

"Men do not usually reject the Bible because it contradicts itself, but because it contradicts them."

The Baptist Examiner

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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Is The Holy Spirit In The Church Today?

By JOE SHELLNUT

East Side Baptist Church
Benton, Arkansas

One of the "Short Sermons"
Preached at the 1961
Ashland Bible Conference

Is the Holy Spirit in the Church? Of course, there is really only one answer to that: He is in the church, the Lord's church. Certainly the Holy Spirit is the "Power" who occupies and indwells the body of Christ, that the work of the Lord Jesus might succeed.

There have been times in my life when I would go home from the services of the church on Sundays and Wednesdays disappointed and brokenhearted because there had been no visible results in those services. Of

course, there was much "self accusation." I said to myself, "You didn't preach enough," or "too little," "You didn't study enough or, pray enough," etc. That is of the flesh. It had never occurred to me that it was none of my business to always see the final result. The saving of souls is the business of the Holy Spirit. Since God made me to see this, it has been the sweetest and happiest period of my ministry. I don't mean that I am satisfied with my work, but I am satisfied with leaving the Holy Spirit's work to Him.

Many have been the months that the Lord didn't save anyone in the services here at the church. Wondering why (many say that, "someone is saved in every serv-

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ELDER JOE SHELLNUT

GOOD WORKS

"And let our's also learn to maintain good works for necessary uses, that they be not unfruitful."—Titus 3:14.

An unsaved man can do works, but not good works. Often you hear some preacher say, "Sinner, you can't be saved by your good works." In what the preacher means, he is right; but his terminology is rather awkward. A sinner has no good works, though he may have many works.

What is a Work?

When thinking of religious works, works may be defined as all manner of duties (inward and outward)—thoughts, words, and actions—toward God or man, as revealed in God's Word.

What is a Good Work?

A good work has at least four qualifications:

1. It must proceed from a believer in Christ, a saved person. "Without faith it is impossible to please God" (Heb. 11:6). Works performed before true faith in Christ are "dead works" (Heb. 6:1). Men are first "created in Christ Jesus" before they do good works (Eph. 2:8-10).

2. It must be performed in God's way. Religious works that are not performed according to God's Word are not good. Christ said in Matthew 15:9: "But in vain they do worship me, teaching for doctrines the commandments of men."

Saul's disobedience may have seemed small in the eyes of men, but it was great in the eyes of

God (I Sam. 15:3, 9, 28). So men today may think the so-called "non-essentials" are unimportant, but the Bible gives too many examples to the contrary.

God's prescribed way for works must be followed for our works to be good works:

3. It must be performed from a right motive. Jesus said, "If ye love me, keep my commandments."—John 14:15.

This is the great difference between works that look good on the surface and works that are really good at the heart. The old saying is, "Beauty is only skin deep." So are many works. Why? They lack the motive of love for God. Many religious people do works to be seen of men; many do works thinking they will be saved thereby; many do works because of other selfish reasons. The saved man works because he loves Christ.

"We love him, because he first loved us"—I John 4:19.

T. T. Martin used to say that (Continued on page 2, column 3)

Should Baptists Support The Work Of DeHaan?

Periodically we receive questions from readers as to "what we think" of the radio speaker, M. R. DeHaan, of the "Radio Bible Class." In this article we are pointing out some doctrines on which we differ with Mr. DeHaan. Sound Baptists will immediately recognize his unscripural positions. It is not our purpose to take up each of these doctrines and present a refutation of them, for they have been and shall continue to be refuted through this paper, as we have occasion to discuss them. Our present concern is to simply reveal DeHaan's views which conflict with what we understand the Bible to teach.

DeHaan originally was a medical doctor. He at one time was a member of the Reformed Church of America, a pedo-baptist society operating in Michigan. He attended the Reformed Church's

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Important Factors In The "Hearing Of The Word"

"And he said unto them, Take heed what ye hear" — Mark 5:24.

Too many people do not care what they hear nor what they say. Men are responsible to God for both. Especially is hearing important when the Word of God is what is heard. How indifferent men are on this matter! Some people could not possibly care less for the hearing of the Word!

It Is a Privilege to Hear the Word of God

In Luke 10:24, Christ said: "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

We should not take the privilege of hearing the Word lightly. We should thank God that we not only have the privilege, but have it without persecution. Many people do not have the freedom of religion. Many people are

persecuted if they hold religious worship services. Yet many Americans have this opportunity and choose to do other things. Many would rather fish, or sleep, or golf, or travel, or mow the lawn, or wash the car, than to attend church. The "excuses" for missing church are so many that space would fail us in trying to list them. Do such people deserve the privilege of hearing the Word preached? Would they care if the privilege were taken away?

God warns in Amos 8:11, 12: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

Is not this famine gradually coming upon the world today? Have not modernism, Arminianism, liberalism, and other heresies caused famines in various churches and localities? Are not sound churches few and far between in this age?

If you have the privilege of hearing the Word, you had better take advantage of this and thank God for this blessing. Don't take things for granted.

Prayer Should Attend the Hearing of the Word

You often hear people say, "Well, I just didn't get anything out of that message." What was (Continued on page 4, column 2)



ENCOURAGING REMARKS

When I get through reading every word in TBE I pass it on to others so they can read the good news and profit with me. They really do enjoy it and are really growing because of it. Thank you, Bro. Gilpin, so much. I praise your paper wherever I go.

—Earl Houghlan, Fla.

I haven't forgotten you at all. I am enclosing check for \$25.00 to use as you see fit. I hope I can help more in the future, for I enjoy every issue of TBE.

—J. L. B. Usry, Ga.

The Baptist Examiner Pulpit

"THE WORK OF THE HOLY SPIRIT"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" — John 7:37-39.

I rather imagine that there is as much ignorance on the subject of the Holy Spirit as on any other truth recorded in the Bible. For example, individuals will refer to the Holy Spirit as "it," which in itself is ignorance personified. The Holy Spirit is a person, and you don't refer to a person as "it." The Holy Spirit is a person

—the third person of the Trinity.

Another common misunderstanding relative to the Holy Spirit is that which grows out of teachings, for example, of the Russellites. The Russellites deny that there is a Trinity. They say there is just one God, and they deny that God is three persons—Father, Son and Holy Spirit. I am ready to agree with them that there is just one God as to substance, but God manifests Himself in three persons — Father, Son and the Holy Spirit, or Trinity. The Russellites deny the existence of the Holy Spirit entirely.

I remember several years ago that one of the Russellites came to me at the new car shops at Race-land after I had been preaching there and said, "I'd like for you

to give me a passage of Scripture that will prove the Trinity." I referred him to the Father, Son and Holy Spirit. He said, "Oh, no, I'm not interested in those names. I want you to give me a passage of Scripture that contains the word 'Trinity'." I said, "Well, I admit the word 'Trinity' itself isn't in the Bible." I said, "I'll also admit the word 'son book' isn't in the Bible. but we use song books when we go to church." I said, "I'll admit that the word 'Bible' isn't to be found in the Bible, but we are all happy to carry Bibles when we go to God's house." I said, "There are many words that are not found in the Bible. In fact, you don't find the word 'church pew' or 'church bench' in the Bible, but it is ex-

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HOW TBE CONTINUES TO GROW

One of our long time friends and supporters is Bro. Frank Goulouze of Grand Rapids, Michigan. For many years he has been a blessing unto TBE and its editors.

Recently he entered his son's name as a subscriber, and then on Jan. 1 he wrote saying, "Now my son gives me two others that want to receive the paper, due to his letting them read his copy."

This is the way TBE has grown through the years. We are truly grateful for friends like Bro. Goulouze. May his tribe increase.

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THESE RATES APPLY THROUGHOUT THE WORLD

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Campbellism

(Continued from page 1)

be confessed by him. Yet they BELIEVED ON HIM; not ABOUT HIM, but ON HIM. Were they 'saved believers'? Now honestly? Again in Acts 26:27-28, Paul said to Agrippa, 'I KNOW YOU BELIEVE.' Was he saved? He admits he was not a Christian. What was wrong with his faith? He believed. You may try to explain this away by talking about 'historical faith' or 'head faith' but all faith is 'historical' for faith comes by testimony and that is history." (Letter, Jan. 18, 1961).

You can see from this that Campbellites believe that all faith, as such, is the same. They admit, then, that they have a faith that is no different from the faith of devils, the Pharisees, Agrippa and others who believed the facts about Christ intellectually! The only difference is that the Campbellites add their works. They have never experienced the faith that trusts in Christ. No wonder they have so much faith in water and works!

This theory gives rise to their reversal of the scriptural order of repentance and faith. There is not a verse in the Word of God to justify this reversal. To the contrary, however, we find the following verses:

Mark 1:15: "Repent ye, and believe the gospel."

Acts 26:20: "Repent and turn to God."

Acts 20:21: "Repentance toward God, and faith toward our Lord Jesus Christ."

II Tim. 2:25: "If God peradventure will give them repentance to the acknowledging of the truth."

Matthew 21:32: "Ye, when ye had seen it, repented not afterward, that ye might believe him."

Hebrews 6:1: "Not laying again the foundation of repentance from dead works, and of faith toward God."

These verses make it plain that repentance precedes faith, as far as distinguishing the two are concerned. This is even true in the light of "common sense." Repentance is the "change of mind" that is produced by the grace of God through the Word; it is the turning from something and faith is the turning to something.

Actually, repentance and faith are two sides of the same experience of being brought to Christ. Repentance is wrought by the convicting power of God's Word and Spirit, and faith in Christ as Saviour is thus brought about. Repentance is the bitterness of acknowledging and turning from one's sinfulness and faith is the sweetness of turning to Christ.

Campbellites have no place for such truth, however. The only faith in Campbellism is mere intellectual faith, such as the devils have, and the only repentance is an intellectual changing of the mind. They deny that it takes any influence of the Spirit in bringing about repentance and faith. It can all be done by man's own mind.

In reversing the order of repentance and faith, Campbellism reminds us of the story of the boy with inverted eyesight. The poor fellow saw everything reversed and upside down.

Campbellites Deny the Scriptures As to the Proper Administrator of Baptism

Just so a person believes, repents, confesses and then thinks that he is having his sins washed away in water baptism, Campbellites do not care who does the baptizing. They tell you that you must not repent before believing and you must not make the wrong confession, lest baptism be of no value to you. Neither are you to believe you are saved prior to baptism, for you must believe that it is in the water that your sins are remitted. Mr. Stevens, a Campbellite, says that the apostles never did "command a child of God to be baptized" (Why I Left the Baptist Church, page 19).

Also, Mr. Walker says, "To practice the Scriptural action of immersion is NOT ENOUGH; we must practice the Scriptural DESIGN OR PURPOSE" (What the Church of Christ Really Is, page 9; the caps are his).

Likewise, Mr. Hobbs says, "If a person is baptized thinking that he is already saved, its certain that he is not baptized to be saved—for the remission of sins, as the Bible teaches" (To Our Baptist Friends, page 15).

In a letter to the writer, Mr. Tant says that baptism is not valid "unless the one being immersed knows what he is doing, and why he is doing it."

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Good Works

(Continued from page 1)

God wanted no man's "hell-scared religion," nor the kind that has its eye on "God's long pocket-book." Love is the strongest motive in all the world and it is the motive behind every good work. If you pray to be heard of men, give to be seen, and attend church for personal gain, your works are filthy in God's sight.

A man once said to me, "Why, if I didn't believe that my works helped save me, I just wouldn't bother myself with religion." This man revealed that he did not truly love the God he supposedly was honoring in his works. He was doing works for some other reason.

4. It must be performed for God's glory. This is the "end" or goal of the good work. Christ said that we should let our light so shine that when men see our good works they will "glorify your father which is in heaven" (Matt. 5:16).

We are told: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"—I Cor. 10:31.

What is the goal of your works? Is it a personal gain you seek? Or is it the glory of God?

"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God"—Phil. 1:11.—B.L.R.



Holy Spirit — Church

(Continued from page 1)

ice") has caused a period of much soul-searching. I do not know all the reasons why many were not saved, but realizing that self-will, disobedience and backsliding were some of them, the Holy Spirit would always draw us back to the Lord.

Again we are aware that the Lord keeps His promises (Acts 1:8). The "Power" is the Holy Spirit. He saves, we are witnesses.

"If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."—John 14-15-17.

"Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."—John 16:7-11, 23.

The request of the Lord Jesus to the Father is: "That they all may be one; as thou Father art in me, and I in thee, that they may be in us"—John 17:21.

"I will come unto you."—John 14:18. He came on the Day of Pentecost to His Church.

The Son makes a promise. He promises that He will come in the Holy Spirit. It was "He" (Holy Spirit) who would come—Person. Often we hear of the Holy Spirit being referred to as an "it," but He is the Person of Power. His work is now being done in and through His church (Eph. 3:21—"Throughout all ages"). He is still working in the church!

The types and shadows are satisfied in the Pentecostal coming of the Holy Spirit. In the Old Testament the Lord met and was worshipped of men in two Institutions—1. The Tabernacle; 2. The Temple. These were places that the Lord Himself designed and they were built to specification. Each was only a type of the

Examiner Editorials

By Bob L. Ross

MORE CAMPBELLITES ARE PRAISING THE BOOK COMMENDED BY LOUISVILLE SEMINARY PROFESSOR

In the April, 1961 issue of Louisville Seminary's official magazine, *Review and Expositor*, professor Dale Moody reviewed a book entitled *Life in the Son* by Robert Shank. This book teaches the heresy that a child of God can fall out of grace and go to hell. Mr. Moody, now famous for his lack of Baptist, Bible principles and doctrine, highly commended the book and in his review he took some jabs at the truth himself.

Now the Campbellites are rallying around this book, especially since it was written by a so-called "Baptist" and recommended by the Seminary heretic, Moody. The Campbellite publishing house at Nashville has it listed in their latest catalog with a stamp of approval placed upon the book. Now a Campbellite paper has come to our hands in which the following is said:

"The most recent assault against this doctrine (security) is in the form of a book called *Life in the Son*. This book was written, not by a brother in Christ, but by Robert Shank, a Southern Baptist preacher of Louisburg, Missouri. Mr. Shank, in his book, has utterly annihilated the tired old doctrine of 'once saved, always saved.'"

The paper goes on to quote another well-known Campbellite writer as saying, "This book 'is the most devastating exposure of the doctrine of the impossibility of apostasy we have ever read.'"

This paper goes on to say, however, that "Mr. Shank is still in error in his book on the plan of salvation," which means that the Campbellites consider him to be a lost author. It doesn't seem very consistent, nor is it any recommendation for Campbellism and the falling out of grace heresy, for them to say that this book is so great, yet believe it was written by an unsaved man! Does this "lost" man have more enlightenment on the subject than "saved" Campbellites?

The fact that Campbellites gloat over the writings of an apostate

true "Holy Temple" (church) of the Lord (Eph. 2:21, 22—"For an habitation of God through the Spirit.") God's plans or intentions were never changed. He is the same.

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like Shank in an effort to support their heresies is just typical of the Campbellite movement. If they can parade an apostate around, they think they have proved their point. They did the same thing here in Ashland some-time ago when a local "holiness" preacher was baptized by one of their "evangelists." They really were elated over this and sought to bolster their heresies by pointing to this preacher who had "obeyed" their "plan." But this case in Ashland back-fired on Campbellism and the preacher soon "fell out of grace." I haven't heard any of the Campbellites, however, pointing to him to prove the "falling out of grace" doctrine, though he is a good "example." As a matter of fact, when this preacher even "obeyed" the so-called "second law of pardon," he was given the cold-shoulder by the Campbellites and so far as I know he has "fallen" again and does not attend church anywhere any more.

But back to Mr. Moody and his bed-fellows. The fact that the Campbellites are rallying around the same book Mr. Moody commended in the Seminary's magazine just goes to show what kind of heretics fill the chairs at the Cooperative Program-Supported Southern Baptist Theological Seminary down at Louisville. The editor-in-chief of the Seminary's magazine is Duke McCall, president of the institution. I don't know whether McCall believes the same as Moody, but I do know that he is a sorry Baptist to allow Moody to continue on at the Seminary. In fact, the whole mess down at Louisville stinks worse than a garbage can. (I hope garbage cans aren't insulted by this comparison.)

A PASTOR INCREASES THE REWARD FOR CAMPBELLITES

We have received a letter from Brother Claude Doolin of Danville, Kentucky in which he comments on the article on the Campbellite "Bible Name" in the Dec. 9 issue. In the article we made mention of the \$100 reward that we offered to any one who can produce the verse of Scripture that gives the name of the church as "Church of Christ" or any other name.

Brother Doolin says: "I would like to say that I will add \$50.00 to that offer when they come up with the chapter and verse to prove their view."

So our Campbellite friends now have \$150.00 ready for them when they produce book, chapter and verse that names the church. Any one want to take the money?

BIBLE STUDY HELPS

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How Northern 'Baptists' Are 'Rais'n Their Young'uns'

In the December issue of *Crusader*, an American Baptist Convention publication, there are articles and pictures which well illustrate how American Baptist Convention people are "rais'n their young'uns." On pages 4 and 5 there are pictures of a skating party and a dance, with several girls being attired in pants, shorts and short skating skirts. During one of these activities, a "time out" was taken for a "devotional service and message." The picture of this "service" shows a young man standing before a microphone and directly behind him is a young girl in shorts, sitting on the floor of a stage. Another picture shows some pastors and their wives and

the caption reads, "These pastors and their wives were 'caught' skating with the crowd."

One of the articles quotes a portion of a verse of Scripture as if to justify a church's carrying on such activities. The sponsoring committee says, "We exist 'not to be ministered unto, but to minister.'"

This worldliness and the philosophy back of it are just fruits of the shallow modernistic preaching and teaching that has existed in these northern churches for the past half century. Where the Word of God is not preached in its power and purity you can expect nothing from the flesh but such things as will satisfy its carnality.

Holy Spirit — Church

(Continued from page two)

The Tabernacle: When completed (to the last detail, Exodus 25:8, 9) was "baptized," signifying that God was there, in the Spirit (cloud), accrediting the work (Exodus 40:34, 35).

The Temple: This same accrediting was in the same manner, by the Spirit indwelling the "house of the Lord." (I Kings 8:10, 11).

The church, or the third place of God's dwelling with men, is the "fullness of him that filleth all in all" (Eph. 1:2, 3). This is the zenith of His revelation of Christ by an earthly house. In all three cases the Spirit filled the whole house. The first church was the last institution to be baptized in the Holy Spirit.

The Necessity of the Holy Spirit in the Church

The Lord Jesus is in Heaven making intercession for us, an advocate before the Father. How sweet to think of the Lord as "my" advocate, one who spends His time taking up every cause of the believer. Jesus represents us there in Heaven. The Holy Spirit is the Vicar of Christ Jesus here on earth. The church is His "headquarters."

A Supernatural Work Demands Supernatural Power.

The task was so great that the disciples of the Lord became discouraged. "The gospel to the whole world"—what a tremendous task! This work is so astounding in its scope that without Supernatural Power it cannot be done. The Holy Spirit is the Powerful Force in the church, then and now.

Many question the ability of the church to do such a great task. It would be impossible if the Holy Spirit did not lead us. Many boards and committees fling it in the teeth of the Lord's churches saying, "How can you, a 'little' church expect to evangelize the world?" We don't expect to do that here in our church; we are told to go, and we go. We are to work at preaching the gospel till the Lord stops us. Certainly, no other organization can expect to reach the lost sinner by anything that "man" has or can devise. I don't know how large some mission boards or committees are in wealth or manpower, but they cannot match the Holy Spirit's power. He is not in any of their institutions. In the believer, yes! But never in man-made substitutes. The

Holy Spirit is in the church.

We are witnesses; the Holy Spirit is in every saved person. (Rom. 8:9). We see the necessity of the Holy Spirit and His work.

While it is not the business of the preacher to spend a lot of time telling all the sad stories he knows, I know enough heartaches to make everyone cry, some of which I have experienced myself. But it is the business of the preacher to be one thing—a faithful witness.

Now the preacher is a witness, but the Holy Spirit is the greater witness, for the Holy Spirit bears witness with our spirit that we are the children of God. If God's Spirit didn't tell us that it is so, we wouldn't have the strength to go on. We are to be witnesses, but the Holy Spirit is the greater witness, he goes before us.

I am so glad I heard the testimony of a man last week, that God's grace reached into his heart and saved him by His wonderful matchless grace; a man who had been twenty years in the Texas State Penitentiary. He gave his testimony. He said, "I started out from Texas and caught a freight train. I had to get off that train, and when I got off the train for some reason or other it went off

The righteousness of Jesus Christ, imputed to the believer, is—Law-proof (Gal. 3:13); Death-proof (Rom. 6:23); Judgment-proof (John 5:24).

and left me. It had a terrible wreck." He said, "I could see that God had His hand upon me. He was leading me here. I caught the next train, and it brought me right here (in a mission we were preaching in) and this is where I am. I just want to thank God that He has been good to me in sparing me through all those twenty years in the penitentiary and let me come and hear this glorious news of the Gospel."

Brother, it takes the Holy Spirit to do that. Now sad stories at the penitentiary never changed one thing. Reformation didn't help him. But the Spirit of the Lord did!

The Holy Spirit Does Three Things

First, He convicts sinners of sin (John 16:7-11). I have not the least reserve to believe that anywhere the Gospel message of Christ is preached, when we lift Him high, the Holy Spirit will do His work. Now that work is His entirely.

You say, "But do we have to work?" I am an instrumentality just as any other preacher is, that God has laid His hands upon and with all deftness and sureness said, "Preach the Word." God called me to preach the Word.

Second, the Lord leads us to preach the Word, and then He convicts the sinner and brings him face to face with righteousness. Men do not have righteousness and they need it.

Third, He warns of Judgment.

In the Old Testament it is interesting to read of the Holy Spirit's work. Someone says, "Well, I didn't think the Holy Spirit was given until the day of Pentecost." In the Old Testament the Scripture speaks of Him striving with men in the book of Genesis. It speaks of Him enlightening men in the book of Job. It speaks of Him giving skills for service in the book of Exodus and I Chronicles. It speaks of Him giving wisdom and knowledge and ability in the book of Judges. It speaks of Him giving the Word of the Scripture. He speaks through the Old Testament prophets and the New Testament preachers, and empowers the church that the Lord Jesus Christ Himself built.

The Scripture tells us, "To Him be glory in the church throughout all ages, world without end." (Eph. 3:21). I believe that is so. I do not for one moment ever want to see the Lord's glory taken from His body, the church, that He loved and gave Himself for.

The Lord uses the church, but of course again we say, since there is a supernatural task, how can we attack that task without supernatural enabling? Now the Spirit of the Lord must and does do things that we do not understand. We do know He deals with the sinner's heart, that He brings Christ to his heart. The Scriptures say that when He comes to the believer He is going to guide him into all truth.

The Lord speaks of the Devil's children and says, "If you were of my Father, you would hear my Word." I know that is so. Do you know the first test of finding God's children? They love to hear God's Word. Wherever they are, whatever they are doing, God's Word has effectual power on them. That is because the Holy Spirit drives it home.

Then "He speaks not of himself." Therefore, He is silent about His own work. He speaks of the Lord Jesus Christ. When the Gospel is preached as to Christ's death on the cross for our sins, His burial and resurrection, then the Holy Spirit speaks of Christ to the heart.

I cannot explain how the Lord Jesus Christ became so apparently clear to my heart. For many years my heart cried to know the truth in Christ. I wanted to know it. Then one day the Lord came to this old sinful heart and revealed Christ by His Spirit in me. Thank God for that!

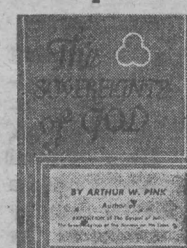
Then he tells of the future. All we know about what is going to happen through the church today is by the Word of God which tells of the future by the Spirit.

Then he glorifies the Lord Jesus Christ. And of course he is spoken of as being with you, and in you, and then speaking of the witness, he witnesses to our hearts. If it were not for the Holy Spirit's witness, my heart would faint within me. But continually he witnesses to me, and to all believers, and especially in the great enabling work of His church by manifestation, that we are His. He leads us by His Spirit, and if any man has not the Spirit of Christ, he is none of His. (Romans 8:9).

Yes, the Holy Spirit is in the church today.

THE SOVEREIGNTY OF GOD

By ARTHUR W. PINK



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If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

Campbellism

(Continued from page two)

Mr. Chaffin, another water gospeler, wrote me: "The one being baptized must understand that baptism is essential to his salvation from past sins . . . he must understand that he is doing God's will in order to be saved. If one believes he has been forgiven before he is baptized, then his faith is unscriptural, and one cannot be saved with an unscriptural faith."

So it is necessary that the person who is to be baptized professes to be an unsaved child of the devil, lost, blind, condemned and wicked, otherwise the Campbellites will not baptize him! If you profess to be saved by grace through faith in the Son of God, trusting Him alone for salvation, you have "unscriptural faith"! The Bible does not command a child of God to be baptized, but a child of the devil, the Campbellites say! Hence in Campbellite baptism, the faith of a child of the devil works.

Although Campbellites teach that you must believe properly to have proper baptism, they generally do not think it matters about the administrator of baptism. In other words, the authority back of baptism is not important. Even if the devil administered baptism to a person in the right way and the person believed his sins were remitted in baptism, then it would be good baptism!

In the May 1, 1958 issue of *The Vindicator*, a Campbellite says: "It matters not whether one is baptized by a Baptist, Methodist, or First Christian — one is saved in personal obedience."

In his letter to me, Mr. Chaffin says, "The validity of one's baptism does not depend upon the administrator."

Mr. Harper writes, "The validity of baptism does not depend upon the man doing the baptizing, but upon the man being baptized."

Why do Campbellites deny the necessity of a properly authorized administrator of baptism? Simply because they know that their baptism goes no further back toward Christ than Alexander Campbell & Co. They can get that far back and then they must take a broad-jump to the apostles, erroneously assuming that the apostles taught Campbellism.

Campbellites cannot give book, chapter and verse to support their theory that unauthorized baptism is acceptable to God. A local Campbellite, with whom I have debated, does not agree with most Campbellites on this matter and told me that he did not know of a place in the Bible where baptism was not performed by a disciple, a member of the Lord's church. This man would not debate with me on this point since he knew that unauthorized baptism is foreign to the Bible.

The commission to baptize was given to the church in Matthew 28:19,20. The church is the pillar and ground of the truth (I Tim. 3:15) and makes known the wisdom of God (Eph. 3:10). The church appoints its officers and messengers to perform whatever the Lord has ordained. Pastors, deacons, teachers, messengers — all are appointed by the church. The one who administers baptism is likewise appointed. There is always divine authority back of acceptable baptism.

John was sent by God to baptize (John 1:6-33). Christ authorized his disciples to baptize (John 4:1,2). Philip was an evangelist of the church (Acts 21:8, Eph. 4:11) and had the direct authority of the Holy Spirit in baptizing the eunuch (Acts 8). Paul was an apostle of the church and was sent out by a church in his missionary work (Acts 13:1-4, 15:40). Peter, who administered baptism to the household of Cornelius, was sent by the Spirit, also being an apostle of the church (Acts 10,11). Ananias baptized Paul under the direct authority of the Lord (Acts 9), and he, too, was a member of the church. There is no record in the Bible of God's accepting any baptism that was not administered by a qualified administrator. The authority did not and does not lie in the administrator himself, but in God. In time past, God authorized directly, as well as by His church; but today, He only authorizes by the church. Christ is the Head of this church and the Spirit indwells it; thus it is perfectly suited to be used in this respect.

The fact that an unsaved person might unknowingly be authorized to administer baptism does not invalidate the immersion. We should, of course, authorize persons who are professedly saved, but if, through our lack of ability to know who is saved, we appoint a lost man to baptize, this no more invalidates baptism than an unsaved man's preparing the elements of the Lord's Supper invalidates the observance of the Supper. The authority does not rest in the person, but in the Lord, through His church.

This, then, is another error with Campbellite baptism. They baptize the wrong person (child of devil), for the wrong purpose (salvation), by the wrong authority (man's).

Campbellites Deny That John's Baptism Is Christian

Campbellism teaches that the gospel, the church, and Christian baptism all had their origin on the day of Pentecost. Thus they deny that the baptism administered by John the Baptist is Christian baptism. Campbellites would not receive one into the church if he had received John's baptism. That means that Christ and the apostles could not enter the Campbellite church, if they were here on earth today!

Campbellites refer to Acts 19:1-7 and say that Paul re-baptized some people who had been baptized by John. "John's baptism is out of date. In Acts 19:1-5 we find where Paul re-baptized twelve men who had received John's baptism" (stated in a tract by G. Stevens, Campbellite).

The truth is, the passage does not even say that the people were baptized by John the Baptist. They simply told Paul that they had been baptized "unto (eis) John's baptism;" that is, with reference to John's baptism. Nothing is said about John's baptizing them. This event recorded in Acts 19 took place at Ephesus, far away from where John conducted his ministry. Most likely, these people had been baptized by Apollos who, "knowing only the baptism of John," had been there doing some preaching (Acts 18:24,25).

(Continued on page five)

"EKKLESIA"— THE CHURCH

Not Universal And Invisible

By BOB L. ROSS

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

50c

Is It Right To Enter Into Religious Controversy?

BY J. C. WALKER

Many people seem to shun all controversy as though it were engaged in only by the lowest class of people. They condemn all controversy regardless of its nature.

We understand from the teaching of scriptures that Jesus is our example. If you will read the eighth chapter of John you will find that most all of it is controversy between Jesus and the scribes and Pharisees. I do not love controversy just for the sake of an argument but I appreciate anyone who will contend for principle. I doubt not that it is wrong to argue just for the sake of argument. However I think it equally wrong to compromise to prevent any argument. It is wrong to falsely accuse the motive of men when they contend for principle. That is one of the things that has made our Baptist churches great.

In the scripture mentioned above Jesus did not revile, fret, or lose his temper. His enemies accused him falsely, accused him of having a devil and tried to stone him. He did not return the vile treatment but he did continue to contend with them and keep presenting the truth to them.

Some people say, "Don't call names." That depends upon what you mean by, "calling names." It is unbecoming to call one "yellow," "sore heads" or other ugly adjectives, but there is nothing wrong in telling people about whom you are talking. You may condemn false doctrine and many people will say they like it, when all the while they are going along with it. If you name, or point out, those helping false doctrine, to them you are too plain or blunt. Does Jesus, our example, say so? No, he said, "Take heed and beware of the leaven of the Pharisees and of the Sadducees." Matt. 16:6. When the disciples thought that he spoke of literal leaven in bread he said, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees," verses 11-12.

Here he named two groups, the Pharisees and Sadducees. In other scriptures he told them to beware of the scribes. These groups were religious. Yet people do not want us to condemn or say, "beware" of any religion, sect, domination,

or ism. These people whom Jesus condemned would put many of us to shame with their strict religion, but Jesus said, "beware." He told them of whom they should beware.

If we should remove all traces of controversy from the ministry of the apostle Paul our record of his ministry would be much abbreviated. He and Barnabas had "no small dissension and dispute" with heretics at Antioch, Acts 15:2. He and Peter and others had, "much disputing" in the church at Jerusalem with the legalists, Acts 15:7. He afterward had sharp contention with Barnabas, his brother, Acts 15:39.

Later he disputed with the Jews and devout persons daily, Acts 17:17. He told religious people on Mars hill that they had too many religions, and afterward baptized some whose baptism was not scriptural, Acts 19. Afterward disputed and persuaded and spake boldly for three months in the synagogue, Acts 19:8. The next two verses tell us that he had a debate that lasted two years, in a certain school.

No affliction would trouble a child of God, if he but knew God's reason for sending it.—Richardson.

Notwithstanding the fact that he engaged in all this contention, those who loved the truth so loved him that they fell on his neck and kissed him and experienced much sorrow at his departure from them, Acts 20:37-38. He was humble enough to kneel down on the shore and pray with these humble children of God, Acts 21:5. Yet he was bold enough to withstand his preaching brother, Peter, to the face when Peter was at fault, Gal. 2:11-13. Thank God, when he came near the end of the way he could say, "I have fought a good fight, I have finished my course, I have kept the faith." Can you?

—Faith and Missions

"Hearing The Word"

(Continued from page one)

wrong? Well, perhaps the message didn't contain much of the Word of God. This is often the case—in fact, too often.

However, in many cases there may be something else wrong—namely, a lack of prayer by the hearer. Is this important? It certainly is. God's Word is spiritually discerned or understood, as the Spirit of God opens the understanding. Notice these passages:

"If any of you lack wisdom, let him ask of God"—James 1:5.

"Then opened he their understanding, that they might understand the scriptures."—Luke 24:25.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119:18.

The Bible is not a book that a man appreciates by a mere reading or hearing of it; the Spirit of God must "quicken" its truths to the heart so as to make the Word effective. This is why it is that so many can read the Bible yet fail to grasp its teachings. We often hear some person say, "How could a person read the Bible and not see this truth?" The answer is that the person read the Bible without asking any blessing from God upon His Word.

The Word is easily "lost" by us, even immediately after we hear it. How many times have you heard a message and then, upon trying to recall what was said, could not remember? Even the disciples were forgetful in this regard, failing to remember the power of Christ in His miracles (Mt. 16:9). Christians

should let the Word "sink down into your ears" (Luke 9:44).

Not only do we forget, but we also are inclined to resist the Word. If we do not comprehend or understand, we resist or pass by. If we hear something we have not heard before, we tend to resist. Of course, this is not exactly a bad trait, for we are told to try the spirits, whether they be of God (1 John 4:1). But we should not resist the Word of God.

In view of the many things that interfere with our hearing the Word, we ought to pray for God's blessing upon it. There is a great responsibility attached to hearing the Word and we ought to be conscious of it.

After Hearing the Word, We Should Meditate Upon It
"But Mary kept all these things, and pondered them in her heart"—Luke 2:19.

This ought to be what every Christian does following a hearing of the Word. To ponder or meditate upon the truth makes it more fixed in one's mind and remembrance. If you simply hear and never ponder, you will not likely have a deep understanding of the truth. Shallow thinking will only produce shallow convictions.

A good way to aid meditation is the method used by the Bereans. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."—Acts 17:11.

The word "success" is found just one time in the Bible and that is in Joshua 1:8: "This book of the law shall not depart out of thy mouth; but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Do you know of a better thing to do in 1962 than to read God's Word and meditate upon it? Surely, you would enjoy good spiritual success by so doing.—B.L.R.

DeHaan

(Continued from page one)

Western Seminary at Holland, Michigan and went into the Reformed ministry. He later came to advocate a brand of premillennialism that differed with the eschatological views of the Reformed Church and he also became popular over his rejection of infant baptism. Upon excommunication from this pedo-baptist society, DeHaan and his followers started the Calvary Undenominational Church.

According to a Michigan pastor who is well-acquainted with the DeHaan organization's history, a question arose as to whether immersion should be required for church membership. DeHaan reportedly favored immersion and the church split. Following this, DeHaan began his radio ministry, with the group that favored immersion forming the Trinity Baptist Church.

DeHaan's radio work grew rapidly. He purchased the old theatre building on Michigan Street, N. E., and converted it into offices and a radio studio. This building has recently been replaced by a beautiful modern building on the southwest side of Grand Rapids.

Concerning DeHaan's present church relationship, he is reportedly a member of the North Baptist Church of Flint, Michigan, some 115 miles from Grand Rapids, and attends about once a year, this being on Easter Sunday at which time he speaks at the sunrise service. This church is in the Conservative Baptist group, but DeHaan also maintains close connections with the GARBC group. He has spoken at their national meetings and will be speaking at the mid-winter conference at the GARBC's Grand Rapids Baptist Seminary.

Our pastor friend in Michigan states: "To my knowledge, DeHaan's doctrine has not changed since he pastored the Calvary Undenominational Church. This church has been instrumental in founding the Grand Rapids School of Bible and Music, a hyper-dispensational organization. This school is proclaiming the same destructive dispensationalism as taught by DeHaan. His influence on Baptist and independent churches has been so effective that the hyper-dispensational 'O'Hairites' saw fit to move their Milwaukee Bible Institute to Grand Rapids in view of the 'dispensational' atmosphere of this area. This school is simply Scofield and DeHaan carried to a logical conclusion. DeHaan's doctrines are serious and will destroy much of the teaching of the Word of God, particularly as to the truth of the grace of God as it has been manifested in all ages."

A few months ago, I personally visited DeHaan's headquarters in Grand Rapids and toured his new building. He has a deluxe office, with large radio studio, a printing plant, and small cafeteria or lunch room in this building. He has the only duplex off-set printing press in the city. His mailing department is well-equipped, having a mechanical assembling apparatus to take care of the mailings. I was told that the addressing system was to soon be done by IBM and now this is reportedly in effect. I was told that DeHaan receives 12,000 letters per week and that 100,000 booklets, containing his sermons, are mailed out each year. Also, 180,000 copies of the devotional booklet, "Daily Bread," are mailed out each year. His organization, at the time, employed about 40 people and his radio programs had 550 radio outlets.

With this wide a following, it seems a shame that DeHaan does not preach more truth. But then, he might not have such a wide following if he did preach more truth. Most of his followers, I'm sure, do not care for a great many doctrines for which we contend.

Quotations From DeHaan

In his booklet entitled *Eternal Security*, DeHaan makes some very "interesting," also amusing, statements as to his theological position. On page 3 he says:

"Personally, I find myself to be an Arminian Calvinist, or a Calvinist Arminian."

When I read this statement, I commented to the pastor who had accompanied me to Grand Rapids that you could always count on DeHaan finding the middle of the road and trying to sit down right there.

But in some respects DeHaan certainly is an "Arminian Calvinist" or a "Calvinist Arminian." If the arrangement of these terms signifies which of the views he favors most, I suppose he should be called "Arminian Calvinist," for he is certainly more Arminian than Calvinist. You might call him a "four point" Arminian, "one point" Calvinist. He does believe the fifth point (security) of what is called the "five points of Calvinism." He certainly de-

Of most other things it may be said, "Vanity of vanity, all is vanity." But of the Scriptures, "Verity of verities, all is verity."—Arrowsmith.

nies depravity, teaching that man's "decision" is of his "free will." He thus would likewise deny effectual grace. As to the atonement, he says:

"I personally believe that Christ died on the Cross to atone for the sins of all men, but only those who receive His finished work are saved. In other words, we believe in a universal atonement, but that it avails only for those who avail themselves of its benefits by faith." (Dear Doctor . . . I Have A Problem, page 92).

Church Ordinances

On the matter of baptism and the Lord's Supper, DeHaan is also in error. He denies the Bible truth that a properly authorized administrator is necessary to scriptural baptism. He says:

"It doesn't make any difference who does the baptizing, as long as it is an expression on the part of those baptised, of their faith in the blood of the Lord Jesus Christ. Certainly I would not insist upon a rebaptism of this kind. In fact, I think it is wrong to submit to being baptized again just to please some sectarian, bigoted group." (Ibid, page 48).

As for the Lord's Supper, he says:

"The Lord knows nothing about 'closed Communion.'" (The Ordinances of the Church, page 24).

Another quotation on this point also reveals DeHaan's universal church notion. He writes:

"My reason for holding the position against a closed communion of any denomination is simply that there is only One True Church . . . We therefore believe in the oneness of the Body of the Lord Jesus Christ, and that all those who are members of the Body and are not living in unconfessed sin, are welcome to the Table of the Lord, and it is open to all those who are walking in fellowship with Him." (Dear Doctor book, page 49).

A Banana and a Cup of Water?

One of DeHaan's amusing, yet blasphemous positions is stated on page 29 of his booklet on church ordinances.

"I am sure that those few believers could take a banana for bread, and a cup of water, and, without clergyman or ritual, celebrate the Lord's Supper according to the Word of God, and receive as great a blessing to their own souls as we do here in the usual and accustomed way."

He denies that wine should be used in the Lord's Supper (page 28). He also says:

"I have been privileged to sit at the Lord's Table in many different communions with Presbyterians, Baptists, Methodists, Congregational, Brethren, and others, and found my blessing was wholly independent of the way the service was conducted." (page 30, same booklet).

Women in Church

He denies the truth of 1 Cor. 14:34, 35 by saying:

"When Paul says that it is a shame for a woman to speak in the church, he is not talking about testifying or praying, but he is referring especially to preaching and taking the place of authority." (Dear Doctor, page 221).

Universal Church

On page 99 of the same book, he refers to his views of the church.

"The Body of Christ consists of all members of the true Church since Pentecost . . . This Body, the Church, will become the BRIDE of Christ after the Rapture and the Judgment Seat of Christ, when the Wedding of the Lamb takes place."

"There is only One True Church, and it consists of all born-again believers regardless of denomination or sect or national- (Continued on page 8, column 1)

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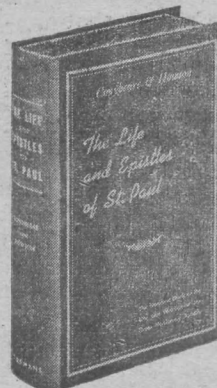
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JESUS AS A PREACHER

By T. P. SIMMONS
Reprinted From An Old Issue)

Jesus was the greatest preacher all time. He is God's perfect pattern for preachers. The gospels are the greatest books ever written on how to preach. There is great need today that preachers make a fresh study of Jesus as a preacher. But not only do preachers need to study Him; churches need to be acquainted with God's standard of preaching so that they will indorse and support a faithful ministry. Let us note the following characteristics of Jesus as a preacher:

I. HE DID NOT HAVE THE INORDINATE DESIRE FOR NUMBERS THAT SOME MODERN PREACHERS HAVE.

On many occasions great multitudes followed Jesus. But He was not thereby flattered into petting and pampering the multitudes so to win them as His disciples. Rather He was wont in the presence of the multitudes to lay down the severest tests of discipleship and to utter the mostathing denunciations of sin. Some signal instances in point are to be found in John 6:22-26; Mark 8:34-38; Luke 1:1-53; Luke 14:25-35. Christ sought after quality rather than quantity. He continually magnified the stern side of discipleship and thus brought off the fickle multitudes. What a comparatively few the great multitudes ever became actual disciples! A Billy Sunday would have had all of Palestine "hitting the saw-dust trail." And many a Baptist preacher would have had multiplied thousands of professions to support. Judged by modern standards, Jesus was a colossal failure as an evangelist!

Baptist churches today are overwhelmed by the unregenerate principally because we, unlike Christ, have had an inordinate desire for numbers. It is right to have a passion for the lost. Jesus had it in an infinite degree. But it is a sad mistake to allow our zeal to make us try to take the place of the Holy Spirit in the saving of souls. For the most part this inordinate desire for numbers has worn the cloak of a sincere and commendable, but misguided evangelistic zeal. Nevertheless it has been tragical in its results. It has brought Baptist churches to where most of them have about as little regard for a preacher that will declare the whole counsel of God as the Pharisees had for Christ. It has practically obliterated the line of demarcation between the church and the world. B. H. Hillard once said:

"The blighting curse has been, and still is, that Baptists have gone in a mad race for members until there are thousands swept into our churches with no more religion than a heathen Hottentot. This is no pessimistic 'whine,' but a tragic fact. Tell me that a saved man can have absolutely no concern for the cause of Christ? Tell me that a saved man will spend his entire earnings on himself and his and absolutely forget the cause of the Lord? Tell me that a saved man will desecrate the holy Lord's day without the slightest restraint? Tell me that a saved man will habitually indulge in every form of worldly and sinful amusement — especially when his church stands against it? Tell me that a saved man will close his heart to the appeal of sin-cursed and dying humanity, in the face of the plain Scriptural command to love the last words of our Lord? I don't believe a word of it. Jesus knows them. That is enough. It is a sad story. It will condemn in Hell unless the grace of God intervenes."

Estimates of the lost in our churches today range from fifty to seventy-five per cent. Of course, no one knows the exact percentage. But surely he is blind

who cannot see that it must be represented, so far as man can tell, by quite a large figure.

Whence came this uncircumcised thron? Did God add them to our churches? Nay, not so. God adds to the church only such as are saved. Then whence came they? We may trace their presence to at least two underlying causes:

1. Forgetfulness That Results Belong To God.

"I planted, Apollos watered; But God gave the increase" (I Cor. 3:6). It is not ours to be primarily concerned about results. Rather we should have all concern about being obedient servants of God and leave results wholly with Him. Especially do we need to be warned in this connection in this day when the commercial world is stressing results as never before. Efficiency of production is the great end sought today in the commercial world. This is the spirit of the age in which we live, and that spirit is as catching as smallpox. And a devout, openminded study of the Word is the only vaccine that will render us immune to it.

2. Abuse Of The Protracted Meeting And Outside Evangelism.

These things are all right within themselves. It is their abuse that is to be avoided. The preaching of the Word is always in place, and when a church feels led to have a special period of preaching either to the saved or lost or both, it surely has Scriptural warrant and precedent for doing so. And if a church and pastor feel led to call in an outside man to do the preaching, then they have Scriptural precedent in the going of Barnabas to Tarsus in search of Paul to bring him back to Antioch to preach there in a protracted meeting. The evil has come in the abuse of these Scriptural things. The wise solution of the problem lies not in their abolition, but in ridding them of their evils. We have come to feel that we must have results during a protracted meeting. Commonly, if results in professions of faith do not begin to manifest themselves early in the meeting, then one expedient after another is used — "hot air," high pressure, radical emotionalism, long-winded invitations, with many clap-trap propositions, and much begging. If the meeting goes on to a close and there are no "professions," everybody usually feels that the meeting has been a failure. In such a case the evangelist is not likely to get much money out of the meeting. And if he has many such meetings, it is very likely to put a check in his evangelistic career. In these ways we have come unconsciously to adopt false and un-Scriptural methods in evangelism. Oh, when will we learn that it is ours to preach the Word publicly, privately, in season and out of season, and then leave results with God! This leads us naturally to the next characteristic of Jesus that we desire to notice, in connection with which we will notice

BONDAGE OF THE WILL



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Luther

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This is Luther's reply to Erasmus, the scholar who advocated "free-will." The language is clear, the thought is more easily understood, we believe, than Edwards' work on the will. Spurgeon praised this book highly. It is the best book to show Luther's view of such subjects as depravity, election, predestination, etc.

other things that bring the lost into our churches.

II. HE DEPENDED WHOLLY UPON THE WORD OF GOD TO ACCOMPLISH RESULTS.

Jesus used but one method in evangelism! That one method was the preaching of the Word. There are many things that Christ did not depend on in His preaching to the lost. Let us note some of them:

1. He Did Not Depend Upon Personal Magnetism Or Mass Psychology.

He had personal magnetism. And, no doubt, many were attracted to Him by it. But they soon got their "cup" full. And the fact that so many were thus attracted to Him explains why He did most of His severest preaching to the multitudes. He knew human nature, and He knew when the multitudes attended upon His ministry it was time to do some sifting. Therefore it was His custom to lay down His severest tests of discipleship in the presence of the multitudes. On one occasion Jesus said to a crowd of Jews: "Except we eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). He could not have uttered a more offensive thing to the Jews. Why, the very idea of them becoming cannibals, especially in view of their strict regulation concerning clean and unclean meats and the divine prohibition against partaking of blood! Of course Christ was speaking figuratively and spiritually (vs. 47), but they understood Him to be speaking literally on this occasion, as the fifty-second verse will show. And Christ took no special pains to explain His meaning to them. Thus He turned away from Him those who had been attracted to Him by His more personal influence.

On another occasion when a multitude was following Him, Jesus said to them: "Whosoever will come after me, let him deny himself, and take up his cross and follow me" (Mark 8:34). Thus He again applied the acid test. Again, on another similar occasion, He turned to the multitude and said: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple" (Luke 14:26). Then He exhorted them to sit down and count the cost.

The preacher should strive to live so that his life will not discount his words. And God may manifest the reality and veracity of His Word in the life of the preacher. But mere personal magnetism or influence has never had the least to do with making one disciple of Christ. It has made many false ones, but not one true one. The truth upon which discipleship rests is of divine revelation (Matt. 16:17). The attraction is not to be in the preacher, but in the Christ whom he presents. John 12:32.

The following condemnation of a certain kind of mass psychology appeared in "Faith and Life," edited by Roy Mason, Tampa, Fla., (issue of May, 1934):

"In actual practice many a Baptist revival and evangelistic campaign would prove a complete 'flop' were it not that groups of children are psychologized into the church. Often when you learn that quite a large number of 'converts' have been made during a certain revival, when you make further inquiry you find that most of them are children and came from the Sunday School. Here is about what happened: On the second Sunday of the meeting, the Sunday School classes assembled for just a few moments, then all went into the auditorium where the preacher addressed the children (often 'sob stuff' is resorted to) and appealed to them to make a profession. With the appeal of the preacher; the influence of

Campbellism

(Continued from page three)

The reason why Paul re-baptized these people was not because John's baptism was not Christian, but because these people knew nothing of the Holy Spirit (v. 2) and had received an unscriptural, unauthorized immersion. When Paul straightened them out, they were then baptized properly. Apollos — or whoever immersed these people — had no business baptizing "unto John's baptism." John never told any one to go out to do this, neither did the Lord.

John's baptism is the same baptism the church administers today. It was a baptism of God (John 1:33, Luke 7:29,30). It was a baptism of righteous people — that is, saved people — for John demanded fruits which evidenced repentance (Mt. 3:8). It was "the baptism of repentance unto the remission of sins" (Mark 1:4). It was demanding of faith in Christ (Acts 19:4). Hence the baptism on the day of Pentecost was not new, for it, too, was "unto the remission of sins." John's baptism and the baptism on Pentecost are thus identical. "Unto" is the Greek word "eis," previously discussed in chapter twelve. It commonly means "with reference to," not "in order to." John's baptism was the baptism of repentance with reference to the remission of sins by Christ's death (John 1:29). This is the same kind of baptism that Baptists stand for today.

The first church was composed of those baptized by John the Baptist. In fact, Christ, the foundation and builder of the church, and His disciples were immersed by John. The foundational baptism of the church, then, was the baptism of John. Yet Campbellites contend that it wasn't Christian! How could there be a Christian church without Christian baptism? Didn't Peter and the other apostles receive Christian baptism? Would God speak out of Heaven to acknowledge John's baptism, if it were not Christian? (Matt. 3:17).

The fact that John baptized unto the remission of sins, as did Peter on Pentecost, further proves that the Campbellites are wrong in their claim for their water gospel. How could the Campbellite "law of pardon" come into effect on Pentecost when John had already preached the same doctrine as Peter preached on Pentecost? It is not hard to understand why Campbellites reject John's baptism for it destroys their theory as to the gospel and Christian baptism having their origin on Pentecost.

Since Campbellites reject John's baptism they are in the same category as the Pharisees and lawyers who "rejected the counsel of God against themselves, not being baptized of him." Baptists have perpetuated that baptism first introduced to the world by God through John, and Campbellites reject it. They thus reject the counsel of God against themselves.

teachers urging them on; and the influence of mass child psychology, the poor children stand little chance. What happens? Some child starts the procession and the others follow and what a great service! (?) (?) Baptist churches have been, and are being further filled with unsaved people through this sort of thing."

And again, from the same article we read:

"It is highly dangerous to deal with a great group of children in such a way as to get them to move en masse. Any man who knows anything about child psychology can succeed in stampeding a bunch of children."

"The writer of these lines would not, for anything, let a visiting preacher or evangelist herd together his Sunday School children and take advantage of them in the way just suggested. When children are led to make a profession en masse it is generally true that most of them know nothing of saving faith in Jesus Christ. One child leads: another follows. Why do we say these things? Because we have been baptizing people for years who were saved long after just such a childhood mistake. Just recently two persons have confessed in private conversation that they were taken into the church in childhood in just such a manner as indicated above. And for every

one who learns of his mistake and is later really saved, there are doubtless many who never learn their mistake and who go on to Hell.

"It is nothing less than a crime to deal with children as they are commonly dealt with in revival meetings: 'Junior choirs,' and 'afternoon story hours' are, as a rule, nothing in the world but schemes and devices used to get children into the churches. Sometimes those resorting to such are doubtless sincere in thinking that they are doing the right thing, when the truth is they are helping to 'slaughter the children' spiritually."

2. He Did Not Depend Upon Mere Human Tact and Diplomacy.

Human tact and diplomacy would never have led Jesus into the temple to drive out the money changers, nor would He have been thus led to denounce the Pharisees as He did. Human tact and diplomacy would have led Him to avoid a break with the religious leaders of His day. If He had been a diplomat, He would have reasoned that He could accomplish more by staying on the inside of the religious society of His day and reforming it instead of violently breaking with it. This is the reasoning of some today with regard to corrupt churches and associations. But they are dead wrong. God has not commissioned us to go out and reform corrupt institutions. When a church or institution takes its stand against truth and righteousness, then God's command to every believer is, "Come out from among them, and be ye separate" (II Cor. 6:16).

It is true that on some occasions Christ's conduct and approach may be conceived of as being tactful and diplomatic even from a human standpoint. But the fact that it was not always so shows that with Him it was not a question of what was tactful and diplomatic, but what was according to the Father's will. It should be the same with us. We should ever ask what God wants said and done, and not what is tactful and diplomatic. If the will of God is our criterion, we may on some

(Continued on page 6, Col. 1),

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THE END OF THE TRAIL

We have traveled together, my wife and I
To the loneliest part of the road;
In going downhill we wonder still
How we managed to carry the load

We concluded there was someone strengthening us
And we simply obeyed His will;
Day after day, He showed us the way
To climb up the rugged hill.

Now we have come to that part of the road
Where we miss the old friends we knew;
We rest at the bend as memories blend
In a long retrospective review.

We cannot be far from the journey's end,
Not many more years to roam.
But, oh, such a thrill in going down hill
To know we are nearing home!

-W. J. GRIFFITH

Jesus As A Preacher

(Continued from page 5)

occasions act tactfully and diplomatically, but on other occasions we will act oppositely.

3. He Did Not Depend Upon High Pressure And Intense Emotionalism

He sought no hasty decisions. Instead He exhorted the people to sit down and count the cost before deciding to become His disciples. See Luke 14:26-33. How many evangelists do that today? Instead most of them seek in every conceivable way to over-persuade. High pressure evangelism can be indited not only on Scriptural grounds, but also on sound psychological grounds. C. S. Gardner, in his book on "Psychology and Preaching," has some valuable remarks in this connection. He says:

"It is noticeable that those who rely upon suggestion as a method of influencing others insist upon immediate action, while those who instinctively resist this kind of influence insist upon postponement of action, and it is a healthy instinct. The desire to postpone action may be, and often is, the result of moral inertia, or of a habit that has enfeebled the will, or a positive inclination in the wrong direction. This is so often the case that one hesitates to say anything to encourage the deferring of action in response to an appeal. But it is nevertheless true that, if the response is not one of thoughtful impulse, a mere nervous reaction under the power of suggestion, its ethical value is naught. (This is all most professions of faith today are — mere nervous reactions to the power of suggestion. — Author.) The only antidote to an enfeebled will is to stimulate to voluntary action, the rational control of conduct. And an immediate motor reaction induced merely by suggestion only adds to the enfeeblement of the will. . . . One is often thus precipitated into action which is subsequently deplored and can only with difficulty be reconsidered; or committed to a position from which he would gladly recede but cannot without self-stultification; and so goes on through life embarrassed and morally compromised by the consciousness of standing in false relations. This exactly describes the situation of thousands who today are enrolled as members of Christian churches; and while it enables the churches to make a brave show as to numerical strength, it is one of the chief causes of the comparative lack of power of organized Christianity. I make bold to say that the disastrous results of this false psychological method are more general and more immediate in the realm of religion than anywhere else."

Nearly all evangelism today embodies this false method. Is it any wonder our churches are in the condition they are in? And if this method can be indited on psychological grounds, how much more can it be indited on Scriptural grounds.

4. He Did Not Depend Upon Salesmanship Methods.

One of the worst notions that ever got hold of the mind of any one is that the preacher is to employ the methods of popular salesmanship. Popular salesmanship is based on the suggestion method which has been discussed already. Picture a salesman saying to a prospect: "Sit down and count the cost and see if you are able to buy the thing I am trying to sell you." In substance this is what Christ said to the multitude. Most salesmen would starve to death if they used this method.

Salesmanship methods in the ministry are responsible almost altogether for the lost being in our churches. Joshua Gravett once said: "The Lord deliver us from artful men." Salesmen-preachers are the artful men from which we need deliverance.

5. He Did Not Tamper With The Soul and Try To Help The Holy Spirit Out.

Neither did any other New Testament preacher. They all preached the Word and left men and women face to face with it. Had many a present-day preacher been in Christ's place when Nicodemus came to Him, he would have said: "Let's get down here and settle this matter on our knees." And then he would have artfully wrested a profession of faith out of Nicodemus by the "corkscrew method." Why didn't Christ do this? We ask again why didn't He do it? And we wait for some user of this method to answer. Many a present-day preacher would have used the same method with the woman at the well of Jacob. And in preaching to the multitudes many a present-day preacher would have concluded with something like this: "Now all you people who want to be saved come forward for prayer." But Christ and the apostles never used that method. Again we ask why. Were Christ and the apostles model preachers? Or did they leave out some very essential things?

The mourners' bench is not only un-Scriptural, it is anti-Scriptural. A Baptist preacher, in inviting sinners to come to him and others to be prayed for, is as blameworthy as the priest that sits at the confessional.

The mourners' bench is the best fleshly emotion and deceiving place in the world for working up sinners into making a profession of faith without being saved. It is wholly of the Devil.

Moreover the custom of inviting sinners forward for prayer

misplaces prayer. Acceptable prayer must be accompanied by faith, for "how shall they call on him in whom they have not believed" (Rom. 10:14). If the sinner can reach God other than through Christ, then the mediators of Christ is not a necessary thing, but only arbitrary. Christ said: "I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14:6). This being true, we know that every man who has ever reached God has done so through Christ. And to reach God through Christ means to reach Him through faith in Christ. A sinner may go through the form of calling on God, but his prayer will never reach God until he puts his faith in Christ. Therefore the prime need of the sinner is not to be told to pray. He will do that without being told when his conviction has reached the proper point. What he needs is to be told how he can find acceptance with God.

Simon Magus was exhorted to pray, but not to come to a mourners' bench; nor was he exhorted to pray as a sinner. It is plain that while Peter believed Simon to be lost, yet he recognized a bare possibility that he might be saved and addressed these words

Arminians worship a demolished dagon, which all their zeal and efforts will never be able to quicken, or set up again on its legs, seek they to collect the shattered pieces ever so carefully, and to put them together ever so artfully. —Augustus Toplady.

to him on the basis of that possibility. Otherwise the expression, "if perhaps the thought of thine heart may be forgiven thee," is meaningless. Certainly God will forgive the sinner when he repents and believes on Christ, as a result of the regenerating work of the Holy Spirit, but if a sinner seeks to repent in the manner that a saved person repents, which is apart from the immediate experience of regeneration, he will not find the ability to do so nor will he find forgiveness with God, no matter how much he prays. So Peter proposed to Simon a test, by which he could detect his true standing before God.

A correct interpretation of this passage leaves not a single case where a New Testament preacher told a sinner to pray as such.

The publican prayed (Luke 18:13, 14), but it was not at a mourners' bench. His prayer was answered, but not without faith; else he was saved without faith.

Cornelius prayed and was heard (Acts 10:31); but not without faith. Cornelius had the same faith that all Old Testament saints had. This is evidenced by at least two facts: (1) His giving of alms received divine approval (Acts 10:4, 31). In commenting on v. 31, H. B. Hackett well says: "He is assured now of the approval of his acts; the acts were approved when he performed them" (An American Commentary on the New Testament). But "the sacrifice of the wicked is an abomination to the Lord" (Prov. 15:8). And "they that are in the flesh cannot please God" (Rom. 8:8). (2) Peter's words (Acts 10:34, 35) distinctly imply that Cornelius was a worker of righteousness and was, as such, accepted of God. The alms-giving and other acts of Cornelius were either dead works from which he needed to repent, or they were works of faith. They were certainly not the former, for God does not accept dead works.

But it has been said that Cornelius had not heard the gospel until Peter went down to him. Such a statement is due to an oversight. In Acts 10:37 Peter states that Cornelius knew "the word of God sent unto the children of Israel, preaching peace by Jesus Christ."

And even though he had not heard Jesus of Nazareth, he still

would have had the gospel of the Old Testament, the same gospel that all other Old Testament saints had. The faith that he had was that which looked forward to the promised Messiah.

Peter needed to go down to Caesarea to assure Cornelius that Jesus of Nazareth was the promised Messiah.

Cornelius needed to be saved from errors that existed in his mind because of a faith which, from a New Testament standpoint, was immature. He needed to be made perfect "as pertaining to the conscience" (Heb. 9:9). This could not be accomplished by Old Testament faith, which looked through types and shadows. For this there was required the incarnate Son of God as the promised Messiah. In this sense and through this mature New Testament faith the heart of Cornelius was cleansed after he heard the gospel from Peter. This explains Acts 15:9. With this faith there was also repentance from much that immature faith had not revealed. This explains Acts 11:18.

After Cornelius exercised this mature New Testament faith, he received the Holy Spirit as others who were already saved had received Him on the day of Pentecost. This marked the pouring out of the Spirit on the Gentiles, but in no wise indicates that Cornelius was just a lost sinner until Peter went down and preached to him.

If it be said that Cornelius was an idolator, because he fell down to worship Peter; then it may be said also that the Apostle John was still an idolator while he was receiving revelations on the Isle of Patmos (Rev. 19:10; 22:8,9).

6. He Was Not A Sensationalist.

He never sought to make a sensation of His work of healing nor of His other miraculous acts. He charged the ones that were healed that they tell no man of it. He never advertised Himself

nor did He encourage others to advertise Him.

And we have a death-blow to sensationalism in His story of the rich man and Lazarus. The rich man reasoned that his brother would repent if Lazarus would go back and preach to them. But Jesus solemnly reminded him that his brothers had Moses and prophets, and that, if they would not hear them, they would not repent even though one should rise from the dead. Think of the crowds Lazarus could have had to hear him! His renown would have spread like wild-fire. People would have run over each other in an effort to hear him. Everywhere it would have been shouted: "There is a preacher holding a meeting in town that died and rose again. He is telling what he experienced while dead in Abraham's bosom. He has seen Heaven and those in it." The large meeting places would not have held the people who would have thronged to hear. But Jesus said that none would have repented at His preaching that would reject the calm message of Moses and the prophets! What a death-blow to sensationalism!

III. HE DID NOT TRY PREACH SO AS TO PLEASE THE PEOPLE.

And He didn't please all them. He didn't even please the majority of them. Neither was any other preacher that is faithful in his calling. Christ reproved and rebuked. So will every other preacher that fulfills the charge that has been given him. See 1 Tim. 4:2. Not only did Christ rebuke, but sometimes he rebuked sharply. The preacher of today is commanded to do the same when need arises. See Titus 1:10. Christ had the hatred of the world—even the religious workers. He said all His disciples would have it too. See John 15:18. Jesus said He came to send strain and division. See Matt. 10:34. Another and Luke 12:50-53. These preachers who today accompany the ministry today at the expense of the counsel of God. In popular cry is for the preacher who can unite churches. But who has not called preachers to unite the saved and lost together in churches. Only a compromised ministry will unite the vast majority of churches today in the present condition. They are in need of division to the breaking point between the saved and lost in them. They need the message of the Bible purged out of them. I Cor. 5:7.

The vast majority of Baptists today do not want a faithful ministry. They want a soft-peddler, a pussy-footer, a compromiser, a diplomat, a smooth-tongued sponger who knows how to eschew the objectionable things and sugar coat the rest so they will be palatable to the inverted and worldly taste. The from the modern pew is the same as of old—"Prophecy not unto right things, speak unto us smooth things, prophesy deceits" (Isa. 10). But God's command is: "aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression" (Isa. 1).

Some time ago The British Weekly brought an indictment against the clergy of the Church of England, in which it said that their sermons never "sting" and that they deal with "blurred uncertainties, foggie ambiguities and clumsy evasion." This is more or less true of most preaching in Baptist pulpits. This is the kind of preaching, and only kind, that will keep them in harmony and the machine well oiled in the vast majority of Baptist churches today. Christ's preaching was not of that kind. It evoked much and bitter opposition and drove the sword of the spirit into the hearts of sinners. It caused a stir of divine

IV. HIS SPIRIT ADJUSTED ITSELF TO THE ATTITUDE AND NEEDS OF HIS HEARERS.

With the adulterous woman (Continued on page 7, column



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Jesus As A Preacher

(Continued from page 6)

very gentle, but with the Pharisees He was sharp. This is His method (Psa. 18:25, 26).

The preacher, in general spirit, needs to be gentle (II Tim. 2:24). But, on the other hand, there is a place for sharp public rebuke (Titus 1:13; I Tim. 5:20). If gentleness will bring people to the truth, then use gentleness. If it requires severity to turn men from all sin and error, then use that. Follow the Spirit, and He will show what is needed.

V. HE SPOKE WITH POSITIVENESS.

He didn't deal with "blurred uncertainties, foggie ambiguities and clumsy evasions." He spoke with authority. The preacher today may speak with authority because he has an authoritative book to speak from. Positive teaching is not popular today, but it is Scriptural. The preacher who has no convictions that are strong enough to cause him to speak with positiveness needs to acquaint himself with the book. To be certain, no man can rightly speak with the finality and positiveness of Christ, but a man with the Book will be able to speak with a large degree of positiveness.



"The Holy Spirit"

(Continued from page one)

Seemingly convenient to have such a "sit on when you do go to church." I said, "The same is true of the word 'Trinity' is concerned. You don't find the word 'Trinity' actually in the Bible, but you do find the three persons, God the Father, God the Son, and God the Holy Spirit, not once, nor twice, but over and over again throughout the Bible."

Another common misunderstanding about the Holy Spirit is that the Holy Spirit never was in this world until the day of Pentecost. In Acts 2 it says that the Holy Spirit came to rest upon that waiting church. In fact, it says that there was a sound of a mighty rushing wind and His presence filled the place and they were all immersed in the power of the Holy Spirit. Lots of people have gotten an idea from that that the Holy Spirit was never in the world until after the day of Pentecost, but if you will go back to the first chapter of Genesis you will find that the Holy Spirit was there on the morning of the creation. Listen:

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." — Gen. 1:2.

I am ready to grant that the Holy Spirit worked differently in the Old Testament to the way He works today. In Old Testament times He came upon a man for a specific task and gave him particular ability to do that task. Whereas today the Holy Spirit is in the church indwelling every believer, and indwelling each body of Christ, each local church particular.

Now I'd like to show you what the Holy Spirit's relationship is to the believer.

I

THE BELIEVER IS BORN OF THE SPIRIT.

We are born of the Spirit. I don't mean when we are born into this world, for we are born of fleshly parents, but when we are born into the family of God, it is spiritual birth.

May I remind you that I truly believe a person has to be born again to go to Heaven. A man may be born of his earthly parents to live in this world, but he has to be born of God to go to Heaven. Listen:

"Except a man be born again, he cannot see the kingdom of God." — John 3:3. "That which is born of flesh is flesh; and that which

is born of the Spirit is spirit." — John 3:3, 6.

Therefore, beloved, we can plainly see that the believer has been born of the Spirit.

Not only is it true that we are begotten by the Spirit, but there is a cooperative work between the Holy Spirit and the Word of God which results in our new birth. We read:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the TRUTH." — II Thess. 2:13.

You will notice that the spiritual parents that gave rise to each born-again child of God are the Holy Spirit, and the truth, or the Word of God. I say then, beloved, just as we have earthly parents, and husband and wife give birth to a child, so the Word of God is preached and the Holy Spirit of God takes the Word and applies it to the heart of the individual, to the extent that the individual is born of God.

I insist upon this fact, if it were not for the Holy Spirit there never would be one single person go to Heaven. We are not born again because we decide we have been living too bad a life and we just reform and change our ways. I am afraid it could be said of too many people, that that is about all the experience they have had. I am satisfied a great number of people have never had any experience other than they have decided that they have drunk one drop too much, or that they have done one bad thing too much, and it was time for them to change their way of living. Beloved, I say to you, you will never go to Heaven apart from the birth above — the new birth, a spiritual birth from God.

When the Apostle Peter went to preach to the Gentiles, the Word of God tells us that those people to whom he preached were born as a result of the Spirit of God operating upon the Word of God. Listen:

"While Peter yet spake these words, the HOLY SPIRIT FELL ON ALL THEM which heard the word." — Acts 10:44.

Then a little later when Peter went back home and the church "called him upon the carpet" because he had gone to the Gentiles and had preached unto them, and as Peter was giving an explanation for his conduct in preaching to the Gentiles, he said:

"And as I began to speak, the Holy Spirit fell on them, as on us at the beginning." — Acts 11:15.

You will notice then that as Peter preached, the Holy Spirit of God took the words that Peter preached and applied them unto the hearts of the people in the home of Cornelius, and they were blessed. How? As a result of the work of the Holy Spirit in applying the words that Peter spoke unto the hearts.

I say then, the first thing the Holy Spirit does for us is that He begets us or brings us to a new birth. He brings new life to the

believer. I ask you, have you joined the church or has the Holy Spirit really made you a new creation in Christ Jesus?

II

THE BELIEVER IS INDWELT BY THE SPIRIT.

The Word of God leads us to believe that the Holy Spirit indwells the believer. Listen:

"What? know ye not that YOUR BODY IS THE TEMPLE OF THE HOLY SPIRIT WHICH IS IN YOU, which ye have of God, and ye are not your own?" — I Cor. 6:19.

You will notice that the Apostle Paul tells this church at Corinth that they are the temple of the Holy Spirit. In other words, the body that each individual has is a temple in which the Holy Spirit dwells.

Notice again:

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." — Gal. 4:6.

If we are saved, we are indwelt by the Holy Spirit. I say to you, it would surely make a tremendous difference in your life tomorrow if you realized this truth that the Holy Spirit dwells inside you.

Listen again:

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead

Those who experience sudden death also have the blessing of sudden glory.

because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." — Rom. 8:9-15.

The words "Abba, Father" mean "Dear Papa" or "Dear Father." So it says that we are indwelt by the Holy Spirit to the extent that we continually cry out within ourselves, "Dear Father."

Do you realize the tremendous importance of this truth, that we are indwelt by the Holy Spirit of God? Beloved, if that be true, it ought to make a tremendous difference in the way in which we live and walk, and what we do.

Years ago I spoke publicly in service one day that if a child of God goes some place where he should not that he compels the Holy Spirit to go there with him. At that time there was a very infamous movie that had just been making a hit all over America, and I am sure there were lots of professing Christians, maybe even lots of saved people, that had gone to see it. Using this as an illustration I said this, that whenever a child of God goes to a movie and sees that movie which was most infamous and blasphemous, that child of God compels the Holy Spirit to be embarrassed by his actions. After the services were over a woman came to me and said, "Oh, no, Brother Gilpin, that couldn't be right, for when you go in a movie, you leave the Holy Spirit on the outside." I said, "Sister, you are turning Holy Roller. That is Arminianism. That is falling from grace. When a child of God goes into a place of sin, he doesn't leave the Holy Spirit outside, but he forces the Holy Spirit to become a part or a witness to that sin.

"GIVE YE THEM TO EAT"



Of recent date I saw a child of God staggering. You say, "Those words don't sound right. A child of God staggering?" I am ready to grant you that those words do seem out of place, but having known this individual as I have for many, many years, there is not a doubt in my mind but that he is a child of God. At the same time, I saw him staggering badly under the influence of whiskey. Do you mean to tell me that the Holy Spirit left that man at the time he started to drink? Do you mean that as he lifted that bottle, and the liquid contents of that bottle flowed down his throat, the Holy Spirit took His departure? No, no, beloved, we are indwelt by the Holy Spirit of God.

Most everybody, I think, makes allowances for at least what they call "business lies" or "white lies." Personally, I don't think there is any difference. I think they are all just plain lies. Little lies are just as bad in the sight of God as big ones, and white lies, I think, are only white because the individual himself is color-blind and can't tell the true color. But can you imagine one of us lying, one of us who is saved, one of us who is indwelt by the Holy

Spirit? Can you imagine how the Holy Spirit is grieved by what we do? Beloved, if there is any portion of the Word of God that ought to cause a child of God to be mighty careful as to how he lives, what he says, and what he does, it is this truth that we are indwelt by the Holy Spirit.

III

THE BELIEVER IS SEALED BY THE SPIRIT.

When I say sealed, I mean that we are actually sealed to be recognized as the property of God, just the same as a man might put his brand upon a head of livestock. We read:

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, YE WERE SEALED with that holy Spirit of promise." — Eph. 1:13.

"And grieve not the holy Spirit of God, whereby YE ARE SEALED unto the day of redemption." — Eph. 4:30.

I ask you, how is that word "sealed" used in the Bible. It is always used to indicate ownership.

The book of Esther, which is the most beautiful love story that was ever recorded, does not even have the name of God the Father, God the Son, nor God the Holy Spirit in it. Even though the name of God doesn't occur in any chapter of the book of Esther, the hand of God is seen on every page. We read:

"Write ye also for the Jews, as it liketh you, in the king's name and seal it with the king's ring: for the writing which is written in the king's name, and SEALED with the king's ring, may no man reverse." — Esther 8:8.

Notice again:

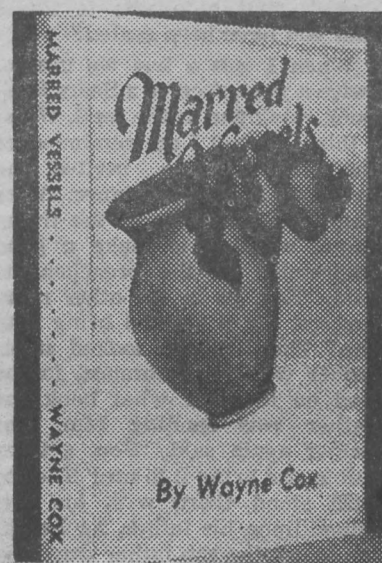
"And a stone was brought, and laid upon the mouth of the den; and the king SEALED it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel." — Dan. 6:17.

When Daniel was put in the lion's den the old king put his signet ring into a piece of wax and stamped it, signifying it couldn't be reversed. Then hear the Apostle Paul tell us that we are sealed with the Holy Spirit. Beloved, listen, if when the old king in the book of Esther, and in the book of Daniel, placed his signet ring upon the wax and sealed it, signified permanency and demanded that it couldn't be broken nor reversed, how much greater is it in its import to us when we realize that we have been sealed by the Holy Spirit of God.

I say to you, there's not enough (Continued on page 8, col. 2)

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DeHaan

(Continued from page 4)

ity. What we call churches are local assemblies, but the One True Church is composed of all people who have trusted the finish work of the Lord Jesus Christ. This Church began at the day of Pentecost, and has never been interrupted." (Dear Doctor, page 62).

Cautiously Recommends
Campbellite Church

Answering a person's question regarding attending the so-called "Church of Christ," he advises:

"If there is no other place to fellowship, then you are almost compelled to attend there, but you must exercise your own gift of discernment in taking what is Scriptural, and rejecting that which is against the Word of God." (Dear Doctor, page 60).

Says Paul and Peter Preached
Different Gospels

Probably DeHaan's most heretical notion is his hyper-dispensational notion regarding the gospel. He holds the idea that the gospel of grace began with Paul! He says that John the Baptist, Christ, Peter and the other apostles preached another message. Notice what he says on the matter:

"His (Paul's) message was a new message, a mystery not known before — a message received direct from Heaven as a new revelation of divine truth... The message before this had been limited to the Nation of Israel, and the Gentiles could only be saved by becoming Jews, submitting to the rite of circumcision and placing themselves under the laws and rituals of the Israelites" (Galatians, page 17).

"When Paul came with his message of grace, it met with serious misgivings by the eleven apostles, who were still preaching the Kingdom to the Jews only." (Ibid, page 18).

"Here (Acts 15) it was decided that the message of the grace which Paul preached to the Gentiles was truly the message of Christ from Heaven... This is the last time the apostles in Jerusalem are mentioned. Peter and all the rest of the eleven with their Kingdom message to Israel, now bow out of the picture, Israel is temporarily set aside, the Kingdom is postponed, and the new message of grace brought by Paul now goes to the entire world." (Ibid, page 19).

"Paul's message was not the apostolic Kingdom message held by the church in Jerusalem." (Ibid, page 27).

Evidently, DeHaan teaches that men were not saved by grace in the Old Testament, for on page 51 he says:

"These truths (of grace) could not be found in the Old Testament Scriptures, for then it would not have been a revelation. Neither did Paul receive his message of grace from the apostles, for they themselves did not know it fully. It was a special revelation, a new thing, not known before."

In fact, DeHaan even goes to the point of saying:

"Peter's message at Pentecost had been, '... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost' (Acts 2:38). But Paul never

preached that message. The message at Pentecost was to the Jews and the Nation of Israel. There was not a Gentile present — only Jews and proselytes (Acts 2:10). Peter preached baptism for the remission of sins. But Paul's message was, 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts 16:31). And then baptism followed as a testimony of faith. In Peter's message baptism preceded the remission of sins; in Paul's message water baptism followed conversion." (Ibid, pages 58, 59).

This certainly reveals DeHaan's blindness to God's grace as it has been manifested in the salvation of souls in every age. See the article in the Dec. 23 issue of TBE, in the "Campbellism" series, for a defense of salvation by grace in all ages.

Denies Tithing

Being an independent radio preacher, needing the support of all kinds of religionists, you would expect DeHaan to oppose storehouse tithing (that is, tithing into the church). Several years ago we reviewed him on this thought, so will not waste any space quoting his attacks on this truth. We just call attention to it here to remind people of his unscriptural view.

Certainly, no sound Baptist has any business participating in the work carried on by DeHaan. If there are those who think he is teaching the truth, they ought not to be Baptists. — Editorial.



"The Holy Spirit"

(Continued from page 7)

devils in all Hell to take a saved man out of the hand of God, for we have been sealed with the Holy Spirit unto the day of redemption. You say, "I thought we were already redeemed." We are, beloved, so far as the soul is concerned, but the body has not yet been redeemed. The day of redemption for the body is the time when the Lord Jesus Christ comes back to this world. When the Son of God comes back to this world and sets up His millennial kingdom and our bodies are brought out of the grave; then and then only can we say that we are fully redeemed. Our souls are redeemed now, but our bodies have not yet been redeemed. Some day, beloved, soul and body both shall be redeemed.

Ephesians 4:30 tells us that we are sealed unto the day of redemption. Thank God, beloved, my salvation is secure until I stand in the presence of Jesus, when Jesus Christ comes back to this world again. I have this conviction that if my salvation is secure that long, He will take care of it the rest of the way. Oh, doesn't that help you to know that you have been sealed?

When I was a boy we use to, twice a year, receive a Sears Roebuck catalogue in the mail. When I think of that I am reminded of the father who invited the preacher home for dinner. After they had sat down in the living room, wanting to make a good impression on the preacher, he said, "Son, go in the other room and get my Bible and bring it to me." The little boy looked at his father with all ignorance, for he had no idea for what book the father was sending him. The father again said, "Son, get my Bible and bring it to me." The son still stood there with his eyes glued upon his father, for he had no idea what the father was talking about. Finally the father said, "Son, that big book that I love to read out of, that I pour over so much, go get it and bring it to me." The little boy jumped down, ran into the next room, and come back with a Sears Roebuck catalogue, and handed it to his father.

Beloved, when I was a boy this was the big book that I used to look at, and pour over and read a lot. I used to look at it and wish and dream and imagine that

the time would come when I would be able to just order anything out of that book.

I remember one time that my father bought some farming tools from Sears Roebuck and they were shipped to our town in a box car. I never shall forget the day that we went in a wagon drawn by a team of horses to get those tools that had arrived at the depot. When we started to get them from the box car we found that there was a little piece of metal on the car door. The station agent said that the car was sealed. My father said that he could break that without any trouble, but the agent at the depot said, "No, I have to do it. When the railway company puts that seal on a car it means the contents of that car are all guaranteed, and they have to break that seal." I can see him now as he broke that seal and my father got the tools that belonged to him. I didn't know anything about the sealing of the Bible, in those days, but I come back to it now to recognize this fact, that seal guaranteed delivery of every tool that was in that box car.

Beloved, I say to you, the day the Holy Spirit sealed me, that guaranteed that I was going to be delivered safely to Heaven's shore some day.

Oh, doesn't it bless your heart to know what the Holy Spirit does for us? As I have said, we are born of the Spirit, we are indwelt by the Spirit, and we are sealed by the Spirit.

IV

THE SPIRIT HELPS US.

I am sure you will admit that you have need of lots of help every day in your life. One trouble after another, one problem after another, and one difficulty after another arises in our homes, and in our business, and in our private lives. Surely, beloved, we need help every day, and the Holy Spirit helps us. Listen:

"Likewise the Spirit also helpeth our infirmities." — Rom. 8:26.

We are so weak in every particular, and the Holy Spirit helps our infirmities.

That word "help" is one of the most interesting words that you will find in the Greek language. In fact, it is a compound Greek word made up of three different words: "sun-anti-labeti." Now what does it mean? I can illustrate it better than I can define it.

Did you ever see a crowd of men working on the railroad carrying railroad ties? Can you tell me how they carry those ties? You say, "Oh, they just pick them up in their arms." No, they don't, beloved. They have what is called cant hooks, and a man on each side of that tie drops that cant hook down around a cross tie and they are thus able to easily carry it.

Beloved, that is exactly the same word that is used to describe the way the Holy Spirit helps us, for it is the same thought brought to us in Romans 8:26 when it says, "The Spirit also helpeth our infirmities." As I have said, it is a compound Greek word: "sun," which means "with"; "anti," which means "over against"; "labeti," which means "help." The two men standing on opposite sides of the cross tie are helping, they are working with, and they are working over against, and that is exactly what the Holy Spirit does for me every day. He is helping our infirmities. He works along side of me.

Oh, beloved, doesn't it help you just to know that there is a helper who is working with you. I don't preach alone; I have one to help me. I don't work alone; I have one that works with me. The Holy Spirit works over against us, and works with us to help us in our infirmities.

V

THE SPIRIT GUIDES THE BELIEVER.

The Holy Spirit guides us into all the truth of the Bible. Listen: "Howbeit when he, the Spirit

of truth, is come, he will GUIDE YOU INTO ALL TRUTH." — John 16:13.

Notice, the Holy Spirit guides believers into the truth. I tell you, beloved, if you are a believer in the Lord Jesus Christ, God won't leave you in ignorance. If you have believed in Jesus Christ and are saved. I don't care how much you may rebel at the truth the first time you hear it, God is not going to leave you in ignorance. The Holy Spirit is going to guide you in all truth.

Two people sit before me as I preach the Word. They hear the same message. One of them is bored to tears, while the other weeps for joy. Why? Because the Holy Spirit is in the latter and does not have residence in the former.

I preach a message. Two people sit in front of me. One of them thanks God for the message and rejoices for the truth. The other gets furiously angry and storms out of the building and vows he will never come back again. Why? The Holy Spirit is in one, leading that one to the truth, and the Holy Spirit isn't in the other.

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

A man may fight against the doctrine of election, but if he is God's child he is going to accept it, because "he that is of God heareth God's words."

Several years ago a woman got viciously angry with me because I said that a woman shouldn't preach, but that a woman's place was a place of silence in the church. I said, "Sister, there is one thing sure. He that is of God heareth God's words."

I tell you, beloved, if a man belongs to the Lord, if he is a child of God, he can't stay in ignorance. God is not going to let him stay in ignorance. When I see these people that claim to have been saved for twenty, thirty, forty and fifty years and they don't know any more Bible than they knew the day they made a profession, you'll never make me believe that they have ever been saved. Men don't learn the Bible except as the Holy Spirit teaches them, and if he teaches them they are going to learn it. He'll bring them to the truth.

Sometime ago a preacher went out in the country to preach and a deacon in this particular Baptist church, got his knife out and started whittling right there in the service as if to say, "You'd better quit what you are preaching or I am going to whittle on you."

I remember sometime ago preaching in the mountains of Kentucky and a fellow sat in the audience and pulled his cheeks to one side and made every kind of a grimace and facial expression that he could, in making fun of me while I was preaching. I didn't have to ask whether that man is saved or not. He was a Baptist, and furthermore he was a Baptist preacher, but he didn't believe when God saved a man he saved him eternally. God's Word says:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them

out of my hand. My Father, who gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

How can a man take a pass like that and make fun of a preacher when he reads it? I tell you, beloved, the Holy Spirit guides us into the truth. If you know some of the truth of God's Word you didn't learn it because you have a good brain. You might go to school and learn this academically. You might learn geography and history and literature and mathematics, but you only learn the Bible by the Holy Spirit of God teaching it to you.

I said to one who regularly worships with us, though not a member, that no man learned Bible apart from the Spirit of God. He said, "Brother Gilpin, think a man could get a good knowledge of the Bible from an academic standpoint just by going to church." I said, "No, no, can't. If you accept the teaching that come from the pulpit of church, it is because the Spirit of God is working within you. You don't accept the teachings from the pulpit of this church except as the Holy Spirit teaches you to respond to those truths."

CONCLUSION

Beloved, listen, we are born of the Holy Spirit; we are indwelt by the Holy Spirit; we are sealed by the Holy Spirit; the Holy Spirit helps us in all of our problems; and the Holy Spirit guides us into all the truth. In spite of that fact, it is amazing to me how we treat the Holy Spirit so badly every day. We grieve him by allowing evil within our lives. When the Apostle Paul would emphasize the fact that we are sealed unto the day of redemption, he would also tell us that we are to be careful lest we grieve the Holy Spirit, for he said:

"And grieve not the Holy Spirit of God." — Eph. 4:30.

Brother, sister, we ought to be mighty careful how we live. We ought to be mighty cautious we yield to sin. We ought to be mighty cautious as to how we lest we grieve the Holy Spirit.

Some unsaved person may say, "But, Brother Gilpin, that all to do with a child of God. What do I fit in so far as the Holy Spirit is concerned?" Beloved, if you are unsaved, you are doing to the Holy Spirit what men and women have done for the last six thousand years. You are resisting the Holy Spirit." Listen:

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit, as your fathers did, so do ye." — Acts 7:51.

This was the sermon of Stephen just before they martyred him, and he said, "Ye resist the Holy Spirit just like your fathers have always done." That is how the saved react to the Holy Spirit; they resist him, but the saint of God rejoice because of his ministry unto them.

I will say further, beloved, even though you may be unsaved, even though you may be resisting the Holy Spirit in your life, it is not going to do any good to resist him. If you are one of God's elect he is going to draw you to him and is going to save you. Jesus said:

"All that the Father giveth shall come to me." — John 6:37.

Thank God, beloved, every son that has been given of God Jesus Christ as a love gift be the foundation of the world, spite his resisting of the Holy Spirit, is going to come to and be saved.

I ask you, has the Lord drawn you? Is God speaking to you today? Has God spoken to your heart? Is the Holy Spirit dealing with you? If so, and you are saved, don't resist him any longer but receive him as your Saviour. If you are saved, then take every stand for Jesus, follow Him in baptism, and let your life be for Him. May God bless you!

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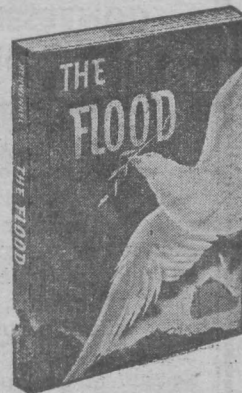
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