

If the church does not miss you when you remain away from the service, it is probably a worse commentary upon you than upon the church.

# The Baptist Examiner

MISSIONARY      PREMILLENNIAL      BIBLICAL      BAPTISTIC  
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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PRESENTING . . .

## A Series Of Studies On How To Be Saved Eternally MAN'S LOST CONDITION

THE FIRST STEP — SHOW THE ONE WITH WHOM YOU  
ARE TALKING THAT HE IS A SINNER  
AND THEREFORE LOST.

This is the very first thing to do, always. This point must be made clear. To fail here is to fail everywhere. He must realize that he is a sinner and that his sins deserve condemnation and punishment under God's law.

1. Teach him what sin is. The Bible defines sin in these words: "Whoever committeth sin transgresseth also the law: for sin is the transgression of the law." (John 3:4). No better definition can be given. This concep-

tion of sin should be fastened in the minds of all men. Sin is no small matter. It is the violation of God's law. It may be about what we call a small thing, but sin itself is not small. It is utter disregard of God's will. It is rebellion against God. Henry A. Sawtelle truly says: "The sinning may be of any sort, small or great, of the heart or of the life; it is not merely something bad in itself; it is also in every instance a transgressing of God's law, a violation of his personal will, an affront to God himself." This being true, there is no wonder that David said: "Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. . . . Against thee, thee only, have I sinned, and done this evil in thy sight." (Psalm 51:1-4).

To call one a sinner is far from being a compliment. A sinner is a criminal. The Standard Dictionary says: "A criminal is a person who has committed an offense punishable by law." If one who violates the law of his (Continued on page 2, column 5)

## Arminianism Cuts Its Own Throat On The Matter Of Foreknowledge

God can foreknow what will be because He has foreappointed what will be. There must be certainty if there is absolute foreknowledge. Arminian foreknowledge—that God merely foresaw the future—is not Biblical. However, it is too much for people today—some of them being "D.D.'s"—who are not willing to admit even foresight. In this article we show how the Arminian idea is very destructive to Arminianism.

Arminians say that election is this: God foreknew who would yield to the Spirit and therefore elected to salvation all those whom He foresaw would do so. They think this view preserves the sovereignty of old Dagon's saviour instead of sovereign grace. However, Arminian foreknowledge actually grinds to powder Arminianism. There is no Arminian living who can consistently believe this theory of foreknowledge and still go around teaching his views as to election. Why so? Notice—

1. No Arminian can consistently say that God foreknew who would be saved and then preach that God is trying to save every man. Surely if God knows whom He can save or who will be saved, why would say that He is trying to save more? Certainly, it is foolish to assert that God is trying to do something which He

knew could never be done. I have heard some Arminians charge on Calvinism that the Gospel preached to the non-elect is mockery since God has not elected them. If there is any validity in that objection, then it equally applies to the Arminian who preaches to those whom God knows He can't save.

2. No Arminian can consistently say that God foreknew who would be lost and then say that it is not God's will that they be lost. If God does not will that they be lost, then why did He create them? Let the Arminian answer that question. God could have just as easily refrained from creating those that go to Hell. He knew where they were going before He created them. Since He went ahead and created them with full knowledge that they would be lost, it is evidently the will of God that they be lost; He evidently has some purpose in it which we human beings cannot fully discern. The Arminian can harp and whine against the doctrine of reprobation all he pleases, but it is as much a problem for him as for anyone. As a matter (Continued on page 4, column 5)

## The Baptist Examiner Pulpit

### "An Exposition Of The Book Of Jude"

SERMON BY PASTOR JOHN R. GILPIN

I'll remind you that the book of Jude was written at a time of apostasy. I don't mean at a time when people were apostatizing, and falling from grace, and losing their salvation, but by apostasy I mean that it was written at a time when church members were beginning to fall away, and were beginning to go into error and to go off after false doctrine.

Well, that was not anything to be wondered at in view of the fact that the Lord Jesus Christ had already warned of it in the days of His flesh. Listen:

"I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, SHALL HE FIND FAITH on the earth?"—Luke 18:18.

Now this is put in the form of

a question, and it is literally declaring to us that when Jesus Christ comes back to this world a second time, there is going to be mighty, mighty little faith to be found within the world.

For a further Scripture that speaks about the apostasy and the falling away that can be expected, when Paul wrote to the church at Thessalonica, he said:

"Let no man deceive you by any means; for that day shall not come, except there come A FALLING AWAY first, and that man of sin be revealed, the son of perdition."—II Thess. 2:3.

Then a little later when Paul wrote to Timothy he made a similar prophecy concerning the apostasy, when he said:

This know also, that in the last days PERILOUS TIMES shall

come."—II Tim. 3:1.

Putting these verses together, I think we can come up with this thought, that apostasy is definitely to be expected every day right on down to the coming of the Lord Jesus Christ, to the extent that there will be mighty, mighty little of the faith that will be found here within the world when Jesus Christ comes again. Now that apostasy that is thus predicted in these passages had very definitely begun to take place at the time when the book of Jude was written.

#### THE AUTHOR.

First of all, let me remind you as to the author of this book. The (Continued on page 5, column 5)

## An Examination Of The Definition Of A Scriptural Church

By GEORGE W. McDANIEL

A Scriptural church is an organized body of baptized believers equal in rank and privileges, administering its affairs under the headship of Christ, united in the belief of what He taught, convenanting to do what He has commanded, and cooperating with other like bodies in Kingdom movements.

#### Analyze this definition

1. An organized body. A church is not a mob, or a mass meeting. It is more than a congregation. John the Baptist preached to multitudes and many of them followed his teaching but they were not a church. They were unorganized. Jesus began the first Baptist church with two of John's disciples. He gathered others and worked the material into an organization. This organization He filled with power on Pentecost. Wherever in the course of his missions Paul planted the Gospel, he never counted his work complete until he had organized a church and ordained pastors by a democratic procedure of election by "show of hands." (See David Smith's Life and Letters of Paul, page 105).

A building is not essential to the existence of a church, but organization is. The building is use-

ful, the organization, indispensable. Immediately after a group of people come together for the purpose of constituting a church, they adopt Bible principles as their binding and controlling bonds. They then select their officers and perfect such organization as the Bible reveals.

2. A body of baptized believers. Baptism means baptism. The Greek word was not translated in the King James or Revised Versions; it was anglicized. Had the original been translated it must necessarily have been "immerse," as in the Bible Union New Testament. The meaning of the word, the description of the administration, the symbolism of the ordinance, the uniform practice of the early fathers, all unite in emphasizing immersion, and immersion only, as Christian baptism. This baptism is for believers—those who have trusted Jesus Christ for salvation.

John the Baptist demanded a repentance from sin before he would baptize those who came to him. Jesus commanded that discipling should precede baptism. Those "who gladly received His word" were baptized by Peter and his co-laborers. Philip ascertained that the Eunuch believed before he baptized (Continued on page 4, column 5)

## Saved By Christ's Substitution

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."—I Peter 3:18.

"Christ died for the ungodly."—Romans 5:6.

"While we were yet sinners, Christ died for us."—Rom. 5:8.

"Christ hath redeemed us from the curse of the law (which is punishment in hell), being made a curse for us."—Galatians 3:13.

There is not a more evident fact in both the Scriptures and human experience than that the lost, sinful human creature cannot save himself from his sins—neither from the past nor the future. It is absolutely impossible for a man to save himself. He cannot atone for past sins, neither can he keep himself from sin. He is therefore utterly hopeless.

If a person would stop from his vain human effort long enough to consider the fact of his utter hopelessness, he would soon arrive at the place of submission. He would first submit to the fact of his utter guilt and depravity, acknowledging God's just

claim against him. At the same time, he would realize that the only possible way for him to be saved would be by free grace.

But then, free grace is not something that one can just imagine about God. When a sinner looks at himself in the light of God's holy law, he can hardly think of God's giving any grace to such a wretch. But this is exactly what God has done for sinful men.

The way whereby God has manifested His grace to sinners is through SUBSTITUTION. Instead of executing the penalty for our sins upon us, He has graciously given His Son to bear our punishment. By this means He has taken away all that would ever condemn us to an everlasting hell.

Nothing can "make up" for past sins. They must be paid for. The Law must have satisfaction, for the Law-giver is a just and holy God, in no wise acquitting sin and sinners. Good deeds cannot outweigh evil deeds. One transgression on the part of the best person on earth is enough

to separate him in hell for all eternity from the presence of a holy God. That sin must be paid for, if salvation is to be enjoyed.

It is by Christ Jesus that this is done. The immutable justice of Almighty God was completely honored and satisfied when Christ died for our sins. God did not bypass, overlook, or disregard our sins; He punished them fully in the death of Christ.

In the same act, however, the mercy of God for us was manifested. In pouring out wrath against sin upon Christ, God was in mercy giving a redemptive price for us. He gave His Son. Therefore, God is our justifier, for He furnishes us with our justification.

The most hated doctrine by Satan is undoubtedly this truth of the substitutionary work of Christ. For Satan is utterly defeated by this great work. Sinner, don't be blinded by the wiles of Satan regarding this great truth. Don't trust anything but the substitutionary work of Christ for complete redemption. Add nothing to it, take nothing from it. He did enough, rendering a perfect obedience to the Law in His life, and suffering every scintilla of its just demands in His death.

Christ as your substitute is the Christ who saves. Believe on this Christ—rely on His work as Redeemer—and you shall never taste everlasting death in hell.

B. L. R.

#### GIFTS TO GOD

On our birthdays our little children love to give their father something, if it is only a bunch of flowers out of the garden, or a fourpenny piece with a hole in it; they like to do it to show their love; and wise parents will be sure to let their children do such things for them. So is it with our great Father in heaven. What are our Sunday-school teachings and our preachings, and all that, but these cracked fourpenny pieces? Just nothing at all; but the Lord allows us to do his work for his own love's sake. His love to us finds a sweetness in our love to him. I am most thankful that in the church there is room for such a variety of ministries.

—C. H. S.

#### THE BIBLE ABOVE ALL

Deity has a peculiar manner, and it is quite impossible to imitate with success. In the base counterfeit of the book of Mormon—a mere child, fresh from the Sunday-school, can discover marks and lines which are manifestly far from divine, and in the commanding imposture of the Koran the blots of evil prove that it came not from the hand of the all-pure One. We can boldly challenge the patient examination of the Holy Scriptures by all men, and we believe that they will be found to establish their claim to be authentic productions of the hand which wrote the world's great hymn.

—C. H. S.



# Adoption's Blessings

By C. H. SPURGEON



*C. H. Spurgeon*

(1834-1892)

## II. The second thing is, THE PRIVILEGES WHICH COME TO US THROUGH ADOPTION.

For the convenience of my young people — members of the church — I shall, just for a moment, give you a list of the privileges of adoption, as they are to be found in our old CONFESS-ION OF FAITH, which most of you have, and which I am sure most of you will study at home this afternoon, if you have opportunity, looking out all the pas-sages. It is the Twelfth Article, upon adoption, where we read— "All those that are justified, God vouchsafed, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of children of God, have his name put upon them, receive the spirit of adop-tion, have access to the throne of grace with boldness, are enabled to cry Abba, Father, are pitied, protected, provided for, and chast-ened by him as a Father, yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation."

I shall commence, then, with the privileges of adoption. And there is one privilege not men-tioned in the Confession, which ought to be there. It is this: — When a man is adopted into a family, and comes thereby under the regime of his new father, he has nothing whatever to do with the old family he has left behind, and he is released from subjection to those whom he has left.

And so, the moment I am taken out of the family of Satan, the Prince of this world has nothing to do with me as my father, and he is no more my father; I am not a son of Satan, I am not a child of wrath. The moment I am taken out of the legal family, I have nothing whatever to do with Hagar. If Hagar comes to meddle with me, I tell her, "Sar-ah is my mother, Abraham is my father, and, Hagar, you are my servant, and I am not yours. You are a bondwoman, and I shall not be your bondsman, for you are mine."

Whenever the law comes to a Christian with all its terrible threats and horrible denuncia-tions, the Christian says, "Law! why dost thou threaten me? I have nothing to do with thee; I follow thee as my rule, but I will not have thee to be my ruler; I take thee to be my pattern and mould, because I cannot find a better code of morality and of life, but I am not under thee as my condemning curse. Sit in thy judgment seat, O law, and con-demn me; I smile on thee, for thou art not my judge, I am not under thy jurisdiction; thou hast no right to condemn me."

"If," as old divines say, "the king of Spain were to condemn an inhabitant of Scotland, what could he say, 'Very well, condemn me, if you like, but I am not under thy jurisdiction.'" So, when the law condemns a saint, the saint says, "If my father condemns me, and chastens me, I bow to him with filial submission, for I have

offended him; but, O law, I am not under thee any longer, I am delivered from thee, I will not hear thy sentence, nor care about thy thunders. All thou canst do against me, go and do it upon Christ; or, rather, thou hast done it. If thou demandest punishment for my sin, look, there stands my substitute; thou art not to seek it at my hands. Thou chargest me with guilt; it is true, I am guilty, but it is equally true, my guilt is put upon the scapegoat's head. I tell thee, I am not of thy fam-ily; I am not to be chastened by thee; I will not have a legal chastisement, a legal punishment. I am under the gospel dispensation now; I am not under thee. I am a child of God, not thy servant." We have a commandment to obey the Father that we now have; but as to the family with which we were connected, we have nothing to do with it any longer. That is no small privilege; oh that we could rightly understand it, and appreciate it, and walk in the liberty wherewith Christ hath made us free!

But now, as the CONFESS-ION hath it, one of the great blessings which God gives us is, that we have his name put upon us. He will give unto us a new name, as is the promise in the book of Rev-elation. We are to be called after the name of God. Oh! remember, brothers, we are men, but we are God's men now; we are no longer mere mortals; we are so in our-selves, but by divine grace we are chosen immortals — God's sons, taken to himself. Remember, Christian, thou hast the name of God upon thee.

Mark another thing. We have the spirit of children as well as the name of children. Now, if one man adopts another child into his family, he cannot give it his own nature, as his own child would have had; and if that child that he shall adopt should have been a fool, it may still remain so; he cannot make it a child worthy of him. But our heavenly Father, when he comes to carry out adop-tion, gives us not only the name of children, but the nature of children too. He gives us a na-ture like his well-beloved Son Jesus Christ. We had once a na-ture like our father Adam after he had sinned; he takes that away, and gives us a nature like himself as it were "in the image of God;" he overcomes the old nature, and he puts in us the na-ture of children. "He sends forth the Spirit of his Son into our hearts, whereby we cry, Abba, Father;" and he gives us the na-ture and the character of children, so that we are as much by grace partakers of the spirit of children of God, as we should have been if we had been his legitimately born children, and had not been adopted into his family. Brethren, adoption secures to us regenera-tion, and regeneration secures to us the nature of children, where-by we are not only made children, but are made partakers of the grace of God, so that we are in

ourselves made unto God by our new nature as living children, actually and really like himself.

The next blessing is, that be-ing adopted we have access to the throne. When we come to God's throne, one thing we ought always to plead is our adoption. The angel that keeps the mercy seat might stop us on the road with saying, "What is thy claim to come here? Dost thou come as a subject, or a servant? If thou dost, thou hast no right to come; but if thou comest as a son, come, and welcome." Canst thou say thou art a son in thy prayers, Christian? Then never be afraid to pray; so long as thou knowest thy sonship thou wilt be sure to get all thou wantest, for thou canst say, "Father, I ask not as a servant; if I were a servant I should expect thy wages, and knowing that as a servant I have been rebellious, I should expect wages of eternal wrath. But I am thy son. Though as a servant I have often violated thy rules and may expect thy rod, let, O Father, sinner though I be in and of my-self, I am thy son by adoption and grace. Spurn me not away; put me not from thy knee; I am thy own child; I plead it; 'the Spirit beareth witness with my Spirit that I am born of God.' Father, wilt thou deny thy son?"

What! when he pleads for his elder brother's sake, by whom he is made God's child, being made an heir with Christ of all things? Wilt thou drive away thy son? No, beloved, he will not; he will turn again, he will hear our pray-er, he will have mercy upon us. If we are his children, we may have access with boldness to the grace wherein we stand, and ac-cess with confidence unto the throne of the heavenly grace.

Another blessing is, that we are pitied by God. Think of that, children, in all your sufferings and sorrows. "Like, as a father pitieth his children, so the Lord pitieth them that fear him." Dost thou lie sick? The Lord standeth by thy bedside, pitying thee. Art thou tempted of Satan? Christ is looking down upon thee, feeling in his heart thy sighs and thy groans. Hast thou come here this morning with a heavy heart, a desponding spirit? Remember, the loving heart of God sympathizes with thee. In his measure Christ feels afresh what every member bears. He pities thee, and that pity of God is one of the com-forts that flow into thine heart by thine adoption.

In the next place, he protects thee. Just as a hen protects her brood under her feathers from birds of prey that seek their life, so the Lord makes his own loving arms encircle his children. No father will allow his son to die, without making some attempt to resist the adversary who would slay him; and God will never al-low his children to perish while his omnipotence is able to guard them. If once that everlasting arm can be palsied, if once that everlasting hand can become less than Almighty, then thou mayest die; but while thy Father lives, thy Father's buckler shall be thy preserver, and his strong arm shall be thine effectual protection.

Once again, there is provision as well as protection. Every father will take care to the utmost of his ability to provide for his chil-dren. So will God. If ye are adopted, being predestined there-unto, most surely will he provide for you.

"All needful grace will God bestow, And crown that grace with glory too; He gives us all things, and withholds No real good from contrite souls."

Mercies temporal, mercies spir-itual thou shalt have, and all be-cause you are God's son, his re-deemed child, made so by the blood of Jesus Christ.

And then you shall likewise have education. God will educate all his children, till he makes them perfect men in Christ Jesus. He will teach you doctrine after doctrine; he will lead you into all truth, until at last, perfected in all heavenly wisdom, you shall

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be made fit to join with your fel-low-commoners of the great heav-en above.

There is one thing perhaps you sometimes forget, which you are sure to have in the course of dis-cipline, if you are God's sons, and that is, God's rod. That is one fruit of adoption. Unless we have the rod we may tremble, fearing that we are not the children of God. God is no foolish father; if he adopts a child, he adopts it that he may be a kind and wise father. And though he doth not afflict willingly, nor grieve the children of men for nought — though when his strokes are felt, his strokes are fewer than our crimes, and lighter than our guilt, — yet at the same time he never spares the rod; he knows he would ruin his children if he did, and therefore sometimes he lays it on with no very sparing hand, and makes them cry out and groan, while they think that he is turned to be their enemy.

But as the CONFESS-ION beau-tifully has it, exactly in keeping with Scripture, "Though chastened by God as by a father, yet never cast off, but sealed to the day of redemption, they inherit the promises, as heirs of salva-tion." It is one great doctrine of Scripture, that God cannot, as well as will not, cast off his chil-dren. I have often wondered how any persons' could see any con-sistency in Scripture phraseology, when they talk about God's peo-ple being children of God one day and children of Satan the next. Now, it would startle me not a little if I should step into a lec-ture-room, and hear the lecturer asserting that my children might be my children today, and his children the next. I should look at him, and say, "I don't see that; if they are really mine they are mine; if they are not mine they are not mine; but I do not see how they can be mine today and yours tomorrow." The fact is, that those who preach thus do be-lieve in salvation by works, mask and cover it with spacious quali-fications as much as they may. There is as much need for a Luther to come out against them

as there was for him to come out against the Romanists. Ah! be-loved, it is well to know that our standing is not of that char-acter, but that if we be children of God, nothing can unchild us — though we be beaten and smitten as children, we ne'er shall be pun-ished by being cast out of the family, and ceasing to be chil-dren. God knows how to keep his own children from sin. He will never give them liberty to do as they please; he will say to them, "I will not kill you — that were an act I could not do, —but this rod shall smite you; and you shall be made to groan and cry under the rod," so that you will hate sin, and you will cleave to him, and walk in holi-ness even to the end. It is not a licentious doctrine, because there is the rod. If there were no rod of chastisement, then it were a daring thing to say that God's children shall go unpun-ished. They shall, so far as legal penalty is concerned; no judge shall condemn them; but as far as paternal chastisement is con-cerned, they shall not escape; "I have loved you above all the na-tions of the earth," says God, "and therefore I will punish you for your iniquities."

Lastly, so sure as we are the children of God by adoption, we must inherit the promise that per-tains to it; "if children, then heirs, heirs of God, and joint heirs with Jesus Christ." "If we suffer with him, we shall also be glorified together."

4th Installment Next Week

## Series Of Studies

(Continued from page one)  
State is a criminal, then how much greater criminal is one who violates the law of God.

Press home the thought that all sin is against God; that it is the transgression of God's law. (I John 3:4). The American Re-vised Version translates it thus: "Sin is lawlessness." A sinner might truly be called an outlaw — an outlaw running loose in God's universe. But alas, capture and punishment await him.

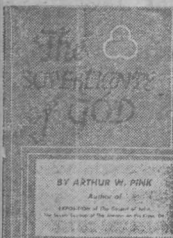
2. Show him that he is a sinner. Many will readily admit that they are sinners, but they really have no deep conviction of sin. They have never really seen themselves sinners before God. This they must do. Without a real conviction of sin; without a conscious knowledge that "I am a lost sinner," no permanent, eternal good can come to the soul.

Too much surface work has been done at this point. Such work will not stand the test in the Judgment Day. The Christian worker should ever keep before him the fact that his work will be passed upon "in that day," by the Judge of the quick and the dead. In the light of the fact, who will dare cry: "Peace! Peace!" when there is neither peace nor security to the soul?

When the scribes and Pharisees murmured because Jesus receiv-ed and ate with publicans and sinners, he replied: "They that (Continued on page 3, column 2)

## THE SOVEREIGNTY OF GOD

By ARTHUR W. PINK



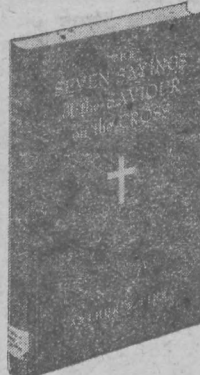
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# How God Fulfills His Promise Relating To Tithing

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. —Mal. 3:8-10.

Alexander Kerr was converted under the ministry of Dwight L. Moody. In reading the Scriptures some time later, he read in Genesis the vow of Jacob, "Of all that Thou shalt give me I will surely give the tenth unto Thee." (Gen. 28:22).

Twenty years later he read in Scripture that this same Jacob returned to his home with servants and cattle in great abundance; he thus became one of the rich men of the East as a result of keeping his covenant of tithing with the Lord God.

With some doubts, but with a sincere desire to test if the Bible is true, to prove without a shadow of doubt that there is a personal God and that His promises are from everlasting to everlasting, and that they are intended for people of this day, Mr. Kerr, on June 1, 1902, made a special covenant to set aside a certain percentage of his income for the work of the Lord.

At that time he had a mortgage on his little home, owed many obligations, and was burdened with cares and worries, especially of a financial nature. However, he determined to prove God as did Jacob. (Proverbs 3:9, 10; Leviticus 27:30-32; Genesis 14:20, and 13:2; especially Malachi 3:7-18).

Mr. Kerr often remarked that if modern-day skeptics wanted proof that there is a God, and that the Bible is His Holy Word and all its promises are true, all that is necessary is to tithe for one year, and God will prove to them without doubt that He is "the same yesterday, and today, and for ever." (Heb. 13:8).

As Kerr began to tithe, unexpected and unforeseen blessings came to him — so much so that it seemed to him that God had thus opened his eyes to behold His love and His faithfulness to His promises especially made in regard to tithing or giving one-tenth.

That same year Mr. Kerr, with a very small capital but with strong faith in God's tithing promises contained in Malachi 3:10-12, organized the firm known as the Kerr Glass Manufacturing Company which became one of the largest firms selling fruit jars in the United States. The jars were manufactured for him in San Francisco. At the time of the San Francisco earthquake this firm was manufacturing his fruit jars.

Mr. Kerr had put practically every cent he had in the world into this fruit jar enterprise, and then came the earthquake! His friends came to him and said, "Kerr, you are a ruined man." He replied, "I don't believe it. I know God will not go back on His promises." He wired to San Francisco, and received the following reply:

"Your factory is in the heart of the fire, and undoubtedly is destroyed. The heat is so intense we will be unable to find out anything for some days."

What a time of testing this was! But his faith in the Lord never wavered. He believed Malachi 3:11, and stood on this promise, unmoved. About a week after the earthquake and fire, a second telegram arrived saying: "Everything for a mile and a half on all sides of the factory burned; but your factory miraculously saved."

Mr. Kerr immediately boarded a train for San Francisco. This factory was a two story wooden building containing the huge tanks where the glass was melted, which tanks were kept at 2500 degrees; oil was used for fuel, and therefore this building was the most inflammable in San Francisco.

The fire had raged on all sides of this glass factory, creeping up to the wooden fence surrounding the building and even scorching it; then the flames and fire leaped around and over and beyond the

building, burning everything in its path. However not even the wooden fence was burned, nor the building, and not a single glass jar was cracked by earthquake or fire!

This was nothing short of a miracle of God's divine power in protecting this man who held his faith that God's promises made to those who tithe would never be broken by any circumstances!

In 1912 Mr. Kerr wrote his first leaflet on the subject of Tithing, entitled "God's Cure for Poverty." This was followed by another tract entitled, "God's Loving Money Rule for Your Financial Prosperity." Every case of fruit jars that left the factory contained one of these leaflets. He advertised to give them away to people who would judiciously scatter them — bearing the entire cost himself. From 1912 to the time of his death, February 1924, he had freely distributed more than five million of these leaflets!

Three weeks before his death he addressed the members of the First Baptist Church of Riverside, Calif., on the blessing and riches of tithing possessions, income and increase. Every business in which he was interested tithed. His returns were so great that he created a tithing Fund and had it incorporated. His tithing gifts went around the world, for he was deeply interested in Missions at home and abroad. He gave liberally.

He was greatly interested in the distribution of Testaments, Gospels, and religious literature. He rose from poverty to millions because he BELIEVED that God would honor His promise to pour out His blessings today upon any man or woman who would carefully tithe or set aside one-tenth of his or her possessions, salary or income for the Lord's work.

Thus we have a concrete example that verifies God's promises which He has made to any person, anywhere, anytime — to bless that person on financial lines if he will accurately, honestly, systematically, and continually lay aside the tenth for the work of the Lord.

Any man or woman can prove God's promises in regard to the blessings of tithing. If you are a Christian, the blessings of tithing will not only be financial but also they will be physical, mental, and most of all, deeply spiritual.

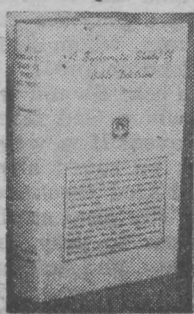
## Series Of Studies

(Continued from page two)

are whole need not a physician; but they that are sick. I came not to call the righteous, but the sinners to repentance." (Luke 5:31, 32). Only those who realize their soul-sickness will come to the Great Physician for healing. Men

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have a fearful disease—sin. It is more terrible and deadly than tuberculosis or cancer or leprosy. These kill the body. Sin destroys both soul and body. Men are sick, sick of soul, whether they know it or not. In the examination of the men drafted for the army, many unsuspected physical troubles are brought to light. Hundreds of men are rejected who never dreamed they were sick. Men have soul trouble, whether they realize it or not. It is our duty, under God, to make them know it.

In this work we are to rely upon two things—the Word of God and the Holy Spirit. "The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12). "And take . . . the sword of the spirit, which is the word of God." (Ephesians 6:17). Jesus said of the Spirit: "And when he is come, he will reprove (convict—American Revised Version) the world of sin, and of righteousness, and of judgment." (John 16:8). Note this. There are three things a Christian can do to help souls—teach the Word of God, pray, and depend upon the Holy Spirit. E. Y. Mullins says: "The man who teaches or preaches God's Word has two allies—the conscience of the man and the Holy Spirit." It is true that God's Word reaches the conscience of the individual and that the Holy Spirit will not allow the Word of God to fail. What encouragement to the Christian witness!

There are helpful Scriptures to use in making one realize that he is a sinner. Make a personal application of them to the enquirer. Show him that he is to be judged by God's standard, not his own. God's Word declares him to be a sinner. Listen to what it has to say: "All we like sheep have gone astray; we have turned every one to his own way." (Isaiah 53:6). "God . . . now commandeth all men everywhere to repent." (Acts 17:30). "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Romans 3:9-12).

"All have sinned, and come short of the glory of God." (Romans 3:23). "The scripture hath concluded all under sin." (Galatians 3:22). Notice the word "all" in these passages. All have sinned; all have gone astray; all have gone out of the way; all are under sin; all have come short of the glory of God; and all must repent. In this "all" God really says to each individual: "You have sinned."

The one you are instructing may reply: "But I am not a great sinner." If he should say this, he reveals the fact that he has no adequate conception of sin. You must deal with him very faithfully, but at the same time very tenderly. Remember that his soul's eternal interests are at stake. Show him that, if he is a sinner at all, he is lost. Call his attention to these solemn words: "As many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things, which are written in the book of the law to do them." (Galatians 3:10). Ask him if he has done all things that God requires, and that at all times. If he has not, then he is "cursed." Press the point that one violation of law brings condemnation. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." (James 2:10, 11). This is not strange. We recognize this principle in human law. To break one law of the state

## She's Just Gone Home

CHARLES C. KISER

She is not dead; her spirit still lives on  
In fairer climes where dwells no pain or care;  
Her toil-worn hands a golden harp now hold,  
In that bright glory-land just over there.

All her earth-bound frailties now are gone—  
She lives anew in the glory of the Savior's smile;  
Now numbered with the great throng of the redeemed  
She awaits your glad home-coming in the after-while.

Then mourn her not, for she is home at last:  
What sweeter words than these can comfort give  
To loved ones left behind to face the void  
Made by her absence, stay their will to live.

And we who share your grief, share also your joy,  
The assurance of our Savior's promise sure:  
You'll meet again your loved one face to face  
Some glad tomorrow, over on the golden shore.

calls down the condemnation of the state upon the law-breaker. To illustrate: A man burglarizes a store. He is caught with the stolen goods in his possession. He is tried and convicted. The judge, before he fixes the penalty, asks: "Have you anything to say as to why sentence should not be pronounced upon you?" He replies: "Yes, Judge, I have. You ought to let me off this time. It is my only offense. A thousand of the best men and women in this country will testify that I have never violated the law of the state before; that I have always been a law-abiding citizen. And, Judge, I see my mistake and I promise you, on oath, that I will never break the law again. Your Honor, I think for these reasons you ought to let me go free." This man has violated the law just one time, in just one point, but does the judge set him at liberty? No. The man has broken the law and must be punished, for broken law demands this in human law. The same thing is true in God's law. Violate law—man's or God's—in one point and condemnation is the result. Because one is not what the world calls an outbroken sinner is no proof that he does not need a Saviour. God commands all sinners, great and small, to repent. (Acts 17:30). It is as true now as when Jesus uttered the words: "Except ye repent, ye shall all likewise perish." (Luke 13:4, 5). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36).

It required the death of Christ to save the best sinner, as well as the worst. A brother of wide experience and great wisdom was helping me in a meeting. One day we visited one of the most charming women in the city, but who was not a Christian. The preacher talked with her most earnestly about her soul's salvation. She was attentive and very respectful, but revealed the fact that she had no conception of her own guilt before God. The preacher decided upon a bold

stroke. Rising to go, he shook hands with her and said, very positively: "My friend, what you need is to know that it takes as much of the blood of Christ to save you as it does to save the vilest woman in the world." With that, we left. The shot went home, the arrow of conviction pierced her heart. That night, at the church, she confessed Christ, having trusted Him as Saviour.

Let the thought burn in your own mind, Christian worker, and then burn it into the minds of all with whom you deal: It required the death of Christ to save the best sinner who ever lived upon earth.

3. Show him the seriousness of his present position.

A. He is without everlasting life—"And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 5:11, 12).

B. He is now under condemnation.—Jesus says: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18).

C. He is abiding under the wrath of God. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36).

D. He is, therefore, a condemned criminal awaiting punishment. "The wicked shall be turned into hell, and all the nations that forget God." (Psalm 9:17).

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and they shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29).

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thessalonians 1:7-9).

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and the perdition of ungodly men." (2 Peter 3:7).

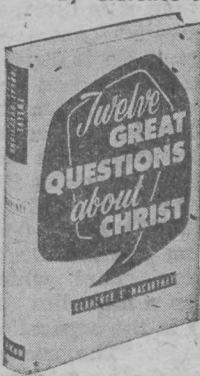
How these terrible facts should move the sinner! And, my fellow Christian workers, they should move us to greater efforts on behalf of the lost. One day I was called upon to visit a man in jail, accused of murder. After talking with him the sheriff was showing me through the jail. We came to a cell in which was a large, strong negro man. The sheriff was very kind to him. He asked:

"Henry, did that medicine make you sleep last night?"

The man replied: "Yes, Boss. You sure is good to me, Boss." (Continued on page 4, column 2)

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# Bro. Halliman Writes

Dear Friends:

Greetings to each of you in the name of our precious Lord and Saviour.

Since I last wrote, my wife has had a severe case of infection in her foot. She got a small cut on the top of her foot and although we treated it almost immediately it got infected. A little over a day later she was unable to walk on it and had to have lock-jaw shots. After being laid up for 10 days, she is about over it now, but still has some trouble.

We have received many letters the past few weeks for which we are most thankful, and since I have had so much to do looking after the family here of late, plus my other work, I have not got around to answering all of them as yet. We thank God for TBE as we have opportunity through it to write to you. Many times in the letters we receive, the writer expresses his or her thanks for the blessings of TBE. We always rejoice when we receive our papers for it is just like receiving several letters from home at one time.

We feel the Lord is very near to revealing to us the place and people He has called us to minister to, and while the move and change will be hard for us in many ways we will be glad when it has been completed. We feel that we know now where we will be going but want to make sure before making any announcement. We have requested your prayers in knowing the Lord's will and we feel certain that request has been honored. Seldom do we receive a letter without the writer mentioning that he or she as an individual, and the churches of which the writer is a member, are praying for us. This is greatly appreciated by us. While we need and appreciate the offerings that you send, it is your prayers that we covet most. We are sure that if you are concerned enough about us in your thoughts and prayers the Lord will impress you to do the rest.

Since starting this letter we have made a trip to Lae getting in supplies, etc. The trip is long and tiresome, but it breaks the monotony for the family of being in one place all the time. While at Lae, we took our baby in to have him checked by the doctor there and after examination he said it would be needful to make a correction arising from a default in circumcision made at the hospital here in Bulolo. This will take surgery to correct and the baby will be in the hospital for at least a week. My wife will go and stay at the hospital until he is ready to come home.

Our native services have been real encouraging here of late with many new faces each Sunday. Pray for us that we might be used of the Lord in preaching the glorious gospel of Christ and that those of His elect might be called out of darkness into light.

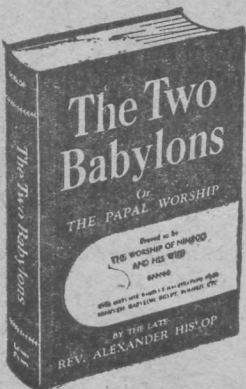
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May God in His tender mercies bestow His blessings upon each of you.

Sincerely in Christ,  
Fred T. Halliman.  
Bulolo, New Guinea

## Series Of Studies

(Continued from page three)

The sheriff further asked: "Did they bring you paper and ink and stamps and everything, so you could write all the letters you want to?"

The negro replied: "Yes, Boss. You sure is good to me Boss."

I thought this consideration a little unusual. Just then the sheriff called me and said:

"Henry, this is my pastor." After I had exchanged a few words with this prisoner, the sheriff said:

"Mr. Crouch, Henry has only seven more days to live. He is to be hanged at eleven o'clock next Monday."

I have never had such feelings as came over me when I looked upon that strong, healthy man and realized that the hour of his death was just seven days away. It was a horrible moment to me—to look into the eyes of a condemned man.

Henry was condemned under man's law. Alas! alas! we all look every day into the eyes of men condemned under God's law, and are neither shocked at their condition nor stirred to rescue them from their fate. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18). Every soul out of Christ is a criminal awaiting punishment. Oh, that we might realize it and rescue them before it is everlastingly too late!

4. Show him what the punishment of sin will be. It is expressed in several ways in the Bible.

A. It includes banishment from the presence of God. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thessalonians 1:7-9).

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23). This shuts one out of the joys and glories of heaven. "And there shall in no wise enter into it" (the New Jerusalem) "anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Revelation 21:27).

It is called death—"the second death." "Sin, when it is finished, bringeth forth death." (James 1:15). "The wages of sin is death." (Romans 6:23). "Death and hell (better hades) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Revelation 20:14,15). Death does not mean ceasing to exist. Death means separation. That which takes place when a man dies (as we speak of it) is the separation of soul and body. "The second death" means, among other things, the separation of the spirit or soul of men from God. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thessalonians 1:9).

It is conscious suffering. How

intense the suffering of the lost must be! Jesus says: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matthew 13:41,42). "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment . . . cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." (Luke 16:22-24). Someone may say: "But all this talk about fire is figurative language." Well for the sake of argument, grant it. What has the objector gained? Nothing. Figurative language is used for a purpose, and that purpose is the same as all other language—to convey ideas. If God has used the figures of fire and of burning to describe the suffering of many in the world to come, it shows how fearful that suffering must be. We can think of no more horrible death than by burning. Hell is described as a place of everlasting fire. Jesus once propounded the pointed question: "How can ye escape the damnation of hell?" (Matthew 23:33). The great thing for all to do is to find a way of escape. For all deserve punishment.

To get an awe-inspiring conception of the punishment of sin, read the following Scriptures: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23). "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Revelation 19:20). "And death and hell were cast into the lake of fire. This is the second death. And whatsoever was not found written in the book of life was cast into the lake of fire." (Revelation 20:14,15). "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matthew 13:40-42).

(No. 2—Next Week)

## Arminianism

(Continued from page 1)

of fact, it is a problem which no Arminian can face. If he faces it, he will have to either admit the error of his Arminianism or deny foreknowledge. But he might say that God had to create those that perish, even against His will. This makes God subject unto fate.

Frankly, we would like to see some Arminian discuss this particular point. We have read much written against what is supposedly Calvinistic fatalism, but we would like to see someone say

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something positive about God's creating those whom He knew would perish.

3. No Arminian can consistently say God foreknew who would be saved and then teach that God punished Christ for the purpose of saving every single man that ever lived. Surely we should credit God with having as much sense as a human being. What human being would make a great but useless and needless sacrifice? What person would spend \$10,000 on a home if he knew before hand that the home would be bombed and destroyed by war?

The Arminians say that God punished Christ for the sins of those whom He knew would go to Hell. In other words, He punishes sin two times — once in Christ, again in Hell. Furthermore, their theory of the atonement — although they do not mention this — involves the matter of Christ's suffering for those who were already in torment when He died! As for this, you don't have to look at it from the standpoint of foreknowledge; no, for Christ died after millions had already gone down to destruction. Do you ever hear an Arminian say that Christ suffered for the sins of Pharaoh with the purpose of saving him? No, but that is what their doctrine involves. It is foolish; but it is no more foolish than to say that God punished Christ for the sins of every man that ever lived, purposing to save every man that ever lived, yet knowing full well that He would not or could not do so.

4. No Arminian can consistently say that God foreknew who would be saved and then preach that God the Holy Spirit does all He can do to save every man in the world. The Holy Spirit would be wasting time and effort to endeavor to convert a man whom He knew from the beginning would go to Hell. That would be like trying to get blood out of the turnip. Yet you hear the Arminians talk about how the Spirit tries to get men to be saved and if they don't yield to Him they will "cross the deadline" and offend the Spirit so that He will never try to save them again. (As if the Holy Spirit of God didn't know what a man would do!) The Arminian makes a finite creature out of the God-head by such doctrine as that.

5. No Arminian can consistently say that God foreknew all things yet teach that prayer is of any use. We would ask the Arminian: Should we pray for the salvation of those whom God foreknew would be damned?

We would also ask: Should we pray for those whom God foreknew would be saved? If so, why? Would they not be saved anyway, seeing that God foreknew they would be? Why pray at all, then? It is useless to pray for the foreknown lost and useless to pray for the foreknown saved!

The only man who can rightly pray is the Calvinist. He believes that prayer is a means appointed

and effected by God to the obtaining of certain ends. For instance, God through His prophet caused Hezekiah to go to God in prayer, asking for his life. God answered and said He would add fifteen years to Hezekiah. Now that was God's purpose all along, but you will notice that He caused Hezekiah to pray for that very purpose. All true prayer today is just like that: God works in us to pray (for we know not what we should pray for as we ought). He works in us to pray for the very things He has purposed to bring to pass. The God who has predestinated all our blessings causes His people to pray for these things.

So to the Arminian, we ask: Why pray? But to the believer in God's sovereignty, we ask: Why cease to pray? Such a one should be in continual prayer and praise to God who is working all things according to the counsel of His own will.

These are just a few random thoughts on this matter as to Arminian foreknowledge. This idea of foreknowledge, of course, is not the full meaning of the doctrine of foreknowledge in the Bible, but one can easily see how even the doctrine of mere prescience or foresight destroys Arminianism.—BLR.

## The Church

(Continued from page one) him. Paul's converts, even the households, are described as believers.

Without a single exception, baptism in the New Testament was always upon a profession of faith. In all the recorded instances faith preceded and baptism followed immediately.

This doctrine eliminates infants because they do not need baptism. It eliminates the unconverted because they are unfit for baptism. It includes every one who believes on the Lord Jesus Christ as his personal Saviour, and imposes upon every such one a solemn duty to obey.

3. A body equal in rank and privileges. Ruling classes are foreign to a Baptist church. Jesus condemned such custom of the Gentiles and said of his people, "it shall not be so among you." Officers are chosen for service not for dictation, for leadership not (Continued on page 5, column 3)

**SEND  
TBE TO  
OTHERS**



# New Guinea Photo Story

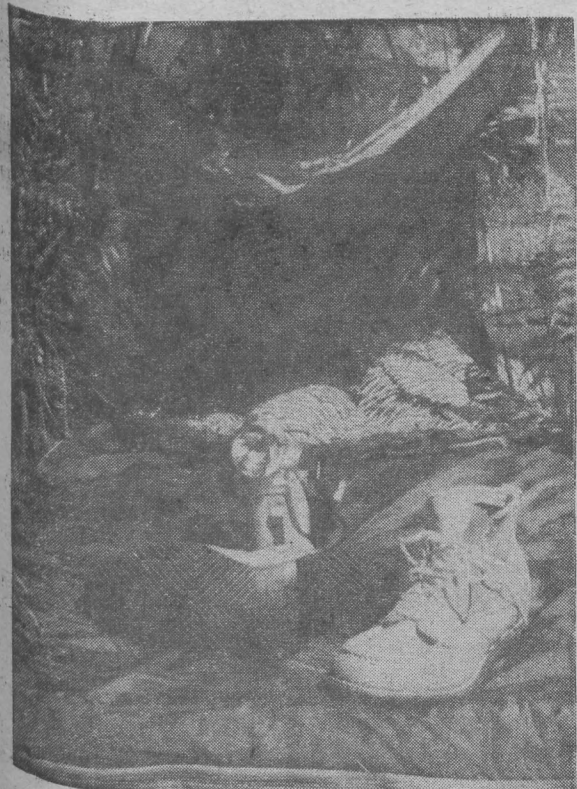
By Fred T. Halliman

NOTE: Only a short time before leaving on this last trip I received a package from the Calvary Baptist Church, Ashland, Ky., which the editors of THE BAPTIST EXAMINER are pastors. The pictures accompanying this story will reveal the contents.

I would have to be here in my position to know how much I appreciated these things and to know the usefulness of them. For instance, the average American could never vision the usefulness of a heavy sleeping bag on a South Pacific Island. Brother and the Calvary Baptist Church have been most helpful in supplying me with some of the most valuable equipment that a missionary has need of, and the cash value of the things that I have received from them would run into the hundreds of dollars. Thank God for friends like this and for each of you whether your gifts have been large or small.



This is the package as I received it at the post office. This was made on the steps of our front porch.



In this picture can be seen the contents of the package; sleeping bag, shoes, and a light such as is used by hunters. All of these have been of great value to me since receiving them. The sleeping bag is one of the best that I have seen. It is roomy and warm. As mentioned above, one might wonder what need there would be of a heavy sleeping bag on a tropical island. If you were on the coast all the time it would be useless, but 100 miles inland, and especially in the highlands, it gets very cold at night and a sleeping bag such as this is just what is needed when you are out, for warmth and comfort. I used this bag every night almost a month and whatever the cost of it, I am sure it paid for itself several times over on this one trip. The shoes were invaluable for mountain climbing, but proved to be unsuitable for the heavy hiking they have been and still are of real service to me. As for the light, they are very good. The light is of such a nature that it can be found for it and hardly a day goes by but I find some use for it. Here are just a few of the many uses that I have made of it. It is designed to be worn around the head and while on this last trip, wearing it in this manner I used it at night as a reading lamp. On the way back to the truck this recent trip I broke a bolt in one of the front springs. The whole spring assembly had to be removed, reassembled and reassembled before I could proceed. This ran into 3 1/2 hours of labor about half of which was after dark. Wearing the lamp in the above mentioned manner put light directly where it was needed at all times yet both hands were free to work. Last but not least I use it many times most every night, I am sure that had you known you were sending such a gift to me you would have sent two of them instead of one.

## The Church

(Continued from page four)  
for lordship. Except as one's character and service may have given him the confidence of his brethren, one has no more influence than another in a New Testament church. His power with his fellow members is not official. Even the pastor, whom the Holy Spirit makes the overseer, cannot exclude the least significant member. As a member of the local church his rank is precisely that of any and every other member. "Orders" in the ministry are unscriptural and "orders" from the pastor are unauthorized.

So with the privileges of individuals,—they are equal. Only in a Baptist church is this true. No other denomination, and no civil government, grants equal suffrage to young and old, rich and poor, male and female. Membership in a Baptist church entitles every member to a voice and to a vote. Hence, a Baptist church is a pure democracy; the only one in the world today. Of course these privileges are accompanied, as are all privileges, by penalty for their abuse. Democracies have their perils, though they are of a nature different from those to which other governments are subject. Enlightened consciences are the safeguards of Baptist churches.

### 4. A body administering its own affairs under the headship of Christ.

That is to say, a Baptist church governs itself. Its "authority" is limited, however, to the determination of its own membership, the administration of its temporal affairs, and the direction of its own corporate spiritual activities. The form of government is congregational as distinguished from papistical, episcopal, or presbyterian. It has all necessary administrative and judicial power. From its decision there is no appeal, since it is both the trial court and the supreme court. It constitutes the judge and the jury. It has no legislative powers. The New Testament is the law and Christ is the law-maker. He is "head over all things to the church."

The right for which the small nations, have fought, viz.: to determine for themselves their government and officials, has been a fundamental principle in a Baptist church from the very beginning of Christian history. That principle was first recognized as a guiding rule of every Baptist church since that time.

### 5. A body united in the belief of what Christ has taught.

This means the "common faith" which is also the "faith once for all delivered unto the saints." Embraced in it are such doctrines as man's sinful nature and his inability to save himself; God's eternal love for his creatures; Christ's deity and Saviourhood—He was God-man and made atonement for sin; the office and work and penalty of sin by the sinner's repentance toward God and faith in the Lord Jesus Christ; Christ's ability and promise to keep those who are saved; the two ordinances in their proper order and significance; the church as a single, spiritual, democratic group; a heaven of unending service and unalloyed bliss for the saved and a hell of eternal misery and unmitigated suffering for the impenitent.

Baptists may fellowship as Christians those who do not hold to certain of these tenets, but they do not fellowship them as church members. They may be saved and not be in a church. We pass no judgment on their religion; we do adhere to the New Testament in our church fellowship. It follows that an intelligent church member of a Baptist church can never unite with a body that repudiates these doctrines without stultifying his conscience. It also follows that there can never be "organic church union" or even the "interchange of church membership" or "open communion" until "all come into the unity of the faith."



This shows the sleeping bag along with some of my hiking and camping equipment. After about 8 hours hiking one is ready to kick off shoes, hat, etc., go down to the nearest river for a bath, and then for a few hours rest in the sleeping bag.

"How can two walk together, except they be agreed?"

### 6. A body covenanting to do what He has commanded.

Here, in addition to doctrine, we come upon deeds. Jesus' repeated emphatic, inescapable command was to "go," "evangelize," "baptize," and "teach." To omit the "make disciples of all nations" is to take the heart out of the commission. Baptists who do not obey the commission disown Christ. Therefore, a Baptist church is essentially missionary. Christ's command constitutes its marching orders; His spiritual weapons make up its armor; the "ends of the earth" are its objective.

This principle should be inculcated in all who unite with churches. Too often they are received and neglected until a shock is needed to awaken them to missionary endeavor, as persecution scattered abroad the Jerusalem church. The pity is that some never awake. They live as missionary drones, die unwept by the church and go to wear a starless crown. If their souls are saved "their works perish." They are "saved yet so as by fire." Jesus is saying to some very "orthodox" people: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the father which is in heaven." "Why call ye me Lord and do not the things I have commanded?"

### 7. A body cooperating with other like bodies in Kingdom enterprises.

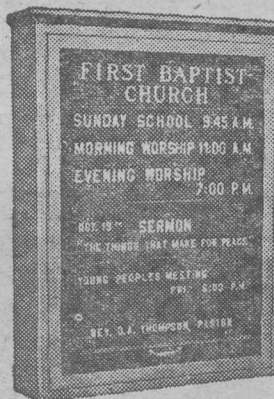
The proverb runs: "Birds of a feather will flock together." Like associates with like. This principle determines church membership. It should also determine church cooperation. The principle also preserves and procreates birds, animals, and plants. Those that go or grow in groups crowd the others out and preempt the territory. Here is a lesson writ large. "He who runs may read."

Paul commended the Macedonian churches for their readiness to help. He was accompanied by members of cooperating churches who participated in his beneficent work. The task of feeding thousands of poor saints in Jerusalem was too great for any one church, though that church were the generous Gentile church at Antioch. The largeness of the undertaking constituted the challenge: the spirit of service met that challenge in a combined effort. They did "team work."

## Book Of Jude

(Continued from page one)  
name itself would tell you that it was Jude who wrote this book. The word "Jude" is just a short term for the word "Judas," and the word "Judas," as we well know, surely went into a nose-dive and certainly took a tail-spin by way of the individual that betrayed the Lord Jesus Christ.

If you will go back to the Old Testament you will find several people who were named Judas, and in the New Testament you (Continued on page 6, column 1)



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## Primitive Church Power

My dear brethren, we are weak, but we are not weaker than the first disciples of Christ. Neither were they learned, nor were they the wealthy of the earth: fishermen, the most of them, by no means men of cultivated ability—their tramp was that of a legion that went forth to conquer as well as to fight. Wherever they went and wielded the sword of the Spirit, which is the word of God, their enemies were put to confusion. It is true they died in the conflict. Some of them were slain by the sword, and others of them were rent in sunder by wild beasts; but in all these things they were more than conquerors through him that loved them.

The primitive church did tell upon its age, and left a seed be-

hind which the whole earth could not destroy; and so shall we by God's grace, if we are equally set upon it, equally filled with divine life, equally resolved by any means and by all means to spread abroad the savour of Jesus Christ's name: our weakness shall be our strength, for God shall make it to be the platform upon which the omnipotence of his grace shall be displayed.

Keep together, brethren, keep close to Christ; close up your ranks. Heed the battle cry; hold fast the faith; quit yourselves like men in the conflict, and the gates of hell shall not prevail against you. Only may the King himself lead us onward to the fray, and we shall not fear the result.

—C. H. S.

### Book Of Jude

(Continued from page 5)

will find that there were seven who were thus named. You never hear of anybody being named Judas, today. I have never known of but one who was named Judas, and that wasn't a human being. It was a goat they used to have at the stock yards which was trained to walk in front of the sheep at the live stock market, and would lead the sheep from the sales pens down to the slaughterhouse where they were to be slaughtered. Then he would turn around and walk back to lead another unsuspecting flock to their death. The crowd who worked in the stockyards called him the Judas goat because he would betray thousands and thousands of unsuspecting sheep yearly, as he walked in front of them, and led them into the slaughterhouse.

Well, the word "Judas," as I say, went into a nosedive and a tailspin in the days of the individual who betrayed the Lord Jesus Christ. However, you will find a man here in this latter portion of the Bible who is reclaiming this name "Jude," in that he writes a book of the Bible.

I have often thought how characteristic that is many times of names in the Bible. For example, if you will go back to the Old Testament, you will find a man by the name of Saul who was a king in the Old Testament. Well, he surely brought the name "Saul" down to a sorry position because of the way in which he lived. But when you come to the New Testament, you find another man by the name of Saul—Saul of Tarsus, who later became the Apostle Paul, and as a result of the grace of God working in his life, he raised and elevated the name of Saul, just like this Jude of whom we read in this book raised and elevated the name of Jude or Judas after the betrayer of our Lord had dragged it in the dirt.

Then there is another individual of like nature, and that is Ananias. Acts 5 tells us that Ananias, along with his wife Sapphira, lied unto the Lord over the price of a piece of property that they had sold. The Word of God tells us as a result of their lying that they fell dead—struck dead by the Lord.

Later on, we find when Saul was saved, it was a man by the name of Ananias whom God sent to lay his hands on him that Saul might receive his sight.

So you can see that as Saul in the Old Testament dragged the name down and Saul of Tarsus in the New Testament raised it up, as Ananias in Acts 5 dragged his name down and Ananias in Acts 9 raised that name again to a new high, so we find the same to be true in the case of Jude, for this man Jude, or Judas, as his name literally was, was truly a great man of God. This man who wrote this book that bears his name, was truly standing for the things of the Lord, and urging those of his day, and us today, to contend for the faith of the Lord.

### TO WHOM THIS BOOK WAS WRITTEN.

It is always conspicuous to me when I pick up the Bible to see first of all to whom it is being written. We need to recognize the fact that the Bible in the main was written to three groups—part of it was written to the Jew, part of it to saved people, and part of it was written to lost people.

Now this book of Jude could be turned into great detriment, just like much of the Word of God has been turned into a spiritual detriment, by not noticing to whom it was that it was being written. I have heard preachers use passages that were written definitely to the unsaved, and apply them to the saved, and vice versa. I have heard passages that were written purely to saved people, that at the hand of some ignorant preacher were misapplied as to whom they were written.

Let me show you that this book was written to saved people. Listen:

"Jude, the servant of Jesus Christ, and brother of James, to them that are SANCTIFIED by God the Father, and PRESERVED in Jesus Christ, and CALLED."—Jude 1:1.

Notice those three words: sanctified, called, and preserved. Those are three words that have to do with saved people. Saved people are sanctified—that is, they are set apart unto the Lord.

Notice again:

"For by one offering he hath perfected for ever them that are SANCTIFIED."—Heb. 10:14.

In other words, everyone who has been sanctified and set apart to God will eventually be perfected by the Lord Jesus Christ.

Then the word "called" is definitely a word that has to do with saved people, for only saved people have been called of the Lord. We read:

"Moreover, whom he did predestinate, them he also CALLED: and whom he called, them he also justified."—Rom. 8:30.

Therefore, the word "called" would indicate to us that he was writing to saved people.

Then you will notice that he speaks about those that are pre-

served. To preserve means to keep. In other words, if a woman preserves some fruit or vegetable, that means that she is taking the natural kick out of that fruit or vegetable in such a way that it will not spoil.

Now, beloved, that is exactly what the Lord does for us when He saves us. He takes the natural kick out of us to the extent that He keeps us saved.

The word "preserve" has to do with salvation—the security of the saved. We read:

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

This would tell us that when we are saved we are saved forever and cannot lose our salvation as a result of sins that we may thereafter commit.

Notice again:

"Who shall also confirm you unto the end."—I Cor. 1:8.

How long does He confirm us? How long does He save us? How long is our salvation going to last? To the end.

So I say, beloved, when you read these three words in Jude 1:1 and find that Paul is writing to people who are sanctified and called and preserved, you can see that he is writing to saved people. Only saved people are sanctified and set apart to the Lord. Only those who are His are preserved unto the end. Therefore, I say that Jude as the author was writing to saved people. If he were writing to saved people in this first century, then what he had to say to them is just as true today. God's people need to know that what was said about apostasy then is just as true so far as we are concerned today.

### THE OCCASION OF THE WRITING.

We read:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 1:3.

Notice, Jude says, "I was giving consideration to a certain theme. I was planning to write to you about the common salvation. As I was considering this, and planning to write to you about the common salvation, it became needful and necessary that I write another message. Instead of writing to you about the common salvation, I needed to write to you about contending earnestly for the faith."

So, beloved, Jude wrote a book that he wasn't considering writing. In other words, he was considering a message on the common salvation, but he didn't write that message. He wrote a message urging saved people to stand firm against the apostasy of his day and to contend earnestly for the faith.

In view of the fact that he didn't write what he started to write, and in view of the fact that he considered writing about the common salvation but didn't get to do so, I have often wondered what that book would have been like if Jude had been able to write it. I wonder what Jude's book on the common salvation would have been like if he had been permitted of God to write that book, but he wasn't. He himself said, "When I was giving all diligence to write it—when I was planning to write it—when I was purposing to write about the common salvation, it became apparent to me that I ought to write to you and urge you to earnestly contend for the faith." So instead of writing the book that he started out to write, about salvation, Jude wrote another book where-by he urged the saints of his day, and the saints of this day to contend earnestly for the faith.

Now then, beloved, we can say that the occasion of the writing

of this book was the sudden rise of apostasy. Since Jude was considering writing another book, and all of a sudden it became apparent to him there was apostasy that he needed to counter-act and he wrote this book, we can easily see that the occasion of the writing of this book was the sudden rise of apostasy.

Jude goes further and reminds the people in this book that bears his name of three examples of apostasy. We read:

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not."—Jude 1:5.

This is the first example of apostasy that Jude calls attention to. He said, "If you will go back to the Old Testament, you will find that God delivered the people out of the land of Egypt. He took them into the wilderness, led them for forty years in the wilderness, and they died in the wilderness, all save two—Caleb and Joshua." In other words, Jude said, "I want to remind you that there are a lot of nominal professors who are professing that they belong to the Lord, but actually they do not. Out of the 600,000 men that God led out of the land of Egypt, God only took two of them—Caleb and Joshua—into the land of Canaan." This would indicate to us, beloved, that there was a tremendous apostasy in that day.

Then Jude reminds us of a second apostasy. We read:

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 1:6.

This tells us concerning some of the angels of God that sinned and were cast down into Hell.

In the book of Revelation you will find the story of the fall of Satan. We read:

"And his tail drew the third part of the stars of heaven, and did cast them to the earth."—Rev. 12:4.

The stars of heaven that he speaks about are the angels, which would indicate to us that when the Devil, who was the anointed cherub of God, the highest of all of God's angels, fell into his present position, he caused a third of the angels of God to fall with him.

Jude thus gives us a second example of apostasy.

Jude likewise gives us a third illustration of apostasy, for we read:

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."—Jude 1:7.

If you will read the book of Genesis you will be amazed at the sin and the putridity and the filth of the cities of Sodom and Gomorrah. You can't read Genesis 19 without realizing how low and detestable and morally repulsive the people were in the cities of Sodom and Gomorrah.

Jude says, "I was starting to write to you about common sal-

vation, but in view of the apostasy that is sweeping in upon us, I want to write to you, and urge you to contend earnestly for the faith." Then he gives these three examples of apostasy as if to say to this people, "This was apostasy in the days of Moses when he led the children of Israel out of Egypt over into Canaan, to the extent that most all of them died in the wilderness; there was apostasy in Heaven when the Devil sinned, and a third of the angels sinned with him, and were cast down into Hell; there was apostasy when God burned the wicked, sinful cities of Sodom and Gomorrah with fire out of Heaven." In other words, Jude is saying to us, "You need not be alarmed at the fact that there was apostasy in the world before there was apostasy in the days of Moses, there was apostasy before that on the part of the angels, and there was apostasy in the days of Sodom and Gomorrah. You need not be alarmed over the fact that there was apostasy, but I want to contend earnestly for the faith in view of the apostasy that is abroad in the world."

### IV APOSTATE TEACHERS DESCRIBED.

Jude describes to us the apostate teachers. Listen:

"For there are certain crept in unawares."—Jude 1:8.

You will notice how he refers to these false, apostate teachers in that he says they crept in unawares. Beloved, that is the way apostate teachers become individuals of prominence. They creep in.

We have a similar reference to this in the book of Galatians. Listen:

"And that because of you brethren UNAWARES BROUGHT IN, who come in PRIVILEGE, spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."—Gal. 2:4.

Listen again:

"For of this sort are they who creep in to HOUSES, lead captive silly women into lured away with divers lusts."—II Tim. 3:6.

"But there were false prophets also among the people, even as there shall be false teachers among you, who PRIVILEGE bring in damnable heresies, and denying the Lord that bought them."—II Pet. 2:1.

These false teachers crept in in Paul's day, they crept in in Jude's day, they crept in in Simon Peter's day, and they are still creeping in today. That is why Jude would urge us to contend earnestly for the faith.

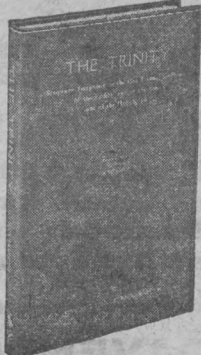
I knew a man a few years ago who told me that he became pastor of a church and he preached on the blood atonement one time for three years. He said that he very carefully and cautiously never mentioned a sudden some of the folk began to realize that he hadn't mentioned it even once. He said he knew then his days were numbered at that church—because he had caught up with him. He crept in unawares, and for years he failed to preach the blood atonement of Jesus Christ.

I knew another fellow, a modernist, whom I heard of years before he dared to preach the things that he had been licensed to preach by way of modernism. He said that he was very cautiously and very fully because he knew that he preached immediately the things that he believed of a modern nature, then the folk would get him out at once. He said he nearly three years before he dared to tell the people that he did not believe in the Christ was the Son of God. You can see that these false teachers crept in unawares, just like Paul and Jude say in their letters.

False teachers did in their day, and they are doing it today. (Continued on page 7, column 1)

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## Book Of Jude

continued from page 6)  
will notice also in giving description of these false teachers that Jude not only says they have crept in, but he says that they were ordained.

“Likewise also these filthy dreamers defile the flesh.”—Jude 1:8.

These apostate teachers are dreamers. That is, they just dream up their false doctrines. They just dream up the false religions they bring into this world. They dream up new doctrine to present to the world.

Take, for example, the Catholics. They certainly are a good illustration of this passage of Scripture. Every once in a while the Catholics will dream up some new idea or new doctrine. If you will take what the Catholics believe today, and compare it with what the Catholics believed in the year 251 when they first began as a separate organization from Baptists, you will find that the Catholic doctrine of today is nothing to compare with the doctrine they started out with in the year 251 when Baptists excluded them.

Just think of the doctrines that are added continuously. You can remember yourself many doctrines you have heard of, that the Catholics have invented. The idea of the assumption of Mary—that Mary was assumed up into Heaven just like Jesus went up into Heaven—was one of the doctrines they dreamed up. There is nothing about it in the Bible. It was just dreamed up by the Catholics.

Now they are considering new doctrines. I was reading the other day the Catholics are considering new doctrines that they are going to promulgate this year that have never been presented before. They are going to present new doctrines for their people to accept relative to Mary.

Well, that is what Jude is talking about here. He is talking about these apostate teachers who dream up false doctrines.

Several years ago a woman from Huntington came to me at my printing shop. Someone had told her that there was a preacher who had a printing shop in Ashland and she came to see me. She thought that she and I were going to be able to get together and set the world on fire with a brand new religion that she had dreamed up. I read the book that she presented to me, that she wanted me to collaborate with her on, and print in her behalf. As I read it, I thought of Jude who says that these apostate teachers of the last day would be filthy dreamers—that they would dream up doctrines they would want to present to the world.

In describing these apostate teachers, you will notice that Jude says that these apostate teachers not only were dreamers, but that they had no respect for the Bible. Notice:

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these SPEAK EVIL of those things WHICH THEY KNOW NOT: but what they know naturally, as brute beasts, in those things they corrupt themselves.” — Jude 1:9, 10.

Notice, they had no respect for the Word of God, and they speak evil of those things which they know not. What is it that false teachers don't know? Beloved, they don't know the first principles of the Word of God.

speaks about here, the crowd who turns the grace of God into lasciviousness. They assert that the grace of God leads men into lasciviousness and licentiousness. It also says concerning these apostate teachers that they are dreamers, for we read:

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Several years ago a woman from Huntington came to me at my printing shop. Someone had told her that there was a preacher who had a printing shop in Ashland and she came to see me. She thought that she and I were going to be able to get together and set the world on fire with a brand new religion that she had dreamed up. I read the book that she presented to me, that she wanted me to collaborate with her on, and print in her behalf. As I read it, I thought of Jude who says that these apostate teachers of the last day would be filthy dreamers—that they would dream up doctrines they would want to present to the world.

In describing these apostate teachers, you will notice that Jude says that these apostate teachers not only were dreamers, but that they had no respect for the Bible. Notice:

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these SPEAK EVIL of those things WHICH THEY KNOW NOT: but what they know naturally, as brute beasts, in those things they corrupt themselves.” — Jude 1:9, 10.

Notice, they had no respect for the Word of God, and they speak evil of those things which they know not. What is it that false teachers don't know? Beloved, they don't know the first principles of the Word of God.

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I have heard many an individual who claimed to be a preacher, who knew virtually nothing of the Word of God. He didn't know anything about God's Book. It says concerning this crowd that they speak evil of the things that they know not, and that is exactly what false teachers and false preachers and apostates do today. They speak evil of things that they have no knowledge of.

Jude goes on to describe these apostate teachers. Listen:

“For they have gone in the WAY OF CAIN.”—Jude 1:11.

Now what was Cain's way? Go back to the Old Testament and you will find that Cain came to the Lord with a Godless religion—a bloodless religion. When he came to the Lord he knew God had said that an offering was to be made of blood, yet Cain came bringing a sheaf of grain or some garden vegetables—something he had produced himself, and he came denying the blood. Jude says that these false teachers will come just exactly like Cain—they will come denying the blood of Jesus Christ.

Beloved, I ask you, how many preachers are there in the world today who contend that there is no salvation apart from the blood of Jesus Christ? The Campbellites won't do it, for they say that you have to have the water. Certainly the Methodists won't say that there is no salvation except in the blood, because they say you have to have works added to the blood. The majority of the Protestant denominations say that you can be saved by Jesus, provided you hold out yourself, which means to say you are adding your works to the blood of Jesus Christ. Beloved, when a man says that, he is coming in the way of Cain. Cain came by-passing the blood, and every man who tries to come to the Lord depending upon his works in addition to the blood of Christ, is doing exactly like Cain. He is by-passing the blood, the precious blood of Jesus Christ.

Then in describing these individuals Jude tells us that they will be somewhat like Balaam. Listen:

“And ran greedily after the error of Balaam for reward.”—Jude 1:11.

What was Balaam's error? Go back to the Old Testament and you will find Balaam tried to unite the Israelites with the people of the world, so the error of Balaam today is leaguering the world up with the church.

Beloved, how subtly and how schemingly the Devil is working at that task, leaguering the world with the church. A man came to see me just a few days ago and wanted to know if Calvary Baptist Church wouldn't like to have a bowling team. I am not saying anything is wrong with bowling as a sport, but if I had any desire to bowl previously, I am sure I wouldn't have any desire today. I can't conceive of the brethren of our church at any bowling alley, having on the back of their sweaters these words, “Calvary Baptist Church.” But, beloved, the man who approached me thought it would be wonderful. He said that most of the churches around town have bowling teams and that it would be a fine sport. Now I am not saying that it wouldn't be a good sport. I am not saying it wouldn't be good relaxation. But I am saying this, as an organization in the church it has no place whatsoever. I tell you, beloved, I don't believe in mixing the world with the church. I don't believe in the church having baseball teams and basketball teams. I don't believe in the church having worldly alliances with worldly organizations. That was what was wrong in the day of Balaam. Old Balaam tried to unite the Israelite people with the people of the world of his day. Beloved, we are certainly living in a day when apostate teachers are doing exactly and precisely the same thing.

Jude goes on to describe these apostate teachers by saying:

“And perished in the gainsaying of Core.”—Jude 1:11.

Now who was Core? If you will go back to the Old Testament

## A False Regeneration

The sprinkling of an infant makes no change in that child whatever; it is, as I believe, a vain ceremony, not commanded of God, nor warranted in Scripture; and as the Church of England practices it, it is altogether pernicious and superstitious, and if there be any effect following it, it must be an evil effect upon those who wickedly lie unto Almighty God, by promising and vowing that the unconscious shall keep God's commandments, and walk in the same all the days of his life; which they cannot do for the child, inasmuch as they cannot even so do for themselves.

Ye must have another regeneration than this, the work not of priestly fingers, with their hocus-

pocus and superstitious genuflections, but the work of the Eternal Spirit, who alone can regenerate the soul, whose office alone it is that can give light to the spiritually blinded eye, and sensation to the spiritually dead heart. Be not misled by the priests of this age. Ye profess to have cast off Rome, cast off her Anglican children. Wear not the rags of her superstition, nor bear her mark in your foreheads. Ye must be born again in another sense than formality can work in you. It must be an inward work, a spiritual work, and only this can save your souls. If any man be in Christ Jesus, he is a new creature, that is, he has experienced a radical change.

—C. H. S.

you will find Moses was God's man in leading the children of Israel out into the land of Canaan. As he led them through the wilderness, Core was one of those fellows who rose up and said, “Now listen, Moses, how do we know that God has called you, and how do we know you have all this authority? We don't believe in going along with you, because you are taking too much authority.” If you will read the Scripture, you will see that actually Core's sin was that he rebelled at the constituted authority of Moses.

Jude says there are going to be people like that who will rebel at the constituted authority. Now what is the authority so far as we are concerned today? Nothing in this world but a New Testament church.

When Jesus Christ left this world He said to His church:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”—Mt. 28:19, 20.

Notice, He told the church to go out into the world. He told the church to make disciples. He told the church to do the baptizing. He told the church to teach everything concerning the Word of God, and He said, “I will be with you (the church) until the end of the age.” Beloved, that is the constituted authority we need to recognize today.

I want to tell you, God never gave any authority to a mission board. He gave authority only to His church. The sin of Core is the sin of the mission boards of this twentieth century. As Core rebelled against the constituted authority of Moses, every man who dares to stand up in rebellion against the church of the Lord Jesus Christ is in the same

class and category as Core.

Consider the man who says, “Now it doesn't make any difference whether I have any authority from the church at all, I am going to baptize just the same.” If he does so, he is on the same basis, and the same plane with Core. The man who goes out to do mission work without a church sponsoring him, and sending him out, is on the same plane of equality with Core. I tell you, beloved, Core rebelled against the constituted authority of Moses, and many today are working as free lances and as lone wolves when they ought to be working under the authority of a New Testament church.

Jude goes on to describe these individuals, for he says they are to be considered as clouds without water. Listen:

“Clouds they are without water.”—Jude 1:12.

The purpose of a cloud is to carry water, but Jude says that these individuals are waterless clouds. In other words, what Jude means to say is that these false apostate teachers are destitute of the grace of God.

Look at a cloud going overhead that hasn't a drop of water in it. Use your imagination: it is a long dry spell, and the grass is parched, and the ground is chapped and cracked open. The earth is desperately in need of water and there is a cloud that passes over, with not a drop of water in it. As it goes over us, not a drop of water falls from it. It doesn't refresh the earth in any wise at all.

Jude says these apostate teachers are waterless clouds. They are destitute of the grace of God. As the cloud doesn't have any water in it to water the earth, these false teachers are destitute of the grace of God and they have none of the grace of God to refresh the saints of the Lord.

He goes on to describe these false teachers by referring to them as being windy for he says:

“Carried about of winds.”—Jude 1:12.

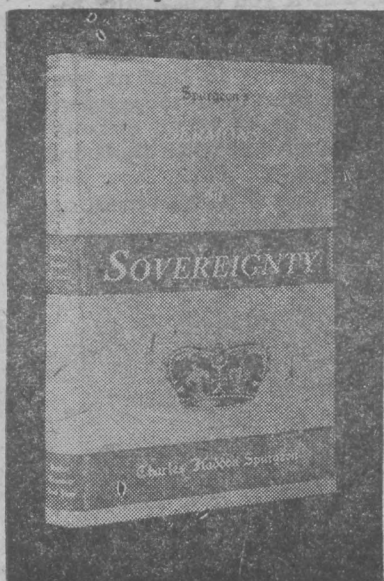
I think, beloved, that certainly describes most of the false teachers. They go just about as the wind blows. It doesn't make any difference which way the wind blows, that is the way they go.

A fellow went out in this country some few years ago to preach. He talked to one of the members of the church who was as weak as branchwater, and this member of the church who was weak doctrinally said he believed in open communion. The preacher thinking the church was just like this one member that he had talked to went back to the church and preached on open communion. After the services were over, everybody gathered around him and nearly mauled him for preaching open communion. As they gathered around him, telling him where he was so badly wrong, he said, “Now, beloved, I am sorry. If I had known you wanted it this way, that is the way I would have preached it.”

Beloved, he was just a cloud that was carried about by wind. There is many and many a preacher who just goes with the wind. However he thinks the congregation wants the message, (Continued on page 8, column 2)

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# There Is A Hell

Reader, when a house is on fire, what ought to be done first? We ought to give the alarm and awake the inmates. This is true love to our neighbor. This is true charity.

Reader, I love your soul, and want it to be saved. I am therefore going to speak to you about Hell.

There is such a place as Hell. Let no one deceive you with vain words. What men do not like, they try hard not to believe. **There is such a place as Hell!**

When the Lord Jesus Christ comes to judge the world, He will punish all who are not His disciples with a fearful punishment. All who are found impenitent and unbelieving — all who have clung to sin, stuck to the world, and set their affections on things below, all such shall come to an awful end. Whosoever is not written in the book of life shall be "cast into the lake of fire" (Rev. 20:15). This will be HELL!

Do you believe the Bible? Then depend upon it, Hell is real and true. It is as true as Heaven, as true as the fact that Christ died upon the Cross. There is not a fact or doctrine which you may not lawfully doubt, if you doubt Hell. Disbelieve Hell, and you unscrew, unsettle, and unpin everything in Scripture. You may as well throw your Bible aside at once. From "No Hell" to "No God" is but a series of steps.

Do you believe the Bible? Then depend upon it, Hell will have inhabitants. The wicked shall certainly be turned into Hell, and all the nations that forget God (Psa. 9:17). The same blessed Saviour who now sits on a throne of Grace will one day sit on a throne of Judgment, and men will see there is such a thing as "the wrath of the Lamb." The same lips which now say, "Come unto Me," will one day say, "Depart, ye cursed!" Alas! how awful the thought of being condemned by Christ Himself, judged by the Saviour, sentenced to misery by the Lamb.

Do you believe the Bible? Then depend upon it, Hell will be intense and unutterable woe. It is vain to talk of all the expressions about it being figures of speech. The pit, the prison, the worm, the fire, the thirst, the blackness, the darkness, the weeping, and gnashing of teeth, the second death — all these may be figures of speech, if you please. But Bible figures mean something beyond all question, and here they mean something which man's mind can never fully conceive.

Oh, reader, the miseries of mind and conscience are far worse than those of the body. The whole extent of Hell, the present suffering, the bitter recollection of the past, the hopeless prospect of the future, will never be fully known except by those who go there.

Do you believe the Bible? Then depend upon it, Hell is eternal. It must be eternal, or words have no meaning at all. "Forever and ever" — "Everlasting" — "Unquenchable" — "Never-dying" — all of these are expressions used about Hell, and expressions that cannot be explained away. It must be eternal, or the very foundations of Heaven are cast down.

If Hell has an end, Heaven has an end, too. They both stand or fall together. It must be eternal, or every doctrine of the Gospel is undermined. If a man may escape Hell at length without faith in Christ, then sin is no longer an infinite evil, and there was not any need for Christ making an atonement. And where is the warrant for saying that Hell can ever change a heart, or make it fit for Heaven? It must be eternal, or Hell would cease to be Hell altogether. Give a man hope, and he will bear anything. Ah! reader, these are solemn things. "Well," said Carlyle, "FOREVER is the most solemn saying in the Bible."

Reader, I beseech you, in all tender affection, beware of false views of the subject on which I have been dwelling. Beware of new and strange doctrines about Hell and the eternity of punishment. Beware of manufacturing a God of your own, a God who is all mercy, but not just — a God who is all love, but not holy — a God who has a Heaven for everybody, but Hell for none — a God who can allow good and bad to be side by side in time, but will make no distinction between good and bad in eternity. Such a god is an idol of your own, as true an idol as was ever moulded out of brass or clay. The hands of your own fancy and sentimentality have made him. He is NOT the God of the Bible; and besides the God of the Bible there is no god at all. Your Heaven would be no Heaven at all. A Heaven containing all sorts of characters indiscriminately would be miserable discord indeed. Alas! for the eternity of such a Heaven. There would be little difference between it and Hell. Ah! reader, there is a Hell. Take heed, lest you find it out to your cost TOO LATE!

Beware of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square in with them. Beware of making selections from your Bible to suit your taste — refusing, like a spoiled child, whatever you think bitter; seizing, like a spoiled child, whatever you think sweet. What does all this amount to but telling God that you, in your finite wisdom, know what is good for you better than He? It will not do. You must take the Bible as it is. You must read it all, and believe it. You must read it with the spirit of a little child. Dare not to say, "I believe this verse, for I like it. I reject that, for I do not like it. I receive this, for I understand it. I refuse that, for I cannot reconcile it with my views." Nay but, O man, who art thou that repliest against God? By what right do you talk in this way? Surely it were better to say over every chapter in the Word, "Speak, Lord, for Thy servant heareth." Ah! reader, if men would do this, they never would deny HELL.

Do you know that Calvary is the greatest evidence of an eternal Hell? Why did the Lord Jesus Christ suffer so, if we were all on our way to Heaven? Rest assured, that if you continually reject Christ and His marvellous sacrifice for our sins, you are as sure of going to Hell as you would be were you there now! (Rev. 21:8). Don't spend eternity with the ungodly, when the Lord Jesus Christ is able to save you from an eternal and everlasting Hell! — J. C. Ryle.

—Biblical Witness



## Book Of Jude

(Continued from page 7)  
that is the way he is going to dish it out. Jude says that these apostate teachers are like clouds carried about by wind.

You will notice also that he goes further and refers to them as **raging waves**. Listen:

"Raging waves of the sea." — Jude 1:13.  
Beloved, this description of them shows that they are unsaved. The grace of God humbles people. It doesn't make them rage. Mark it down, the grace of God humbles a man. When he refers to these as raging waves of the sea, that proves to me positively they are unsaved because the grace of God doesn't make a man rage. The grace of God makes him humble before the Lord.

Jude goes further in his description and speaks of them as **wandering stars**. Notice:

"Wandering stars, to whom is reserved the blackness of darkness for ever." — Jude 1:13.

What does he mean when he talks about these false prophets being wandering stars? Do you realize there is a difference between the way the planets move and the way the stars move? Did you ever study physical geography? Did you ever study any astronomy? Well, beloved, the planets move in fixed courses. The planets never vary in their course. They move in fixed courses, but the stars wander around. Jude says these apostate teachers wander about. They do not go in a fixed course. They are like wandering stars. They wander first to one doctrine and then to another doctrine — first to one error and then to another error — first to one heresy and then to another heresy.

Jude also says they **speak great swelling words**. Listen:

"And their mouth speaketh great swelling words." — Jude 1:16.

I have heard some people use words, and that was about all. I remember listening to a man preach who was supposed to be a Baptist preacher. I think I can listen pretty well. I think I have had a lot of experience listening to preachers through the years. When he got through, beloved, I'll tell you frankly, I didn't know one thing he had been talking about. It was just great swelling words that he had used.

For once I wish I had taken a bag of peanuts to church with me. At least I would have had something to do.

A Negro said that he had a new job, and his buddy asked him what the new job was. He said, "I'm an orator." "Well," he said, "what is an orator?" He says, "If I tell you that you can add two and two and you come up with the answer four, that is just plain conversation. But when I say to you that if you take the numerable of the first part, and add it to the numerable of the second part, I invariably and unequivocally say without fear of contradiction that the answer will be fo'. That's oratory."

Beloved, there are a lot of folk that are orators all right. Jude talks about them. They speak great swelling words. When you go to church and the preacher preaches over you head, and you don't understand what he is talking about, it doesn't mean a thing in the world. I'd question whether or not I'd go back a second time to listen.

V

## LESSONS.

What lessons can we learn from this book of Jude? There are four lessons that I think will do us good if we can grasp them.

First, there will be no new revelations given from God. Listen:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was ONCE DELIVERED unto the saints." — Jude 1:3.

Beloved, there is not going to be any new revelation in this Twentieth Century. Jude says that it has been once for all delivered. Mark it down, there is not going to be one single new truth added to this Word of God from the time of Jude down to this hour.

Now men may find out about atomic bombs and hydrogen

bombs. They may find out about X-rays and all kinds of treatments today of the medical profession. The world may find out many things that have to do with humanity, but the world will never find one thing new so far as the Word of God is concerned. Jude says that we are to contend for the faith that was once delivered to the saints. There will not be one new truth revealed from God other than what is in this Bible. This is one of the most precious lessons that you can learn. When someone says that he has a new revelation from God, just turn a deaf ear to him because Jude says there will be nothing new revealed. He urges us to contend for the faith that was once for all delivered.

A second lesson that we can learn from this is that we are to **earnestly contend** for the faith.

A third lesson is that a **perfect church is a vain expectation**. You needn't expect it. In Jude's day men crept in unawares, and we can expect men to creep in today. A perfect church is a vain expectation. Jude refers to these false teachers as "spots in your feasts of charity." Beloved, we can expect the spots to creep in today. A perfect church is a vain expectation.

A fourth lesson is that **we are to be on the watch** against the entrance and the influence of these wicked errorists. There were plenty of wicked errorists given over to error in Jude's day. We are to be on guard, and on

alert, lest these wicked errors creep into our churches today.

## CONCLUSION

Now, beloved, I don't know whether this helps you or not, but it has been a blessing to me. I have studied through this book of Jude for the last thirty years, but I have never given an exposition of it until just now. Beloved, our business is to contend for the faith. Our church is only a small church. I know we are not big in number and I know we are not powerful, but I know one thing, God wants us to contend for the faith. I have a feeling, beloved, that God is blessing and that He is going to continue to bless, and I pray that you will take your stand with us that we might be able to stand together and contend earnestly for the faith.

Salvation is a wonderful thing to talk about. Jude said, "I want just about to write to you about the common salvation, but it was revealed to me that I needed to write to you and urge you to contend for the faith." I say that salvation is a wonderful thing to think about but sometimes you have to even lay aside salvation and contend earnestly for the faith (the whole body of truth) that was once for all delivered to the saints. God help us to tend and to stand firm for the things of the Book until Jesus comes again.

May God bless you!



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