

The man who has not been to church for thirty years is usually the one who says that modern preaching is behind the times.

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

Mailing Address: Box 910, Ashland, Kentucky

Vol. 30, NO. 44 ASHLAND, KENTUCKY, DECEMBER 9, 1961 WHOLE NUMBER 1216

WHY WOMEN SHOULD NOT SPEAK IN MIXED ASSEMBLIES

BY JOHN A. BROADUS

Former President Of Southern Baptist Theological Seminary, Louisville, Kentucky

Recently, Kentucky Southern Baptists "unbridled" the women, voting that they can speak in state conventions. Doubtless, many Southern Baptists of years past "rolled over in their graves" at this suggestion. One of them would be John A. Broadus, author of this article.

I Corinthians 14:34 the apostle Paul says: "Let the women keep silent in the churches; it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And

if they would know anything let them ask their own husbands at home; for it is shameful for a woman to speak in the church."

In I Timothy 2:11-15 the apostle has been speaking of public worship, directing that "the men (i.e., the men as, distinguished from the women, the Greek having a special term) pray in every place, lifting up holy hands, without wrath and disputing." He then directs that women "adorn themselves in modest apparel," etc. The amount of this seems to be that in public worship the men, who do the public praying,

shall see that the hands they solemnly lift are not stained with sin, and that in their mutual instruction and exhortation there shall be no angry disputation. These are two special dangers with men. And the women are warned against one of their special dangers, viz., that in attending on public worship they will have too much showy personal adornment. He then proceeds: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in (Continued on page 3, column 1)

CAMPBELLISM

Series by Bob L. Ross

XIV

THE CAMPBELLITE "BIBLE NAME"

One brother put it rightly when he wrote: "They [the Campbellites] have been quarreling over a name for their baby ever since it was born."

They've called themselves and have been called "Reformers," "Restorationists," "Disciples," "Christians," "Christian Church," "Church of Christ," and a few other titles. Barton W. Stone and his group contended for the name "Christian," while Alexander Campbell thought "Disciples" was better. There was quite a bit of "heat" between Campbell and Stone on this point. Campbell thought that so much emphasis upon a name was "sectarian," and he requested "liberty of conscience" on the point (Millennial Harbinger, Vol. 1, page 371). In 1835 the Campbell segment published a hymnal and called it "The Disciples Hymn Book." When Stone—who had not been consulted about the matter—learned of this, he protested and the name of the book was changed to "The Christian Hymn Book." (The Disciples of Christ, page 209).

The matter of wearing the "right name" is still an important issue with Campbellites. Actually, the "Church of Christ" brand of Campbellites do not allow that one can be saved unless he wears the "right name." The writer was once conversing with one of their "evangelists" and this individual remarked that those in "The Christian Church" were wearing "a heathen name." He contended that it was right for the individual member to be called "Christian," but it was wrong for the church to use this name! He said "Church of Christ" was the name for the church to wear.

Some of them even go so far as to say that "The" must not be attached to "Church of Christ." Others will not allow any additional terms to the name which would identify its locality; for instance, "Main Street Church of Christ" is wrong.

Of course, all Campbellites don't believe alike on these (Continued on page two)

"CHRISTMAS"

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

Many people are open minded to the truth, accept it and cease observing this day, once they know the facts. But many people do not understand our effort and get wrong impressions about what we are doing in writing about Christmas. They think we like to be extremists, like to condemn others, to have something about Christmas to gloat, etc. We regret that Christmas often have this effect. We didn't mean for folk to have these impressions. Sincerely and honestly, we have said what we have about Christmas primarily

for two reasons: (1) that the Lord might be honored, not dishonored; and (2) that Christian people might be benefited by not participating in this celebration.

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

We trust you will kindly consider what we have to say about Christmas and with prayer to God (Continued on page 2, column 3)

Thanksgiving Day

Our Thanksgiving services were wonderfully blessed of the Lord, and we pause today to give Him thanks for our services on Thursday morning, November 23rd.

Some of our preacher brethren from various points round about came in to worship with us, and visitors from other churches were in attendance, so that along with our own members, we had the largest crowd present we have ever had for any service outside of our annual Bible Conferences.

Our aged Brother William H. Crofts of Huntington sang the same hymn that he has sung dozens of times for me, "When I Survey the Wondrous Cross." Various preacher brethren gave brief testimonies, and your editor preached the sermon which appears in this particular issue of TBE.

It is good for God's people to get together and praise Him, and for this Thanksgiving Day and all of its blessings, we thank and praise God, looking forward to next Thanksgiving of 1962.

—J.R.G.

IF YOU'RE "TRYING TO BE SAVED," THEN YOU SHOULD QUIT IT!

By A. M. OVERTON

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

Very often, when you ask a person if he is saved, you will get this answer: "I'm trying to be." And the sad part about it is that those who so answer seem to think that there is some degree of safety in such a statement.

One of the plainest of all truths is that every human being who is trying to be saved is lost! If one is trying to be saved, it is self-evident that he is lost. If one is saved he is not trying to be.

Ask the young man, "Are you married?" His answer "I'm trying to be," declares plainly that he is not married. Ask the candidate, "Are you sheriff?" When he says, "I'm trying to be," you know positively that he is not sheriff. No one is anything that he is trying to be. Only the blind can fail to see that.

The Lord flatly declares that one must quit trying before he can possibly be saved. The religious world believes and teaches that one must work in order to be saved. God declares in His Word that one must stop working. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5).

The natural man thinks that it is "to him that worketh," but God says it is "to him that worketh not." How much work is there in "worketh not"?

One of the meanings of the word here translated "worketh" is "to produce," or "to exercise." Whatever man produces is a work of man. In the light of this truth it is apparent that there is much "works for salvation" being preached and taught by those who profess to believe in salvation by grace.

(Continued on page 8, col. 5)

DID YOU FORGET US?



The Baptist Examiner Pulpit

"IF I HAD BUT ONE SERMON TO PREACH"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

(Preached Thanksgiving Morning, November 23, 1961)

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—II Cor. 4:5.

When I was a lad seventeen years of age I preached my first sermon on Thanksgiving Day in 1922. This makes forty-one Thanksgiving services without interruption that I have attended. There was an interruption as to my preaching. For thirty-nine years without exception I preached every year on Thanksgiving Day until last year. As most of you will doubtless recall, I was suffering rather severely from a heart condition that had come on about a month before Thanksgiving and I was unable to preach,

and Brother Bob had to "pinch hit" for me in the services of last year. I might say frankly that I didn't anticipate preaching to you this year, for I thought somebody else would be doing the preaching this year, but I am thankful for God's goodness to me during the past year's time, and I am glad today for His blessings upon me from a physical standpoint. I think in all probability this is my own testimony today:

"There's nothing the matter with me. I'm just as healthy as I can be. I have arthritis in both my knees, And when I talk, I talk with a wheeze; My pulse is weak and my blood

is thin, But I'm awfully well for the shape I'm in.

I think my liver is out of whack And a terrible pain is in my back; My hearin's poor, my sight is dim, Most everything seems to be out of trim, But I'm awfully well for the shape I'm in.

My doctor says my days are few, For every week there's something new. The way I stagger is sure a crime. I'm likely to drop at any time; I jump like mad at the drop (Continued on page 4, col. 4)

The Thanksgiving offering on the part of our readers scattered at large over the United States was not as great this year as last. We do thank Him, though, for all that He sent to us, and rejoice indeed because of the contributions which we received.

However, I am wondering if you may have forgotten us. If the Lord enables you now to make an offering in our behalf. I can assure you that it will be most deeply appreciated. —J.R.G.



SIN

calls sin an accident; things call it an abomination. Man calls sin a blunder; things call it blindness. Man calls sin a chance; God calls it a cancer.

calls sin a defect; God calls it a disease. Man calls sin an error; God calls it enmity. Man calls sin fascination; God calls it a fatality.

calls sin infirmity; God calls it iniquity. Man calls sin luxury; God calls it leprosy. Man calls sin liberty; God calls it lawlessness.

calls sin a trifle; God calls it a tragedy. Man calls sin a mistake; God calls it madness. Man calls sin a weakness; God calls it wickedness. Selected

The Baptist Examiner

The Baptist Paper for the Baptist People.

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

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

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
Five years	7.00
Club rates for churches; 15 or more subscriptions, each	1.00
When you subscribe for others; each	1.50

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

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

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

Campbellism

(Continued from page one)

foregoing restrictions, but all of them are concerned about the name they wear. They cite a few verses in the Bible which they believe teach the wearing of a name. We'll now take note of those passages which are most emphasized.

Matthew 16:18: "Upon this rock I will build my church." Campbellites reason from this verse that since Christ said "My church," it must have been named after Christ. However, you will notice there is no name given in the verse and there is no command to wear a name in the verse. "My church" simply tells us who owns the church. A Mr. Jones says, "I will build my fence." Does this mean he will tack a name on the fence which reads, "The Fence of Mr. Jones"? Certainly not. He built the fence and he owns it, but he does not have to "name" it in order for this to be so.

Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Does this verse command us to hang out a name over the church building? If so, what is that name? Isn't it amazing how the Campbellites grab this verse to justify their "name," yet miss the great doctrine of salvation by Christ which is the emphasis of the apostle? There's not one word about wearing a name in the verse, yet the great doctrine of salvation through the name (person) of Christ is taught.

Romans 16:16: "The churches of Christ salute you." This is the only verse that even comes close to the Campbellite "name" and does not teach their notion. The verse is simply teaching the fact that Christ owns the churches. "Churches of Christ" is in the possessive case, indicating ownership; it is not giving a name at all. Even if the verse were giving a name to wear, the Campbellite name would be wrong, for the word "church" is not a proper translation, no more than the word "baptize." Even Alexander Campbell recognized this fact and in his translation of the New Testament, he rendered Romans 16:16 as follows: **"The congregations of Christ salute you."**

Of the word "church," Campbell said: "Church, or kirk, is an abbreviation of the words *kuriou oikos*, the house of the Lord and does not translate the term *ekklesia*." (Living Oracles, page 55). All Greek authorities tell us that "ekklesia" means assembly or congregation. The word "church," like "baptize," is in the King James translation because King James' rules to the translators demanded that it be used.

In view of these facts, the title "Church of Christ" is incorrect, unless Campbellites can prove that "the tradition of men" is acceptable to God. Even if they could prove that tradition is acceptable, they would still have to produce a command that this particular title should be worn.

A local Campbellite, in disputing over the radio with a "Jesus only" preacher, stated that one could be baptized in the name of Christ without having some one say "Jesus Christ" or "in the name of Jesus" during the baptismal ceremony. He contended that the term "name" stood for Christ and His authority. Well, if one can be baptized without having the name repeated over him, why couldn't there be a church without having the name over the door or on a sign in the churchyard?

Ephesians 3:15: "Of whom the whole family in heaven and earth is named."

Campbellites teach that this verse means the church is to wear a name. No such thing is taught here. The Greek of this verse is "each" or "every" family, not "whole" family. So it is not referring to the idea of a universal church, but to every family of creation. Furthermore, it is not Christ of whom each family is "named," but God the Father (v. 14). The words "is named" simply refer to the fact that God is the source of all existing families; He is their creator and sustainer. There is no title for the church, nor a command to wear a title, stated in the verse.

What About the Term "Christian?"

Acts 11:26: "And the disciples were called Christians first in Antioch."

This was about eleven years or so after the day of Pentecost, the day on which Campbellites contend that the church was born. No one was called "Christian," nor were churches named "Church of Christ," during those eleven years. They

(Continued on page three)

"Christmas"

(Continued from page one) earnestly weigh the matter.

FACTS ABOUT CHRISTMAS

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

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

3. Neither God the Father, the Son, nor the Scriptures teach us by command or example to celebrate the birth of Christ. Thus, such a celebration can only be a "commandment of men" (Matthew 15:9).

4. The Roman Catholic church brought this pagan celebration over from Babylon and tacked the name of Christ to it, in order to overawe the heathen and gain "converts." The term "Christmas" derives from Rome's so-called "Christ-mass."

5. It was not until the third and fourth centuries A. D. that any professing Christians observed "Christmas," and then it was opposed by all the sound churches. Chrysostom wrote in the year 280 A. D. — "It is not yet ten years since this day was made known to us." (Vol. II, page 352, Moniturn in Hom. de Natal. Christi).

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

IN VIEW OF THESE SIMPLE FACTS, DO YOU THINK THE LORD IS PLEASED WITH OBSERVANCE OF CHRISTMAS?

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

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

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

WHAT ABOUT THE CHILDREN?

You should always be truthful with your children. You cannot be truthful with them in telling

Mabel Clement

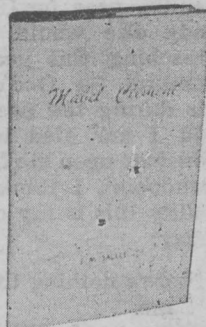
By J. M. SALLEE

217 Pages Cloth Bound

\$2.00

The very best refutation of the heresies of Campbellism of its kind.

The story of a young girl's deliverance from and experiences with the Campbellite church.



Examiner Editorials

By Bob L. Ross

SO. BAPTISTS "TURN THE WOMEN LOOSE"

They Can Now Speak In Mixed Assemblies

"THIS IS 1961, BRETHREN," PASTOR SAYS

Christ said that a corrupt tree cannot bring forth good fruit. We should expect, therefore, that unscriptural organizations would bring forth unscriptural fruit. According to newspaper reports, the Southern Baptists in Kentucky just recently brought forth some unscriptural fruit when they voted to allow women to speak from the floor or platform during mixed assemblies at their conventions.

A pastor from Lexington presented the resolution and in doing so made this plea: "This is 1961, brethren." This statement implies that the past does not matter. It implies that what is written in the Bible about women keeping silent does not matter. It implies that Paul was all right for his day and age, but "this is 1961."

Of course, so far as we are con-

cerned, the Southern Baptists cannot vote to do anything they please since their convention is unscriptural, the practices that they do are all without any scriptural authority. However, this vote to allow women to speak in mixed assemblies is further evidence of a lack of appreciation for the Bible's authority among Southern Baptists. If they appreciate what is recorded in I Corinthians 14:34, 35 and I Timothy 2:11, they would not have so voted.

We are carrying an article in this issue of TBE by John Broadus, one of the founding fathers of the Southern Seminary at Louisville. It shows what Baptists of a generation ago believed about women's speaking. The "children" are certainly straying away from the path of the "fathers."

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

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

WHAT ABOUT GIFTS TO OTHERS?

Well, if you really want to honor God and be pleasing to Him, you will find a way to take care of this matter, too. Can't you give gifts to other people at some other time? Do you give them gifts simply because it is Christmas, or do you give because you love them and want to show that love by a gift? Wouldn't they be able to see your love better, if you gave presents when the presents were not "expected"?

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

No, if you set out to please God you will have no trouble in this matter. Plainly tell people the truth and everything will be all right.

YOUR BLESSING

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

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

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

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

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

How Can Christ Be "Kept In Christmas" If He Were Never In It To Begin With?

Books By J. R. Graves (1820 - 1893)

Seven Dispensations	\$3.25
First Baptist Church In America	1.00
John's Baptism (was it Christian?)	1.00
Parables and Prophecies of Jesus	1.00
New Great Iron Wheel (on Methodism)	1.00
Middle Life	.50
Christian Baptism, the Profession of Faith	.25
Trilemma—All Human Churches Without Baptism	.40
The Entire Set May Be Had for \$8.00 — We Pay Postage	
Payment Must Accompany Order.	
On all orders except for the entire set, add 10c for postage-handling.	

continued
ed, hath
ion; but
high child
in faith,
a with so
are her
ed Engli
to the E
h the Am
one not
in each
it does
the Ap
and str
shall s
assemb
evidence
the ques
South
meanin
hands. A
position
that he
either up
sense o
s employ
pon the c
"Let
is not pe
anded to
and if the
ands at h
he church
"Let
ut I suffer
ver the r
other so
the per
postle's a
come have
rendered
fears, ver
unto th
idle cha
enough to
distinct
The wor
to tal
times use
chattering
to ani
clear exan
in Biblic
is applie
the Savi
ver's Gree
the New Te
thers lay
arch" or
the apost
ic meetin
what we
or the li
tern distin
man is for
arch," but
speaking
answer is
ent knows
act, the ve
ship whic
Corinthia
to correct,
have ari
ting, whe
self at ill
ak. Moreo
urch) (the
mbly) is
private hou
and Priscil
and App
also fails
UDEN'S
By
EXANDER
RUDE
Pages
5.95
H. Spurge
a genuine u
of the mo
they may be
very Bible
ordances; or
Cruden's
sketch of
also conto

Campbellism

40
A. Spurgeon said: "Be sure you
genuine unabridged Cruden and
of the modern substitutes; good
they may be at the price."
Every Bible student needs a good
and; and aside from the large
variances, which contain extra
Cruden's cannot be surpassed.
sketch of the author's amusing
also contained in this volume.

RU DEN'S CONCORDANCE

A more plausible method of explaining away Paul's prohibition consists in maintaining that it applied only to the peculiar ideas and manners of that time. Thus some say it applied only to women at Corinth, a place famous for licentiousness, where it was necessary that Christian women should observe peculiar strictness of decorum in public places. *But the apostle makes the same prohibition through Timothy for the churches in the region about Ephesus.* And observe, he grounds his prohibition (in the passage from Timothy) upon the facts connected with the creation and fall of Adam and Eve. Does not this absolutely forbid restricting his prohibition to Corinth and Ephesus, or to that particular age? The same consideration applies when the prohibition is likened to his direction in chapter 11 that a woman must not appear in the public meeting without a covering on her head. We are told that this applied simply to the idea and customs then prevailing. *Let us not be so sure that such is the case.* In point of fact, almost all Christian women seem to believe that the apostle's direction applies to them, for they very rarely fail to wear in religious assemblies some form of head covering, which in the mutations of fashion has sometimes been vastly more diminutive than at present, but is never discarded. And whatever may be thought as to that point, we must remember that in the epistle of Timothy the apostle especially grounds his injunction upon primal facts in human history and thereby cuts it off from

The letter proceeds: "I cannot reconcile Christ's treatment and mention of women with Paul's. I think Paul must have written there *his biased* opinion, instead of the direction of the Spirit. Women were last at the Cross and first at the sepulchre of Christ. He spoke to one first after his resurrection. John gives a whole chapter, nearly, of Christ's conversation with Mary and Martha, and not one word of what Lazarus said. Why are so many things that women said and did recorded, if they were to be silent on religious matters?" Some persons will think it passing strange that (Continued on page 4, column 2)

(Continued on page five)

Order from Our Book Shop

The Paganism Of Christmas And Its Trimmings Revealed By A Carolina Paper

EDITORIAL NOTE: The following article from the *Shelby (N. C.) DAILY STAR* tells more truth about Christmas than most preachers ever tell.

ON CHRISTMAS DAY we honor the birth of Christ with hymns and prayers. But many of the traditional customs of this holiday — the greenery, gaiety, fine foods and gifts — derive from our pagan ancestors.

Behind all of our customs lie legends, some predating the Nativity. In the clatter that frequently accompanies Christmas today, these stories which come from many lands are all but forgotten. Here are some of them:

CHRISTMAS DAY: The exact day of Christ's birth is not known, perhaps because no one thought of celebrating it until 400 years after He died. The Christians decided on Dec. 25 to counteract the revelries of the Roman celebration of Saturnalia, which extended from Dec. 17 to 24. The Saturnalia, which originated before the birth of Christ, honored the god Saturn, the sower. It was a time of uproarious feasting, dancing and games, which the Christians detested because they considered Christmas a time for religion.

SANTA CLAUS evolves from the legendary St. Nicholas, a 4th Century bishop of Asia Minor who went from door to door on a white horse, leaving gifts for the good children and switches for the bad. Changed by continents and generations, St. Nicholas has assumed many names and shapes, such as Father Christmas in Finland, Pere Noel in France, a witch named Befana in Italy and Kriss Kringle in Germany. America's Santa Claus was first pictured as a jolly, rosy faced old fellow by the cartoonist Thomas Nast in the late 19th Century. Clement Clark Moore's famous poem, "The Night Before Christmas," helped perpetuate this picture.

THE CRECHE: St. Francis of Assisi is believed to have arranged the first Nativity scene, setting it up in a church in Greccio, Italy, in 1223. He used live cattle and donkeys and life-size images of the Christ Child, Joseph and Mary. Soon, the use of small figurines to represent the Nativity swept the Christian world.

MISTLETOE: In ancient Gaul and Britain, mistletoe was worshipped by the Druids, a religious society that existed 200 years before Christ.

During winter celebrations, a Druid priest would climb a tree where Mistletoe grew and cut it with a golden sickle, allowing it to fall into a white cloth so it would not touch the ground. Two white oxen then were sacrificed and the mistletoe was distributed to the people to be hung in their homes. Mistletoe was considered a symbol of peace and good fortune and whenever enemies met beneath it they dropped their weapons and embraced.

GIFT-GIVING was a popular custom of the Romans during Saturnalia. The most common gifts of this time were statues made in the likeness of a god.

BELLS: The Romans also used bells to discourage evil spirits. In early Britain—and in some parts of Europe today—bells were rung for an hour on Christmas Eve to announce the death of the devil. Then at midnight, great joyous peals signaled the birth of Christ.

CAROLS: We also trace the original Christmas carols to St. Francis of Assisi. Hymns were a part of the early Christian ceremonies, but St. Francis believed in moderate Christmas gaiety and introduced sprightly carols which were modeled on the chorale,

a French form of song and dance.

CANDLES derive from an old Irish custom of putting a lighted candle in the window on Christmas Eve to light the Holy Family's way. The candles denote a house where the Holy Family would have been welcomed, not turned away as at the inns in Bethlehem.

HOLLY AND EVERGREEN also come from the Roman Saturnalia. By trimming their homes with this greenery, the Romans believed they could keep out evil spirits. The Christians at first rejected the custom, but later adopted it reluctantly because an untrimmed house marked them as Christians and next in line for the gladiators.

CHRISTMAS TREE: There are many stories about the origin of the Christmas tree. The one most frequently heard is that Martin Luther lighted the first Christmas tree in Germany about 1530 to memorialize the beauty of winter starlight.

CHRISTMAS CARDS were first published commercially in London in 1846 at the request of Sir Henry Cole, owner of an art shop. They pictured a happy family enjoying a Christmas drink.

Women's Speaking

(Continued from page 3)

this should be presented as an argument in favor of women's speaking to mixed assemblies, notwithstanding the express and repeated prohibition of the Apostle Paul. Yet substantially the same argument has been vehemently urged by writers of both sexes, and even in a book, by a minister. As to there being no record in John 11 of conversation with Lazarus, it will occur to some readers that Lazarus, during the Master's conversation with his sisters, was in his tomb. The real importance of this extract lies in the cool assumption that Paul was not inspired in his prohibitions! That cuts at the root of Christianity. The writer of the letter is here quite logical, and shows the real tendency of the whole movement she is defending. I have scarcely ever conversed with any advocate of women's speaking in mixed assemblies who did not, sooner or later, deny the Apostle Paul's inspired authority in this matter. That is the very reason why the question is of so great importance; and it must be my excuse for making extracts from a private letter.

From the best information accessible, it may be stated that the present active movement in favor of the practice we are discussing originated among the Methodists, especially in the Northwest. Mr. Wesley's "class-meetings" consisted of a small number of persons of both sexes, under a "class-leader," and in these meetings, which were strictly private, the female members were expected to speak of their recent experiences, as well as the men. This is probably the historical origin of the claim now made in some Baptist churches, that women may properly "testify." The practice of women's speaking in mixed assemblies was greatly strengthened by the zealous efforts of the "Women Crusaders" for temperance in Ohio and elsewhere, some years ago, and afterward by the Women's Christian Temperance Union. It is well known that Quakers have always encouraged women to speak in the public meetings when they felt moved thereto; also the Universalists and Unitarians have sometimes encouraged women thus to speak—those bodies not acknowledging that they owe strict and minute obedience to the requirements of the New Testament.

A justly honored Baptist pastor

was not long ago reported as saying (in substance) that he did not want to hear so much about texts upon this subject; the thing does good, and that was enough for him. The Pedobaptists do much good. Many devout Romanists gain good and do good; does that make the practice Scriptural and justifiable for Baptists? Why will not Baptist people see the gross inconsistency of vehemently asserting the necessity of conforming to the New Testament in regard to church membership and the ordinances, while they coolly disregard express prohibition in respect to another matter? Will our honored brethren and sisters please open their eyes, take their latitude and longitude, and see which way they are drifting?

"Ah, but," some will say, "this is a great movement, and it is going to grow. Shall we let the Methodists get all the benefit of it?" Grant for the sake of argument that it seems expedient, and will give denominational power. We let the Methodists get all the benefit of infant baptism, of Arminian theology, of centralized organization, because we think these things are contrary to the New Testament. If Baptists are going to abandon New Testament teachings for the sake of falling in with what they regard as a popular movement, the very reason for their existence has ceased.

One other point. Some will say, "If we undertake to carry out such strict views, they will be found to conflict with the work which some women are almost everywhere doing as teachers of male Bible classes, as professors in co-

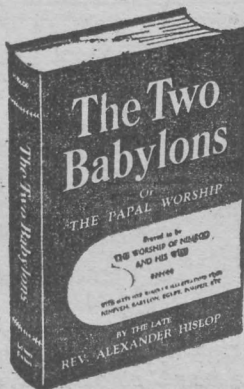
The Two Babylons

By
Alexander
Hislop

330 Pages

\$3.50

Add 15c
For Postage-
Handling



This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

educational colleges, and sometimes as missionary workers in foreign fields." I shall not now inquire how far these practices conflict with the apostle's prohibition. But if any of them do thus conflict, then instead of being relied on as precedent to set aside the apostle's authority, they ought themselves to be curtailed and corrected.

"If I Had"

(Continued from page one)

of a pin.
But I'm awfully well for the shape I'm in!
My teeth will eventually have to come out
And my diet I hate to think about!
I'm overweight, but I can't get thin,
My appetite's such that its bound to win—
But I'm awfully well for the shape I'm in!

Arch supports I have for my feet
Or I wouldn't be able to go on the street;
Sleep is denied me night after night,
And every morning I am a sight;
My memory's failing, my head's in a spin,
But I'm awfully well for the shape I'm in!

My moral is, as this tale I unfold,
That for me and you, who are growing old—
It's better to say: "I'm fine"—
with a grin—
Than to let others know the shape we're in!

My message today is more or less a reflection over my ministry since the day I preached my first sermon as a lad seventeen years of age. I think it is good for us once in a while just to reflect over the past, and that is what I would like to do today as I bring to you this message, "If I Had But One Sermon To Preach."

IF I HAD BUT ONE SERMON TO PREACH, I'D GO ON PREACHING THE SAME MESSAGE THAT I HAVE PREACHED FOR THE LAST FORTY YEARS.

I have lived long enough to see lots of changes in lots of preachers. I have seen what higher criticism, modern thought, and the changing times have done for lots of preachers, but by His grace, beloved, I still preach the same message I preached forty years ago.

I was somewhat amused last week when I read in the newspaper that one exceedingly educated, highly intelligent individual attending the General Association of Kentucky Baptists at Danville, Kentucky, in making a motion for the women to be given the privilege of speaking on the floor the same as the men, made this statement: "Brethren, this is 1961." What a literary gen! Beloved, all posterity who love the Lord and love His Word will bow their head in shame that a man would dare to lift his voice to say, "This is 1961," when the Word of God has already spoken two thousand years ago. I say to you, if I had just one sermon to preach, I'd preach the same message that I have preached for the past forty years.

We read:

"Jesus Christ, THE SAME yesterday, and to day, and for ever."
—Heb. 13:8.

"Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY."
—Mt. 24:35.

II

IF I HAD BUT ONE SERMON TO PREACH, I WOULDN'T PREACH TO ENTERTAIN NOR TO AMUSE.

I think I know as many good, funny stories as anyone that I

could tell which would make everyone of you laugh if I cared to tell them. However, beloved, as I reflect over forty years of ministry, I am impressed by the fact more and more, that the preacher's business in the pulpit is not to entertain, but to exalt the Lord Jesus Christ.

I remember when the Apostle Paul preached at Athens that he matched his wits apparently with the Stoick and Epicurean philosophers, with the result that his ministry in Athens accomplished maybe less than any place else that he preached. Doubtless he was rebuked within, because he had dared to match wits with the Stoicks and the Epicureans, he left the city of Athens dispirited, and I think somewhat discouraged. Crossing the Aegean Sea he went to Corinth, and there he preached unto the folk at Corinth. Some five years later he wrote to this church at Corinth and said:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified."
—Cor. 2:1, 2.

At Athens Paul had spoken with the excellency of speech. At Athens he had argued with the philosophers of the world and had dealt with them on the basis of wisdom. When he came to Corinth the Apostle Paul realized that his message was not a message of entertainment, nor was it a message of matching wits with the worldly, but rather his was there to preach Jesus Christ.

Beloved, if I had but one sermon to preach today, I wouldn't preach to entertain nor amuse. I'd warn men of Hell, and I'd tell men that Jesus Christ is the only remedy. As He Himself said, "For the Son of man is come to seek and to save that which was lost."
—Luke 19:10.

III

IF I HAD BUT ONE SERMON TO PREACH, I WOULDN'T PREACH ON SELFISH INTERESTS.

Too many times, I am sure this has been true of me, and I am positive that it is true of the majority of us who are in the ministry. Too many times we are given over to things that tend to exalt self. Beloved, if I had just one sermon to preach this morning, I wouldn't want to preach to you of selfish interests.

One day John the Baptist stood on the shores of the river and a crowd gathered about him. They asked concerning that man Jesus to whom John had borne testimony some months before. They said, "John, that man that you bore testimony to is preaching now, and all men are going to hear him preach. A little while ago you had the crowd and everybody was coming to hear you preach, but now they are all leaving you and are going to Jesus. John, we would like to ask you a question. What have you to say for yourself?" John's only answer was:

"He must increase, but I must decrease."
(Continued on page 5, column 1)

OUR LORD PRAYS FOR HIS OWN



by
Marcus
Rainsford

Price
\$7.99
(paper-back)
\$4.00 (cloth)

The sub-title of this volume is "Thoughts on John 17." The reader will find herein some marvelous, inspiring comments on one of the most precious portions of God's Word.

SPURGEON'S SERMONS ON SOVEREIGNTY



By C. H.
SPURGEON

256
Pages

\$3.50 Postpaid
2 for \$5.00

Send Payment
With Order

Sermon Subjects

Misrepresentations of True Calvinism
Cleared Away
Divine Sovereignty
The Infallibility of God's Purpose
Election
Election: Its Defences and Evidence
Particular Redemption
Plenteous Redemption
Prevenient Grace
Human Inability
Effectual Calling
Distinguishing Grace
Free Grace
Salvation Altogether by Grace
The Doctrines of Grace—Do Not Lead To Sin
The Perseverance of the Saints
Providence
Providence—As Seen in the Book of Esther
Resurrection With Christ

The Folly Of Free-Will Preached By C. H. Spurgeon

By C. H. SPURGEON

"My lord Will-be-will," as any man calls him in his Holy War, is a fellow who will not easily be bent. The will, especially in some men, is a very stubborn thing; and in all men, if the will is once stirred up to opposition, there is nothing that can be done with them.

Free-will somebody believes in. Free-will many dream of. Free-will! Wherever is that to be found? Once there was Free-will Paradise, and a terrible mess Free-will made there; for it spoiled all Paradise and turned Adam out of the garden. Free-will was in Heaven; but it turned the glorious archangel out, and a third part of the stars of Heaven fell into the abyss. I want nothing to do with Free-will, but I will try to see whether I have got a Free-will within.

And I find I have. Very free will to evil but very poor will to that which is good. Free-will though when I sin, but when I would do good, evil is present with me, and how to do that which I would I find not. Yet I boast of Free-will. I wonder whether those who believe in it have any more power over persons' wills than I have; I know I have not any. I find the old proverb very true, "One man can turn a horse to water but a hunter cannot make him drink." I find that I can bring you all to water, and a great many more can get into this chapel; but I cannot make you drink; and I don't think a hundred ministers could make you drink. I have read old Rowland Hill, and Whitefield, and several others see what they did; but I cannot discover a plan of turning



(1834-1892)

your will. I cannot coax you, and you will not yield by any manner of means. I do not think any man has power over his fellow-creatures' will, but the Spirit of God has. "I will make them willing in the day of my power."

He maketh the unwilling sinner so willing that he is impetuous after the gospel; he who was obstinate now hurries to the cross. He who laughed at Jesus now hangs on His mercy; and he who would not believe is now made by the Holy Spirit to do it, not only willingly, but eagerly. He is happy, is glad to do it, rejoices in the sound of Jesus' name, and delights to run in the way of God's commandments. The Holy Spirit has power over the will.

"If I Had"

Continued from page four)

Beloved, selfish interests were one and selfish concerns had been passed out of his mind so far as John the Baptist was concerned. His only interest then was that he might see the increase of the Lord Jesus Christ. Every Baptist preacher should preach just like this first Baptist preacher—John the Baptist.

IV

IF I HAD BUT ONE SERMON TO PREACH, I'D PREACH AS THOUGH MY AUDIENCE WAS MADE UP OF DYING MEN.

The Psalmist would tell us of this condition of depravity, for while he read:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."—Psa. 14:2, 3.

Notice, after God concludes His examination of this world, He says: "There is none that doeth good, no, not one." Beloved, we come into this

Elijah

By
A. W.
PINK

Price:
\$4.95

This is one of the latest publications of Mr. Pink's writings. It ranks as his very best efforts and is one of the best books written on Elijah.

Jesus Christ." He said, "Brethren, I am John Harper's last convert."

Brother, sister, if I had just one sermon to preach, I would want to preach to you like this—as though you were a dying audience. You are dead spiritually, having been born thus, and you are going to die physically unless Jesus comes. I would want to emphasize that you are a dying audience.

V

IF I HAD BUT ONE SERMON TO PREACH, I WOULD WANT TO TELL YOU THAT MY SALVATION HAS DEPENDED ENTIRELY UPON WHAT GOD HAS DONE FOR ME.

It was God who chose me unto salvation. Listen:

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

He likewise made me willing, for we read:

"Thy people shall be willing in the day of thy power."—Psa. 110:3.

Notice, it is not the power of the evangelist, not in the power of a preacher with a magnetic personality and who has persuasive pulpit mannerisms, but in the day of the power of God. Then God's chosen people shall be made willing.

Not only did He choose me and make me willing, but He gave me the gift of repentance. Listen:

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."—Acts 5:31.

Likewise, He gave me faith, for we read:

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

Beloved, He chose me, He made me willing, He gives me repentance, He gives me faith. He is the one that does the saving, so I say with the Apostle Paul:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6:14.

We are not saved by joining the church. We are not saved by turning over a new leaf. We are not saved by anything that man may do. We are not saved by anything that the church does for us or that the preacher does in our behalf. Rather, our salvation is wholly, totally, entirely, dependent upon our eternal God.

VI

IF I HAD BUT ONE SERMON TO PREACH, I'D TELL MEN THAT THERE IS JUST ONE WAY OF SALVATION.

A few days ago a man came into the printing shop and started the same old story that I have heard again and again. He said that there was a Jewish way of salvation, a Baptist way of salvation, a Catholic way of salvation, and a Protestant way of salvation—that everybody has his own way, and he gave a beautiful illustration of Washington, D. C. where everything is in the shape of a hub, with the Capitol Building in the center as the hub, and with all the streets going out in each direction. He said, "It doesn't make any difference which street you take, you are going to end up ultimately at the Capitol Building, and that is true about salvation. You can take the Jewish road, or the Catholic road, or

Campbellism

(Continued from page three)

This writer confesses, then, that there is no special name for the church to wear. He says he is telling "the truth about the matter." We wish all other Campbellites would quit lying and also tell the same truth.

In the Norris-Hines Debate, the Campbellite, Hines, said: "There should be no such name as 'Church of Christ,' as you put it, Baptist Church or any other denomination: but simply 'THE CHURCH' which includes all the redeemed." (page 160).

E. R. Harper, frequent speaker on the "Herald of Truth," a Campbellite radio program, says, "If God had given it [the church] one particular name to the exclusion of all other lessons to be taught he would have destroyed much of the beauty of the Bible teaching regarding the church." (Letter, Jan. 11, 1961). So Mr. Harper admits that there is no special name for the church to wear. Yet if you were to attend services where Mr. Harper is or has been the "evangelist," you would find "Church of Christ" to be the name used. Why does Mr. Harper "destroy much of the beauty of Bible teaching regarding the church" by hanging out just one particular name?

Another well-known Campbellite, Mr. F. Y. Tant, replied to a letter from the writer in which I asked nine questions relative to the "Church of Christ." Mr. Tant dealt with only five of the questions, explaining that "some of the questions could not be answered without a more prolonged explanation than I have time to give now." One of the questions he did not answer was this one: "Does the Bible in any place indicate that there is a definite, specific name for the church?" Now if the church were given such a name in the Bible, Mr. Tant would not have to give a "prolonged explanation" at all; he need only to quote the passage that gives such a name. This he did not do, admitting thereby that no such name is given.

If Christ had given a name for the church, there would not be a heretical outfit in the country which would not be wearing that name. Look how so many have grabbed at "names," anyway! There are the Holy Rollers who call themselves "Church of God," "Assembly of God," and many other so-called "Bible names." Then we have the "Jehovah's Witnesses," the Russellites, claiming scripturality for their name. There's also "The Church of Jesus Christ of Latter Day Saints," the Mormons. Then there's "Christian Science" and its "Christ's Church." All kinds of heretics claim to have the "Bible name." Campbellites have plenty of company in this respect. Furthermore, they have just as much Scripture for their claim as the others, — and that is none at all.

Reward Is Still Unclaimed

Several years ago, and a few times since, we have made offers in **The Baptist Examiner** to financially reward the person who would produce the Scripture that gives the name of the church. This reward is still unclaimed, for no one has sent us the passage that names the church. A Campbellite paper entitled **The Vindicator** came out with the following comment, in regard to our offer:

"I see where some Baptists are offering \$100 for a Scripture which teaches that the name of the church is 'The Church of Christ,' or any other particular name. . . . Personally, I wouldn't be interested in proving the foregoing for any amount of money — because I would be trying to prove something I do not even believe. Any Bible term that describes the church is acceptable to me, not just one particular name. One of the terms in the Bible, however, is the 'churches of Christ' (Rom. 16:16)." (May 1, 1958 issue).

Notice, the writer acknowledges that no certain name is given in the Bible as the church's name. He refers to "any Bible term that describes the church;" all right, suppose Campbellites start calling themselves "The Pillar and the Ground" (1 Tim. 3:15), which are Bible "terms" that "describe" the church; will these "terms" be all right as the "name"? Why did the Campbellites settle on the one name, "Church of Christ," instead of several? Why don't they hang out this sign: "The Body, Temple, Building, Pillar and Ground, Household, Flock, Bride, City, and Candlestick of Christ?" All of these "terms" are descriptive of the church. If all these are right to use as "names," then is it right just to hang out one? Yet this is exactly what Campbellites do. Where's the command to do so?

We have no objection to using terms to "describe" the Lord's church, but we do object to making "names" out of terms used of God's people, such as "sheep," "elect," "living stones," etc. Would it be right to say that those in the church must wear the name "Sheep of God," or some other name?

I challenge any person on the face of the earth to give one single verse that **commands** us to wear the name "Church of Christ" or any other "term" or name. The reward still stands, too.

the Protestant road, or a Baptist road, and you will come to a salvation ultimately."

Beloved, there is just one thing wrong with that, and that is, there is just not one word of truth about it. It is a lie from beginning to end. There isn't a Jewish road, nor a Catholic road, nor a Protestant road, but there is just one way of salvation. Listen:

"Jesus saith unto him, I AM THE WAY, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6. Notice, Jesus didn't say, "I am

a way," but rather He said "I am the way," as if to say that there was none other way.

Simon Peter emphasized the same truth when he says:

"Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved."—Acts. 4:12.

Beloved, listen, it doesn't make any difference how bad and vile a man may be, there is none to be saved but none to vile for them to find salvation in the one and only way that men can be saved. (Continued on page 6, column 3)

"EKKLESIA"— THE CHURCH

Not Universal And
Invisible

By BOB L. ROSS

Discusses the "proof-texts"
and arguments of universal
church theorists.

50c

Knowing The Author Of The Bible Makes A Big Difference

"Great God of wonders, all Thy ways
Are matchless, godlike, and divine;
But the fair glories of Thy grace
More godlike, and unrivalled, shine.
Who is a pardoning God like Thee?
Or who has grace so rich and free?"

(Samuel Davies)

In the reading of a letter from a loved one far away, every word is coloured by the loving personality of the writer. Apart from the writer, the letter would be of little interest. On one occasion, a young lady was asked if she had read a certain book: whereupon she answered "No; I tried, but it was too uninteresting." Some months later she was asked the same question, but this time she answered with warmth, "Oh, yes: it is just a wonderful book, and I know the author." It turned out that she was engaged, and soon to be married, to the author. Knowing the author made all the difference. In like manner, not until we know the Christ of God's revelation as a personal Saviour and Friend, shall we really enjoy the Book which reveals Him.

Through the whole Bible story there is one Person prominent: He seems to stand out in Genesis and reach through all scripture; ever unfolding until we behold His face in the Gospels, and finally we see Him crowned with many crowns in the Revelation. All through the Word are the whispers of His love, and the teachings which lead men and women into precious experiences which prove, to them at least, the reality of God and Christ.

To take Christ out of the Bible could be compared to taking the

sun from our universe, leaving above water level the statue nothing but chaos. The histories, and prophecies, and doctrines would be meaningless without Christ, but with Him they constitute the luminaries of the spiritual universe, everyone reflecting and setting forth the beauty and splendour of the Sun of Righteousness.

To go through the Bible without Christ would be like going through an unlighted palace. The hangings and draperies might be there; the art gallery with all the historic figures, and the statues of the great personages of the ages might also be there, but because unlighted, they would be unseen, and unknown. In just the same way we may read awkwardly through the great histories of scripture; we may stumble in the very presence of the unfoldings of God's purposes; we may blindly pass over the jewels and gems in the Psalms; or we may fail to be enriched by the gold nuggets which are the reward of diligent search; we may fail to catch the accents of the voice of the Son of God as we move through the Gospel record; and all this because unlighted by divine illumination and untouched by the life-giving finger of God.

On the other hand, as we go through the Bible in company with the One Who is the "Light of the World," as well as the soul and centre of the scripture revelation — yes, the One Who has pledged Himself to lead us into all truth — then, and then only, shall we see that the Bible, instead of being meaningless, proclaims the presence of the greatest personality Who ever stood on the shores of time, and Who talked in loving, understanding accents with men and women, so that it is written, "The common people heard Him gladly." We too, can hear Him; we too, can see Him; we too, can come to know Him, if we will but walk with Him in the garden of His Word, until our hearts shall acclaim Him "The chiefest among ten thousand — The altogether lovely."

Just step inside the palace of God's revelation and you will meet with One Who is "The Lion of the Tribe of Judah" (Gen. 49:10); "The Angel of the Lord" (Ex. 3:2); and the Prophet Whom God raised up (Deut. 18:18). Then again, you will meet Him as "The Root and the Offspring of David, and the Bright and Morning Star" (Rev. 22:16). As you go further, you hear this word concerning Him, "Thou shalt call His name JESUS: for He shall save His people from their sins" (Mt. 1:21); and again, "they shall call His name Emmanuel, which being interpreted is, 'God with us'" (Mt. 1:23). It is of this very One that the Holy Spirit has recorded "In the beginning was the WORD, and the WORD was with God, and the WORD was GOD" (John 1:1). As we come closer to this wonderful Person Himself, we hear Him say "Come unto Me" (Mt. 11:28); "I am the living bread" to satisfy your deepest hunger (John 6:51); "I am the Light of the World: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12); "I am the Good Shepherd" (John 10:11) to guide you to the "green pastures" and lead beside the "still waters"; "For the Son of man is come to seek and to save that which was lost" (Mt. 18:11). "I am the way, the truth, and the life: no man cometh unto the Father but by Me."

The statue of "Liberty Enlightening the World," designed and executed by the French sculptor Bartholdi, and a gift of the citizens of France to the people of America, was brought across the ocean in separate pieces. When erected, each piece being put in place on its pedestal 150 feet

reached its torch over three hundred feet high, sending its light far out to sea and directing the storm-tossed mariner into the haven of refuge. So when we get all the aspects of the revelation of Christ together, we behold "The Light of the World" shedding His beneficent rays everywhere.

Let us note the words of the celebrated Thomas Arnold, headmaster of the famed Rugby School, and professor of modern history in Oxford University. Writing concerning the Resurrection of Christ, he said: — "Thousands and tens of thousands of persons have gone through it (that is through the Bible) piece by piece as carefully as ever a judge summed up a most important case. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair enquirer, than the great sign which God has given us, that Christ died and rose again from the dead."

Yet there are some who think that the Bible will not stand the examination of a keen thinker. Napoleon Bonaparte made his confession thus: "I know men, and I tell you that Jesus Christ is not a mere man... Everything in Him astonishes me. His Spirit overawes me, and His will confounds me. Between Him and whoever else in the world, there is no possible term of comparison. He is truly a Being by Himself."

I would love to introduce you to the Lord Jesus Christ, the Friend of sinners, the Saviour of the World, the only hope for men and women. He will cleanse you from all sin and make you free from its snare and power, and give your soul a liberty which will make you sing for joy — a "joy unspeakable and full of glory."

—J. B. Rowell

"If I Had"

(Continued from page 5)
—namely, in Jesus Christ. If I had but one sermon to preach, I would want to emphasize the fact that men are saved in just one way, and regardless of how bad they may be, that one way is sufficient for the salvation of every sinner.

VII

IF I HAD BUT ONE SERMON TO PREACH, I WOULD TELL EVERYONE THAT AFTER HE IS SAVED HE IS SECURE IN THE LORD JESUS CHRIST.

The Apostle Paul makes this definitely clear when he says: "Having forgiven you ALL TRESPASSES."—Col. 2:13. "Who gave himself for us, that he might redeem us from ALL INIQUITY."—Titus 2:14.

Also the Apostle John says: "And the blood of Jesus Christ his Son cleanseth us from ALL SIN."—I John 1:7.

Brother, sister, if I had just one sermon to preach, I'd tell everyone that if he had believed in Jesus Christ that he was safe and secure in Christ for time and for eternity. Did not Jesus Himself say:

"And I give unto them ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father

are one."—John 10:28-30.

The majority of people act like that their salvation depends upon them holding Jesus Christ. Rather, beloved, our salvation entirely depends upon the fact that Jesus Christ holds us.

VIII

IF I HAD BUT ONE SERMON TO PREACH, I WOULD TELL EVERYBODY THAT IS SAVED THAT HE SHOULD LIVE TO GLORIFY THE LORD JESUS CHRIST.

The Apostle Paul makes it definitely clear when he says:

"If ye then be risen with Christ, SEEK THOSE THINGS WHICH ARE ABOVE, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Col. 3:1-3.

Beloved, if you are a saved man or a saved woman, you ought to seek to live for the Lord Jesus Christ.

Listen again:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2:20.

If I had just one sermon to preach, I'd tell every person that is saved that he ought to seek to live for the Lord Jesus Christ. I wouldn't dare for one moment's time tell an individual that he shouldn't follow the Lord in baptism, but I would insist that he ought to seek out a proper administrator of baptism just as soon as he is saved and ask for baptism because of what Jesus Christ has done for him. I'd tell him as soon as he is saved that he ought to seek out a true New Testament Missionary Baptist Church and unite with one that is standing for the truth of God's Word. If this were the last sermon that I would ever expect to preach, I'd tell you this morning that you ought to seek to live devotedly for Jesus as a baptized member of a Missionary Baptist Church, and let your life count for Him.

IX

IF I HAD BUT ONE SERMON TO PREACH, I WOULD TELL MEN THAT JESUS CHRIST IS COMING BACK TO THIS WORLD AGAIN.

I don't know what your hope is. Maybe you think this world is getting better. Maybe you think with Social Security that everything is going to be perfectly all right; maybe you think that all the ills of the world will be annihilated with proper adjustment of the Federal administrative agencies in Washington. I say to you, my hope is not in Washington. My hope is not in Russia. My hope is not even in religion. Rather, my hope today is in the soon appearing of the Lord Jesus Christ. Listen:

A Truly Great Book For The New Year—

MORNING AND EVENING

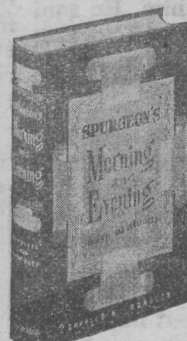
By
C. H. Spurgeon

744 Pages

Price — \$3.95

Send Payment
With Order

Add 15c — Postage



This devotional classic has never grown old or out of date. This edition of the book is complete and unabridged, published just as it was in large, easy-to-read, bold Spurgeon wrote it. Each devotional is one page in length, print-type. There are two devotionals for each day of the year.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall HE APPEAR THE SECOND TIME without sin unto salvation."—Heb. 9:28.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself, that where I am, there ye may be also."—John 14:1-3.

I see them on Mount Olivet, on the day that Jesus went up until He disappeared out of their sight. As they gazed into the skies the angels appeared and said:

"Ye men of Galilee, why stand ye gazing up into the heaven? This same Jesus, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven."—Acts 1:11.

When the Apostle Paul would tell us about the observance of the Lord's Supper he said:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME."—I Cor. 11:26.

Beloved, if I had just one sermon to preach, I'd tell you that Jesus Christ is coming back to this world again.

X

IF I HAD JUST ONE SERMON TO PREACH, I WOULD TELL MY CHILDREN, MY FAMILY, MY FRIENDS, MY CHURCH, AND ALL TRUE MISSIONARY BAPTIST CHURCHES EVERYWHERE TO ALWAYS PREACH THESE TRUTHS.

I would hate to think that if this body were in the ground this morning that my children, or my church, or my friends, or my preacher brethren would turn their back one time upon the truths that I have given to them for the past forty years. It is a blessing to me to know that my ministry is not a ministry of "off again, on again, gone again,"—that it is not a fluctuating ministry. It is a blessing to me to look back across the last forty years, to know that I am preaching to you the same truths that I have preached throughout all my ministerial experience. I'd hate to think the time would ever come that one of you who is dear to me this morning would in any wise lay down on the truths that we have stood for, preached to you, and taught you for forty years.

I hear Paul say to Timothy: "Preach the word."—II Tim. 4.2.

I say to you, beloved, it is all we have to offer. It is all we have to preach. We have nothing else to present to the world.

Sometime ago I was out to Arabia Baptist Church in Ohio, to visit the church of which Brother Austin Fields is pastor. His nephew, Brother Willard Willis, was holding a revival meeting. After the service was over that night, Willard said to his father, "Brother Gilpin hasn't changed his message one time since he used to come out here and preach on our front porch." Beloved, that was years before, and I tell you this morning, if I had just one sermon to preach, I would urge you all to stand for the same truths that we have been contending for a lifetime.

It is easy sometimes to want to do otherwise. Did you ever read that little book, "Beside the Bonny Briar Bush," by I. N. MacLaren? If you have read it, then you know the story of the lad who had been schooled to be a preacher. In being schooled to be a minister he had lost sight of the fact that Jesus was real. The time came for him to preach his first sermon in his home church. He had the manuscript all prepared and he was ready to stand and read it. He had gone

(Continued on page 7, column 1)

TAPS

FOR

Eternity

BY

EVANGELIST HAROLD BRUNSON

\$2.00 — Single Copy

A volume of 11 select sermons by a great preacher who knows the great doctrines of the Bible — including election, the Baptist Church and all related doctrines.

SERMON SUBJECTS

- Taps For Eternity
- The Wisdom Of Winning Souls
- The Sin Unto Death
- Jesus Christ, Prophet, Priest And King
- Once Saved, Always Saved
- What The Bible Teaches Concerning Prayer
- God's Little White Stone
- Flat Broke
- Three F's Of New Testament Evangelism
- Four Things That Happened To The Rich Man, Or It Could Happen To You
- Gone But Not Forgotten (Written In Loving Memory Of J. C. Lewis)

Order directly from

PASTOR HAROLD BRUNSON
FIRST BAPTIST CHURCH
Jacksonville, Texas

Praying In Accordance With The Will Of God

By ARTHUR W. PINK



ARTHUR PINK

"If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7).

What erroneous conclusions have been drawn from these words! How often they have been appealed to in order to justify the most unworthy views of prayer! The popular interpretation of them is, that if the Christian's life is regulated by the Scriptures, he may then ask God for what he pleases and the Almighty will not deny him. But I John 5:14 mainly repudiates such a carnal conception; "If we ask anything according to His will He heareth

"If I Had"

(Continued from page 6)

over it word by word, again and again, until he know just where to accent and place the emphasis. His old maiden aunt who had carefully reared him as a boy from the time of his parents' death, feared that he was not going to stand up and preach as he should. She told him how she had looked after him, cared for him, prayed for him, and tried to teach him, and she said, "When you stand up to preach, I want you to say a good word for Jesus Christ." He couldn't say a good word with that manuscript, so he carefully laid it on the fire. When he stood to speak, he spoke from the heart, and when his message was finished, his listeners praised his ministry by quoting Scripture, "There was a man sent from God, and his name was John."

I was pastor in Cincinnati, Ohio, in 1928. One day I went to the hospital to see a man who was to be operated on. There was nothing unusual about that, for I have seen with hundreds of people before and since who have been operated on, but the thing that meant something was the nature of that particular operation. On each side of the man who was lying there were the nurses and the doctors. The doctor said to him, "We are just about ready to cut the canvas over your mouth. We are going to put you to sleep and we are going to take out the entire tongue and vocal chords. You have an excellent chance for recovery, but you will never say another word." He said, "Think what would you like to say, that would stand as a testimony for you, as the last words that you will ever speak?" He said, "Thank God for Jesus Christ."

Beloved, I stand before you, and I would re-read my text now that the Apostle Paul said, "For we preach not ourselves, but Christ Jesus the Lord," I, too, would say to you this morning, "Thank God for Jesus Christ." May God bless you!

Calvinistic Booklets

- Antidote to Arminianism by Christopher Ness \$.75
- The Five Points of Calvinism by Frank B. Beck50
- Why the Axe to Arminian Heresies by Bob L. Ross25
- eternal Security by J. M. Carroll20
- Grace Saved, Always Safe by John L. Bray20
- The Doctrine of Election by C. H. Spurgeon15
- The Doctrine of Election by A. W. Pink15
- The Atonement by A. W. Pink15
- Sovereign Grace and A Refutation of Arminianism by James Payne10
- SPECIAL: The above list of booklets is worth \$2.45. If the entire nine booklets are ordered in one order, they may be had postpaid for \$2.00.
- Postage: On all orders (except the "Special") add at least a dime cover postage.

us." Therefore, what we ask shall not be done unto us unless our will is subordinated to and is in accordance with the will of God. What, then, is the real meaning of John 15:7? Certainly it does not give praying souls carte blanche. For God to grant us everything we requested would not only be dishonoring to Him, but, oftentimes, highly injurious to ourselves. Moreover, the experience of those who frequent the Throne of Grace dissipates such a delusion. All of us have asked for many things which have not been "done unto" us. Some have asked in great earnestness, with full expectation, and they have been very importunate, and yet their petitions have been denied them. Does this falsify the Lord's promise? A thousand times no! Every word He uttered was God's infallible truth. What, then? Shall we fall back upon the hope that God's time to answer has not yet come, but that shortly He will give us the desires of our hearts? Such a hope may be realized, or it may not. It all depends upon whether the conditions governing the promise in John 15:7 are being met. Let us note them carefully. They are two in number;

First, "If ye abide in Me." The reference is not to the believer's standing, but to his state. Every believer is "in Christ," yet not every believer "abides" in Him. Abiding in Christ has reference to fellowship. Let the reader take the concordance and make a prayerful study of those passages in John's Gospel and Epistles where this word "abide" (in its different tenses) occurs, and he will find a rich feast for his soul. "Abiding" in Christ signifies the maintenance of heart communion with Him who is Fairer than the children of men. To "abide" in Christ is to walk with Him as Enoch walked with God.

Second, "If (and) My words abide in you." Note it is not My Word, but My words abide in you. It is not the Word as a whole, but the Word, as it were, broken up. It is the precepts and promises of the Scriptures personally appropriated, fed upon by faith, hidden in the heart. It is the practical heeding of that injunction, "Man shall not live (his daily life) by bread alone, but by every word that proceedeth out of the mouth of God." And mark that it is Christ's word abiding in us. It is no fitful, spasmodic, occasional exercise and experience, but the constant and habitual communion with God through the Word, until its contents becomes the substance of our innermost being.

Third, "Ye shall ask what ye will". But for what would such a one ask? If he continues in fellowship with Christ, if His "words" remain in him, then his thoughts will be regulated and his desires formed by that Word. Such a one will be raised above the lusts (desires) of the flesh. In such a one "the mind of Christ" will dwell (Phil 2:5). Such a one will "bring into captivity every thought to the obedience of Christ" (2 Cor. 10:5), proving "what is that good, and acceptable and perfect will of God." (Rom. 12:2). Consequently such a one will ask God only for that

Rome's So-Called "Sacraments"

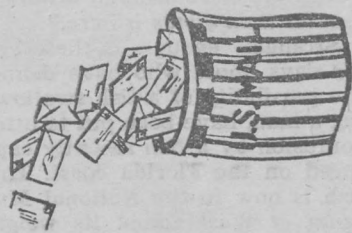
By WILLIAM E. BURKE
Atlanta, Georgia

Q. What is a sacrament, according to the teaching of Rome?

which is "according to His will." (I John 5:14); and thereby will He verify the Lord's promise "it shall be done unto you."

Such a view of prayer is glorifying to God and satisfying to the soul. For one who communes with the Saviour and in whom His Word dwelleth "richly," supplication is simply the pulsation of a heart that has been won to God. While the believer is in fellowship with the Lord and is governed from within by the Word, He will not ask anything contrary to the mind of God. Instead of praying in the energy of the flesh (which, alas, almost all our prayers are), he will pray "in the Holy Spirit" (Jude 20). Let us then seek a closer walk with Christ and a more intimate acquaintance with His words, and, in increasing measure, we shall find, "Ye shall ask what ye will and it shall be done unto you."

READERS WRITE



I am more than happy to receive the bound copy of TBE. I wish I could have been buying the bound copies in years past as time has not permitted me to read and digest the many wonderful articles in all of them (I do read all I can possibly find time for). I think TBE is the most scriptural paper I've read. I've been taking it now for more than 12 years, but I feel I've missed some very important reading in many articles I've missed reading. This way I can always go back to read some over or some I've missed reading.

Edith Baker, Mich.

Enclosed is a small gift to help with the support of TBE. Our Lord willing, I have only 1 year and 10 months until I will retire from my job at the plant, and then TBE will be of much comfort to me as I will have more time to read it and for the study of our Lord's blessed Word. May His blessings be upon you and yours.

L. B. Ruth, Tenn.

I am sorry I have been so long writing to you, but I have been very sick. I am a widow now and I have no income, so I don't have much to send you. I enjoy TBE. It has been a great help to me. I have had it coming to my home for over twenty years. You have my prayers. I hope you will be spared to carry on TBE. My gift is so small, but I hope it will help some.

Mrs. L. B. Harrell, N. C.

PASTORS, WHY NOT INTRODUCE TBE TO YOUR CHURCH?

We will be happy to send samples to any pastor who would like to introduce the paper to his people. We will also give a special subscription rate of \$1.00 per year.

Many brethren tell us that TBE helps their churches greatly, supplementing the teaching and preaching of the pastor. Why not see what it can do for your church?

Some say, "I can't agree with it all." Well, if that stands in your way, you couldn't fellowship with anyone! Do you know of another paper you agree with any more? Why let a few points of difference keep back many great blessings?

A. "A sacrament is an outward sign instituted by Christ to give grace."

Q. How many sacraments does the church of Rome have?

A. "Seven: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony."

(A Catechism of Christian Doctrine, p. 27).

O. How many ordinances were appointed by Christ?

A. Two: baptism and the Lord's Supper.

Q. What is meant by an ordinance?

A. "By an ordinance is meant here a practice instituted by Christ and to be held in perpetuity by the churches that bear his name." (Polity and Practice in Baptist Churches, p. 116).

Q. What does the Church of Rome affirm in regard to the number and efficacy of the sacraments?

A. The Creed of Pope Pius IV, declares "That there are truly and properly seven sacraments of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, and that they confer grace."

Q. What changes has Rome made in regard to baptism and the Lord's Supper?

A. She has altered both their form and character, declaring baptism to be essential to salvation, and making the Lord's Supper a sacrifice as well as a sacrament.

Q. What are Rome's great requisites to the perfecting of a sacrament?

A. The Council of Florence specified three: — "The matter" of the sacrament, "the form" of it, and "the person and intention" of the administrator. These requisites being present, Rome affirms that the sacrament confers grace.

Q. What is Rome's teaching in regard to the inherent efficacy or virtue of her sacraments?

A. The Council of Trent decreed that "Whosoever shall affirm that grace is not conferred by the sacraments of the new law by virtue of the act performed (*ex opere operato*), but that faith in the divine promise is all that is necessary to obtain grace, let him be anathema." By the phrase *ex opere operato* is meant "by the operation of the sacrament alone," as contra-distinguished from *ex opere operantis*, which is intended to signify an act of faith on the part of the receiver.

Q. Is Rome's theory supported by scripture?

A. No. It ignores altogether the need of the Holy Spirit, and it overlooks the fact that the Word of God, the sword of the Spirit, is the primary instrument of grace. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Peter, 1:23).

Q. When were the seven sacraments first decreed in the church of Rome?

A. Not until 1442, when the number was promulgated by a synodal letter from Pope Eugenius IV to the Armenians. Prior to that time all the seven were observed in the Roman church, but there was much dispute as to their number and order; only in 1439 was the matter authoritatively settled by the Council of Florence. (Elliott's Delineation, p. 91).

Q. What distinction did this papal letter make between three of the sacraments and the other four?

A. It affirmed that "baptism, confirmation, and holy orders impress indelibly a character on the soul, i.e., a certain spiritual sign distinguishing the receiver from others; hence they are not repeated on the same person."

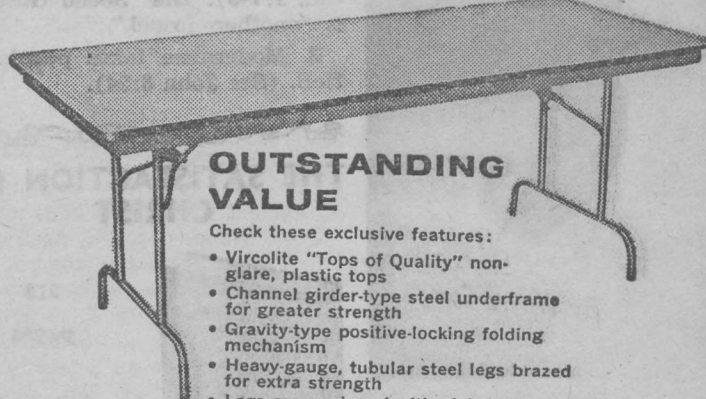
Q. What peculiar views does the church of Rome hold as to the comparative excellence or virtues of the several sacraments?

A. The Council of Trent declared "that the sacraments are not equal" — in condemnation of the opinion of Luther that "one sacrament is not more excellent than another, since they all consist in the word of God." (Council of Trent; Sess. VII., Canon 3, De Sac.) "It also declared the superexcellence and necessity of certain of them, declaring that baptism is necessary to salvation for all. Penance or (confession) for those who have sinned after baptism." (Liguori on Council of Trent, pp. 127, 128).

Q. Has the Roman Catholic church the right to designate ordinances or sacraments without express authority from God?

A. No: this right is reserved to Christ, the church's head and Lord. "Whatsoever thing I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Deut. 12:32). "Teaching them whatsoever I have commanded you . . ." (Matt. 28:29). "But in vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9). — Home Missions.

VIRCO "DUNN" FOLDING TABLE



OUTSTANDING VALUE

Check these exclusive features:

- Vircolite "Tops of Quality" non-glare, plastic tops
- Channel girder-type steel underframe for greater strength
- Gravity-type positive-locking folding mechanism
- Heavy-gauge, tubular steel legs brazed for extra strength
- Legs are equipped with nickel-plated steel glides to protect floors
- Tops are banded with extruded aluminum metal
- Choice of Vircolite Plastic or Masonite tops
- Plastic tops are laminated to a 3/4" solid core and backed with 1/10" hard-board backing sheet
- Masonite tops are laminated to 3/4" plywood skeleton frame
- Folds easily to a thickness of only 2 3/4 inches.

See the "DUNN" Folding Table at...

At All Baptist Book Stores

How Modernism Aids The Cause Of Communism

By ROY MASON
Tampa, Florida

Modernism is the deadly foe of genuine Christianity. It used to be that infidels launched their attacks from the outside. Men like Robert Ingersoll the infidel went up and down the country lecturing against the Bible. But today, Satan has grown more bold, and he attacks Christianity from the inside. We made a comparison once between Harry Emerson Fosdick and Ingersoll, lining up their teachings in parallel columns, and we found that they were in almost total agreement. The worst enemies of the Christian religion are in the churches today, masquerading as ministers. It reminds us of the statement found in II Cor. 11:14.

John Roach Straton debated Charles Potter, Unitarian, on the Virgin Birth and other fundamental doctrines. In private conversation he asked Potter how he came to hold such views. He answered: "I got them from one of your Baptist seminaries — the Newton Seminary at Boston." He further stated that most of his graduating class gathered in his room on the night of their graduation and in conversation nearly all of them admitted that they had become Unitarian in belief. Potter said, "I am going to be honest — I am going to go and join the Unitarians." The others said, "We are going to stay with the Baptists and 'bore from within.'" Students of some of the seminaries are being turned into half-infidels and Unitarians, and they are going out into the church to do that very thing — "bore from within."

Why So Many Red Sympathizers Among Ministers?

No use to deny it — the Protestant ministry (and some Baptists) are Communist sympathizers in large part. Bishop Oxnham was not "cleared" as some suppose. No one charged that he was a card carrying Communist. He was charged with aiding and helping along Communism and of being sympathetic with it. He was guilty of that, as his membership in numerous Communist front organizations plainly declared. Many other leading ministers are of the same stripe. HOW DID THEY GET THAT WAY? The answer is they first become Modernists. In their modernistic un-



ROY MASON

belief they have rejected the true gospel of individual regeneration, and have gone off after the so-called "Social Gospel." That Social Gospel is Socialistic, so when Communism — which is advanced Socialism — came along they were naturally sympathetic with it. The turning of churches off after social uplift enterprises and off after amusement and entertainment, is the direct product of Modernism. These are substitutes for what churches are commissioned to do. The Great Commission (Matt. 28:18-20) knows nothing of a social gospel or a "social good time" scheme.

The Only Cure For Modernism In Our Institutions

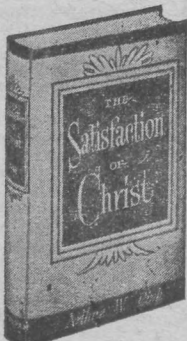
How can schools — seminaries and colleges, go on with their Modernism and infidelity, when the great mass of church members are Bible believers? They can do it, because churches in blind denominational loyalty give their money "to the whole Program." Thus they help support institutions which are creating Modernists. THE CURE FOR THIS CONDITION IS DESIGNATION! Christians and churches should cut off the support of institutions that are teaching wrong things.

But, denominational leaders who are more concerned about their jobs than they are about Christ and His cause, frown on designations. Yes, and pastors are afraid they will get blackballed and labeled "disloyal," if they say anything, or if they designate — so in their cowardice they keep their mouths shut. Not only that, most of them will help criticize any man who is loyal enough to the Lord to protest against any wrong situation. But no matter what any denomination says, the right attitude is laid down in Acts 5:29.

What Is Chiefly Wrong With Modernism

1. It denies the very fundamentals of the Christian faith. Quotations could be multiplied from the writings of Modernists to prove this.
2. It has a wrong gospel. (See Gal. 1:7-9). The "Social Gospel" is "another gospel."
3. Modernism takes people to Hell. (See John 8:24).

THE SATISFACTION OF CHRIST



313

pages

Price:

\$3.95

No book on the Atonement in print today is so Scriptural and Christ-exalting as this one. The true substitutionary nature of the work of Christ is clearly presented.

JONAH AND THE GOURD

J. W. PORTER
(Now In Glory)

And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.—Jonah 5:6, 7.

This book has been the battleground for the destructive critic. With peculiar pleasure the destroyer of the faith has aimed his poisoned arrow at the story of Jonah and the great fish. Here he seems to fancy that he has found a vulnerable spot in the book he hopes to destroy. Strangely enough, the critic claims to believe in Christ, and at the same time deny the authenticity and authority of the book of Jonah. He seems all too mindful of the fact, that the truth of the miracle was verified by Christ in the following:

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and behold, a greater than Jonas is here."

Strangely enough, in these latter days, those who have denied the possibility of a fish swallowing a man, have been put to utter confusion by a fish recently captured on the Florida coast. This fish is now in the National Museum at Washington. Its weight was a little more than 30,000 pounds; its circumference thirty-three feet nine inches, with a diameter of eight feet three inches, and a length of forty-five feet. The mouth and throat of this monster is sufficiently large to easily admit the entrance of two men at the same time. Now, then, that the entire plausibility of the story has been scientifically demonstrated, what have the carion critics and sacrilegious scoffers of God's words to say. Possibly, they will answer that in the time of Jonah there was no fish of such dimensions, but through a process of evolution this great fish has been developed. At all events, the fish is preserved in the museum, where it may be seen, and that, too, to the everlasting discomfiture of the enemies of the Cross. It would seem providential, that God in His own good time has thus put to flight the armies of the aliens. Surely the Word of the Lord endureth forever. To deny this miracle is to deny the truth of all miracles, and make false the words of Christ. Somehow, those who are disposed to deny the truth of miracles seem to experience no difficulty in imagining themselves miracles of learning. Only man is necessary to the scepticism of scholasticism, or the ignorance of superstition.

It should be noted that God prepared a gourd. It was not an accident that the gourd was there. God grew the gourd for the occasion, and it was to play its part in the drama of a disobedient life. To deny God's control of nature is to deny God a place in His own universe, and to place natural laws above Him, who created them. Surely, the Creator is capable of controlling His own creation. The gourd was not the result of the survival of the fittest, but was made to fit a place in the purposes of God. Not even a single flower was born to "blush unseen, and waste its sweetness on the desert air." Its sweetness was not wasted. Though it bloomed far from the eyes of man, it was seen by the eye of Him, who decked it with beauty and endowed it with fragrance. In nature and grace, God is God, and there is none other beside Him. We may trace His steps amid the flowers, and His glory in the growing gourd. In the beginning was God, and all

along the way is God, and at the end will be God.

The gourd was specially prepared for Jonah. Special agencies are prepared to meet special situations. God knew, and provided the very thing that Jonah required to teach him the needed lesson. Suffering from the heat of a tropical sun, he needed something to shelter him from the burning sun. God knows what we need, and when we need it, even before the need exists, and He who knows our needs will richly supply them, according to the riches of His grace. God knew that his poor spoiled child was weary and discouraged, and He grew for him the gourd of rest and gladness. God manifests Himself, often in a peculiar manner, that our doubts and discouragements may disappear. Even a gourd may become an angel of love, on a mission of mercy. He who hears the ravens when they cry, will withhold no good thing from His own children. He who is the giver of every good and perfect gift is the giver of the gourd. Happy the man who can make a gourd his school teacher, and find a textbook in the faded leaf. Happily, Jonah found his spiritual education compulsory.

The same God that prepared the gourd, also prepared a worm to destroy the gourd. This may seem like a divine contradiction, and it must be granted that appearances are often against God, and circumstances sometime seem to contradict Christ. Yet God's plan is one—

"His purposes will ripen fast,
Upholding every hour,

The bud may have a bitter taste,
But sweet will be the flower."

The worm was God's authorized agent, and had come to the kingdom for such a time. The worm has a mission that neither man, nor angel can fulfill. The fact that everything has a part to play in God's program of the ages, lends dignity to all existence. Why wonder at the worth of a worm. Man, compared to God, is but a mere worm.

"Poor worm of the dust,
Dearly ye pay for your primal fall,

A few flowerets of Eden ye
still may inherit

But the trail of the serpent is
over them all."

The worm in fulfillment of its divine mission gnaws into the sensitive plant, and quickly it withers away. Thus perishes the cherished joy and comfort of this peculiar man. Sorely displeased and dejected, he complains to God of his disappointment. How soon he had forgotten, that he had grievously disappointed God. He was quite ready to chide God for killing his gourd, all forgetful of his own cowardice and criminal conduct. How natural to forget the joy, and remember the sorrow. How natural to recall cloud, not the bright sunshine.

How foolish his words. "It is better for me to die than to live." He might have at least given God the credit for being able to rightly determine his days. The Lord who gives us life, surely knows best when to require that which He has committed to our keeping.

Despondency may make us wish to die, but it takes courage to live and do our duty. Surely life is short enough at longest, without wishing for an untimely departure. Would that this sorrowful man might have realized, that He who inhabits eternity makes His abode in a broken heart. Because the gourd was gone, it did not mean that God was gone. The leaf may wither, the vine may die, but the Author of Life is from everlasting to everlasting. One by one, our dearest dreams and brightest hopes are dashed to death.

"'Twas ever thus from childhood's hour
I have seen my fondest hopes decay,
I never loved a tree or flower,
But it was first and sure to fade away.
I never nursed a dear gazelle,
To glad me with its dark fond eye,

But when it came to know me well,

It was first and sure to die."
"Sweet are the uses of adversity," and in its school life's most valuable lessons are learned. God was teaching Jonah just the things he needed to know. His life had been incomplete and inconsistent, and he must have the discipline of disappointment. Like the gourd, all human joys are short lived. The flower no sooner reaches its full fragrance than it silently drops into death—

"Pleasures are like poppies spread,
Touch the flower, the bloom is dead
Or like the snowflake on the river,
A moment white, then gone forever."

Thank Heaven, there is a land where flowers never fade, and where the vine grows on in trilled splendour. Beyond this land of burning heat, and bitter cold, are the green hills far away, where the worm never comes, and the vine never dies.

"Trying To Be Saved"

(Continued from page one)

A "work" may be something done with the head, heart, or hand. Of course if one says that he believes that one must be baptized in order to finally be saved, we know that he believes in salvation by works. We can see that. But, suppose someone preaches that the lost sinner must be sorry for his sins, turn away from his sins, give up his sins, beg God to save him, and "exercise" faith of a certain kind, before he can be saved. Is that not salvation by works also?

God's gospel is good news. It is not something for poor, lost, helpless man to do, but it is a message of what a loving, gracious and merciful God has done for him. And what He has done for him is reckoned, or counted to him, not for work performed or promised, but to him "who worketh not." It is counted for righteousness when he "believeth in Him that justifieth the ungodly." This verily is the message of grace.

If lost men are not to work for salvation, how then may they be saved? They may be saved eternally and unconditionally by grace. Grace is favor shown of God upon utterly unworthy sinners.

How does He impart His wonderful grace? He does it through the Lord Jesus Christ who is revealed only in His Word. "The Word of God is quick (life-giving), and powerful" (Heb. 4:12). "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:23). "The gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed" (Rom. 1:16, 17).

Men may hear His Word and learn of Him. "Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:45). Those who hear God's Word, and see Him Whom God reveals therein, come to Him, or believe in Him, and are born of God. "This is the will of Him that sent Me, that every one that seeth the Son, and believeth on Him may have everlasting life; and I will rise him up at the last day" (John 6:40).

CHURCH PEWS Pulpit Furniture

- Budget Terms
- Ask about our Used Pews

Huntington Seating Co.

1102 Vernon St.
Huntington • West Virginia

MARRIED VESSELS

By WAYNE COX



A book of twenty Christ-exalting Scriptural messages that will be a blessing to every reader, whether pastor or layman.

\$3.00

Postpaid

Payment Must Accompany Order
ORDER DIRECTLY FROM
ELDER WAYNE COX
1864 Driftwood Ave.
MEMPHIS, TENNESSEE