." Now whether people have gone

to school or not, they will turn to this science of pedagogy of teaching a person that which they want to know by starting from some point with which they are acquainted. I wonder if I could refer to that science of pedagogy tonight.

You will notice that we referred to the doctrine of election and the doctrines of adoption, acceptance, and predestination. Have you ever known a neighbor who has adopted a child? Here are a couple of sweethearts. They have gone together for months or a couple of years and they get married. Then after a period they discover that they can't have children. The young wife visits over the fence with a neighbor, an older woman, and she suggests that they adopt a little boy or girl. The young wife's eyes open up, and she waits for her husband in the evening. She turns to her husband and says, "I was talking with Mrs. So and So today and she suggests that we adopt a boy or girl."

The husband says, "Well, that would be a good thing. What do you want? Do you want a boy, or do you want a girl?" and they talk about it. Then they get in touch with an agency, and then by and by, maybe six months, maybe eight months, maybe a year, or maybe longer this couple goes into the home and receives a child. In a moment of time the young wife becomes a mother, and she looks up to her young husband with a look and a grin that only an older person could understand. Here is a childless young man, a husband, and in a moment, in the twinkling of an eye he has become a father. Now why did this young couple adopt a child? It was because of the good pleasure of their own will.

You will find that election and adoption and predestination are all wrapped up in this story. They elected a child and they adopted a child—that is, they placed a child into a home, which is the definition of adoption. All these doctrines of the New Testament that give so many folk such a difficult time are seen here, even in this story, and the only way that I know of presenting these doctrines to those who don't appreciate them is by relating something they know to something that they don't yet understand.

Now then, this is the work of the Father: the past work, election; the present work, adoption; the future work, acceptance—when you shall be accepted in His presence.

### II

The past work of the Son is found in verse 7:

*"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."*

As we read this verse, the finger of memory points back to the past works of the Son. He came not to destroy the law, but to fulfill it. In His life and in His walk He fulfilled the law that you and I broke. He was arrested, He was smitten, He suffered; He was poor at His birth, He was poor during His life, and He was poor at Calvary. He was poor when He said, "My God, My God, why hast thou forsaken me?"

The Scriptures say that they

## WHEN JESUS COMES AGAIN

When Jesus the Saviour comes again,  
To take the saints away;  
May each of us be ready,  
For that great and glorious day.

May our robes be bright and shining,  
When we meet Him in the air;  
May we be glad to greet Him,  
On that morning bright and fair.

He promised to come back some day,  
To take His bride away;  
And bear them home to Heaven,  
Up there with Him to stay.

Oh how I long to see Him,  
The one who died for me;  
Then hasten, Lord, Your coming,  
And set our spirits free.

I am looking for His coming,  
When from sin I shall be free;  
I'll praise Him for His love and grace,  
Through all eternity.

—By MARSHALL EFAW.

beat Him, they snatched the hair from His face, and that the spittle ran down His beard. When they spat on Him, they didn't spit like a child would spit on one another, but they cleared their throats and spat on Him. That is the significance of the statement in the Scriptures that spittle ran down His beard. So He paid the price in His death upon Calvary's Cross.

We have the present work of the Son in verses 8 and 9:

*"Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself."*

This is the present work of the Saviour, making His will known to us. Before we were saved we had our own program from morning to evening. We served the flesh, we enjoyed this world, we loved our lot, and then we were saved. Thus He turned us about and revealed a new program for us, starting the day with prayer, bowing our heads over our lunch bucket in the factory or office; teaching us about baptism, about joining the church, about tithing, the work of the Holy Spirit in the life of the believer, depositing in our hearts and minds the hope of the rapture of the saints, our vocation as witnesses and preachers of the Gospel, both men and women—women witnessing in the marketplace and teaching the children in the home.

I remember one time of preaching a message on a woman's place in the church—and that is dangerous for an old man to preach, as well as for a young man. But I preached that when a man tells the women that a woman should keep silent in the churches, that doesn't mean that she can't preach. She can preach twenty-four hours a day, seven days a week, except one or two hours when the church is gathered.

So the present ministry of the Lord Jesus is to teach us the will of God for our lives. What a wonderful thing that is when you come to think of it, that it is possible for the person to know God as His Saviour and then to know that Saviour's will for his life and to walk with Jesus Christ in this world.

There are so many broken hearts in the homes that Mrs. Corcoran and I have been in through the years, and we have never been in a perfect home. I believe that every home that we have ever been in has had some sort of a cross to carry.

I remember one time of being in charge of a book table when I was traveling with Bro. Ham in the southern states. When we drove into North Carolina he said to me, "Brother Corcoran, how would you like to meet a couple of angels?"

I said, "I would like to very much. I have never met any angels yet, and I am always open to new experiences."

"Well," he said, "I'm going to introduce you to a couple of angels."

We went to a deacon's home and they introduced me to two girls. One was married, about twenty-one years of age, the other was single and about seventeen years of age. I said to Bro. Ham, "Are those girls your angels you were telling me about?" and he said, "Yes, those girls have honored their parents they had never even looked wrongly at each other, and they are known in their town as a very happy family."

While we were there the father in this home said, "Brother Corcoran, would you like to go down to the factory?" and I said, "Yes, indeed." He was a manufacturer and he took me down through his factory. When he took me outside, this gentleman could hardly walk, and I inquired about his disease. He was a man about forty or forty-five, and he only had a little while to live because of this disease. This couple was supposed to have a couple of angels in their home, and yet here was one of the saddest stories of physical hopelessness upon the part of the father.

What a wonderful thing it is to learn of God and in this world of darkness and of sin and of shame where there is so much heartache and sorrow and disappointment that you and I can walk with God.

The past work of the Son, then, is redemption, paying the price for the sin of all of the elect, the present work, making known His will, and then the future work is found in verses 10-14:

*"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom is the earnest of our inheritance until the redemption of the purchased possession."* (Continued on page 5, column 4)

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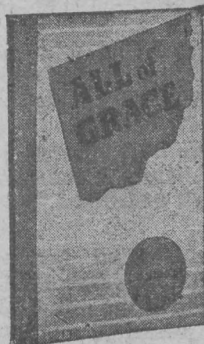
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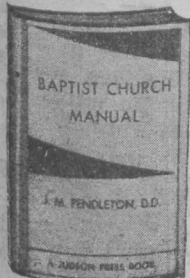
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# What About St. Christopher?

WASHINGTON, — Will St. Christopher go the way of St. Philomena?

Some Catholic scholars believe there is a good chance he will.

The name of Philomena was stricken from the roll of saints by a recent Vatican directive. Scholars of the Sacred Congregation of Rites decided there was no sound historical basis for attributing heroic martyrdom to a young girl whose body was found in a Roman catacomb in 1802.

The directive means that the feast of St. Philomena will be dropped from the Catholic Liturgical Calendar, that all public devotions in her honor must be discontinued, and that churches dedicated to her must receive

new titles.

Christopher is known as the "patron saint of travelers." Millions of Catholics, and a considerable number of non-Catholics, carry Christopher medals on trips, or display them from the dashboards of autos.

Some Catholic scholars are dubious about St. Christopher's future status.

Popular legend, which has been enshrined in a famous woodcut by Albrecht Durer, depicts St. Christopher as a riverman who carried stranded travelers across a swollen stream on his shoulders.

Church scholars have found little historical evidence to corroborate the legend.

—Pittsburg Press, 5-17-61

## "Shields of Brass"

(Continued from page 2)

In the light of such an experience, of course, a church doesn't have much encouragement to try to keep the body clean, and therefore our churches have drifted. It is only logical that filled with members who should be excluded, that the standards of the New Testament will be forgotten.

### IV

OUR CHURCHES ARE FILLED WITH PHILISTINE EXPEDIENTS.

When God gave explicit directions as to the making of the furniture for the tabernacle, He declared that the ark in particular was never to be touched by any but Levitical hands. It was never to be hauled and was only to be carried by the Levites. When it was captured by the Philistines and it became a curse to them, they put it on an ox-cart and sent it home. When David sought to bring it to Jerusalem, though he knew that God had said that it was never to be hauled, but always carried by the Levites — though he knew this, he hired Ahio and Uzzah, sons of Abinadab, to haul it on an ox-cart to Jerusalem. This thing displeased God to the extent that he killed Uzzah for his disobedience in touching it. While God allowed the heathen Philistines to haul the ark, He would not allow His people to do so.

The churches today are filled with Philistine expedients. As a simple illustration, consider the observance of the Lord's Supper. There was never an indication of but one cup used in the Memorial Supper.

"THE CUP of blessing which we bless, is it not the communion of the blood of Christ?" I Cor. 10:16.

"And he took THE CUP, and gave it to them, saying, Drink ye all of IT." Mt. 26:27.

Literally, Jesus said, "All of you drink of it." The word "it" would indicate that there was just one cup in use, yet today the average church uses individual cups which is an attempt at sanitation rather than Scripturalness. I contend that this is merely a Philistine expedient.

I mention another: Southern Baptists in order to carry on mission work have that which is known as the cooperative program. It is the shrewdest, most subtle scheme devised by the Devil to defeat the purpose of God in missions. For over 1900 years our churches did not have it. There is as much Scripture or reason for it too—as there is for sprinkling, baby baptizing, or the priest wearing his collar buttoned hind part before. To call it missions, it has no justification. It is merely a Philistine expedient.

These are but samples. There are hundreds of them which are just as un-Scriptural and as far removed from the Word of God. How could a church do anything but keep up appearances under such conditions?

### V

THE MINISTRY IS NOW REGARDED AS A PROFESSION RATHER THAN A CALLING.

In Paul's day the ministry was a calling. He referred to his own experience as that of a definite call from God. Listen:

"Paul, a servant of Jesus Christ, CALLED to be an apostle, separated unto the gospel of God." — Romans 1:1.

"But when it pleased God, who separated me from my mother's womb, and CALLED me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." — Gal. 1:15, 16.

Surely we have drifted far since Paul's day in this respect. In the eyes of the world the ministry is merely a profession, and I fear that the majority who are in the ministry today consider it just as lightly.

I can remember when I was but five years of age that God called me to preach. I was stand-

Lumbago	St. Lawrence
Skin Diseases	St. Roch
Sterility	St. Giles
Stomach Disorders	St. Lupus
Temptation at Hour of Death	St. Cyriacus
Toothache	St. Apollonia
Typhus and Fevers	St. Adalard
For The Grace of A Happy Death	St. Joseph
For The Recovery of Lost Articles	St. Anthony of Padua
For The Apprehension of Thieves	S.S. Gervase & Protase
To Obtain A Good Husband	St. Joseph
To Obtain A Good Wife	St. Anne
By Those Who Wish To Have Children	St. Felicitas

My dear friend, the above list is outstanding for the lack of the Name of Jesus. He is the only Savior and yet not once is He placed in the above list for Roman Catholics to pray to Him in their sickness or for blessing to their work and occupation. We cannot please God if we ask for spiritual help and graces from man-made saints and we neglect the Great Savior, the wonderful Jesus, who was the only One to die for our sins and forgiveness.

The Holy Bible repudiates all dead saints' veneration because Christ alone is the Savior, Mediator and way to God as we read in the following texts taken from the Roman Catholic Bible: "Neither is there salvation in any other, For there is no other name under heaven given to men by which we must be saved." Acts 4:12. "I am the way and the truth and the life, no one comes to the Father but through me." St. John 14:6. "For there is one God, and one Mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all, bearing witness in his own time." I Tim. 2:5. The Bible nowhere tells us to pray to saints in time of need, but only to Jesus Christ, because "Let us therefore draw near with confidence to the throne of grace (Jesus the Son of God), that we may obtain mercy and find grace to help in time of need." Heb. 4:16.

—JOSEPH ZACCHELLO.

## Rome's Patron Saints

The Roman Catholic Church has a special saint (Patron Saint) for all occupations and sicknesses and each patron saint has a Feast Day. Here are some of the Patron Saints and their Feast Day.

ACTORS	St. Genesius	Aug. 25
ATHLETES	St. Sebastian	Jan. 20
AVIATORS (PILOTS)	Our Lady of Loreto	Dec. 10
BAKERS	St. Elizabeth, Hungary	Nov. 19
BARBERS	S.S. Cosmas & Damian	Sept. 27
BARREN WOMEN	St. Anthony of Padua	July 13
BEGGARS	St. Alexius	July 17
BLIND	St. Raphael	Oct. 24
BOY SCOUTS	St. George	April 23
BEER DRINKERS	St. Nicholas	Dec. 6
BRICKLAYERS	St. Stephen	Dec. 26
BUTCHERS	St. Hadrian	Sept. 28
CAB DRIVERS	St. Fiacre	Aug. 30
CAR DRIVERS	St. Christopher	July 25
COMEDIANS	St. Vitus	June 15
COOKS	St. Martha	July 29
DENTISTS	St. Apollonia	Feb. 9
DESPERATE CASES (FOR)	St. Jude Thaddeus	Oct. 28
DOCTORS	St. Luke	Oct. 18
DOMESTIC ANIMALS	St. Anthony Abbott	Jan. 17
FARMERS	St. Isadore	May 15
FISHERMEN	St. Andrew	Nov. 30
FLORISTS	St. Dorothy	Feb. 6
GROCERS	St. Michael	Sept. 29
HOUSEKEEPERS	St. Anne	July 26
HUNTERS	St. Huber	Nov. 3
INVALIDS	St. Roch	Aug. 16
LAWYERS	St. Ives	May 19
LOVERS	St. Raphael	Oct. 24
MERCHANTS	St. Francis of Assisi	Oct. 4
MINERS	St. Barbara	Dec. 4
MUSICIANS	St. Cecilia	Nov. 22
MOTORCYCLISTS	Our Lady of Grace	Dec. 12
NURSES	St. Camillus de Lellis	July 18
OBSTETRICIANS	St. Raymond Nonnatus	Aug. 31
OLD MAIDS	St. Andrew	Nov. 30
POOR	St. Lawrence	Aug. 10
POSTAL EMPLOYEES	St. Gabriel	March 24
PREGNANT WOMEN	St. Gerard Majella	Oct. 16
PRINTERS	St. John of God	March 8
SAILORS	St. Brendan	May 16
SCIENTISTS	St. Albert the Great	Nov. 15
SHOEMAKERS	St. Crispan	Sept. 29
SINGERS	St. Gregory	March 12
STEEL WORKERS	St. Eliguis	Dec. 1
STENOGRAPHERS	St. Genesius	Aug. 25
STUDENTS	St. Thomas Aquinas	March 7
SURGEONS	S.S. Cosmas & Damian	Sept. 27
TAILORS	St. Boniface of Crediton	June 5
TAX COLLECTORS	St. Matthew	Sept. 21
TEACHERS	St. Gregory the Great	March 12
WINESELLERS	St. Amand	Feb. 6

Apoplexy and Sudden Death	St. Andrew Avellino
Arthritis & Rheumatism	St. James
Bite of Dogs	St. Hubert
Bite of Snakes	St. Hilary
Cancer	St. Peregrine
Cramps	St. Maurice
Deafness	St. Cadoc
Diseases of Breast	St. Agatha
Diseases of Eye	St. Lucy
Diseases of Throat	St. Blase
Epilepsy and Nervousness	St. Vitus
Family Troubles	St. Eustachius
Fever	St. George
Fire	St. Lawrence
Floods	St. Columban
Foot Diseases	St. Victor
Gall Stones	St. Liberius
Glandular Disorders	St. Cadoc
Gout	St. Andrew
Headaches	St. Denis
Insanity	St. Dymphna
Intestinal Disorders	St. Erasmus
Lightning, Thunder Storms & Fire	St. Barbara

(Continued to top of this page, columns 4 and 5)

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thereby. What a combination — sermonettes, preacherettes, Christianettes, and churchettes!

It is so seldom that one attends services where the doctrine of election and the doctrines of grace are Scripturally presented. It is so seldom that one hears a sermon on Heaven, Hell, and the hereafter. There just isn't any positive doctrinal emphasis in the average church, as the standards of today are far different from those in the New Testament days.

### VII

BAPTISTS ARE TRYING TO BE LIKE EVERYONE ELSE.

John the Baptist was different from everyone in his day. The teachings of Jesus were entirely contrary to the philosophy of his age. Paul declared that Christians were to be different. He said:

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

Surely we have drifted far since Baptists are trying now to be like everyone else. Instead of magnifying their peculiarities and differences, Baptists are trying to see how near like the pagan denominations and the world they can be.

When Samson was tempted by Delilah that she might learn the secret of his strength he said:

"There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be LIKE ANY OTHER MAN." — Judges 16:17.

His peculiarity was that he was consecrated to God. If he were to lose that consecration, then he would be "just like any other man." Who wants to be like any other man? Our churches ought not seek to be like everyone else; they ought to seek to be different. If a church differs from all others and is Scriptural, it will not only be noticed because of its differences, but will be blessed of God. The same is true of a school, an individual, or even a paper like THE BAPTIST EXAMINER.

God doesn't like us to be like the pagan heathen with whom we associate. He wants us to be peculiar unto Himself.

### VIII

WE HAVE A PROFESSION WITHOUT POWER.

The Holy Spirit worked in the church. It empowered, led, and directed all of their activities. They even had a missionary program which the Holy Spirit directed.

(Continued on page 5, column 1)



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**"Shields of Brass"**

(Continued from page four)  
As they ministered to the  
and fasted, the Holy Ghost  
Separate me Barnabas and  
for the work whereunto I  
called them. And when  
had fasted and prayed, and  
their hands on them, they  
them away." — Acts 13:2, 3.  
Now foreign this is to the poli-  
of today.  
In the days of Elisha when his  
of prophets needed a new  
body, they went down near  
Jordan to cut timber that  
might enlarge their dwell-  
As one man was laboring,  
ahead came off the handle,  
fell into the water. I can  
him now as he looked at his  
less handle and cried, say-  
"Alas, master." All he had  
was just a handle. His power  
fulness was gone. If the  
of our churches were  
spiritually dead, they like-  
would say today, "Alas, only  
!" We still have our pro-  
but we are powerless.  
We should not be expected to be  
wise, since we are merely  
ing up appearances, though  
have drifted far from the  
words of the New Testament.  
There any reason to believe  
conditions will get any bet-  
Certainly there is always  
for the individual who will

Gilpin had four sermons he  
ed to preach at our Confer-  
This is one of them. Next  
there will be another. He  
not preach them all Labor  
weekend, so he offers such  
to the conference.

ingly turn back to God  
service. In the days when  
had backslidden and were  
removed from God there was  
for the individual who  
repent.

and proclaim these words  
the north, and say, Re-  
thou backsliding Israel,  
the Lord; and I will not  
anger for ever." — Jer. 3:

The Lord is knocking for ad-  
into our churches today.  
I stand at the door,  
lock: if any man hear my  
and open the door, I will  
with him, and he with me."

at a picture! The Lord Jesus  
founded His church is now

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faithfulness, goodness, pa-  
grace, mercy, love and wrath.  
The final chapter he considers our  
of God as the highest  
engagement of heart and

outside of it and knocks to gain  
admission. Even then there is no  
hope that He shall be admitted,  
so that they might sup and have  
fellowship together.

Yes, there is hope for the in-  
dividual Christian who will hon-  
estly turn back to God and sin-  
cerely do His will. However, it is  
a hope which is based upon sep-  
aration from our worldly stand-  
ards of today and a return to  
Jesus only. Listen:

"And I heard another voice  
from Heaven, saying, COME  
OUT OF HER, my people, that  
ye be not partakers of her sins,  
and that ye receive not of her  
plagues." — Rev. 18:4.

Would to God that we as  
individuals might hear His  
voice in these days when our  
churches are merely trying to  
keep up appearances. Though our  
church standards are far removed  
from those of the New Testa-  
ment, may we as individuals re-  
member God's words to Eli, when  
He said, "Them that honor me I  
will honor, and they that despise  
me shall be lightly esteemed." —  
I Sam. 2:30.

Let me ask, is yours a shield of  
gold or a shield of brass? May  
the Lord bless you!

**Six Reasons**

(Continued from page one)  
said, "Upon this rock I will  
BUILD MY CHURCH." He did  
not say, "I will begin my church."  
In Luke 6:12-17 we find a com-  
pany of disciples, and JESUS  
chose twelve apostles, whom Paul  
says in First Corinthians 12:28,  
GOD had set some in the  
CHURCH, first apostles, etc. If  
apostles were set in the church,  
the church was then in existence.  
It was then being built and will  
continue unto the end of this age.  
Matt. 18:15-17, "If thy brother  
shall trespass against thee," etc.  
Verse 17, "tell it to the church."  
JESUS did not say wait until the  
church is set up on the day of  
Pentecost, and then make your  
complaint.

I Corinthians 11:18-30 deals  
with the LORD'S SUPPER, and  
in verse 18, "when you come to-  
gether in the church," shows that  
it is a church ordinance. Matt.  
26:26-30 CHRIST instituted this  
ordinance. Verse 30, "And when  
they had sung an hymn," pro-  
noun "they" includes CHRIST,  
the only record that HE sang  
while on earth. Heb. 2:12, quoting  
a prophecy, says, "In the midst  
of the CHURCH will I SING  
praise unto thee." Acts 1:15-16,  
the church of 120 members trans-  
acted business, elected Matthias,  
an APOSTLE. When did any  
church set up on or after Pente-  
cost and get any church ORDI-  
NANCES OR COMMISSION from God?

**4. The Perpetuity Of The Church.**

Jesus said (Matt. 16:18) "Upon  
this rock I will build MY church  
and the gates of hell shall not  
prevail against it." If there has  
been an hour from the beginning  
of this church, unto the present  
time, that this church of which  
Christ spoke was not a living or-  
ganic body on this earth, then  
His words are proven false. But  
CHRIST can not falsify. Church  
historians tell us of the rise and  
growth of Roman Catholicism,  
and when, why, where and by  
whom every Protestant church  
originated, but no historian dead  
or alive has ever shown that the  
Baptists originated this side of  
CHRIST. The origin of Welsh  
Baptists is accounted for by  
DAVIS' History, page 6. A Welsh  
family named PUDENS, was  
converted under Paul's preach-  
ing at Rome, A.D. 63. They are  
referred to Acts 28:30 and II Tim.  
4:21. I believe every word JESUS  
spoke is TRUE.

**5. The Church And Its Ord-  
nances Belong To The Saved Only.**

I am a Baptist because they  
alone teach that the church  
should be composed of only saved,  
baptized people. And to the  
church only was committed the  
ORDINANCES, and IT, and no



**WHO do You think of**

**When You Think Of  
The Preachers For The  
Labor Day Bible Conference?**

**Here Are A Few Of The 26 Scheduled Speakers:**



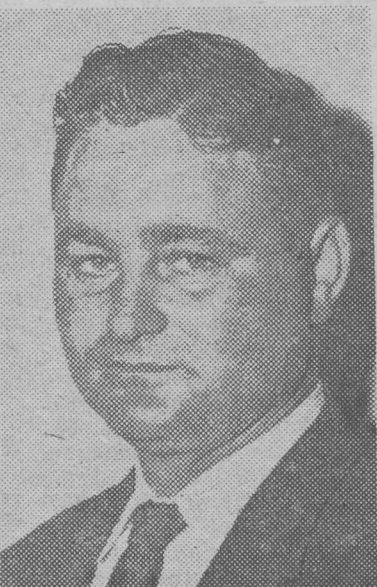
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West Virginia



**JAMES CRACE**  
Missionary Baptist Church  
Pikeston, Ohio

OTHER, has DIVINE authority to  
administer them.

**6. John The Baptist's Baptism Is Christian Baptism.**

CHRIST submitted to John's  
Baptism, and it (when properly  
administered by John) was never  
rejected by the Apostles or NEW  
TESTAMENT CHURCHES. Pro-  
testant churches reject John's bap-

tism as not CHRISTIAN. And on  
their principles, they would be  
compelled to reject all whom John  
baptized. Therefore, if CHRIST  
should come seeking membership  
in a CHURCH on earth, Baptists  
alone would receive Him on His  
BAPTISM. I am a Baptist because  
I will not be a member of a  
church that my LORD and HIS  
APOSTLES could not join on  
their BAPTISM.

PETER says, "Be ready always  
to give an answer to every man  
that asketh you a reason of the  
hope that is in you." If we as  
Baptists do not hold Bible prin-  
ciples in contrast to the doctrines  
of other denominations, we have  
no right to a separate existence  
from them.



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**The Trinity**

(Continued from page three)  
chased possession, unto the praise  
of his glory."

This earnest or pledge is our  
down payment, our being sealed  
with the Holy Spirit of promise  
until the fulness of the Gentiles  
come in—that is, from now until  
the rapture.

**III**

Now for the work of the Holy  
Spirit. The past work of the Holy  
Spirit is His work of renewing  
the sinner. This renewing of a  
sinner is the work of God in a  
sinner's life. This is regeneration,

and faith and repentance follow.

We read in Ephesians 2:1:  
"And you hath he quickened,  
who were dead in trespasses and  
sins."

You will understand that a  
dead man has no connection with  
the living at all. Standing on the  
lawn of Brother Gilpin's home  
today, in the distance I saw a  
cemetery. It looked quiet and  
separated. That is the reason it  
has no connection whatsoever  
with the community. The dead  
(Continued on page 6, column 3).



# A Message Of Comfort

By ARTHUR W. PINK

"FOR OUR LIGHT AFFLICTION, WHICH IS BUT A MOMENT, WORKETH FOR US A FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY" (2 Cor. 4:17).

These words supply us with a reason why we should not faint under trials nor be overwhelmed by misfortunes. They teach us to look at the trials of time in the light of eternity. They affirm that the present buffetings of the Christian exercise a beneficial effect on the inner man. If these truths were firmly grasped by faith they would mitigate much of the bitterness of our sorrows.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." This verse sets forth a striking and glorious antithesis, as it contrasts our future state with our present. Here there is "affliction," there "glory." Here there is a "light affliction," there a "weight of glory." Here there is "momentary affliction," there "eternal glory." In our affliction there is both levity and brevity; it is a light affliction, and it is but for a moment; in our future glory there is solidity and eternity! To discover the preciousness of this contrast let us consider, separately, each member, but in the inverse order of mention.

1. "A far more exceeding and eternal weight of glory." It is a significant thing that the Hebrew word for "glory" — *kabod* — also means "weight." When weight is added to the value of gold or precious stones this increases their worth. Heaven's happiness cannot be told out in the words of earth; figurative expressions are best calculated to convey some imperfect views to us. Here in our text one term is piled up on top of another. That which awaits the believer is "glory," and when we say that a thing is glorious we have reached the limits of human language to express that which is excellent and perfect. But the "glory" awaiting us is weighted, yea it is "far more exceeding" weighty than anything terrestrial and temporal; its value defines computation; its transcendent excellency is beyond verbal description. Moreover, this wondrous glory awaiting us is not evanescent and temporal, but divine and eternal; for "eternal" it could not be unless it were divine. The great and blessed God is going to give us that which is worthy of Himself, yea that which is like Himself — infinite and everlasting.

"Our light affliction, which is but for a moment." (1) "Affliction" is the common lot of human existence; "Man is born unto trouble as the sparks fly upward" (Job 5:7). This is part of the entail of sin. It is not meet that a fallen creature should be perfectly happy in his sins. Nor are the children of God exempted. "Through much tribulation we must enter into the kingdom of God." (Acts 14:22). By a hard and rugged road does God lead up to glory and immortality.

(2) Our affliction is "light." Afflictions are not light in themselves for oftentimes they are heavy and grievous; but they are light comparatively! They are light when compared with what we really deserve. They are light when compared with the sufferings of the Lord Jesus. They are light when compared with the torments of the damned. But perhaps their real lightness is best seen by comparing them with the weight of glory which is awaiting us. As said the same apostle in another place, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" Rom. 8:18).

(3) "Which is but for a moment." Should our afflictions continue throughout a whole lifetime, and that life be equal in duration to Methuselah's, yet is



A. W. PINK

it momentary if compared with the eternity which is before us. At most our affliction is but for this present life, which is as a vapor that appears for a little while and then vanishes away. O that God would enable us to examine our trials in their true perspective.

3. Note now the connection between the two. Our light affliction, which is but for a moment "worketh for us" a far more exceeding and eternal weight of glory. The present is influencing the future. It is not for us to reason and philosophize about this, but to take God at His Word and believe it. Experience, feelings, observation of others, may seem to deny this fact. Ofttimes afflictions appear only to sour us and make us more rebellious and discontented. But let it be remembered that afflictions are not sent by God for the purpose of purifying the flesh: they are designed for the benefit of the "new man." Moreover, afflictions help to prepare us for the glory hereafter. Afflictions draw away our heart from the love of the world; it makes us long more for the time when we shall be translated from this scene of sin and sorrow; it will enable us to appreciate (by way of contrast) the things which God has prepared for them that love Him.

Here then is what faith is invited to do: to place in one scale the present affliction, in the other, the eternal glory. Are they worthy to be compared? No, indeed. One second of glory will more than counterbalance a whole lifetime of suffering. What are years of toil, of sickness, of battling against poverty, of persecution, yea, of a martyr's death, when weighed over against the pleasures at God's right hand, which are for evermore! One breath of Paradise will extinguish all the adverse winds of earth. One day in the Father's House will more than counterbalance the years we have spent in this dreary wilderness.

May God grant unto us that faith which will enable us to anticipatively lay hold of the future and live in the present enjoyment of it.

—Arthur W. Pink

## Church Government

(Continued from page 1) nized their right of self-govern-

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ment. He speaks of these brethren as having been selected of the churches. This implies that the churches acted as bodies in their selection. They were not appointed by the elders. The only way a church can act as a body is by some method of voting. Any proper method of voting is an expression of democracy.

6. The Duty and Responsibility of the Whole Church to—

(1) Maintain Unity of Action. See Rom. 12:16; I Cor. 1:10; II Cor. 13:11; Eph. 4:3; Phil. 1:27; I Pet. 3:8. Strong very justly remarks on these passages that they are not "mere counsels to passive submission, such as might be given under a hierarchy, or to the members of a society of the Jesuits; they are counsels to cooperation and to harmonious judgment."

(2) Preserve Pure Doctrine and Practice.

I Tim. 3:15; Jude 3. See also the exhortations of the churches in Rev. 2 and 3.

(3) Guard the Ordinances.

I Cor. 11:2, 23, 24.

And we may conclude by saying that in no instance in the New Testament do we see the independency and democracy of the church contradicted.

(From "A Systematic Study of Bible Doctrine" by Simmons. \$4.00).

## The Trinity

(Continued from page 5) have no communication with the living at all.

We read in Corinthians 6:11. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

In Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

In II Thessalonians 2:13 we read:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

Now the second work of the Holy Spirit is opening the ears of the sinner to hear the Word of God. We read in I Corinthians 1:18:

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

I remember one time many years ago when I was in the Moody Bible Institute we used to be sent out on our practical work assignment to preach the Gospel to the Gentiles—that is, the population in general, and then we had assignments where we went to the Jewish sections of the city. Many of us know what it is to stop a rotten egg, a rotten tomato, a rotten banana, or something like that, when at the end of the meeting the Jews would gang up on us and we had to run for our lives.

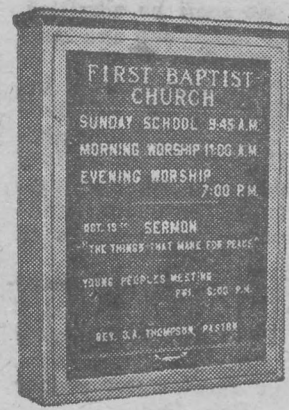
Then some of us used to have to go to hospitals and I remember one time a college friend of mine by the name of John Carroll went up to a bed in the hospital and he was carrying his Bible. The patient said, "Now, I don't want you to talk to me about the Bible. I don't know who you are, but I don't care to have you pray or talk to me."

Brother John said, "Sir, what do you think of the Gospel?" "Oh," he said, "I think the Gospel is foolishness."

John said, "You know, sir, I think you are going to hell." He said, "What did you say?" He said, "Sir, I think you are going to Hell."

John took his Bible and said, "Listen to this," and John read: "For the preaching of the cross is to them that perish foolishness; but unto them which are saved it is the power of God."

So the second work of the Holy



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Spirit is to open the ears to hear the Gospel, and of course I am talking about the condition of every one of the elect, past, present and future. The Holy Spirit is to open the ears to hear.

"He that is of God heareth God's words."—John 8:47.

Sometimes I tremble and am afraid to bring up something of the Bible to some Baptist people. I just nose around and sniff around, and I have a sense of discernment, I think, in my snoot, and when I am in fellowship with some Christian that I know or only half know and I want to have a little fellowship around the Word of God, my heart gets a little heavy because I am just afraid that they don't want to hear the Word of God. As I think of this verse, they don't want to hear the Word of God because they are not of God, and it is a terrible feeling to get among some Christians or a family when you can't have fellowship around the Word of God.

The next thing in the work of the Spirit is that of conviction. We read:

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; Of sin, because they believe not on me."—John 16:8, 9.

The next work of the Spirit is giving faith and repentance to these sinners. We read in Ephesians 2:8, 9:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

Faith is a gift of God. Repentance is a gift of God. We read in II Timothy 2:25:

"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

Faith and repentance are not the means of salvation, but the evidences of salvation. Repentance is a change of mind on the part of the sinner about God. He changes his mind about sin.

You know, I met the Lord Jesus Christ in Canada. You'll be interested to know that I was born in London, England, and came to Canada with my parents

when I was three years of age. When I was twenty years of age a young man came out of the office at the factory, put his arms around my greasy shoulders and asked me if I were a Christian, and I said no. I was amazed at myself, because I should have said yes, because I was sprinkled when I was three weeks old, and I went to church at least Easter and sometimes at Christmas, and to be a Protestant. Several weeks rolled around and he came up to me and said, "Brother Arthur, have you been thinking about your soul and your salvation?" and I said, "No, I had forgotten all about it."

He said, "Do you want to settle this question? How would you like to settle it tonight?"

I said, "It is all right with me, so I met my friend on a street corner and we went to a working man's home and there was a Bible class of about eight or ten young men."

This friend said, "Well, let's get right down to business," and he turned to Romans and read, "All have sinned and come short of the glory of God."

I was always ready to argue I knew it all, and I didn't know that there was anybody around that could tell me anything. I thought I knew it all. But when he read it out of the Bible I believed it. I left the home about 10:15. When I got on the street, car to go several miles to my home I was amazed, and I said to myself, "Maybe I have made a mistake by being saved and trusting in Jesus."

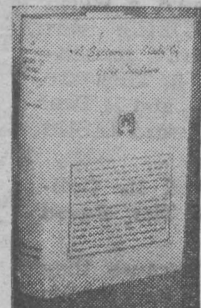
I said, "Well, I couldn't have made a mistake because I didn't do business with man; I did business with God."

Then thinking a little further, I was amazed that I believed the Gospel, because while I wasn't taught it, I had received the impression that anybody that preached the Gospel and anybody that was saved was either a fool or a fanatic. I thought, well, how did I happen to do it? I didn't know then, but I know now that I had the gift of faith to believe in the Word of God. It is the gift of God.

I thank God for this opportunity of fellowship with you and bringing this message to you. May God bless it to our hearts for His name's sake.

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# Lessons From The Case Of Ananias And Sapphira

By L. D. GIBSON  
South Point, Ohio

(Acts 5:2)

"And kept back part of the price." This story of Ananias and Sapphira is full of sadness. In going over the story let us remember there is in the Bible to bring a message for us. When our phone rings, what a difference it makes whether we know that it is the arrival of an important message for us, or some child playing with the phone. If it is for us, how we listen and drink it in. Let us do so with this from God to us.

(1) What happened to Ananias and Sapphira?

They suddenly dropped dead. A few minutes before, they were walking, looking around, adding to friends. A few minutes after, they were corpses, lying stiff, cold, speechless, their spirits in another world. It is a painful thing to die, thus to be forgotten without warning.

meet them serenely. Why did it happen to them? This is the lesson for us; it happened to them because they told a deliberate lie. They wanted to imitate the noble conduct of Barnabas who sold his land and devoted all to the Lord.

Satan did not succeed in his scheme at this time. The church was now wide awake, and Jesus said that the enemy would sow the tares among the wheat "while men slept" (Matt. 13:25). About 3 hours after the death of her husband, Sapphira came in, not having heard of what had happened. There might have been either words or a look of iniquity, and Peter answered her with a question: "Sold ye the land for so much?"

Peter saw that it was a mutual agreement. This covetousness was the vice of the Jews. It still is now, also, in their unconverted state.

Ananias and Sapphira had this disease. They would defy God Himself in order to gratify it.

**WAIT TIL YOU HEAR THIS!**

"Say, fellows, why don't we huddle with other Baptists of America for the Bible Conference at Calvary Baptist in Ashland, Kentucky over the Labor Day Weekend? That would be the play of the year!"

## How God Dealt With One Who Mocked God

Farmers around Pulaski, New York, who may be tempted to rush out on the Lord's Day to gather in a hay crop threatened by rain, usually think twice before they do it. Someone is sure to remind them of what happened to Frank Porter.

Frank's hay was down and raked and the Sunday morning sky was dark and forbidding. It wouldn't be the first time he'd worked on Sunday, and as his godly neighbors passed on their way to church, they could see his wagon and team out in the field. Frank was hard at it, pitching the hay up on the wagon.

It was thundering and lightning, getting ready for a real storm when Frank pulled into the barn with the last load. Surveying with satisfaction his finished Sunday job, he boasted to shocked neighbors, "There! I got my hay all in, and without the Lord's help either!"

The words had hardly escaped his lips when his horrified neighbors saw a bolt of lightning strike the barn and watched as the rescued hay crop barn and all went up in flames.

"He that sitteth in the Heavens shall laugh: The Lord shall have them in derision." Psalm 2:4. (Sent in by S. David Sikes, Evangelist; from GOD'S REVIVALIST)

## FAITH OF OUR FATHERS

By the disobedience of Adam, sin entered into the world, and we were made sinners in Adam, and by Adam . . . Christ was promised to our forefathers; who received the law, to the end that, knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and, by Himself, to accomplish the law . . . Christ is our life and truth, and peace and righteousness, and advocate, and master, and priest: who died for the salvation of all those who believe, and is raised again for our justification.

—Extract from the Waldensian Confession, 1120 A. D.

greater one's humility.

5. This profound knowledge of Divine truth increases the lovingness of man's nature.

6. The oracles of God are the instruments of our personal sanctification.

We might write on the tomb of this unhappy pair the Apostles solemn words, "If any man destroy the temple of God, him shall God destroy: for the temple of God is holy."

The purity of the church, and the guilt of false pretensions to sanctify and sacrifice, are taught to all generations by their fate.

## The Gospel For Sinners

What a divine harmonious sound  
The gospel trumpet gives!  
No music can with it compare;  
The soul that knows it lives.

Ten thousand blessings it contains,  
Divinely rich and free  
For helpless, wretched, ruined man,  
Though vile and base as we.

It speaks of pardon, full and free,  
Through Christ the Lamb once slain,  
Whose blood can cleanse the blackest soul,  
And wash away all stain.

The vilest sinner out of hell  
Who lives to feel his need,  
Is welcome to the throne of grace,  
The Saviour's blood to plead.

## And You Wonder Why Our Nation Is Staggering?

WASHINGTON, D. C. — Senator Olin D. Johnson, (D., S.C.), said recently the wine flows so freely on Washington's cocktail circuit that it's a wonder every senator and representative isn't teetering on the brink of alcoholism.

Johnson, clear-eyed tee-totaler, said well-meaning people have "a merciless way" of forcing guests into cocktail hours before every public function and meeting in the nation's capitol.

As a result, he said, "everyone must stand around in a roaring din of conversation while every one gets fuzzy-minded over cocktails."

Johnson's dissertation on Washington drinking habits was included in a letter to Sen. Carl Hayden, chairman of the Appropriations Committee, which is considering a supplemental appropriations bill.

Included is money for State Department "representation allowance." Johnson said this was a polite way of saying "expenses incurred through consumption of alcoholic beverages." He told Hayden he was just as much opposed to boozing by government people abroad as on the home front.

"There is no way of telling how many people with good minds came to Washington, and, taken in by the Washington drinking circuit, eventually left town broken, senseless, and in disrepute," he said.

Johnson said he opposed the representation allowance because "I have never heard of the United States influencing anyone to our benefit as a result of feeding him liquor with which to become in-

ebriated." Johnson said too much liquor causes death and controversy and even rioting. He added that there was danger that public officials might transact business "while under the influence."

—National Voice.

## "I Should Like To Know"

(Continued from page two)

pastor should be called "Pastor," or at least by one of the terms that designates his office. The title "Referend" designates no office so far as the Bible is concerned. If Peter had said, "I am the Reverend Peter," the saints probably would have said, "What do you mean?" The simple fact is that the titles of "Reverend," "Rt. Reverend," "Most Rt. Reverend," "Cardinal," "Pope," and other such terms are not Bible terms, but are Romish. The only Bible title the Romanists use is "Bishop," and they misuse it.

3. In view of Ezekiel 18:4, Romans 2:7, and 6:23, I Cor. 15:53, 54, and I Tim. 6:16, why do Baptists teach that man is immortal?

You seem to be confused by the word "death," as used or referred to in some of these passages. But it should be understood that death is always a separation, not a cessation of existence.

Adam's death was a separation from God (Gen. 2:17, 3:23, 24).

Christ's death was a separation from God (Matt. 27:46).

Physical death is a separation of the soul from body (Luke 16:22, 23).

The second death is the final and eternal separation of the unsaved in the "lake of fire." (Rev. 20:11-15. That the second death is not annihilation, see Rev. 10:20 and 20:10).

Baptists believe that a lost man's soul is immortal because of such verses as these: Matt. 13:49, 50; 18:8, 25:46; Rev. 14:10, 11; Luke 16:19-31; Rev. 20:11-15, etc.

4. What is your relationship to the Southern Baptist Convention?

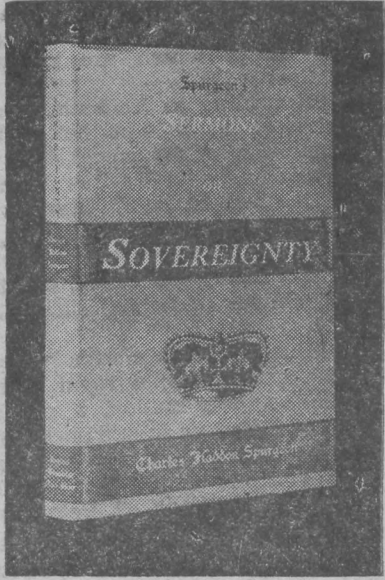
We have no connection with any association, convention, or "fellowship." Our conviction is that there is no organization larger than a church referred to in the Bible. We do not think of ourselves as being "independents" but simply believe that there is no scriptural authority for any kind of an organization other than a church.

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Covet  
Your**

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Ananias and Sapphira were cut off in the midst of their iniquity. When our worst criminals are sentenced to death, they are given a period of repentance and urged to improve it. But Ananias and Sapphira were tried, found guilty, condemned, executed in the space of seconds. Peter's word each fell down the floor, dead.

Does it not say to us, "Be ye ready?" We may have the thread snapped short and the pitcher broken at the fountain when we least expect it.

Then we should pray God to keep us in peace, to avert fright from us, so to cover us with His wings that we may have no fears; and that when terrors befall us we may meet them serenely.

(2) Why did it happen to them?

Were they seized with a mortal disease such as the plague, which men as they set at their heads? No; no such arrows were flying around. It was a bright and tranquil morn. The doctor would have reported they had no malady, and the coroner that there were no wounds.

The whole affair was miraculous. "It was the hand of God." He did His direct doings, and it was done as a judgment upon the awful power of Jezebel accompanied His word. sin was a compound of avarice, hypocrisy, lying, pride, and power to discern spirits (1 Cor. 12:10), detected the avarice, and charged Ananias with lying to the Holy Spirit, and yielded to Satan's-temp-

Verse 4 shows that the sale was not compulsory, and that after it was sold, the gift was optional. But it was necessary to be honest and to give just what they intended to give. This was a case of false giving—only in part, and for a wrong purpose. The lie to God, who suggested the giving.

The church at first was composed only of "good seed," "the children of the Kingdom," (Matt. 24:25) and the liars could not live in such an atmosphere.

An invisible shaft pierced them through and through; or a view of the heinousness of their transgressions rushed upon them and overwhelmed them. Intense feelings can do that; it has transformed dark hair into white in a night, and strong-minded persons into raving lunatics. Then they should pray to God to keep them in peace, to avert fright from them, to cover us with His wings that we may have no fear; and that when terrors befall us we may



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## "What New Doctrine?"

(Continued from page one)  
Bible. In the original language it is the Greek word *PROORIZO*, which comes from the two words *HORIZO*: "to divide or separate from as a border or boundry, to mark out boundaries, to mark out, to determine, appoint," and *PRO*: "before." Thus, the compound word means "to divide or separate from a border or boundary beforehand, to determine or appoint beforehand." The genius of the word is that of placing limitations upon someone or something beforehand, these limitations bring that person or thing within the sphere of a certain future or destiny. These meanings are carried over into the New Testament usage of the word. Thus, the "chosen-out" ones, have had limitations put around them which bring them within the sphere of becoming God's children by adoption (Eph. 1:5), and of being conformed to the image of the Lord Jesus (Rom. 8:29). Here are the references where the Greek word *POORIZO* occurs in the New Testament:

"For whom He did foreknow, he also did predestinate (*proorizo*) to be conformed to the image of His Son, that he might be the first born among many brethren. Moreover whom He did predestinate (*proorizo*), them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Rom. 8:29, 30).

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained (*proorizo*) before the world unto our glory" (I Cor. 2:7).

"Having predestinated (*proorizo*) us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will . . . In whom also we have obtained an inheritance, being predestinated (*proorizo*) according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:5,11).

Now, what about the teaching that God chooses certain ones unto salvation before their birth, and this choice being solely in His good pleasure and mercy and not contingent upon foreseen good works of the one chosen? This is the truth that is commonly called *ELECTION*.

Let us look at the word *CHOOSE*. It is from the Greek *EKLEGOMAI* which is made up

of *LEGO*, "to choose," and *EK*, "out from." Thus the compound word means "to pick, single out, to choose out." The genius of the word has in it the idea of not merely choosing, but that of choosing from a number. The adjective *EKLEKTOS* comes from *DKLEGOMAI* and is translated by the words "chosen" and "elect." The elect are "chosen-out-ones." Divine election refers therefore to the act of God in which He chooses out certain from among mankind for salvation.

In the Old Testament we find the word used in passages like Deut. 7:7:

"The Lord did not set his love upon you, nor choose you, because ye were more in number than any people. But because the Lord loved you . . ."

The word occurs in the New Testament too many times for us to quote all the references; but let us look at a few where the word is used in a strong sense in reference to God's choice of certain ones out of a large number.

"And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen (*eklego*), He hath shortened the days" (Mark 13:20).

"And when it was day, he called unto him his disciples: and of them he chose (*eklego*) twelve, whom also he named apostles" (Luke 6:13).

"Ye have not chosen (*eklego*) me, but I have chosen (*eklego*) you, and ordained you . . ." (John 15:16).

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen (*eklego*) you out of the world, therefore the world hateth you." (John 15:19).

When the church gathered together in the upper room prior to Pentecost, their first task was to select a replacement for Judas. And we read: "And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen (*eklego*)" (Acts 1:24).

"But God hath chosen (*eklego*) the foolish things of the world to confound the wise; and God hath chosen (*eklego*) the weak things of the world to confound the things which are mighty" (I Cor. 1:27).

"According as he hath chosen (*eklego*) us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

The adjective, *EKLEKTOS*, is found in the following verses:

"For many are called, but few are chosen (*eklektos*)" (Matt. 22:14).

"But ye are a chosen (*eklektos*) generation; a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into His marvelous light" (I Peter 2:9).

Also, God's people are addressed as the elect, and an election is mentioned in the following verses: Matt. 24:22, 24:24, 24:31, Mark 13:20, 13:22, 13:27, Luke

18:7, Rom. 8:33, Col. 3:12, I Tim. 5:21, II Tim. 2:10, Titus 1:1. I Pet. 1:2, II John 1:13, I Pet. 5:13, Rom. 9:11, 11:5, 11:7, 11:28, I Thess. 1:4, II Pet. 1:10.

Therefore, a man who would say election is not taught in the Scripture is one who is not taught in the things of God's word. Certainly, for a preacher to say there is nothing in the Bible on this subject is to be guilty of the most serious falsehood. To recognize that the truth is taught in God's word and then ignore it on the basis that it is hard to be understood, is to set oneself up as a judge of God's word. It is to say, "God's word has revealed this truth, but I have decided it is not to be taught!" What sheer blasphemy! And yet this is the prevalent attitude toward the great and glorious doctrine of election.

Paul said to the Ephesian Elders, "For I have not shunned to declare unto you all the counsel of God." (Acts 20:21). Yet, these modern-day preachers, many of whom are only glorified "public-relations men" and seem to have received their preparation from "Dale Carnegie," set themselves up to decide which portion of God's word is to be proclaimed and the rest is pronounced "harmful" to the "program" and "confusing" to the people. A great many of the people need to be "confused" rather than continue in the false ideas they have today concerning the one whom we are called to serve and glorify with our lives!

To us it is of prime importance that a doctrine or belief be verified by the word of God. It matters not who believes it or not, if it is Scriptural it is truth! And regardless how many people may believe something for the influence and position of those who teach it, if it is not scriptural, it is a lie! "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." (Isa. 8:20).

But, let us see if what we teach is non-Baptistic! Of course, no one can speak for all Baptists in any matter of faith or doctrine or polity. But we can have a knowledge of Baptist teaching on some subjects by a look at the past. Generally speaking, that is traditionally Baptist which we find held and believed by Baptist preachers of by-gone days. Let us look, just briefly, at some statements by leading Baptist preachers and writers of history, and also quote from several Baptist confessions of faith.

The Waldenses, through whom Baptist succession is traced, declared themselves as follows: "God saves from corruption and damnation those whom He had chosen from the foundation of the world, not from any disposition, faith or holiness that He foresaw in them, but of His mere mercy in Christ Jesus His Son, passing by all the rest according to the irreprehensible reason of His own free-will and justice." The date of this confession was 1120! Some "New" doctrine!!

The London Confession (1689) and the Philadelphia Confession (1742) read as follows: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated or fore ordained to Eternal Life through Jesus Christ, to the praise of His glorious grace; others being left to act in their sins to their just condemnation, to the praise of His glorious justice."

What about some representative Baptist preachers and teachers of the past?

John A. Broadus, former president of the Southern Baptist Theological Seminary: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

A. H. Strong, former president of Rochester Theological Seminary: "Election is the eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain of the number of sinful men to be recipients of the special grace of His Spirit and so to be made voluntary partakers of Christ's salva-

tion."

B. H. Carroll, founder and first president of the Southern Baptist Seminary: "Every one that God chose in Christ is drawn by the Spirit to Christ. Every one predestinated is called by the Spirit in time and justified in time, and will be glorified when the Lord comes."

J. P. Boyce, founder and first president of Southern Baptist Seminary: "God, of His own purpose has from eternity determined to save a definite number of mankind as individuals, not for or because of any value of them to Him; but of His own good pleasure."

It is interesting today to watch men praise the accomplishments of these great Baptists of the past and then turn around and condemn and ridicule the truths these men held! I maintain that if any Baptist, regardless of position and academic attainments, denies the teaching of election and predestination, that it is he, and not myself, who has departed from the Baptist position! It is a thing of deep sorrow to this writer to see laymen, when they hear a truth that is new to them, go seek the advice and opinion of some other preacher. Is not this leaning on the "flesh?" After all, one man's opinion is just as good, or just as bad, as another's! Is it the better part of Christian discernment to go from one preacher's opinion to another, until you finally find one who agrees with you and your preconceived opinion? After all, he may be no better informed on the subject than you are! I do not, nor have I ever, told anyone to believe something because I teach it! But I urge you to go to the word of God and seek out the truth!! I am ready to let my doctrine be submitted to the Scripture and be tested by the testimony of Baptist History! Will my opponents do the same?

My friend asked me, "Where did you get that doctrine . . .?" To him and to others I say without hesitation: I received it from the Word of God as the Holy Spirit graciously revealed it unto my heart as I studied. It is a doctrine that was unhesitatingly proclaimed by my Baptist forefathers and is as Baptist as water baptism by immersion.

As to the other part of his question, "Why have I never heard this before and why does n't my pastor preach and teach it," I cannot answer. Why you never heard it is the problem for your pastor; why you do not hear it now is a question your present pastor must answer. I am not accountable for their faithfulness to the Word of God, but for mine, and I shall govern my preaching and teaching by other men's unfaithfulness and disobedience.

"My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself." (John 7:16, 17).

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