

Some people are more interested in what they descended from than in what they should be ascending to.

The Baptist Examiner

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BAPTISTIC

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

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PROOF THAT THE BIBLE IS INSPIRED

1. The Bible states that it is inspired. Twenty-six hundred times the Old Testament prophets and 525 times the New Testament writers assert that their words are the words of God. Cf. Ex. 19: 6,7; Ex. 34:27; Jer. 36:4,17,18,28; Ezek. 3:10; I Cor. 2:13; II Tim. 3: 14-17; II Pet. 1:19-21; Ex. 4:11,12; II Sam. 3:22; Jer. 1:9; Luke 1:70.

There can be no thoughts apart from words to express the thoughts. Thus the Bible is divinely inspired. The writers lack of education would have prohibited the writing of the Bible in its languages had not the words been inspired. Sometime ago in writing to a friend, commending him for his new tract, I dictated, "I can heartily endorse every statement you make." The stenographer misunderstood and

wrote, "I can hardly endorse, etc." Why? The stenographer was human and it is human to err. The Holy Spirit had to superintend the writing of the very letter of the Scripture to guarantee its accuracy and inerrancy.

2. The freshness of the Bible proves its inspiration. The words of the Bible cannot be exhausted. It is like Elijah with the oil and meal. Cf. I Kings 17:8-16. What man has to say can be gathered from his writings at the first reading. Not so with the Bible. It is an inexhaustible mine of wealth. What the mind of man has produced, the mind of man can exhaust. If man had written the Bible, its contents would have been mastered ages ago.

3. The human mind could not have produced such a book. Even

after it is written the carnal mind cannot understand it. Consider these two doctrines:

(1) The Omnipresence of God. Ps. 139:7-10.

(2) Redemption through Christ. John 3:18.

4. Many things written within the Bible were not understood or made known to the writer. Cf. Isa. 48:6; I Pet. 1:10, 11.

5. Man's heart would not prompt such a book. Human depravity would never permit man to declare his righteousness as filthy rags. Isa. 64:6. When Columbus saw the Orinoco River, someone said he had discovered an island. He replied, "No such river as that flows from an island. That mighty torrent must drain a continent." So with the Bible. Man (Continued on page 6, col. 5)

CAMPBELLISM

Series by Bob L. Ross

XVIII

CAMPBELLITES AND COMMUNION

Campbellites, like their founding fathers, waver between open and close communion. Alexander Campbell floundered back and forth on the subject. Moses Lard, Campbell's leading pupil, believed that only the baptized should commune and stated, "Our churches in the West, I am sorry to say, without an exception known to me, permit the unimmersed to commune." (Quarterly, Vol. 1, page 51).

Generally, however, Campbellites oppose close communion. Strange as it may seem, they will defend the "right" of a Baptist or some other "sectarian" to partake of the Lord's Supper! They will denounce Baptists as being lost and call them false prophets and heretics, yet come right back and open their version of communion to them. This is just another vain show of humility. How can Campbellites consistently invite Baptists and others to their supper when they believe that no one but those in their church are even saved? Do the unsaved have a right to "commune"?

The Bible teaches what is called **close** or **restricted communion**. This is one of the clearest teachings in all the Bible. That Campbellites disagree with the Bible is just normal for them; they seldom agree with its doctrines.

There are definitely five pre-requisites that the individual must have before he can participate in the Lord's Supper. They are (1) **Salvation**—Heb. 11:6; Eph. 2:10; (2) **Baptism**—Matt. 28:19,20; Acts 2:41,42; (3) **Church membership**—Acts 2:41,42; I Cor. 10:17; (4) **Orderly walk**—I Cor. 5:11,13, 11:29, 2 Thess. 3:6; (5) **Self-examination**—I Cor. 11:28.

Campbellites usually only mention the fifth point, self-examination. I asked one of them if he would give the supper to a person who thought himself to be qualified but really was not. He said that he wouldn't give the supper to the person, (Continued on page two)

The "Old Nature" And The "New Nature" Considered "Counting Prayers," Not From The Bible, That's For Sure

By ROY MASON
Tampa, Florida

Unsaved people have only one nature, and that is the nature of the flesh, sometimes called the "Adamic Nature" because it is of the fallen ancestor, Adam.

JUDGE GIVES ADVICE TO TEENAGERS

Philip B. Gilliam, Juvenile Court judge in Denver, has written an excellent letter about young people.

"Always we hear the plaintive cry of the teenagers: What can we do? . . . Where can we go? . . . The answer is . . . Go Home! There the judge suggests that teenagers can hang the storm windows, rake the leaves, mow the lawn, wash the car, learn to cook, scrub, repair a sink, build a boat, get a job.

"Help the minister, priest or rabbi, the Red Cross, Salvation Army, visit the sick, assist the poor, study your lessons. And when you are through — and not too tired — read a book."

The judge says that a teenager's parents do not owe him entertainment, nor does a city or village owe the youth recreational facilities. The world does not owe you a living — you owe the world something.

The judge concludes his advice to teenagers with the advice, "Grow up and Go Home." He states emphatically that teenagers should be mature enough to accept some of the responsibilities their parents have carried for years and that young people have no right to expect them to bow to every whim and fancy . . .

Editor's Note: For the past few years we have heard much about juvenile delinquency, and the way to combat it. Boys clubs, recreation rooms, youth centers, and entertainments of all kinds have been suggested by the world. Yet juvenile delinquency continues to be a No. 1 problem in the nation. We agree with the judge that work and home life will solve the problem — the problem that will never be solved by boys clubs and youth centers.

There is no conflict that rages within the unsaved, because there is only the one nature. The old fleshly, fallen nature is such as to inevitably lead into sin. This has never failed in one single instance in history. People go into sin because they are dominated by a nature that is biased toward sin. The Bible says, "And were by NATURE the children of wrath even as others." Note some other Scriptures along the same line: Ps. 51:5; Jer. 17:9; Rom. 3:10-12; Mark 7:21-23.

Why Education and Culture Is Not Enough

Some hold that a child can be so taught and trained that it will never need conversion—it will just continue on a child of God. There are two fallacies here, as follows:

1. A child is NOT born a child of God. It is born a "child of wrath" as the Bible puts it.

2. Culture, training, education (Continued on page 8, col. 4)

Courier Journal, Nov. 19 issue

NEW YORK—Roman Catholics around the world are engaging in one of the most ancient of the rites of man when they count their prayers on their rosaries.

Long before there was a Christian religion, the counting of prayers was practiced by other sects and members of primitive societies.

Prayers first were counted on fingers, then with small pebbles moved from place to place or cast away as each prayer was completed. Then pieces of cord were used, with knots tied as each prayer was recited. Finally, beads were strung on a chain, producing the rosary as it is known today.

History Recounted

The history and meaning of the ritual of the rosary is recounted by the Rev. Francis Beauchesne Thornton, book editor of the (Continued on page 8, column 4)

Religion In Schools

By JAMES GRACE
Piketon, Ohio

I have observed that the attempts to teach "religion" in our public schools are increasing at a very rapid rate. Therefore, I think it time to call on folks to take a stand against this evil. The commission to disciple, immerse, and teach people in religious matters was (and still is) given to true Baptist churches. Even if this were not true, I would still be very particular about what my children are taught concerning Bible things. I do not want my children to be taught the Arminian doctrine of salvation by works. Neither do I want my children taught to observe so-called religious practices that the Bible does not teach. And I do not want my children, or any one else's, to be forced into compulsory Bible instructions. As a Baptist, I firmly defend the rights of free choice on the part of every person in religious matters. Even though a teaching may be true, I object to forcing anyone

to adhere to that teaching. God is the only One Who has the right to cause us to do according to His will in religious matters.

I

Bible Teaching

I am against any part of the Bible being taught in our public (Continued on page 2, column 2)

DISH-WATER COUNSEL BY SOUTHERN BAPTIST

The following is an article by Pastor R. Lofton Hudson, author of the "Counselor's Corner" which appears in the Southern Baptist Convention papers.

* * *

"DANCING BAPTISTS"

QUESTION: My daughter and I go to the American Legion hall every Saturday night and dance. Then, when possible, we go to a Baptist Church on Sunday. The pastor gets up and preaches against dancing. He says Baptists do not believe in dancing. What do you think?

ANSWER: I think that you ought to think for yourself and try to find the mind of Christ on this matter.

Furthermore, I think your pastor has a right to believe and preach as he believes he should. I would be the last to hamstring the pulpit.

Of course, there are Baptists who dance. Dancing is no test of faith or morals with Baptists. Baptist believe in freedom of the individual conscience before God and man. We have no pope nor written creed, we boast. Yet your pastor says Baptists do not believe in dancing. Which Baptists? Your pastor has a right to speak only for himself.

Now do what you think is right and keep an open mind. You may be wrong.

—Illinois Baptist, Nov. 22

* * *

This is typical of the wishy-washy kind of "counseling" being given to Southern Baptists and it is no wonder many of them are turning out to be wishy-washy in their doctrine, practice and living.

The Baptist Examiner Pulpit

"HIDDEN SPIRITUAL LOSSES"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

"Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not." —Hosea 7:9.

I rather imagine this is one of the most thought provoking figures of speech in all the Word of God. I am sure there is no Scripture that has ever challenged me any more as I have come to think of it, and study it. If you will read it carefully you will see that God is speaking about Ephraim, which was one of the tribes of the children of Israel. God says concerning Ephraim, "Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not."

As I say, it is a figure of speech to tell us how Ephraim had gotten weaker, and weaker,

and weaker, and yet didn't realize his weakness. If you look at not only the context but the experience of the Ephraimites, you will find that about two hundred years before, the kingdom of Israel was divided. The tribes in the south became the southern kingdom with Jerusalem as their capitol, and the ten tribes became the northern kingdom with Samaria as their capitol. These ten tribes of which Ephraim was the major part, compromised with paganism from the very beginning of their separate existence, to the extent that true religion was all but cast aside. If you will study the historical books of the Bible, you will find the ten tribes cast all true religious life aside, with the result that Israel's glory faded, and faded fast.

The fact of the matter is, if

you will read it very closely you will find that Israel was becoming morally and spiritually senile. When you speak of a person that has gotten senile, you mean that he is in his dotage. You mean that he has lost his strength and doesn't have the vigor he once had, and he has gotten to the place that he is childish. That is the picture that God gives us of the tribe of Ephraim.

We read: "And they consider not in their hearts that I remember all their wickedness." —Hosea 7:2.

In other words, God says of the people of the tribe of Ephraim that they do not realize that God knows all their wickedness. That will give you an idea as to how far from God Ephraim was. They were so bad off, they just more (Continued on page 4, column 1)

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CAMPBELLISM

(Continued from page one)

but neither would he forbid anyone from "taking" it. This attitude is contrary to the Word of God, for we are told to "keep the ordinances" (1 Cor. 11:22). If a person were to grab the weekly offering and make off with it, I dare say the Campbellites would put forth an effort to prevent his doing so! How much more sacred is the Lord's Supper than money, yet Campbellites will not keep it from those whom they regard as heretics!

Another Campbellite error on the Lord's Supper is that they will take the elements to a sick person who cannot assemble with the church. In the tract by Baxter, **What is the Church of Christ?** we read: "In many instances, as in the case of illness, the Lord's Supper is carried to those who are hindered from attending the worship." While we believe that Christians should show concern and compassion toward brethren in their afflictions, we do not believe there is any authority in the Bible for such a practice as this. We challenge Campbellites to produce book, chapter and verse for it.

One Cup or Many Cups?

Campbellites have a serious rift in their midst on the subject of how many drinking vessels should be used in the Lord's Supper. Quite often they debate this matter in public and I have a copy of the published debate between Porter and Waters. In his first affirmative, Mr. Waters says: "It is indeed a lamentable thing that we who are the Disciples of Jesus Christ are divided over such issues as this" (page 11). Later in the debate, however, it is indicated that each of the disputants had his doubts about where the other would spend eternity. On the 'divided classes' proposition, on page 157, Mr. Waters refers to a debate he had previously with Mr. Porter's moderator, Mr. Watson, and says: "Quite a difference from what his moderator told me last year in our discussion at Clio, Mo. He said, 'Let us not beat around the bush, Brother Waters. You know that I believe that you're going to hell, and you believe that I am' (Watson nods — audience laughs). Brother Sterl A. Watson. That's just exactly what he said."

Then on page 162, Mr. Porter comes back and says: "He stated that Brother Watson said in his debate with him that 'I believe you're going to hell, and you believe I'm going to hell,' Brother Watson said, 'That's right,' and Brother Waters said, 'Yes.' So Brother Waters thinks we're going to hell."

So each of these two Campbellites, both claiming to be in the church of Christ, both telling their hearers that one must belong to the church of which they are members in order to be saved, thinks that the other is lost. This is in accordance with their teaching that one sin will cause a child of God to fall out of grace and perish in hell, unless the second "law of pardon" is "obeyed" before it is too late. You can't be wrong on a single point, according to the "Church of Christ" brand of Campbellites, and still go to Heaven.

A Campbellite once retaliated by saying, "Well, you Baptists aren't agreed on the number of cups, either. There seems to be quite a division among you folk, too."

I replied, "Yes, but we Baptists do not condemn each other to hell over differences of this kind. We do not believe that any one is perfect in every point of Biblical interpretation, but all who trust in the Son of God have a perfect righteousness before divine law." But since Campbellites teach salvation by works, it is necessary that they take the position that one must be perfect in the flesh, with a single error or sin being enough to damn him. Campbellites are reluctant to admit that they believe this, but upon questioning, the doctrine comes out.

I recall talking with one of them who does not believe in one cup. I said, "Are those in the Church of Christ that use only one cup doing right?"

The man replied, "I do not think they are scriptural in their position."

"Are they therefore teaching contrary to the Bible?"

"Well, yes."

"Is this sin, and will this mean that they will be lost?"

"I would not want to judge them in this respect, but if this is sin, they need to have forgiveness of it."

And so it goes on each point of difference with the Campbellites. They must take this position to harmonize with their falling out of grace theory.

(Continued on page three)

Religion In Schools

(Continued from page one)

There are several reasons why I take this position. God did not authorize our schools to teach His Book. That work belongs to true Baptist churches. As a Baptist I reject all things that violate the separation of church and state. Our public school system is a very good place to work toward a union of church and state. In fact, that may be what the enemies of truth have in mind. This is one reason why I fully object to any kind of Bible teaching in our public schools.

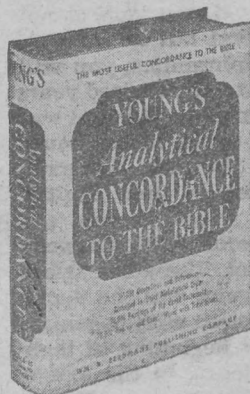
Then, too, I do not approve of just anyone teaching my children in religious matters. You should be particular about that, too. There is only one Bible truth as to salvation. I certainly do not want my children taught by a Campbellite or some other Devil-worshiper. I do not want my children taught to rely on baptism or some other work for salvation. Just like everyone else, a school teacher is going to teach the Bible the way he or she understands it. As for me, I will teach my children or I will see to it that a sound man is teaching them the Bible. In our town there is not one school teacher that will even attend our services. Now, we believe that we teach and preach sound Bible doctrines in our assemblies. Therefore, if the school teachers in our town reject the sound doctrines we hold to, I certainly object to any teaching of the Bible they might do. They have no business trying to teach my children, or anyone else's, the things concerning the Bible.

In our schools the children are subject to their teachers (or they should be). When a teacher starts teaching the Bible, the children would be disciplined if they left such a class. In other words, it would be the same as forcing them to be subject to the teacher's religious teachings. I strongly object to this. Let every person act freely as to what religion he or she will attend to. I do not say all religions are good; I do not say all religions are right. In fact, most of them are wrong and evil; nevertheless, I insist that all people are to be allowed to worship according to their convictions. So will every other sound Baptist. I will warn people if their worship is false, but I will not use force to cause them to stop false worship.

My children are my responsibility. It is my duty to direct them and even choose their religious training for them until they know to reject the evil and hold the good. Your children are your responsibility. Therefore, I have no right to force them to listen to my teachings. If you bring them to our services, or if you send them, I will not hesitate to teach those things I know to be true. But as much as I would like to see your children learn and believe the truth (and we Baptists seek to fully teach the truth), I will not force them to yield to our

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Examiner Editorials

By Bob L. Ross

COULD WE FELLOWSHIP WITH SPURGEON?

Some of the brethren who hold to the universal invisible church theory are in the habit of referring to C. H. Spurgeon when making a defense of their view. We've been asked by some of them, "What about Spurgeon; he believed this view. Would you fellowship with Spurgeon?"

The matter of fellowship comes in because we refuse to fellowship with the locally centered "Sovereign Grace" conference and some of its churches and preachers. These brethren seem to think that we ought not to print anything by Spurgeon or refer to him in any favorable way, since he, too, held their church theory.

So far as the matter of fellowship is concerned, we want to make it clear that we always try to fellowship with any professing Christian brother as far as we (and he) can conscientiously do so. It doesn't matter what church he is in nor what doctrines he believes, we will do our best to fellowship with any child of God to the extent that such is possible. We have some friends whom we have reason to believe are Christian brethren, yet they are not altogether of our persuasion and are not Baptists. Some few of them often attend our church services and we welcome them. We love them and fellowship with them.

Because we take a definite stand for certain truths, some folk get the impression that if we differ with some one the least bit, then we wouldn't have any kind of fellowship for them. Well, that is simply an ungrounded conclusion. No born again Methodist, Presbyterian, or Protestant of any kind has ever come into contact with us and sought our Christian fellowship and had that fellowship denied; that is, to the extent that it is possible.

If we had refused to fellowship with those who differ with us we would not have been able to spiritually help many of God's elect who had been side-tracked into unscriptural churches and other organizations. We are always happy to talk with professing Christians about the Bible and discuss our differences, trying to help them in every way possible.

But then there are some folk with whom we cannot fellowship. Those who not only do not receive the truth but actively rebel against it in both a public and private manner do not desire our fellowship and have little use for us. We have no problem with "unionism" because our open stand for the truth is quite enough for truth-rejectors to see that it would be useless to try to endeavor to unionize with us.

Now these kind of people are those we cannot fellowship. It so happens that this is the characteristic of the local "Sovereign Grace" brethren, at least in part. It is simply not possible for us to fellowship with men who not only do not receive certain doctrines, but actively oppose them.

What About Spurgeon?

Would we fellowship with Spurgeon? Well, in the first place, Spurgeon is not alive today and we did not live back in his day; so it is very difficult to say what one would do. However, there are some truths with which we and Spurgeon see alike. We are blessed by the doctrines of grace expounded so forcefully by Spurgeon; we also rejoice in the perpetuity of Baptists, which Spurgeon believed; and we are premillennialists, as was Spurgeon. He also said he confined his Bible school to Baptists and Calvinists, which certainly is in the spirit of our stand.

But we do disagree with some doctrines and theoretical matter set forth by Spurgeon. The invisible church is one of them; so

is his peculiar practice concerning communion, though it was not exactly open communion. Spurgeon also said he believed wine was used in Bible days in the Lord's Supper, but he did not think it was best to use it in his church because of the temperance movement's pressure. He had D. L. Moody to hold meetings for him. He allowed his Tabernacle to be used by various religious organizations. These are some things we do not agree with Spurgeon on.

Certainly, we would have — if we had lived in those days — or we would — if Spurgeon lived today — seek to fellowship with Spurgeon as far as possible. If he took the attitude toward doctrinal differences that many today take, then there would probably be a disruption of fellowship. But I doubt very seriously that Spurgeon would take such an attitude. I say this in view of the fact that he is quoted as saying that if he lived in America, he would be a strict communionist. H. L. Wayland talked personally with Spurgeon on the communion question and in *National Baptist*, July 7, 1881, he quotes Spurgeon as follows:

"I do not believe that any one should be admitted to the church without baptism. If any person of credible Christian character comes to us and asks to be admitted to the Lord's Supper, we give him the privilege for three months, and at the end of that time we say to him: 'You have had an opportunity to know our views and our practice; if you choose to unite with us, we shall be glad to receive you. If not, you had better go to those with whom you are in fuller sympathy.' And in ninety-nine times out of an hundred the person says: 'I have seen your ways; and I am satisfied to be baptized.'"

Spurgeon is also quoted in the *Religious Herald*, March 3, 1892, as follows: "I have not one word of unfriendly criticism to utter against my Baptist brethren beyond the Atlantic. On the contrary, I believe that the Baptists in America are the best Baptists in the world, and that the best Baptists in America are the Baptists of the South. Moreover, if I were to come to America to live, I would join a close communion church and conform myself to its practices on the communion question."

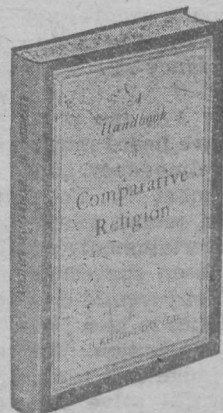
Spurgeon said of himself: "As compared with the bulk of English Baptists, I am a strict communionist myself, as my church fellowship is strictly of the baptized."

All of these quotations are given in John T. Christian's book, *Close Communion*, chapter nineteen.

Spurgeon lived during a time when Baptists of the South (called by Spurgeon "the best Baptists in America") were, in an over-all sense, more strict than at any other time in American history. Men such as Graves, Pendleton, Carroll, and others were among the leaders of that age.

(Continued on page 2, column 3)

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CAMPBELLISM

(Continued from page 2)

"Standers" and "Sitters"

One day I went over to the Campbellite college at Grayson, Kentucky to look up some historical volumes on Campbellite history. While there, I chatted with one of the students about Campbellite divisions, without letting the person know that I was a Baptist preacher. I asked him about how many different divisions there were within the "Church of Christ." He named a few of them, then smiled and said, "There are even some, down in Pike County, Kentucky and Buchanan County, Virginia, who are called 'Standers' and 'Sitters.' One group believes you must stand to take the Lord's Supper and the other group says you must sit. And each group says the other is going to hell because they do not observe the Supper properly."

Campbellites Teach the Necessity of Weekly Communion

The Campbellite idea that the church must observe the Lord's Supper every first day of the week in order to "stay saved" is a good example of how Campbellites **speak where the Bible is silent**. A Campbellite "evangelist" once preached a sermon on the subject, "What Must the Church Do to Be Saved," and one of the things mentioned was the observance of the Lord's Supper every Lord's day. However, he did not quote a single passage of Scripture to prove his assertion. In a Campbellite tract entitled, **The Scriptural Time For Observing The Lord's Supper**, the writer says that people "are unfortunately losing their souls through lack of knowledge" on this subject. "Even some members of Churches of Christ," he says, "are sealing their doom because of partaking of the Lord's Supper only when it is convenient."

We cite the following points as being contrary to the Campbellite doctrine:

1. **The first observance of the Lord's Supper was not upon the first day of the week** (Matt. 26:26-30); rather, it was prior to the death of Christ, at least three days and three nights before His resurrection upon the first day of the week. This offers no comfort to the Campbellites.

2. **There is no command in the Bible to observe the Lord's Supper at any particular time or on any particular day.** 1 Corinthians 11:25, 26 simply says "as often," etc.

3. **The favorite Campbellite "proof-text," Acts 20:7, does not justify the Campbellite theory.** This verse contains no command for the church to observe the Lord's Supper every Lord's day. But Campbellites say this is an "example." If so, why don't Campbellites follow the example and wait until night to observe the Lord's Supper? The passage indicates it was at night that the eating took place. So Campbellites ought to wait until night if this is an example.

The truth is, there is no reason to believe that this incident presents an example. In fact, there is no reason to believe that this verse even refers to the Lord's Supper at all. Notice these facts:

There was no church at Troas. It is usually supposed that Paul and his companions gathered together with a church at Troas. But if the entire context is read carefully, it will be seen that the only persons mentioned are those disciples that accompanied Paul. Hackett says that the words "the disciples came together" should read as follows: "we being assembled." This indicates that Luke is referring to those of the missionary group, traveling with Paul and him. Thus, if there were no church at Troas, the church ordinance of the Lord's Supper could not be observed.

Actually, **there were no disciples at all in Troas**, if we must be confined to the Bible for our information. Acts 16:6-11 tells of Paul's visit to Troas, but he did not preaching there, being "forbidden by the Holy Ghost to preach in Asia." 11 Corinthians 2:12, 13 mentions that Paul was in Troas, but a "door" was opened unto Macedonia and he went over there (compare Acts 20:1,2). If there were any disciples in Troas, they are not mentioned in the Bible.

This "breaking of bread" in this chapter was most likely the evening meal for which these traveling missionaries had gathered. Since he was to depart on the next day and meet the disciples later (vv. 13-15), he "lectured" [Greek] to them on this occasion, probably about the trip that was forthcoming, also the trip to Jerusalem (v. 15). A fact which substantiates that this meal was not the Lord's Supper is that the Greek (Stephens' text) does not contain the definite article ("the") before the word "bread." After Christ "blessed" the bread of the Lord's Supper, it afterwards is referred to in a specific manner as "the loaf" [Greek: *ton arton*]. But the article does not appear in Acts 20:7-11.

So there were (1) no disciples at Troas, (2) no church there, (3) this was a "lecture" not a "preaching service" by Paul, and (4) the Lord's Supper was not observed.

It might also be of interest to note **the time of this gathering**. Evidently, this took place at the close of the Sabbath day, about sun-set. The Jewish first day began at sun-set and many scholars take the position that Luke is referring to the Jewish "first day." A. T. Robertson says, "They probably met on our Saturday evening, the beginning of the first day at sun-set." (**Word Pictures in the New Testament**).

Notice also that **Paul did not eat with the other disciples**. In verse eleven we read, "When he (Paul) therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." All of this pertains to Paul, not the disciples. They are mentioned in verse 7 as being gathered together to break bread. They probably ate before or during Paul's lecture. If this had been the Lord's Supper, Paul would have eaten with the rest of the group, wouldn't he?

(Continued on page four)

Examiner Editorials

(Continued from page two)

In view of the kindly spirit that Spurgeon had toward the Baptists of the South, who believed and practiced as we do today, I do not think he would have opposed our views. There is therefore reason to believe that we could have had fellowship with Spurgeon, all things considered.

But if these brethren of the "Sovereign Grace" fellowship want to make Spurgeon a yardstick on this matter, I just wonder how many of them will agree with Spurgeon on Baptist perpetuity? Or how many of them would have attended Mr. Moody's meetings when Spurgeon had him at the Tabernacle? And how many of them would join in with Spurgeon in his high regard for John Wesley? Would they side with Augustus Toplady, Wesley's dedicated foe, or with Spurgeon, in their opinion of Wesley?

Mr. Spurgeon was a great man, a great preacher, and used of God to bless thousands of souls, but Spurgeon would be the first to tell us that he is no yardstick by which to measure. We rejoice in many things he preached and stood for, but we find some things that we do not accept. We may be wrong or he may have been wrong; but there is only one standard by which to try all doctrines — that is, the Word of God.



Religion In Schools

(Continued from page two)

teachings. In the same manner, our public schools are in direct violation to religious liberty when they undertake to teach our children religious things. I strongly object to this sort of hidden force.

II

Teaching Children To Pray

It is currently being argued in the courts about the legality of having our children pray in public schools. We can't term this "teaching the Bible" because the only persons the Bible teaches to pray are those who are children of God by faith in Christ.

We have no right to teach children to pray if they are not saved. The Bible teaches that it is sin for any unsaved person to pray. Children who are unsaved are separated from God the same as adults. They have no righteousness by which to appear before the thrice holy God. Unsaved children have no right to pray. Our school teachers certainly have no right to teach our children to pray.

Also, teaching unsaved children

to pray, or teaching them that they have a right to pray, implies that the teacher disregards the need of being born from above before a person can come to God in prayer. Such teaching denies that all persons are totally depraved sinners. To attempt to approach Almighty God without being made righteous by the righteousness of Christ is a terrible sin. When we teach unsaved children to pray we teach them to sin. We teach them to disregard the fact that they cannot draw near to God unless they are clothed in the perfect righteousness of Jesus Christ.

Also, many of our school teachers worship one of the many false Arminian gods. I will not bow my head to an Arminian god and I will not permit my children to do so. I ask what right any one has to teach my children, or yours, to bow to ungodly practices. I strongly resist the teaching or the practice of children praying in our public schools.

III

Christmas and Easter Observance

Observing these two heathen holidays is, to my knowledge, practiced in all our public schools. Again I must say that people are not teaching the Bible when they teach our children to observe Christmas and Easter.

Why? Because these two days are not taught or observed in the Bible. We must label them as traditions of men and heathen worship. The teaching and practice of these things tends to deceive our children with error. Those of our children who know these two things are led to believe (in some cases) that we need not restrict our worship to those things that God has commanded.

The teachers simply lie to our children by telling them Christmas is Christ's birthday. They lie to them by telling them there is a Santa Claus. They lie to them by telling them the Bible teaches us to observe Christmas and Easter. They lie to our children by telling them there is an Easter Bunny. They lie when they say we are to remember Christ's resurrection by observing Easter. All their lies may very well lead our children to have very little regard for the truth of any matter.

It is a sin to observe Christmas and Easter. Therefore, it ought not be taught in our schools. This is a form of heathen worship and I say our public school teachers have no right to teach our children the ways of the heathen. I strongly object to the teaching and the practice of observance of

BOOK REVIEWS—

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Believer's Immersion and the Lord's Supper by W. H. Rone, \$1.00.

This is a faithful presentation of the Truth on "the symbolic rites of New Testament churches." In 46 book-size pages the author has given a well-outlined, scripturally and historically documented defense of the Baptist position. This is as thorough a discussion of these two subjects as could be made in as many pages.

The Premillennialists and Their Critics by Chester Tulga, \$.35.

There has been quite a bit written against premillennialism in recent years and this booklet reveals how premillennialism has been misrepresented and attacked. The author discusses the "spiritualizers" and their treatment of Revelation 20 and presents historic proof in defense of the premillennial system. This little booklet will help the reader to have a foundational understanding of the current attacks against premillennialism, as well as giving enlightenment on other details.

Books Reviewed are Available From Our Book Shop.

these two heathen holidays in our public schools.

Conclusion

Having said these things, I conclude by saying we ought to take a firm, open stand against the teaching and practice of religion in our public schools. It is not enough that we silently disagree with this evil; we ought to make our voices heard. We may not be able to drive the so-called religious practices out of our schools, but we are responsible to try. The job of our schools is to teach

Zeuxis once painted some grapes in so natural a manner that the birds flew to the picture and pecked at the fruit. What are the pleasures of sin, but painted grapes, which when beheld through the delusive medium of Satan's colouring, appear to be real, while in fact they are empty and void and water?—Augustus Toplady.

secular things. They have no right or authority to teach religion.

I value a pure, Bible-based, spiritual teaching for my children. You should, too. I call on every one of you to rise to your responsibility and refuse to be partaker of the evil of tolerating religion in our public school system.

Where Brother Fred Halliman Is Now Located In New Guinea



THE HALLIMANS ARE AT THE PLACE MARKED "MISSION STATION." PRAY FOR THEM IN 1962

Campbellism

(Continued from page three)

It is clear, then, that Campbellites have nothing in Acts 20:7 to justify their weekly communion theory. Even if the verse concerned the Lord's Supper, it contains nothing by way of example which indicates that weekly communion is binding upon the church. The fact that the Philippian jailer was baptized during the middle of the night does not mean that every one must be baptized at such a time. The fact that offerings were given on the first day of the week at Corinth (1 Cor. 16:1) does not mean that they can't be given on some other day also. To pick out Acts 20:7, as the Campbellites do, and make it a commandment is without any justification.

"Hidden Spiritual Losses"

(Continued from page one)

or less forgot about God. They didn't remember God was watching, and that God knew all about their wickedness.

Then we read:

"They make the king glad with their wickedness."—Hosea 7:3.

As far as they were concerned, they just looked upon wickedness as something with which to toy, or play with. They looked upon wickedness as something that would make a person glad. Instead of sorrowing over wickedness, they looked upon it as something they would laugh about. I am satisfied that there are plenty of people today who look upon wickedness like that. Instead of thinking of it as a serious matter, they just laugh and pass by the things of this world that are of a wicked nature.

Then we read concerning them:

"There is none among them that calleth unto me."—Hosea 7:7.

This would indicate that the majority of the tribe of Ephraim had forgotten all about God and there was none of them that called upon the Lord. That was a pretty serious accusation to bring against these people—to say that they had gotten to the place, in the main, that none of them called upon the Lord.

Notice again:

"Ephraim, he hath mixed himself among the people."—Hosea 7:8.

This would tell us that they were great mixers.

Beloved, the majority of churches today want a pastor who is a good mixer. That just means that he must be able to play chaperone and nursemaid for all of the youngsters, when they want to have their wiener roasts and their swimming parties and go to skating rinks and things of that type, and that he is supposed to be able to fellowship with the Kiwanis, the Rotarians and all civic clubs. He is supposed to be able to fly with the Eagles, feed with the Moose, run with the Elks, and eat with the buzzards, even though he may know nothing about feeding the sheep. It just means, if a man is going to be a good mixer, he has to be able to get along with everybody that comes along in this world.

Well, that was Ephraim. Ephraim was just that kind of folk. They were mixed up with everybody to the extent that these they have mixed with have devoured their strength, and yet Ephraim didn't realize what had taken place. Little by little, these people of the tribe of Ephraim

had mixed with the world. Little by little, these people of the tribe of Ephraim had become aligned with the nations round about. They had compromised as to their religious convictions to the extent that they had come to the place they had lost their strength, but didn't know it.

Furthermore, the Bible says that "gray hairs are here and there upon him, yet he knoweth not." That is a figure of speech of course to indicate that Ephraim was old—picturing Ephraim as an old man, getting gray headed and yet he didn't know it. He still thinks that he is young. He still thinks that he is just like he always was. He just doesn't realize that he has gotten old and gray headed. He just doesn't realize what an old man he really is. He is mixed up with the world. He has lost his conception of God. He has gotten to the place that by compromising his religious life, he is just an old man in his dotage. He has lost all of his power and vim and vigor and yet doesn't realize what has taken place.

Now, beloved, that is the story back of this figure of speech. I have a very definite conviction that what is expressed here is just as true, so far as we are concerned today. Just as Ephraim little by little, and slowly, but surely, lost his grip on God and drifted away from the Lord, so this takes place with God's people today. If I am not badly mistaken, God's people are suffering today likewise from hidden spiritual losses. I am satisfied that there's many and many a child of God today who is suffering from the same hidden losses that Ephraim was suffering from. Little by little we compromise. Little by little we lose our grip on God. Little by little we become contaminated by the things of the world. Little by little we become enamoured by things of this life to the extent that we lose our grip on God, and as it says of Ephraim, strangers have devoured his strength, and yet he didn't know what had taken place. I am satisfied that is true of many and many an individual. Moral character and spiritual qualities may deteriorate by degrees so slowly that we fail to recognize the loss. I am satisfied that there's many a professing Christian whose moral life has deteriorated by degrees to the extent that he has failed to recognize the fact that there is a spiritual loss in his life.

Years ago when I lived in the center of 3600 acres of oak woodland, there was a large oak tree not far from my house and if anybody had asked as to the strength of those trees, I would have pointed to that one oak tree and said that doubtlessly it was the strongest. I would have said in all probability that one oak tree would have been standing when all of the balance of them have fallen to the ground. One day in the midst of a storm, as I stood in my house, I looked out and saw that oak tree crash to the ground. After the storm had subsided I went out to investigate, wondering why it was that one tree would fall. Beloved, I found that while the outside had looked perfect, the inside was all hollowed out. The whole core of that tree had rotted out.

Now, beloved, I look at that oak tree as an apt comparison of many and many an individual. You look at an individual and

it seems like he is standing stalwart, and firmly for the things of God, yet all the time there may be a hidden loss. All the time it may be that that individual is losing grip on God, and losing his convictions and his firmness. Little by little, and by degrees, he may be losing out spiritually. When the crash comes, we look at the individual and say, "Oh, it is too bad that man fell by the wayside. It is too bad that individual fell." No, no, beloved, he didn't turn loose and fall all of a sudden. There was a deterioration going on all the time. There was a hidden loss, working all the time on the inside.

Now, beloved, that is exactly what we find in the text before us. What was true here, was true all the way through the Word of God. I'd like to take some illustrations and show you how this was true.

ISRAEL.

First of all, look at the children of Israel. When the Israelites came up out of the land of Egypt and walked through the wilderness for forty years, as they neared the land of Canaan at the end of the forty years of wilderness wanderings the Word of God tells us how that Reuben and Gad and the half tribe of Manasseh said to Moses, "This land over here on the east side of Jordan is the best land of all so far as grazing is concerned. You know that we are great for cattle and sheep. You know that we of the

Thomas Manton once preached before the mayor and aldermen of London and, giving too much consideration to his hearers, gave them a very eloquent discourse. Afterwards, a common listener said, "I went to be fed the gospel, but returned empty. There was indeed much ingenuity and eloquence presented, but little or nothing of Christ." Manton replied, "Sir, if I did not preach to you, you have given me a sermon I hope I shall never forget."

tribe of Reuben and the tribe of Gad and the half tribe of Manasseh have many cattle and sheep. This is the greatest land of all for grazing. Instead of us going over on the inside of the land of Canaan, let us camp over here on the east side of the Jordan River. Let the balance of the tribes have the land west of the Jordan, inside Canaan proper, and we will dwell on the outside of the land of Canaan where there is good pasturage for our sheep and cattle." This sounded like a reasonable suggestion, and Moses, after talking with them, agreed that it would be perfectly all right for those individuals of the tribe of Reuben and the tribe of Gad and the tribe of Manasseh to settle on the east side of the Jordan River. As a result, they settled there.

Now, beloved, they never were actually inside of Canaan, because Canaan was on the west of the Jordan River. They were border dwellers. They dwelt just on the outside of the land of Canaan. They dwelt on the borderland, just where the borderland began between Canaan and the heathen nations round about. What was the result of these two and one-half tribes living on the outside of the land of Canaan? Did it have any effect upon them? It had none immediately, so far as I know, but look down through the years.

The Word of God tells us that as time past, things changed and changed considerably. Numbers 32 tells us how they made arrangements with Moses to thus live on the outside, and everything looked fine then, but after a while, they who lived on the border began taking up habits

Evening Shadows

"I would not live always;
I ask not to stay
Where storms arise,
And men decay.

"The strength of my manhood
Is failing so fast;
Ambition and pride
Are receding at last.

"I am not tired of living;
I would not complain
While strength is sufficient
To stand the strain.

"The house where I am living
Is in bad repair,
So I'll be moving
To my Home Over There.

"The things I once treasured
And valued so high,
To me now are worthless
Since death is so nigh."

of the people round about them. What is the result?

When the Lord Jesus Christ came in the beginning of His ministry we find this crowd didn't want to have anything to do with the Lord Jesus. Their descendants had become so enamoured with the world that they didn't want to have anything to do with the Son of God.

Do you remember the time when Jesus cast the demons out of the maniac of Gadara, as is recorded in Mark 5? When those demons were cast out, the Word of God tells us how the people came to Jesus and said, "Lord, we pray you to go out of our country. We would rather have our two thousand hogs than to have you." You remember that Jesus cast the demons out of this maniac of Gadara into the hogs, and the hogs ran down the hill and choked themselves in the water. Then the crowd came around to Jesus and said, "We'd rather have shoats than souls. We'd rather see our shoats alive than see souls saved. We'd rather have you leave." The Word of God said that they prayed Him to depart out of the country.

Now who was it that prayed Jesus to depart out of the country? It was the very crowd that were the descendants of the half tribe of Manasseh, the tribe of

Reuben, and the tribe of Gad. They had settled on the borderland, and it had its influence upon their descendants generations later, to the extent they even asked Jesus to leave the country.

Now, beloved, look at this crowd that asked Jesus to leave. It is not the same crowd that settled on the outside of the land of Canaan. They are the descendants, but over here when they settled they had no thought of ever rising up and saying, "Jesus, we'd rather have shoats than to have souls saved." They had no thought of ever saying, "We'd rather that you would leave our country and let us go on raising hogs." They didn't have that in mind at all. They just wanted to live on the borderland in order that they might be able to take care of their sheep and cattle, which in itself was an innocent request. But living on the borderland resulted in this crowd giving rise to one generation that was farther from God, and that in turn gave rise to another generation that was still a little farther from God, to the extent that finally when Jesus came, they were so far removed from Him, they asked Him to leave their coasts. They'd rather go on without Him. They'd rather get along without the Son of God.

Don't you see what had happened, beloved? Hidden losses had taken place. They had lost their strength. They had lost their power. They had lost their grip on God. They had lost their convictions. They had become contaminated with the pagan religions round about to the extent that now they would rather have worldly prospects than to have Jesus Christ.

II

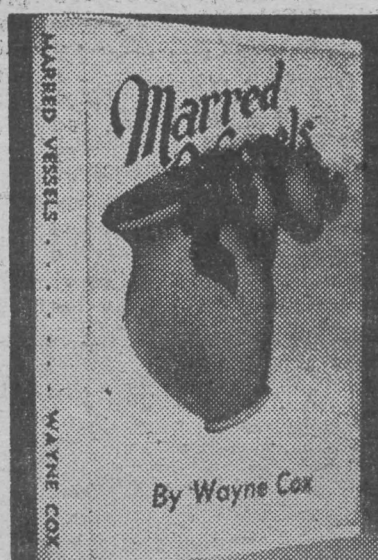
SOLOMON.

In the early days of Solomon's kingship the Word of God says that God came to Solomon and said, "Solomon, I'll give you anything that you might ask?" What did Solomon ask for?

Well, what would you ask for if the Lord should come to you, just like God came to Solomon that night long ago, and say, "I'll give you anything that you might ask for?" I imagine somebody would say, "Well, I surely would like to have my pockets filled with money." Some woman would say, "Well, I saw the most darling hat down the street in a window. I surely would like to have it." Some fellow would say, "Well, if I had my way, I'd like to get my hands around my enemy's neck, and I'd like to squeeze his Adam's apple until the cider ran out." Yes, beloved, I imagine everyone of us would have things we would want to ask for. But what did Solomon ask for? God (Continued on page 5, col. 2)

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Is Honesty An Impossibility Among The Water Gospelers?

Those who have had a controversial relationship with the Campbellites, as well as those who have had a very close contact with the people, are often amazed at the evident deliberate dishonesty of Campbellites. I am made to wonder sometimes if these people could tell the truth, even if they tried. I'd like to cite you some examples.

(1) A couple of months ago, I met a Campbellite in debate. During the last speech, the Campbellite made so many disparaging statements about the Lord that I stung my head and shook it in indignity for the man's spiritual ignorance. Well, later when the moderator for the Campbellite commented on the debate in his church bulletin, he said: "It was apparent that Mr. Ross felt the force of Truth as he sat with bowed head and seemingly used his hands for a minute or two to wipe away tears from his eyes."

I wrote to this moderator about his falsehood and asked him to make a correction of it. What did he do? Well, here is what he wrote: "For Mr. Ross to bow his head and rub his eyes . . ." Other words, after having to admit that I didn't shed tears, he nevertheless tried to leave the same impression by saying I rubbed my eyes. The truth is I did not do either and the Campbellite wrote these things simply because he had to say something to attempt to cover his exposed heresies. He thought if he said that Mr. Ross shed tears or rubbed his eyes, then his foolish Campbellite followers would think something had been accomplished.

(2) But this is not the only case of Campbellite dishonesty. One of them recently wrote in his paper that "Mr. Ross is teaching that membership in the Baptist church is necessary for salvation." That is just a deliberate falsehood. No one that can read his name could read any of my writings and come up with such a conclusion as that.

(3) A few months ago, when I was writing a series in TBE on the church, another Campbellite tried to say that I said the church did not begin until after Christ's ministry. I wrote to the man and told him of his misrepresentation, but he wrote me back and refused to allow me to believe what I believe! He insisted that I was teaching that the church did not begin during the ministry of Christ! I wonder if such a person "all there," if you know what I mean.

(4) The local Campbellite "evangelist" has really lied on Brother Gilpin and me. He once said over the air that the only sermons ever preached were those written for me by Brother Gilpin, and then he said that Brother Gilpin got his from a "creed book." I asked the man later how he knew these things and he said he had "heard" them. When I told him he had lied, he refused to make an apology! He also once said that I had gone to a Baptist seminary and was "taught to

preach Baptist doctrine." I asked him what seminary it was and he replied, "Well, you did go to one, didn't you?" Not only did the man not know the seminary (even if there had been one), but he did not even know whether I had gone to one!

This same Campbellite once challenged me to a discussion on Baptist history and I signed the proposition during a debate with him. When time came near for the debate, he wrote to me and asked if I had secured a place. I wrote him back and told him that since he was the challenger, this was his responsibility. Then he wrote back and said that he did not challenge me but simply responded to something I supposedly said in our first debate about defending Baptist history. The truth is, however, he had had the proposition already typed out and presented it to me during the first night of our first debate!

These are just a few examples of Campbellite dishonesty. It is indeed strange that these people refuse to allow us to believe what we believe, but will put words in our mouths which we never uttered. Is this not proof that they cannot honestly meet the truth for which we stand? Is it not an evidence that the only way they can deal with our views is to twist them out of recognition and then "answer" them? — Bob L. Ross.

"Hidden Spiritual Losses"

(Continued from page 4)

said, "Solomon, you can have anything that you wish." Solomon said, "If you will give me what I wish, then I'll ask for one thing—wisdom that I might go in and out before my people, because I don't have the wisdom that I need. If I am going to be the right kind of a king I need special anointing, special power from Thee." The Bible says that God gave him that wisdom, and He said to him, "Solomon, because you haven't asked for riches and for a long life, I'll give you the wisdom so that you can be the right king of a king. In addition to that, I will give you other things—material things that you might have asked for too."

Well, it looked like Solomon got off to a good start. It looked like he was blessed of the Lord in every way, but let's go down the avenues of time just a little while. It didn't take Solomon quite as long to marry, and get married again, and again, and again, as it does lots of times today. At any rate, within a few years time Solomon found himself with a harem of a thousand women—seven hundred wives and three hundred concubines. Every one of those women had her own heathen religion. Every one of them had a heathen, paganistic background. I dare say that every one of them said to Solomon, "Now build me a temple for my God." You know, beloved, that Solomon wanted to please his wives, and I am satisfied that he built temples for very nearly all the wives that he had—temples for the gods that they worshiped. What was the result? Listen:

"And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father." — I Kings 11:3, 4.

One day Solomon said, "Lord, give me wisdom that I might be able to witness for you and lead the people aright." Now we find him silently, little by little, building idols and images and tabernacles for these various gods that

had been brought in by his heathen, paganistic wives. The same man that said, "Lord, give me wisdom that I might go in and out before my people," has now gotten to the place that the Lord was angry with him, for we read:

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice." — I Kings 11:9.

There wasn't one time that you can say that Solomon stepped from that lofty plane he started on, and immediately started in the opposite direction, but little by little hidden losses began to appear. Little by little, Solomon began to compromise. Little by little, Solomon began to mix with the heathenism and the paganism round about. Ultimately the God who had blessed him to begin with, is angry with him because of the hidden losses that had come within his life.

I am wondering, beloved, if Solomon doesn't stand as a good warning for every child of God. I never read this Scripture but what I come back and ask myself as to the hidden losses within my own life. I never read this Scripture but what I say, "Oh, God, help me to not be like Solomon, but help me to keep on an even keel, and to stand as I have stood through the years gone by."

III

DAVID.

I don't know whether you realize or not that David's great sin of adultery and his sin of murder that went along with his adultery, didn't just happen over night. That didn't take place just in a moment's time. You read about David's sin—how he saw Bathsheba taking a bath, and how he sent for her and she came to his home and they had an illicit affair, and she became impregnated by him; then how he had her husband put to death, as recorded in II Samuel, just in order to get rid of him, and then later married Bathsheba. You read the story and you may say that it is terrible to think that suddenly David as a great man of God fell to the lowest pit. No, no, beloved, it didn't happen that way. David wasn't one day standing as a great man of God, to become the next day an adulterer and a murderer. Instead, there was a steady decrease all along. Listen:

"And it came to pass, after the year expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem." — II Sam. 11:1.

What is the story? One of the precursors of David's sin was his luxury, and his life of ease, and the fact that he didn't go out to battle, to lead the children of Israel as kings were supposed to do. He sent Joab to battle, and he sent the children of Israel to

Morning Zephyrs

"In the dawning of the morning
When the mists have cleared away,
We shall know each other better
In that land of Endless Day.

"To a place of fadeless beauty
Where no stain of sins are found,
Where the saints of God are living
There God's glory will abound.

"To Christ, my Dear Savior,
Whose image I bear
He will meet me at the crossing
And take me over there.

"Desires long cherished,
True service to render,
Will then be mine
No devil there to hinder.

"All treasures and trophies
If any I have won,
To me will be given
Through Christ, God's Son."

battle. He stayed at Jerusalem, enjoying a life of ease and luxury. Beloved, this was one of the precursors to his sin.

I say to you, David didn't fall all of a sudden. David stood as God's man in the beginning. David fell to be sure, but in between, there were steps that he took, so that little by little hidden losses showed up, that perhaps he recognized, and that he knew about, but that others knew nothing about.

IV

SAMSON.

Samson certainly stands as a glorious example of such an experience. If you will read the sixteenth chapter of Judges, you will find Samson surely as a most remarkable example of an individual who lost his power and yet didn't realize what was taking place.

One day Samson went down to Timnath and a lion leaped upon him and Samson slew it with his bare hands. One night he went to a town. The people of the city said, "We have him now. We'll just close the gates and tomorrow morning when he wakes up, we will have him as our prisoner." So they closed the gates. Samson got up about midnight and started home. When he found the gates locked, he just picked them up and pulled the gate posts out of the ground, put them on his shoulder and carried them six miles to the top of the nearest hill and set them down. Then he called, "Come on, if you want to, and get your gates and take them back home." Samson was a man that God blessed with strength.

One day Samson was in battle with the Philistines and had nothing at all in his hands where-with to fight against them. Somebody handed him the jawbone of an ass and he took that jawbone and destroyed a thousand of the Philistines thereby. Samson was a great man of strength, which of course was typical of the spiritual endowment that he had.

Samson made a promise to God that he would never drink wine, and that he would let his hair grow out—a Nazarite vow that he had taken. Samson was a mighty man both physically and spiritually. The Word of God tells us how that one day he told a woman by the name of Delilah his strength was in his hair, and if they were to cut his hair, he would lose his strength. To be sure, his strength wasn't actually in his hair, but his strength was in his separation to God. The long hair was a sign of that separation, and he said, "If you cut my hair I'll be just like any other man." Delilah had Samson to go to sleep. I can see Samson now as she lulled him to sleep, as he lay his head upon her lap. I can see him as she sends for

a barber to come in and cut his hair. Then she cried, "Samson, Samson, the Philistines are upon thee." He awakened and said, "I will go out as of heretofore," and he shook himself, but the power of God was gone, and he was weak. The Word of God says that he was just like any other man.

Is this the same fellow that picked up the gates and carried them six miles to the top of the hill? Is this the man that slew a lion without anything in his hand? I see him now with his eyes gouged out. I see him as he grinds at the mill. Surely this can't be the same man that was so mightily used of God in the destruction of the thousand Philistines with nothing but a jawbone of an ass in his hand for a weapon. Yes, it is the same man, but what has happened? Before he told Delilah about his hair she said, "Samson, Samson, why is it that you are so strong?" He said, "I have lots of strength all right, but if you want to know where my strength is, bind me with seven green withs that never have dried and I'll lose my strength." She put him to sleep and bound him with those seven green withs. Then she cried, "Samson, Samson, the Philistines are upon thee," and the Word of God says when he moved his arms those green withs fell off as though they were not there. Then she said, "Samson, you didn't tell me the truth. You told me that your strength would go from you."

He said, "Well, I told you part of the truth. If you would bind me with seven ropes it would be true." So she put him to sleep again and bound him with seven new ropes, and when he jumped up, the ropes fell off as though they were flax touched to the fire. Then, be-

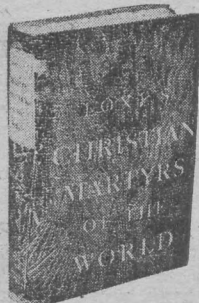
(Continued on page 6, column 1)

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CAMPBELLITE "PRIESTS"

The following quotation from a recognized Campbellite commentator reveals that Campbellite salvation is in the hands of the Campbellite preacher. This comment is in regard to Saul's conversion in Acts 9:

"There is some such necessity for the co-operation of a fellow-man, in order to one's conversion, that, although the Lord himself has appeared to Saul, and conversed with him, he can not find peace of mind, though he weeps and groans and prays for three days and nights, until Ananias comes to him. In this particular, also, his case is like that of the eunuch, whose conversion could not effected, though an angel had been sent from heaven, and the Spirit had operated miraculously, until the man Philip took his seat in the chariot." (Commentary on Acts by J. W. McGarvey, page 10).

"Hidden Spiritual Losses"

(Continued from page 5)
loved, she did the shrewdest thing she could. She did just what everyone of you women would have done. She turned on the "waterworks." I can see her now as she started to cry. What was the result? You know what the result was—he gave in. He said, "Just cut off my hair. I am a Nazarene to God from my birth. My hair has never been cut. You cut my hair off, and I'll be just like any other man."

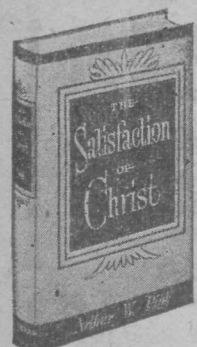
Now, beloved, you see what happened. Little by little he got to the truth. First of all he told her to weave his hair in a web and when he jumped up he pulled a log out of a wall. You see he was getting closer to the truth all the time. Finally he said, "Cut my hair off." Look at him. What a contrast! Here was a man who took a jawbone of an ass and killed a thousand people. Here was a man who with bare hands slew a lion. Here was a man who took the gates of a city and carried them six miles to the top of a hill. Now he has his eyes gouged out and is grinding at a mill. He is weak and helpless, just like any other man. Beloved, it didn't take place overnight. There was a little loss here and a little loss there, until Samson came down to his present position.

I tell you, beloved, that is exactly what we have in this text in Hosea when it says: "Strangers have devoured his strength, and he knoweth it not." What a marvelous figure of speech for spiritual losses that take place in a man's life—hidden losses, losses that you don't realize. You didn't know that you were losing ground spiritually. You just didn't know that you were dropping by the wayside from a spiritual standpoint, yet little by little it was taking place.

SIMON PETER.

Luke 22 tells us about Simon Peter. It tells us they arrested the Lord Jesus Christ, Simon Peter grabbed his sword and started to fight. Beloved, there wasn't any backslider about Simon Peter then. When Simon Peter grabbed his sword and started to fight for the Lord Jesus Christ, you see a character that really was standing for the things of God. What a man Simon Peter appeared to be! But look at him. The Word of God says that they

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led Jesus away and that Peter followed afar off. Listen:

"And Peter followed afar off." —Luke 22:54.

Look at him, beloved. The same man that grabbed his sword and cut off the ear of the high priest's servant, now followed Jesus afar off.

When we read they kindled a fire for the soldiers to warm themselves, Simon Peter sat down with the enemies of our Lord and warmed himself by the enemies' campfire. The same man that grabbed a sword a little while ago and cut off a man's ear in defense of Jesus, now warms himself by the campfire that has been built by the enemies of our Lord. Presently, as he sits there among them, they ask him, "Who are you? Are you one of His disciples?" He lies, and he denies, and finally curses, and ultimately says, "I don't even know the man you are talking about."

Do you see what has happened? He had that sword in his hand and was determined to stand for the things of God, but now he is denying his Lord. Don't you see how that little by little he has lost his spiritual vigor and his spiritual vitality, and he isn't now what he once was?

VI

GALATIA.

Look in the New Testament at the churches of Galatia and hear Paul say to those churches of Galatia:

"O foolish Galatians, who hath bewitched you?"—Gal. 3:1.

What had happened? They had lost their ground spiritually. There had been hidden losses in those churches at Galatia. They didn't realize what had taken place. They didn't understand what had happened, but Paul said, "Somebody has bewitched you. You have lost ground by having been bewitched."

VII

EPHESUS

Look at the church at Ephesus. Hear the Apostle John as he writes to this church and says: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." —Rev. 2:5.

What is wrong with this church? It was a good church. It was still a good, strong church in many ways, but one thing had happened. It had left its first love. Now John says, "Either repent or else." While they were so busy trying these false apostles, and while they were so busy working and serving and laboring, and while they were so busy standing for the things of the Lord, they had been losing ground spiritually. They didn't realize that they were losing ground spiritually, and they didn't realize that they had lost their first love. Though they stood for the things of God, they didn't love Jesus Christ like they once loved Him.

CONCLUSION

Beloved, this is a tremendous warning to you and to me. This is a tremendous warning from God. I know it stands as a tremendous warning to every child of God. We lose ground without

realizing it. Strangers had devoured Ephraim's strength, yet he didn't know it. Beloved, the same thing happens spiritually with us today.

Do you have termites eating away at the base of your house, destroying the foundation and eating up the wood within your house? Do you have termites within your house that are slowly and gradually gorging themselves and enjoying the lumber that you have put there? I say to you, no termite ever more slowly destroys a piece of property than do the things of the world, through our compromises, destroy the spiritual life of a child of God.

I sit by a fire many times to see a pile of logs as they burn, and as I have seen those logs burning I have seen one piece fall off to itself—maybe red, blazing, and beautiful, and in a moment's time it is no longer a glowing red as it was when it was all together in the fireplace. It isn't long until it begins to turn gray and eventually black, and I have oft-times sat and looked upon it and thought how true it is of us. I have thought how our ideals slowly lose their luster. There are small yieldings on our part. There are small compromises on our part. There are tiny compromises on our part. Beloved, it doesn't take a big thing to cause a child of God to lose his spiritual power. It doesn't take big sins to cause a Christian to get to the place that he doesn't have any power for God any longer. Beloved, I say to you, minor compromises, and tiny cowardices, and small yieldings on the part of a child of God, coupled together one by one over a period of time, results in a child of God's continual and continuous backsliding away from the Lord, to the extent that our spiritual power is gone.

What should we do? There are some Scriptures that I will read to you and I will let those Scriptures speak their own message. What should a child of God do in view of the fact that we are all so guilty and we are all so susceptible to spiritual losses—hidden losses that we don't realize. What should we do? Listen:

"Turn us again, O God, and cause they face to shine; and we shall be saved."—Psa. 80:3.

"Turn us, O God of our salvation, and cause thine anger toward us to cease."—Psa. 85:4.

"Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old." —Lamentations 5:21.

Beloved, there isn't a doubt but that this is a message you and I need. There isn't a doubt in my mind but that this is true of every one of us—that we have to constantly be on our guard lest we fall by the wayside. Little by little we get away from the things of God. What hope is there for us? Like the Psalmist cried, "Turn thou us," may we cry out to Him, and in our prayer, might we look to God, and ask that He might turn us back to the Lord today.

May God bless you!

APPRECIATED LETTERS

We are enclosing a small offering as a Thanksgiving gift to help with the printing of God's precious truths. May the Lord continue to bless you and enable you to continue with the printed ministry.

—The Wayne Baker Family, Kansas

"I appreciate the Examiner so much. I don't know what I would do if it were to stop coming to my home. I really don't think God will ever let it stop until He comes. It is about the only printed word I know of where one can get the truth other than the Bible."

—G. P. Williams, Fla.

A Story Which Probes The Motive Back Of One's Religion

By FRANK B. BECK

"An WHY do so many people attend that church up the street," I enquired. I had just moved into the community and had taken notice that a certain church nearby was filled to capacity in each meeting it held. Even the prayer meeting found crowds filing through its large open doors. I was therefore asking this information of one of the neighbors, who himself attended this certain church quite regularly.

"Well," said he, "the preacher is a fine man. The singing is good. We have a fine fellowship. Trouble never darkens our membership. Why SHOULDN'T we be pleased to attend such a place of worship?"

"But there are OTHER churches about here," I replied, "wherein the Word of God is preached—why do not crowds attend there?" For I could not seem to be satisfied that I knew every detail about this large prospering church up the street. Thus I felt I must press further with my questionings.

"There IS one way that we are DIFFERENT from other churches," he finally answered. "We begin our services promptly at ten o'clock and end promptly at twelve." Very business-like, I thought.

"More than that, we have a

A Christian lady, bearing much affliction in her body, remarked to her friends, "I often groan under the pain, but I do not grumble against the hand of Providence."

time clock that each member punches as he enters the building and as he retires."

"A time clock?" I interrupted. "What is that for? I never heard of such a system employed in a church before."

He continued: "You see, the church has many rich members. Its coffers are full with wealth. Long ago the church voted to pay our members for coming out to the services. We pay them by the hour. Each month regular attendants receive their check."

"How much does the church pay each member?" I ventured. "Five dollars an hour."

I must confess I stood amazed for a moment. At the same time I sought to figure out how much that amounted to each month for one member. Two hours each Sunday morning. Two hours each Sunday night. One hour each Wednesday night. That made 20 hours in all. Twenty hours at five dollars an hour made \$100.00 per month!

"Of course," he hastily added, noticing my expression and evidently reading my thoughts, "we

just don't go there for the sake of the money."

I wondered though I, as well as he, parted.

Years sped by. Crowds continued to swell the church building referred to in our conversation with the neighbor.

Suddenly it came. One Sunday I noticed that the doors remained shut until near the time for the opening service. Finally the huge bell rung. I stayed to watch with



Pastor Frank B. Beck

curiosity. What had happened? Why this falling away?

Very few came that morning. My neighbor did not go.

The next day I hailed him alone the street. "What happened to the church?" was my first words.

Glancing down at the ground he said at last: "The church decided it was no longer able to pay its members for attending its meetings and I guess some of the members got mad about it and stayed away."

"But you did not go yourself yesterday?"

"Yes, I was sick and tired and I don't believe I'll go as much as I have in times past."

"Of course, I'm not staying home because of the money," he said as he hurried away.

Many there are today who would go to the house of God each service through rain and snow, in sickness and distress and be on time and stay to the close if they were paid for so doing. The saved go to church because fellowship with Christ is reward enough and beyond measure.

—Frank B. Beck

Proof — Bible Inspired

(Continued from page one)
couldn't have written it if he would, and wouldn't have written it if he could.

"The Holy Bible, must have been inspired of God, and not of man. I could not, if I would, believe That good men wrote it to deceive;

And bad men could not if they would

Proceed to write a book so good. And certainly no crazy man Could ever conceive its wondrous plan.

Behold, what other kinds of men Then do these three groups comprehend?

Hence it must be that God inspired

The words which souls of prophets fired."

6. The honesty of the writers the Bible proves it is inspired. In ge a man were to write a book, he would cover over all the bad of the hero or heroine. But not with God. The Jews produced the Bible yet they tell of their Jewish idolatry and apostasy. Abraham lied twice about his wife's name. David committed adultery and murder. Peter cursed. The Jew

(Continued on page 8, col. 1)

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Bible Answers To Questions Concerning The Battle Of Armageddon

ARMAGEDDON

Earth, what a sorrow lies before thee,
Unlike it in the shadows past;
The sharpest throes that ever tore thee,
Even tho' the briefest and the last!
I see the shadows of the sunset,
I see the dread avenger's form,
I see Armageddon's onset,
But I shall be above the storm.
There comes the moaning and the sighing,
There comes the hot tears' heavy fall,
The thousand agonies of the dying,
But I shall be above them all.

All the wars of the past, compared to Armageddon, are like children playing soldiers in the large streets. However, the words of our Saviour being daily fulfilled. "And ye shall hear of wars and rumours of wars . . ." Matthew 24:6a.

Today, the world is torn asunder. Racial disturbances are prevalent throughout the world. Communism and Catholicism are in a death grip for world leadership. Labor and capital are striving one with the other. Truly, perilous days have come. All the world's strife and hatred are now being culminated in the coming reign of the Beast, (Anti-Christ), who some day shall rule the whole religious world after the rapture of the Church.

The Jews nearly 2000 years ago, rejected the Lord of Glory, and sent Him back to heaven by the Cross with these words, "not wanted."

The church of today has also made plain to God, "We have no need of the Holy Spirit. Let alone. We can manage our own affairs without God."

The justice of Almighty God shall not be delayed. ARMAGEDDON LIES AHEAD. Our only hope of safety lies in the shed blood of our Lord and Saviour Jesus Christ.

The world is seeking a false peace, void of the counsel of God which shall only end in a terrible disaster for all concerned. False Christs and even at least one who claims to be God have arisen in these last days. The long-suffering of a merciful God is drawing to an end.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Has The Battle of Armageddon Already Been Fought?

No. Some have believed the late World War was the Battle of Armageddon. Still others believe it to be a war between Catholics and non-Catholics, or the war alluded to in Revelation 20:8. All of these and any other are unscriptural and have no basis whatever in the Word of God.

Why Is The Battle Called Armageddon?

Because of the location on earth in which it is to be fought.

"And he gathered them together into a place called in the Hebrew tongue Armageddon." (Revelation 16:16).

Armageddon means the "mountain of Megiddo," located in the southwestern edge of Galilee (this probably also includes the surrounding territory). It forms a pass to the North, and so was famous as a battlefield.

What Notable Victories Were Obtained There?

- Barak delivered Israel from the yoke of Jabin (Canaanites). (Judges 4).
- Gideon delivered Israel in a mighty victory over the Midianites (Judges 7).

4. What Notable Deaths Occurred There?

- Saul's suicide (1 Samuel 31:4).
- Ahaziah (slain by Jehu) (2 Kings 9:27).
- Josiah (slain by Pharaoh-nechoh, king of Egypt) (2 Kings 23:29).

5. Who Will Be The Combatants In This Battle?

The combatants are to be the kings of the earth and their armies under the leadership of the beast and false prophets on one side, and the King of Kings and Lord of Lords and His people — the Jews — and the glorified saints, on the other. See Joel 2:11; Zech. 12:2,3,8,9; 14:3; Rev. 19:11-21.

6. When Will The Battle Begin?

Near the close of the great tribulation period the Beast and the false prophet (the second beast—Rev. 13:11) will send out their emissaries to stir up the nations of the earth to gather them against Jerusalem.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. 16:13,14).

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army." (Rev. 19:19).

7. Is This Battle The Will of God?

Yes. God's will is that all nations be gathered together for the purpose of judging them.

"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." (Rev. 17:17). (Also note Joel 3:2).

8. How Will God's Will Be Performed?

According to Zephaniah 3:8 God's fierce indignation and anger will be poured out upon them. Read Zeph. 3:8 carefully.

9. Will the Anti-Christ Armies Be Allowed to Capture Jerusalem?

Yes. According to Zechariah 14:2.

"For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

10. When Shall the Lord Appear?

Evidently when the Beast's armies have taken the city.

"Then shall the Lord go forth and fight against those nations as when he fought in the day of battle." (Zechariah 14:3).

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matthew 24:30).

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." (Rev. 1:7).

11. Does the Approaching of the Lord Jesus Cause the Anti-Christ and His Armies to Forsake Jerusalem?

The Beast's armies will forsake Jerusalem, alarmed at the Lord's coming, and flee toward Armageddon to the north.

12. Will the Beast's Armies Be Overtaken?

Yes. God's vengeance upon them is described in Isaiah 66:15,16:

"For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

"For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

(Note also, Rev. 16:17-21; 19:20,21).

13. What Happens to Those Who Have Fought Against Jerusalem?

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." (Zechariah 14:12).

14. Does God's Vengeance At Armageddon Also Describe the Fate of All Living in Unbelief throughout the Whole World?

Yes. Read Jer. 25:15-33; Isa. 24:17-21; 26:20,21; 34:1,2.

15. Does Matthew 25:31-46 Have Reference To Armageddon?

Yes. We believe this portion of Scripture to be a figurative description of God's dealing with ungodly nations on the last day.

16. Will Any of the Wicked Survive the Battle of Armageddon?

No. None but the righteous shall survive. (Note Joel 3:2, 12, 13).

17. To What Length Will Blood Flow in the World's Greatest Battle?

Approximately 200 miles, or the entire length of Palestine (from Dan to Beersheba).

"And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (furlong, 582 ft). (Rev. 14:20).

18. What Is the Supper of the Great God Named By the Angel in Revelation 19:17?

This is another name for Armageddon.

19. What Happens to the Beast and the False Prophet?

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Rev. 19:20).

20. What Is God's Warning Toward Armageddon?

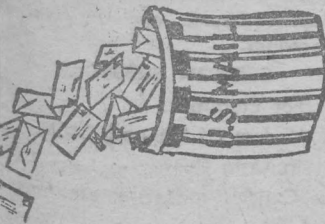
"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matthew 24:44).

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OUR READERS WRITE



never before. Of course, we know as time passes we get nearer and nearer to the time for Christ to come for His church, His bride, His redeemed ones, but things happening today reveal that we are very near the time for Christ to descend from Heaven. May the Lord bless you greatly, and I know He will, and may this Thanksgiving be a great blessing to your work in the way of offerings to help carry on the Lord's work.

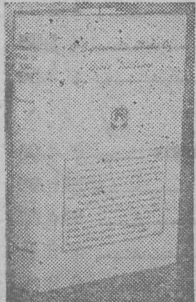
—Purvis R. Lawson, Fla.

Am enclosing \$15.00 for our Thanksgiving offering. My, how we would like to be there for your Thanksgiving services. I hope this will be the most blessed one ever. We too have so much to be thankful for this year. It seems that the Lord has been especially good to us and we are truly grateful. Our prayer is that the Lord will continue to bless TBE and all that Calvary Church is doing for Him. I know it must be a real privilege to belong to

such a church. God bless you all. —Mr. and Mrs. Frank Parish, Va.

Enclosed is a small offering for your Thanksgiving service. So sorry that it could not have been more. I pray that the day may bring many blessings and that many of your needs will be met. I have been a reader of TBE ever since the paper has been published, and I learned to love you

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ed, and I learned to love you brethren so much. I feel that I have just a small part in your great ministry as I, over the years, have sent the paper to others — not to as many as I should or would have love to though. My offering is small; yet I do have the privilege to remember you all at the throne of grace.

—Clyde Gooch, Ky.

I'm sending a little money for the work of the Lord. We love the paper very much. There are not many preachers who will stand up for God's Word as you and your paper do. I enjoy the sermons from the Bible Conference that have been in the paper very much. I sure would have liked to have attended the Conference. If the Lord is willing I hope to attend next year. May God's richest blessings be on all of you.

—Marvin Long, Ky.

I am sending a small love offering at this time when we should all be thankful to our God

for the many blessings He has bestowed upon us. I am praying as I write these few lines that the Holy Spirit will move the hearts of every one that has ever read a copy of TBE to send an offering this Thanksgiving to help to carry the Blessed Gospel to a lost and dying people through your devoted ministry and the pages of TBE. May God bestow His richest blessings upon each and every one that has a part in TBE.

L. L. Halloway, Ga.

May THE BAPTIST EXAMINER be kept in the mail till Jesus comes. I am thankful to God for the paper and am glad to give this Thanksgiving day. Hope this can be used to spread the gospel as I believe TBE does. May God bless your work is our prayer.

—Mrs. E. P. Crosson, Fla.

Am enclosing a Thanksgiving offering to help in whatever way is most needed. Do enjoy your good paper and do pray you can continue on with the same.

—Mable J. Jones, Col.

which way to go?



In 1962... which way to go? The answer — continue on in the Right Way, the Way of our Lord Jesus Christ.

We must not turn back, neither to the left nor to the right. It must be FORWARD for all soldiers of the cross.

"Behind us stalks the old devil,
In front he lays his snares,
But along this pilgrim journey,
Our Blessed Saviour shares."

Won't you join with us in seeking to lift up Christ in 1962?

Proof — Bible Inspired

(Continued from Page 6)
ish nation killed their Messiah. All this proves that God is the author, since man would leave out the evil of the character of his hero or heroine.

7. The Bible doesn't contain the errors of its day. The Egyptians had a peculiar idea of Creation. "The great mother of all was imaged like the totemic mother, as a cow, a sow, a serpent, a crocodile, or other zoo type, ages before she was represented as a woman." (Ancient Egyptian In The Light Of The World, by Gerald Massey). In "Papyrus of Noss-Amsu," in the British Museum No. 10, 188, the Egyptian god of creation says, "I produced myself from primeval matter; Osiris is my name." Moses was learned in all the wisdom of the Egyptians. Cf. Acts 7:22. Surely then he knew their ideas of the creation. Why then did he write the words of Gen. 1:1, not taking into account the errors of his day? The only answer that can be given is that he wrote under inspiration.

8. The fulfilled prophecies prove the Bible's inspiration. Consider the many prophecies given concerning Jesus. All of them accurately fulfilled in His life, death, burial and resurrection. Man can not prophesy with accuracy 24 hours in advance. Since these prophecies were given hundreds of years prior to Jesus' birth, it proves that the Bible is inspired.

9. The unity of the Bible proves its inspiration. The Bible was written on two continents; in three languages; its composition extended through 16 centuries; written by forty different men. It was written in tents, deserts, cities, palaces, and dungeons. Among its writers were kings,

judges, priests, prophets, patriarchs, prime ministers, herdsmen, scribes, soldiers, physicians, and fishermen. Yet it is one book, with one system of doctrine, one code of ethics and one plan of salvation.

Select men of different walks of life today to write a book on church government. Place them in different rooms and the book would be so different it would take a steel binding to hold it together. How much greater would be the difference if the writers were separated by 16 centuries as in the Bible. In spite of all, which

apparently would contribute to make the Bible different, it is a book of absolute unity.

10. Its indestructibility proves its inspiration. It is a wonder there is any Bible at all. Infidels have written against it. Thousands of copies have been burned. One pope killed all who possessed a copy. Diocletian, the Roman emperor, thought he had succeeded in destroying the Bible. He had a medal struck with these words upon it: "The Christian religion is destroyed and the worship of the gods restored." We wonder what he would think today if he could return to earth and find the Bible published in over 1000 languages.

Aristides, a professed heathen, would lend but one ear to any one who accused an absent party, and would hold his hand over the other ear, indicating that he was reserving an ear for the party accused. — Wight.

Voltaire prophesied the Bible's destruction in 50 years. His home is now a Bible depot. Suppose a man might live 1800 years, in which he was often thrown into the sea to be drowned, cast to wild beasts, drank deadly poison, locked in prison dungeons, hanged, burned at the stake, and yet still lived. We would say he was a super-man. The Bible has been treated thus and cannot be destroyed. It is thus super-man!

"Last eve I stood beside the blacksmith's door
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
'To wear and batter these hammers so?'
'Only one,' said he, 'the anvil
Wears the hammers out, you know.'

"And so, thought I, the anvil of God's Word
For ages skeptics' blows have beat upon
And though the sound of falling blows was heard,
THE anvil is unharmed — the hammers gone."—JRG.

Old And New Natures

(Continued from page 1)
will not change the nature. The new birth is necessary if one is to ever have spiritual life.

Take a tiny rattlesnake, and raise it ever so carefully and that does not keep the poison sacs from forming. It is the na-

ture of such a snake to be venomous. Human nature is likewise venomous, and will manifest itself no matter what the training.

What Happens When One Is "Born Again?"

Not only is the Holy Spirit given—not only does He come in to indwell, there is likewise a NEW NATURE given. Note the following Scripture: II Pet. 1:4; I Jno. 5:11; Gal. 2:20. The old nature is NOT removed as is taught by some of the Holiness groups. The saved person has two natures—the old Adam nature, and the new divine nature given in connection with regeneration.

What Happens Between The Two Natures?

A conflict goes on all the time. The nature of the flesh inclines toward that which is evil, and the new nature tugs and pulls in the opposite direction. Paul describes this struggle in Romans 7. Read it and you will find described there just what you have experienced if you are a Christian. Formerly, as a lost sinner, one went on and sinned without being troubled anything about it—but now that the new nature lives within, there is a disturbance such that one can't live in sin without a sense of deep condemnation.

Is The Struggle A Hopeless One?

No—one can live a life of victory. How? By feeding the spiritual nature and starving down the nature of the flesh. (Note Galat. 5:16-17). If the fleshly nature is starved and the spiritual nature developed, then it is not hard to follow the leading of the Spirit. Right here is the great argument against worldliness of life. When a Christian lives a worldly life he is not doing a thing but FEEDING THE OLD NATURE, and making it more powerful in its fight against the new nature. It is like a man feeding a tiger so the tiger can claw him to pieces. Let us note some Scriptures along these lines: Rom. 6:6; Phil. 3:3; Rom. 6:11; Rom. 13:14.

A happy, successful Christian life can only be lived as we yield ourselves to God to be led by Him, and as we refuse to "make provision for the flesh to fulfill the lusts thereof." A life in which one tries to satisfy the impulses of BOTH NATURES is bound to be a miserable life, for it is a life of contradiction, and utterly lacks consistency.

"Counting Prayers"

(Continued from page 1)
Catholic Digest, in "This Is The Rosary," published by Hawthorn Press with an introduction by Pope John XXIII.

Father Thornton begins his account by stating: "Man is by nature inventive. From the wheel to the electronic brain he has pursued a course to make his life easier and less subject to error."

The counting of prayers is one of the things that man has simplified.

The first clear reference to the use of beads for prayer counting has been found in studies of Hinduism, Father Thornton said, but this does not necessarily mean

that the Hindus were the first to use this practice. Hindustani numbered and arranged the prayer beads according to the beliefs and prayer demands nevertheless, he said.

Meditation Is Link

The Buddhists also used prayer beads, shaping and arranging them in accordance to regional practices of the religion in Japan, China, and Tibet.

"It is interesting to note," Father Thornton said, "that the practice of repetitious prayer follows and grows with the emergence of meditative religions."

"In much the same way the lover repeats stock phrases in praise of his beloved, from the tense need to express the depth of his love, so, too, mystics every faith found deepening of solation in voicing over and over their endearments of God."

Father Thornton said that prayer wheels used in the shrines in Tibet are a variation of the counting theme. Each of the tiny flags on a wheel contains Buddhist prayer, "Hail the jewel in the lotus." Tibetans believe that as the wheel is turned by wind or by hand, prayers to Buddha are being said faster than human can speak.

An Inevitable Result

Within 200 years after Mohammed, followers of Islam were using strings of counting beads adapted to that religion's repeated prayers. Before the followers of Mohammed had used fingers and pebbles.

It is commonly believed that the Catholic Church took prayer beads from the Moslems who had taken them from the Buddhists, Father Thornton said but this is doubtful.

"... It is now certain that bead counters are the natural and inevitable result of the impulse or need to count one's prayers," he said. "There is no serious evidence which would prove that either Catholics or Moslems were influenced from without in the evolution of their prayer beads."



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—Ruth and Jack Henry Ray, Tenn.