

If slighted, slight the slight, and love the sligher.

# The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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## Which Church Saves?

Baptists are often misunderstood when they preach the truth to the church. Because they teach both Biblical and historical truth that the Lord Jesus built a church and that all other churches were founded by human beings, many people conclude that Baptists believe only those who belong to a Baptist church will be saved. But Baptists are as far from teaching an idea as the east is from west.

There are two false teachings which are the basis of most people's false idea concerning Baptism and salvation: (1) The Roman teaching, which teaching is parroted off by Campbellites, only those who belong to the church will be saved. (2) The unitarian, invisible church theory which all the saved belong to the

when they contend that they are the true churches of Christ, teach that you must be a Baptist in order to be saved. And it is only logical that one who believes that all the saved make up the church should conclude that Baptists teach that they are the only ones who will be saved since they teach that they are the true churches of Christ.

But Baptists—that is, true Baptists—have never taught that they are the only ones who will be saved. Baptists do teach that they are churches that the Lord Jesus built, that they only have the authority to administer the

ordinances of baptism and the Lord's Supper, that their ministers only have Scriptural ordination, and that all other religious organizations were founded by men, as history testifies, and are without any Divine authority whatsoever for existence.

But concerning salvation, Baptists have always taught that there is but one Way, and that is by grace through faith in the shed blood of the Lord Jesus Christ. Baptists put the blood before the water and Christ before the church. Baptists do not teach that the church saves, but that the church is for the saved.

A person may be saved whether or not he ever knows what the inside of a church building looks like. He may be saved and go to Heaven without ever being dipped in water by anybody. It is not the church that saves; it is not the water that saves. It is Christ that saves. This is the message that Baptists preach. And whether one is a Baptist, Catholic, or Protestant, or nothing, he is a saved person if he has repented of his sins and has trusted the blood of the Lord Jesus for salvation.

We do not believe that church membership or works have the least thing to do with the justifi-

cation of the sinner. But we do believe that the church and good works are to follow salvation, and that the Lord will reward us according to our faithfulness in these serious matters. And we believe that if the person who is saved will prayerfully study his Bible, he will come to see these truths as taught by Baptists, and he will become a Baptist. As Bro. H. Boyce Taylor, Sr., used to say: "The Bible was written to make Baptists, and it will do the work in every regenerate heart if they will only read it and obey it. The same Bible that will make Christians will make Baptists, if faithfully taught."

Adoniram Judson and Luther Rice were sent out to the foreign field as Congregational missionaries. Realizing that they would have to contend with William Carey, the famous Baptist missionary, on the question of baptism, they studied their New Testaments en route across the Atlantic and were made Baptists by so doing. They renounced their previous "baptism" and submitted to Baptist baptism.

This will be the case with all who are saved, studious, and honest.—B.L.R.

## THE DISTINGUISHING GRACE OF OUR SOVEREIGN GOD

By A. W. PINK

2 Tim. 1:9

This is one of the many verses in the Bible which treats of and sets forth the distinguishing grace of God in the salvation of His elect people. By distinguishing grace I mean discriminating grace, grace which makes distinctions, grace which singles out certain ones to be the objects of His favor but which passes by others and leaves them to suffer the due reward of their iniquities.

It was distinguishing grace that singled out Abraham from his heathenish surroundings and from his idolatrous neighbors and kinsmen.

It was distinguishing grace which, in the days of our Lord Jesus upon earth, singled out and saved publicans and harlots and passed by self-righteous, moral religionists.

It was distinguishing grace that laid hold of Saul of Tarsus when persecuting the church of God, and blaspheming against the name of the Saviour.

But distinguishing grace is

something that the natural man does not like to hear about, and when it is pressed upon his attention it riles him. It brings into evidence the enmity of the carnal mind. A worm of the earth dares to call into question the justice of the Almighty. The clay rises up against the Potter, and says, "Why hast Thou made me thus?"

In fact, the idea of the natural man is that all sinners ought to

have an equal "chance" of salvation, and they object that unless God does give all men an equal "chance" of salvation, then He is acting unjustly.

Let me just try and reason with you for a moment, or rather let me point out how such an objection overlooks two vital elements in the case—I mean now the one who cries out against distinguishing, discriminating, sovereign grace, and calls it "Injustice!" This overlooks two vital elements in the case.

First, the objector loses sight of the condition of those whom he imagines are wronged. If it be true that all men ought to have a fair and equal opportunity of salvation, an if it were true that God was unjust because He did not so give it, then it would necessarily follow that salvation was something to which every man was entitled. If a man is wronged in not having salvation fairly offered to him, then salvation must be his right. If salvation is not his right, then he is not wronged if it is not presented to him. If he is wronged (Continued on page 2, column 3)



A. W. PINK

## WHAT THE SCRIPTURES SAY OF THE BELIEVER

1. They declare that he shall never: Perish (John 3:16); Die (John 11:25); Thirst (John 4:14); Hunger (John 6:35); Come into judgment (John 5:24).

2. They declare that he shall be: Saved (John 10:9-11); Have rest (Matthew 11:28); Have peace (Romans 5:1); Raised up (2 Cor. 4:14); Presented Holy (Eph. 1:1).

3. He is not under the law—Romans 6:14-10:4.

4. He is not condemned—John 3:18.

5. He has the witness in himself—I John 5:10. Is born of God, John 1:13.

6. He is of incorruptible seed. I Peter 1:23, Therefore he cannot die.

7. He is a Son of God—Gal. 3:26, 4:6. Heir of God and Christ—Romans 8:17.

8. Hath everlasting life—John 3:16; Cannot die, I John 3:9.

9. He is counted divinely righteous—Romans 4:5, 5:9; 2 Cor. 5:21.

10. He has an incorruptible inheritance—I Peter 1:4-5.

11. He is sealed with the Holy Spirit of promise. Eph. 1:13; Romans 8:9; 2 Cor. 1:22.

12. Nothing can separate him from the love of God. Romans 8:38-39; Job 1:6,10; 2 Thes. 2:13.

Do you have this wonderful assurance? Are you fully trusting in this Saviour? Believe God's Word—it is TRUTH. In it he gives not alone the warning to the sinner but also the way to glory. And these scriptures are they which do testify or witness for Him? Blessed Assurance, Jesus is mine. Is He yours?

—Pastor Frank Goulooze

## THE HARMONY OF THE BIBLE WITH FACTS OF SCIENCE

The Bible is not a book of facts, but the Bible always tells the truth whenever it speaks of science. Science never contradicts the Bible. There is a science false—called, made up of guesses and contradicts the Bible, but in science we find a well-rounded harmony with the Bible. When we remember that the Bible was written before science was known, we can see that it has been that the Bible was inspired of God to do what they did, moved by the Spirit to write. It would have been impossible for men to have accurately every time matters of which they were in ignorance at the time they wrote. They might have got it right every time they see something that is more than a guess.

Geology the Bible and science are in perfect agreement. In astronomy the Bible and science are in agreement. In geography the Bible and science are in agreement. In the science of medicine the Bible and science are in agreement. In history and philosophy the Bible is found to be in agreement. The Bible, however, contains the facts contained in the Bible. There is a single unscientific statement within the lids of the Bible. The Bible and God is the author of the facts in the Bible. There can be no contradiction unless God has contradicted Himself. God created the earth, the things which science deals. And in speaking in the Bible about the things he created, certainly what he was talking about. God was not making a treatise on science when He wrote the Bible by the hands of the prophets (Continued on page 5, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "THE LIFE AND MINISTRY OF PAUL"

NUMBER TWELVE: "UNIONISM, FEMINISM, ARMINIANISM — AND RHEUMATISM"

"Hold fast the form of sound give heed to fables and endless words, which thou hast heard of genealogies, which minister questions, in faith and love which is in faith, so do."—I Tim. 1:3.

This isn't the only passage in the writings of the Apostle Paul wherein he urges us to hold fast and he says, "Timothy, when I went to Macedonia, I left you at Ephesus for one purpose, that you might charge those folk at Ephesus that they teach no other doctrine." And thus, he warns in this message to Timothy relative to fables and endless genealogies and things that do not amount to anything.

There are lots of things that we might get interested in that are meaningless so far as godly edification is concerned. We are to be cautious, and we are to be sure that our preaching is of sound words—the kind that enables people to be edified in the faith. Paul also gives us an exhortation for sound preaching, for he

But SHUN PROFANE AND VAIN BABBLINGS: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus: Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."—II Tim. 2:16-18.

Here the Apostle Paul is reminding Timothy that there are certain profane and vain babblings that he must stay away from. Now the word "profane" doesn't mean cursing, as we ordinarily think of it today, but the word "profane" comes from a compound Latin word: "fanus," which means "temple," and "pro," which means "outside." So when you talk about anything being profane, you are literally talking about something being outside of (Continued on page 5, col. 5)

BIBLE CONFERENCE COUPON PAGE 8

BIBLE CONFERENCE COUPON PAGE 8



# "I Should Like to Know"

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

1. Please print an explanation of II Peter 3:9 as it relates to the doctrine of election.

II Peter 3:9—"God is not willing that any should perish, but that all should come to repentance."

I know what every Bible student is thinking: "He has misquoted that passage!" You are exactly right. But the wording which I have given is almost invariably the same wording of the passage when "quoted" by Arminians in an effort to dismiss the Bible doctrine of election. The Arminian will insist that this passage explicitly means that God wants all—every single person—to be saved.

But this is by no means what the passage teaches, as we shall clearly see from "rightly dividing the word of truth." Even if the Bible did teach the Arminian idea that God wants every person to be saved, there is absolutely no allusion whatsoever in this passage to such doctrine.

Before going any further, let us read carefully the passage before us: "The Lord is not slack concerning his promise, as some men count slackness: but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

First, let us notice to whom Peter writes these words. In verse one of chapter three he states: "This second epistle, beloved, I now write unto you." By Peter's reference to this epistle as a "second epistle," it is evident that the first epistle of Peter was written to the same folk. And in the first epistle, chapter one, verse two, he refers to his addressees as "elect."

"So neither of Peter's epistles are written to anyone save the elect of God. And when in verse 9 of this second epistle, chapter three, we read of the Lord's long-suffering to "us-ward," the reference is to the elect of God. And when we read that He is not willing that "any" should perish, the reference is restricted to the "us-ward"—not willing that any of the "us" should perish—being the elect of God. Likewise, the "all" whom he would have come to repentance are the same as the "us" and "any"—the elect of God to whom Peter writes.

But let us notice more particularly the first part of this passage. What "promise" is here referred to? And please notice, it is "promise" and not promises. He speaks of one promise. But is this the promise of salvation, as Arminians would have us believe? It is not, as the casual reader can easily perceive. The promise he speaks of is of the Lord's second coming, seen clearly from verses three and four: "Knowing this first, that there shall come in the last days,

scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Because of these scoffers' charges and blasphemy, Peter deems it wise to set forth the truth as to the Lord's second coming and why it is that He has not yet come back to earth. The reason He has not yet returned, says Peter, is that He is not willing that any of those whom He has chosen for Himself should perish, but that all of them should come to repentance, and be saved. God had before declared through Paul the same truth, that Christ would not return until "the fulness of the Gentiles be come in" (Romans 11:25); that is, until all the "other sheep" (John 10:16) have come to Christ for safety. God's purpose is to "gather together in one all things in Christ," and this He will do before the Son returns; He will save all the elect.

Some have thought the word for "willing" means only a "wishing" or "desiring." But this cannot be the true sense because God does not have a "desire" or "wish" that is opposed to His "will;" otherwise, God would be divided against Himself! If God wills the salvation of some, He does not wish or desire the salvation of all. After all, what is "wish" or "desire" but will!

Paraphrasing the passage, we would read it: "The Lord is not slack concerning his promise of returning to the earth again, as some men have charged, but is long suffering to us-ward, the elect, not willing that any of those whom He has chosen for Himself before the foundation of the world to salvation should perish, but that all of them should in His own time be brought to repentance from sin and faith in Christ."

John Gill summarizes the passage thusly: "There was a promise of Christ's second coming, to judge the world... it was expected that this would have been very quickly, whereas it has been a long time deferred. Hence scoffers shall arise in the last days, charging the Lord with slackness and dilatoriness concerning his promise, though he is not slack with respect to it, but is long-suffering towards his elect, waiting till their number is completed in effectual vocation, and for their sakes bears with all the idolatry, superstition, and profaneness that are in the world; but when the last man that belongs to that number is called, he will stay no longer, but descend in flames of fire, take his own elect to himself, and burn up the world and the wicked in it."

## Questions For Arminians

(1) Is God not willing that a

single soul should perish? If so, why do a great host perish, for "who can resist his will?" (Romans 9:19, Psalms 115:3, Daniel 4:35, Ephesians 1:11).

(2) Is not God a weakling if He cannot do that which He wills?

(3) If God wills the salvation of some whom He cannot save, and Satan can take the same individuals "captive at his will" (II Timothy 2:26), is not Satan more powerful than God?

(4) If it is God's will to save all and He fails to do so, and if it is Satan's will to damn as many as possible and he does so, whose will has been performed—God's or Satan's?

(5) Does not God know who will be saved and who won't, even from the beginning? If so, why do you say that He is trying to save some whom He surely knows will perish? If you say, "Because they might be saved, finally," I ask, did not God, then foreknow a lie?

(6) (For those who believe in eternal security but do not believe in election): If God is not willing that any should perish, and yet in the end millions, yea, multi-millions do perish, what assurance have you that His will to keep the saved firmly secure from perishing may not also come to naught as His will for the salvation of all men? Is His will to save less powerful than His will to keep?

(7) Does the Bible not teach that repentance is the sovereign gift of God? (Acts 5:31, 11:18; II Corinthians 7:10; II Timothy 2:25; Jeremiah 31:18, 19). If so, and if God would have every single sinner to repent, why does He not give to them the gift of repentance?—B.L.R.

## Distinguishing Grace

(Continued from page 1)

because it is not offered to him, then salvation must be his right.

In other words, to put it plainly, heaven is something to which he is entitled. Is that so? Is that true? Is it not rather true that "all have sinned and come short of the glory of God?"—that everyone has, again and again, broken His righteous laws and therefore stands before the thrice-holy God as a guilty transgressor and a condemned criminal. Do you mean to tell me that a company of condemned criminals have the right to say how the judge shall deal with them? That is preposterous on the face of it. That is turning things upside down with a vengeance. But that is precisely the position the objector takes when he insists that all ought to have an equal chance of salvation. He is only saying in other words that the condemned criminals themselves have the right to say what the judge shall do to them.

Secondly, the objector not only loses sight of the condition of those he imagines are wronged, but he also utterly ignores the character of grace. What is grace? What do you understand by the term "grace?" Listen! Instead of grace being a blessing to which all are entitled, grace is something that none can claim. Why, my dear friends, if grace could be won or bought or earned it would cease to be grace. The very meaning of the term itself shows that. The word "grace" signifies something unmerited, undeserved. Then if it be un-deserved, certainly none are entitled to it! In other words, dear friends, grace is like charity, it is gratuitously bestowed upon beggars. Well, can a beggar demand charity as his right? No more can sinners demand grace as that to which they are entitled.

Now, just because grace is unmerited, something which we do not deserve and to which we are not entitled, it must be exercised and shown in a sovereign manner. Let me repeat that. I am anxious for you to get hold of that. The very nature of grace, the very character of grace requires that it should be exercised in a discriminating way.

Let us suppose the opposite for a moment. If God were to bestow (Continued on page 3, column 3)

# Here's More Of Those Letters Received For Our Rally Day

## GLAD TO SUPPORT TBE SINCE IT BRINGS KNOWLEDGE

I will gladly support the Baptist Examiner. It brings me joy and knowledge every time I read it. It is a gift from God and helps me so much with the many truths it brings. My prayers are with you always.

Sandra Linton, Washington

## THINKS WE ARE TRUE TO GOD'S WORD

Am sending a small donation to help with THE BAPTIST EXAMINER, and truly that is the right name for it, for after reading this paper, and the Bible, if you are not a Baptist you are nothing. I love reading after Bro. Halliman. I wish I could be of help to him. There are so many good things to read in this paper. I would be hard to single out any one article. I guess the best would be, it is so true to God's Word.

Mrs. W. H. Buchanan, Ky.

## TBE HAS CHALLENGED HIS THINKING

I hope this gets to you in time. I only wish this offering could be many times greater as we surely need such papers as TBE. It has challenged my thinking many times. May our great God continue to bless you and yours and TBE.

Charles Schwab, Mich.

## TWENTY YEARS A READER AND STILL LOVES US

I am sending what I can. I am 76 and only have a small pension, but will try and send some more in a few days. I have been reading TBE 20 years. I pray for you all every day.

W. S. Averitt, Florida

## TBE MEANT MUCH WHEN CONVALESCING

We count it a great pleasure to have a part in TBE Rally Day offering. Enclosed is \$10.00. The paper has meant so much more of recent date, following surgery, when I wasn't able to get out to church as I would have liked. One

## 1962 BIBLE CONFERENCE PROGRAM TO BE ANNOUNCED NEXT WEEK

We had planned to print the program this week, but we are having to make some unforeseen changes.

gets very hungry for spiritual food. May God bless all who have a part in putting out such a great paper of Bible truth.

Mrs. James Swindell, Ky.

## "KEEP THE PRESSES ROLLING UNTIL THE ROLL IS CALLED UP YONDER"

Here is our offering to help at this time in the continuance of the Baptist Examiner. Certainly we want to see your presses roll until the roll is called up yonder. We don't write often, but we enjoy every issue of the Examiner. We have learned and benefited much from its teachings. The Lord has been blessing in many ways, for which we are grateful. May our Lord's blessings be upon you and yours.

DeWayne Austin, Ohio

## TOO LAVISH IN HER PRaise BUT WE THANK GOD FOR

If I had children I surely tell them a different story to that deacon told his daughter the article you enclosed. Bro. Gilpin, here's my hand of confidence. Wish I could present to clasp yours and Bob's hands in person. And you both will be two of the crats of Heaven. Enclosing donation to help keep THE AMINER in the mails.

Mrs. Thad Griffiths

## THANKS GOD SINCE IT TOUCHES MANY ISSUES

We have been so busy awhile. We moved, and what it is for us old folks. I have behind with the reading of old faithful TBE, but I was checking last eve and that I never did see a person that touched on as many important things as one issue of TBE. —things that no other paper touches on. We surely praise the Lord in times like these for like you and Bod, and in fact whole staff in making the face you all do. I do want TBE kept in circulation. Jesus comes. I love the dear you dear people write and The paper has been such a me.

Francis E. Moore, Ky.

## TBE MEANS MUCH TO THIS DEAR MAN

I want to help in your fine much the Baptist Examiner strain. The Lord only knows to me. I am sending \$10.00 help.

Bill Mitchell

## APOLOGETIC

I am finally writing to you a great negligence. I was edged to attend your wonderful Bible Conference in 1960 with father, G. F. Hall, and there received a great spiritual blessing and have since then continued to be blessed by your work. The pages of The Examiner to Conference I promised to you but never have done so. At this late date please accept my sincere apology for my neglect and your great influence on my life. I truly feel a great love for you and your kind. God bless you and your kind. I hope to see you this fall. Conference, if not sooner.

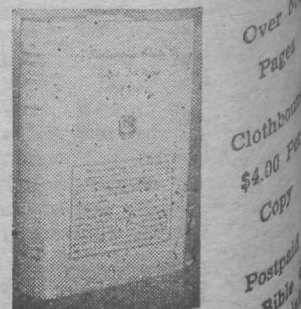
Owen Hall

## FEELS IT TO BE A DUTY TO HELP TBE

"We appreciate the Baptist Examiner and what it does for, and feel it is our duty to it in the mail. Accept this offering for your June 12 Rally Day. Hoyet Howell

## SPECIAL NOTICE: Only a number of these books are available.

## A SYSTEMATIC STUDY OF BIBLE DOCTRINE By T. P. SIMMONS



Covers the major doctrines from Genesis to Revelation

# The Baptist Examiner

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

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FIFTY YEARS IN THE CHURCH OF ROME."

Blasphemous Teaching

By CHARLES CHINIQUY  
(Selections by L. E. Jarrell,  
Lordsburg, New Mexico)

CHAPTER SEVEN

Nothing can exceed the care which Roman Catholic priests prepare children for their communion. Two and three years are set apart every year for that purpose. All that time children between ten and twelve years of age are obliged to be in church almost every day, not only to learn by heart their catechism, but to hear the explanation of all its teachings.

The priest who instructed us was the Rev. Morin, whom I have long mentioned. He was extremely kind to children, and we loved him sincerely. His instructions to us were somewhat long, but we liked to hear him, for he always had some interesting stories to give

the catechism taught as a preparation for our first communion the foundation of the idolatry and superstitions which the church of Rome gives as the revelation of Christ. It is by means of catechetical instruction that obtains from the Pope and his representatives that profound secret, the secret of her power and influence. With this catechism Rome corrupts the most sacred truths of the Gospel. It is that Jesus is removed from hearts for which He paid so

a price, and that Mary is in His place. But the great industry of substituting Mary for Jesus is so skillfully concealed, given with colours so poetic and beautiful, and so well adapted to captivate human nature, that it is almost impossible for a poor

one day the priest said to me, "My child, in order to answer the many important questions which I have to ask you. I have been guilty of some fault at least — who was the first to sin — your father or your mother?"

After a few moments of hesitation, I answered, "My father." "You have answered correctly," said the priest. "As a matter of fact, the father is almost always more impatient with his children, and more ready to punish them, than the mother."

"Now, my child, tell us who sinned you most severely — your father or your mother?" "My father," I said, without hesitating.

"Will true, my child. The superiority of a kind mother is perceived even in the act of correction. Her blows are lighter than those of the father. Further, when you had deserved to be punished, did not one sometimes take your rod, taking it away from your father and pacifying him?" "Yes, Sir," I said, "Mother did very often, and saved me from severe punishment more than once."

"That is so, my child, not only your mother, but for all your companions here. Have not your good friends, my children, often saved you from your father's corrections when you deserved it? Answer me."

"Yes, sir," they all answered. "One question more. When your father was coming to whip you, did you not throw yourself into the arms of some one to escape?"

"Yes, sir, when guilty of something more than once, I threw myself into my mother's arms as I saw my father coming to whip me. She begged pardon for me and pleaded so well that I escaped punishment," said the priest. Then turning to the children he continued:

"You have a Father and a Mother in heaven, dear children. Your father is Jesus, and your Mother is Mary. Do not forget that a mother's heart is always more tender and more prone to mercy than that of a father."

"Often you offend your Father by your sins; you make Him angry against you. What takes place in heaven then? Your father in heaven takes His rod to punish you. He threatens to crush you down with His roaring thunder; He opens the gates of hell to cast you into it, and you would have been damned long ago had it not been for the loving Mother whom you have in Heaven, who has disarmed your angry and irritated Father. When Jesus would punish you as your deserve, the good Virgin Mary hastens to Him and pacifies Him. She places herself between Him and you, and prevents Him from smiting you. She speaks in your favor, she asks for your pardon and she obtains it."

"Also, as young Chiniquy has told you, he often threw himself into the arms of his mother to escape punishment. She took his part, and pleaded so well that his father yielded and put away the rod. Thus, my children, when your conscience tells you that you are guilty, that Jesus is angry against you and that you have good reason to fear hell, hasten to Mary! Throw yourselves into the arms of that good mother; have recourse to her sovereign power over Jesus, and be assured that you will be saved through her!"

It is thus that the Pope and the priests of Rome have entirely disfigured and changed the holy religion of the Gospel! In the church of Rome it is not Jesus, but Mary, who represents the infinite love and mercy of God for the sinner. The sinner is not advised or directed to place his hope in Jesus, but in Mary, who saves the sinner! Jesus is always bent on punishing sinners; Mary is always merciful to them! (See how this blasphemes God? L. E. J.).

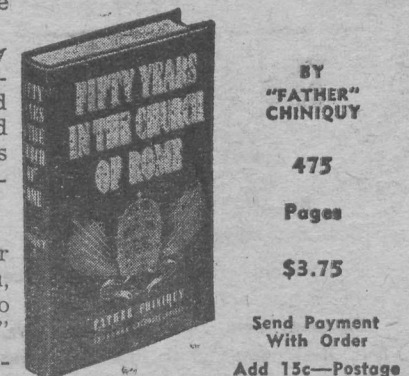
The church of Rome has thus fallen into idolatry: she rather trusts in Mary than in Jesus. She constantly invites sinners to turn their thoughts, their hopes, their affections, not to Jesus, but to Mary!

By means of that impious doctrine Rome deceives the intellects, seduces the hearts, and destroys the souls of the young forever. Under the pretext of honouring the Virgin Mary, Rome insults her by outraging and misrepresenting her adorable Son.

Rome brought back the idolatry of old paganism under a new name. She has replaced upon her altars the Jupiter Tonans of the Greeks and Romans, only she places upon his shoulders the mantle and she writes on the foreheads of her idol the name of Jesus, in order the better to deceive the world!

(Continued Next Week)

FIFTY YEARS IN THE CHURCH OF ROME



For many years this book has enjoyed the reputation of being "the most sought-after book on the Roman Catholic Church." It has gone through more than 60 editions, and is today one of the classic exposures of Roman Catholic error.

Distinguishing Grace

(Continued from page 2)  
grace upon all members of the human race without an exception, if God were to give His saving grace to every descendant of fallen Aam, then His grace would not be appreciated. Are the temporal blessings which He does bestow upon all, appreciated? I go farther than that. If God were to bestow His saving grace upon all sinners without exception, the pride and self-righteousness of man would at once conclude that God was obliged to do so, as a sort of compensation for allowing the race to fall into sin. But God is under no obligations to fallen men. Man forfeited every claim upon the notice of God when he, in the person of his representative, rebelled against Him in Eden.

My friends, as a matter of fact, grace is our **only** hope. Desert we have none; spirituality we have none; righteousness we have none. But distinguishing grace steps in and snatches from Hell a chosen number who have neither fitness nor title to Heaven. Grace is our **only** hope, and if God is pleased in His sovereignty to bestow that grace upon a limited chosen number, who is wronged? Listen! Eternal life is a gift. If eternal life be a gift, not only is it impossible to earn it, but we have no claim upon it. We cannot demand it as a right. And because it is a gift, God reserves to Himself the sovereign right to bestow it upon whom He pleases, and therefore He says "I will have mercy on whom I will have mercy."

Let none murmur against this, if bare justice be enforced then all would necessarily be damned. It is not that God **refuses** eternal life to any. Every sinner who truly, penitently and believingly **seeks** salvation at His hands shall be saved. But if out of a world of impenitent and unbelieving, God is determined to exercise His sovereign rights by choosing a certain number unto salvation, who is **wronged**? Is God obliged to **force** His gifts on those who do not value them? Is He **obliged** to save those who desire and are **determined** to go their own way?

I  
Father, Son and Spirit  
In Our Salvation

Now, coming closer to our text. We have set before us, first, the **Author** of it, the power of God—Who hath saved us. The opening word is a pronoun that obliges us to go back to the preceding verse for the antecedent. The last sentence of verse 8 is:—" . . . according to the power of God—Who hath saved us." Wherever you get that Divine title used without any qualifying clause it always embraces the three Persons of the Godhead. It does so here. "Who hath saved us": God hath saved us—Father, Son, and Holy Spirit. First of all, the **Father** hath saved us (His people).

Take 1 John 3:1 — "Behold what manner of love the Father has bestowed upon us, that we should be called the children of God." It was the Father who first purposed to honor and glorify His Son by giving Him a people to show forth His praises. It was the Father who planned our salvation, and it was the Father who chose the objects that should be saved. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ: according as He (the Father) hath chosen us in Him before the foundation of the world" (Ephesians 1:3,4).

But now that does not exclude the honor and the glory of the Son. The Father hath saved us because salvation originated with Him. He is the great initiator, but salvation flows to us through the Son.

"No man cometh unto the Father but by (through) Me." (John 14:6).

"Who hath saved us." God hath: the Father hath: the Son hath through His redemptive work, because it is on the basis of His redemptive work that we are accepted by the Father.

THE TRIUNAL GOD

O great Jehovah, holy God!  
By whom all things exist and move  
Obedient to Thy sovereign nod  
And all Thy mighty power prove.

'Twas Thine unerring wisdom planned  
The stars in yon vast firmament,  
And still supported by Thy hand  
Are guided by Thy government.

Infinitude can scarcely find  
A habitation worthy Thee;  
How then can finite human mind  
E'er comprehend Thy Deity?

Nor e'en the bright angelic host  
Can fully know that mystery:  
Thou Father, Son, and Holy Ghost,  
Art the one God in Trinity.

Yet, gracious Lord, we praise Thy Name  
That Thou hast thus Thyself made known;  
Else unto Thee, the great I AM,  
Poor sinful men could never come.

For long ere man Thou didst create  
In covenant it was arranged  
That when he lost his first estate,  
From Thee he should not be estranged.

'Twas Thou, Jehovah Jesus, then,  
Who promised manhood's frame to take,  
To bear Thy people's load of sin—  
Atonement full for them to make.

O wondrous love! surpassing thought!  
That Deity should stoop so low  
That fallen man should thus be brought  
Back from his state of sin and woe.

And Thou Jehovah-Holy Ghost  
Dost make this love and mercy known,  
By Thy indwelling, to the dust  
Who all Thy sovereign power own.

These quickened sinners then behold  
Jehovah, Thou their Father resigns;  
Thou lovest them, yea, from of old,  
And dost them all as children claim.

To Thee, Jehovah, Triune God.  
Be glory, honour, power, and praise,  
On earth, in heaven, with one accord  
Let all their loud hosannas raise!

But we must not exclude the in the text you have the **Author** Holy Spirit. The Holy Spirit has of salvation, God — Father, Son and Holy Spirit.

II  
"Saved and Called"  
By Grace  
Second, we have revealed here the **method** of the Christian's salvation. Notice carefully the tense of the verb: "Who **hath** saved us," not who will save us when we come to die; not Who has put us on probation for salvation; but "Who **hath** saved us."

Ah, my friends, salvation is something more than a death-bed blessing that we are going to sing about in the future state: salvation is something that the children of God rejoice in even now. What hath saved us from the wrath to come, from the everlasting burnings, from the guilt and the penalty of sin, saved us gratuitously, perfectly, eternally.

"Who hath saved us and called us." The order here is very striking. It is something that no Arminian knows what to do with, in fact some of them are so wicked as to say that there was a little slip of the apostle's pen. I could mention one Arminian commentator of considerable eminence and prominence who says that the words there should be transposed, that what Paul really meant was, "Who hath called us and saved us." And thus they would try to fit Scripture to their theology instead of their theology to the Scriptures.

"Who hath saved us and called us." Now I want you to notice carefully the order here. "Salvation" comes **before** the "calling"! What? Do you mean to say that we are saved before He calls us from death unto life? Well, it looks very much like it, doesn't it? if this text means what it says, and Scripture always means what (Continued on page 4, column 1),

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# Election: Revelation Versus "Reason"

Penicillin is a wonderful drug, and one that has magically saved many lives, but some people have a hard time taking it. They are "allergic" to it, hence they break out in a rash or they swell until their eyes are closed.

Election is a wonderful doctrine—one of the "strong meat" doctrines of the Word of God, but some people react wrongly to it. Whole groups have reacted wrongly.

The Bible teaches election—no doubt in the world about that. Moreover it teaches the following things about election:

1. It is unconditional. It is "according to the good pleasure of HIS will" (Eph. 1:5).
2. It took place in eternity. "Chosen . . . before the foundation of the world" (Eph. 1:4).
3. It is apart from any merit. "According to the riches of his grace" (Eph. 1:7).
4. It involves the election of all the means necessary to bring the thing to pass. (Eph. 1:13). The word of truth is involved. Hearing the word is involved. Trust in Christ is involved, according to this verse.

## Why People React Wrongly To This Doctrine

We don't know why people react wrongly to penicillin, but we do know why they react wrongly to election. It comes about through RATIONALISM. Rationalism—human reasoning—causes the Modernist to reject the supernatural, such as the Virgin birth, the deity of Christ, and other miracles. The Modernist "can't understand how such can be." That is the objection people make concerning election: "But I just can't understand how it can be true and such and such other things be true." Rational-

ism! The trouble is, men try to confine God within the limits of their human logic. Human logic breaks down when God is involved. Human logic holds that effects follow causes. Try that on God. Who caused Him?

## Two Tangents People Go Off On

In seeking to reason election out whole groups of people have gone off in two different directions. Those who magnify MAN, have gone off AFTER ARMINIANISM. Arminianism magnifies the will of man, and makes it superior to that of God. It holds that God makes a certain choice because he foresees that man will make a certain choice. This puts the CREATURE ahead of the Creator. The evils of Arminianism are legion. It makes for a little God. It makes for spiritual insecurity, for those who hold to this system believe in "falling from grace." Logically it would rule out fulfilled prophecy, since all prophecy is but events predestinated. It makes for tricky evangelism, since Arminian preachers trust human manipulation rather than the sovereign power of God.

The SECOND TANGENT IS, HARDSHELLISM, and even fatalism. Where "means" are not recognized as predestinated as well as the end, then the logic is, "What is to be will be and there's nothing we can do about it." They argue that there is no use in doing personal work, no use sending missionaries, no use making urgent invitations to the lost.

## Why Is Hardshellism And Fatalism Wrong?

1. God has cursed it with the curse of barrenness. God does not bless hardshellism. It is a cold, heartless, barren heresy of the worst sort.

you may be among the number—they are still, experimentally speaking, sitting in the prison-house, and it has not yet been brought home to their hearts what has been done for them. That does not alter the fact that they have been legally released, that their debt has been paid. Once they learn it, once the fact comes home to their heart in the power of God the Spirit, they will rejoice, they will walk forth free. So that is the reason, beloved, why in the order of our text we read, "Who hath saved us and called us."

Now notice again what follows that:— ". . . called us with an holy calling." In other words, called us unto holiness, called us to be separated from sin and conformed to Christ. It seems to me that the Holy Spirit moved the apostle to bring in this clause in order to refute the error of those who say that God elected certain ones to be saved because He fore-saw their holiness—which is taught very commonly in certain quarters. But our text plainly repudiates this God-dishonouring and grace-denying sophistry. Saved and called, not because they were holy but unto holiness.

Open your Bibles at Ephesians 1:4. What do you read there? "According as He hath chosen us in Him before the foundation of the

By ROY MASON

Tampa, Florida



2. Jesus fervently invited men to come unto Him. "Jesus stood . . . crying if any man thirst let him come unto me and drink." "Come unto me all ye that labor and are heavy laden and I will give you rest." Any preacher gets badly off when he ceases to plead with men to turn to Christ. Andrew DID PERSONAL WORK. "He first findeth his own brother . . . and he brought him to Jesus." So should we be ardent personal workers.

3. Paul labored untiringly to win people to Christ. "I endure all things for the elect's sake, that they also may obtain salvation." It didn't cut the nerve of his evangelistic efforts—not a bit of it. APPLY RATIONALISM to election and one will become slack in prayer, slack in personal work, argumentative and doctrinal for the sake of doctrine. This always results in barrenness spiritually.

Election is to be received as a blessed revelation from God, and no attempt should be made to reason it out. If such is made, one will land among the Arminians or the Hardshells, and it is hard to know which is the worst fate. We should accept election, with the willingness to await God's own explanation in His own time. You can no more reason it out than you can reason out the Trinity or the Being of God.

world, because we were holy?" No, no, no! Look at it and see how it reads in your Bible—Ephesians 1:4:

"According as He hath chosen us in Him before the foundation of the world that we should be holy."

The choice was the cause; holiness is the effect—not chosen us because of some holiness there was in us either actual or foreseen.

"Who hath saved us, and called us with an holy calling, not according to our works." That completes the statement of the process of our salvation. "Not according to our works."

The world says, Live a good life, do all the good you can, be upright and moral and then God will save you.

The Gospel says, You are a lost sinner and all you will get if justice be demanded, if you are to receive what you are entitled to, will be eternal punishment. But God in His mercy has blotted out our sins, accepted us in the Beloved, and saved us with an everlasting salvation; and this, not according to our works—as Eph. 2:9 says, "Not of works, lest any man should boast."

And, my friends, that includes not according to our willingness, not according to our anything. There are lots of churches today which profess to believe that God saves, that Christ is the only Saviour for sinners, and yet in almost the next breath they will make the sinner his own saviour by telling him that "Christ has done all that He can; it is now left for you to decide whether His blood shall be shed in vain or no." If that is true, then we are saved by our own works. If some action of my will is the final factor, the deciding element, then I have a hand in it.

III

## Saved According To "His Own Purpose"

Third, our text defines the Origin of the Christian's salvation: "and hath called us with an holy calling, not according to our works, but according to His own

purpose."

In the past, when I have stressed that point, when I have sought to emphasize and make clear the meaning of that (I do not want to raise a smile) there was always a few in the congregation who reminded me of fishes squirming on a hook. They could not bear to hear about God having a "purpose." Oh, of course, it is all right for me to have a purpose, a plan, and I am willing for other men to have a purpose; I am willing for them to make their plans; but the Almighty, forsooth, He must not have one! His hands must be tied, and tied by us, too. O, do you see the awfulness, the wickedness, the sinfulness of the clay dictating to the Potter, the creature prescribing for the Creator? A child of a few years wishing to dictate the policy of the Ancient of Days?

Ah, my friends, it stands written here, and you cannot get rid of it, that God has a purpose, and we are saved "according to" His purpose. And notice how strongly it is put! It not only says, "According to His purpose," but it says, "According to His own purpose."

IV

## God's Purpose Is Prior To Time

But again I must pass on. Fourth, we have here, the Antiquity of our salvation: ". . . according to His own purpose and grace which was given us in Christ Jesus"—when we believed? O, did I make a slip? When we yielded ourselves to Christ? Is that when His grace was "given" to us? That is the belief of nine-tenths of Christendom tonight. That is the teaching of those who are looked upon as the soundest of our evangelists today—that God's grace is given to the sinner when he believes.

What does our text say? O may God give you grace to bow to His Word no matter how much of your theology it upsets: "According to His own purpose and grace, which was given us in Christ Jesus before the world began!" I would like for you to tell me how much we had to do with that. Why, we were not even in existence then! And yet this text distinctly says that the grace of God was given to His own people before the world began! How that absolutely and completely closes the door against man having any part or place in his own salvation. Behold, then, the sovereign, distinguishing, eternal grace of God consulting with none, acting freely, according to His own good pleasure!

V

## Christ Is The Channel Of Grace

Fifth, the Mediator of our salvation is here specified. In our text the Holy Spirit has been careful to state the Channel through which this salvation of God comes to His people, for every word in the text here has a meaning and a message and a value. "According to His own purpose and grace, which was given us in Christ Jesus."

I want to pass on to you just one sentence that I culled this last week from one of the old Puritans. I thought it was such an apt and striking and beautiful way of summing up this part of the truth. "Not only is the well

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## CAMPBELLITES ROMANISTS AGREE RATHER CLOSELY

- (1) The Catholics teach regeneration—do you Campbellites not teach the same?
- (2) The Catholics teach that no salvation outside the church—do you Campbellites not do the same?
- (3) The Catholics teach baptism is a condition to salvation—do you Campbellites not do the same?
- (4) The Catholics teach grace is conferred in what is commonly known as the communion—do you Campbellites not do the same?
- (5) The Catholics teach that communion—do you Campbellites not do the same?
- (6) The Catholics teach that communion—do you Campbellites not do the same?
- (7) The Catholics teach reception of members—do you Campbellites not do the same?
- (8) The Catholics deny the Holy Spirit in conversion—do you Campbellites not do the same?
- (9) The Catholics teach a universal visible church—do you Campbellites not do the same?
- (10) The Catholics put the giver of sin in the hands of a preacher (priest)—do you Campbellites not do the same?

—R. E.

of salvation provided by the of God, but God does not to furnish our own buckets bring it up to the surface. is the channel through which water of life flows to our ed and needy souls." No, my friends, this church not believe in a gospel where ners are asked to bring buckets with them and their own means. By grace I believe in a God and we a Gospel where everything been done for the sinner who been chosen by God unto tion. "Who hath saved us called us with an holy calling according to our works, cording to His own purpose grace, which was given us Christ Jesus before the world gan."

## CONCLUSION

Now my closing word is What a message of comfort there in this truth of God's reign grace to poor, needy ners. I am rather afraid the doctrine of election has been sent by some preachers though it were a high sent a lot of spikes on the top poor sinners from coming Christ. I am rather afraid the doctrine of predestination the hands of some—unwilling no doubt—has been handled a sharp spear that has been at some poor sinner that was ing to God for mercy.

O beloved, where would of us be tonight were it the distinguishing grace of I want, if the Lord will in two or three more months to apply that to any anxious soul that may be tonight. "Grace" means undes and unmerited favor, to those who are entitled to ing but Hell. Does not the door wide to you? Does that afford you some encouragement, sinner?

Suppose we were to tell that salvation was on any principle but grace; suppose were to tell you that it was the good and the moral and upright and the spiritual were going to Heaven; then would you be? Yes, where any of us be? Grace, God's ing grace, has singled out of the blackest, vilest, foulest ners that have ever walked earth, then why may not included in the number? O I wonder is there one feels himself or herself to be black, too foul, too vile, to have the slightest prospect of

## Distinguishing Grace

(Continued from page 3)

it says and it always says what it means. But is it true that we are saved before we are called? In the sense of our experience, No; in the sense of the Holy Spirit's application to our consciences and hearts, no; but in the sense of God's eternal, invincible purpose, yes; in the sense of God's elect having been eternally united to the Covenant Head, yes. Listen! You were lost before you were born, lost before you were born into this world I mean, lost before you committed a single sin yourself, lost when the first Adam fell, for my Bible says, "In Adam all died." In the same way God's elect were saved before they were born, by virtue of their union to their Covenant Head. But that is not all.

I am going to labor this point because some of you need it very much. Saved before we were called in this sense also, in the sense that the redemptive work of Christ was finished, the ransom price was paid, and God accepted it and all that it had been paid to accomplish had been performed.

Let me give you a simple illustration. Here is a man who has been imprisoned for debt and a friend comes along and pays his debt; and obtains a receipt and thereby secures his release; and yet the ransomed debtor is still in prison, and knows nothing of what has been done. But that does not alter the fact that the moment his friend paid his debt and obtained his receipt, that moment he was released. The prison held him legally no longer. He did not know it, but that does not alter the fact. When the advice came to him of what his benefactor had done, when he learned that his debt had been discharged, why he just leaped for joy and walked out a free man.

Do I need to apply the illustration? The Lord Jesus on the cross purchased His people, ransomed them from the grave, and sin and Satan lost his legal hold upon them. They are still—some of them, as you sit there tonight, and

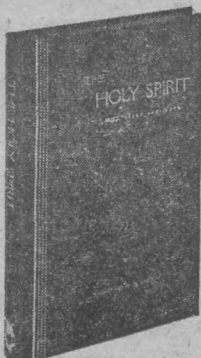
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# NO CONTRADICTION IN THE WORD

No man hath seen God at any remainder of the verse, he will find help there toward the solution of the difficulty. The whole verse reads, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared," or made Him manifest. Thus, the first part of the verse is speaking of God the Father. In John 5:37 we are told, "And the Father Himself which hath sent Me, hath borne witness of Me. Ye (Jews) have neither heard His voice at any time, nor seen His shape." Thus it is clear that the One who appeared unto Abraham and others of the patriarchs, and the "God of Israel" who was seen upon the mount, was not God the Father.



Other passages confirm what we have said above. For example, in Dan. 3:25 the "form of the fourth," which Nebuchadnezzar saw walking in the midst of the fire with the three Hebrews, was said to be "like the Son of God." So in I Cor. 10:9 Israel in the wilderness are said to have tempted "Christ." So again in Heb. 11:26 we are told that Moses esteemed "the reproach of Christ" greater riches than the treasures in Egypt." Thus the solution to the above difficulty is very simple: no one in O.T. times ever saw God the Father; the One who was manifested to Israel was God the Son!—A. W. Pink.

that fair land of holiness. put Him to the proof yourself. "This Man receiveth sinners and eateth with them." If you have been made to feel your need of Christ, if you have been made to realize your awful sinfulness and your worthiness for Hell, if you have been made to wonder "Is it possible that such a wretch as I can ever enter Heaven?" then that is evidence that the Spirit of God has been showing to you your need of a mighty Saviour. O may He draw you to Him tonight. Come unto Him and He will in no wise cast you out.

## Bible—Science

(Continued from page one) of the inspired men, but frequently these inspired men mentioned things about which science speaks and in every such case the inspired statements are in harmony with the known facts of science. This is one of the strongest arguments in favor of the inspiration of the Bible. God is the author of both nature and the Bible.

### Evolution, Unreasonable and Unscriptural

In the beginning God created the heavens and the earth is what we learn in the first chapter of Genesis. This statement evolution denies. Evolution is not a science—it is a series of guesses, and guess work does very well when it hits, but the guesses of evolution contradict both reason and Scripture. Reason and Scripture agree in contradicting the guesses of evolution.

From nothing, nothing comes, is a scientific statement that no man with reason will contradict, yet evolutionists declare that back yonder when there was NO LIFE, life came into existence with no power behind it to produce it. From dead matter life came, an absurdity to begin with. From nothing, nothing comes. The greatest of scientists have tried over and over again to get what they call spontaneous generation and under the most favorable conditions have always failed. Spontaneous generation is unreasonable and since evolution is based on that idea it follows that evolution is unreasonable. If we allow that there is a God, the Great First Cause, then the present existence of life, with all its wonders, becomes easy to comprehend. With no great FIRST CAUSE all is darkness and amid a series of guesses and is most unreasonable. A few illustrations will suffice to show how unscientific and unreasonable evolution is. The Bible

says in the first of Genesis that everything, both in animal and plant life, brought forth after its kind (Gen. 1:24-25). But we do not need a Bible to convince us that this is true. Horses produce horses, dogs produce dogs, and men produce men, birds produce birds, and corn produce corn, and oats produce oats; so on through the list of plants and animals. In no case has this been found to vary in all history. Never has a half cow and half horse been produced. Never has a half man and half fish been produced.

It has been found impossible to cross species and thus produce a different species. No new species has ever been produced even when the most scientific breeding has been resorted to in the effort to produce new species. Is it reasonable to suppose that when the greatest breeders of cattle cannot succeed in producing a new species, even with all their skill, that new species developed without any help at all? If evolution be true many new species developed from just one and even that one sprang into being from what they call protoplasm and protoplasm came from nothing. From NOTHING came PROTOPLASM. From protoplasm came a very low order of life; that low order of life became two species and from these came others, till a very high order of animal came into being and from that high order of animal came man. If such a thing has been without the aid of a higher power, why do we not see something like that going on now? Why can't cattle breeders get some results like that now? Why can't baboons be bred up now to the point where some of them will become men? IF SCIENTIFIC BREEDING CAN'T PRODUCE SOME SUCH RESULTS NOW, pray tell us how we can believe that such a result was reached by blind force?

It is a fact that the tendency among plants and animals is downward instead of upwards. Farmers are familiar with the fact that corn and wheat "run out" as they call it, and the finest cattle must be constantly culled and breeding must be done from the best selections or stock will run down. It is true with chickens and it is true with everything in the animal life. A Burbank can develop a wonderful potato or tomato; he can develop a wonderful rose by CONSTANT SELECTION AND CULTIVATION. But the moment he quits his care and attention these wonderful productions start back again toward the original scrub condition that Burbank began with.

The fine grafted fruit will not reproduce itself. It must be kept up by continual, careful grafting—seed planted from the fine grafted fruit will revert back to the original scrub variety. This is true with all plants and animals. REASON will say that such has always been the case. We reason from what we see and know. Is it reasonable to suppose that nature worked altogether different back yonder many thousand years ago from what it does now? UNLESS WE SEE SOMETHING TO THE CONTRARY we are bound to conclude that nature has always worked as it does now. The way it works now is for everything to produce after its kind. If that is reasonable then evolution is unreasonable, for the so-called science of evolution is not correct unless both plants and animals produced different species from themselves. WE NEVER SEE A LOWER ANIMAL BRING FORTH AN ANIMAL OF A HIGHER AND DIFFERENT SPECIES. Then reason would say that such a thing has never been done. Since all experience of mankind has never seen a plant develop a different species from itself and never say and never heard of an animal to bring forth a different species from itself, REASON WOULD DECLARE THAT SUCH A THING HAS NEVER BEEN DONE. But if such a thing has never been done, it follows that evolution is only a wild unreasonable guess.

To point to the variations of men, plants and animals of the same species proves nothing un-

# The Death Notice Of Mrs. Prayer Meeting

We note that Mrs. Prayer Meeting is dead. In the belief that friends of the deceased might be interested, we reprint the death notice:

"Mrs. Prayer Meeting died recently at the First Neglected Church, on Worldly Ave. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Bible study, soon growing into worldwide prominence, and was one of the most influential members of the famous Church family.

"For the past several years Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whisp-

ered words were inquiries concerning the strange absence of her loved ones now busy in the marts of trade and places of worldly amusements.

"Experts, including Dr. Works, Dr. Reform and Dr. Joiner, disagreed as to the cause of her fatal illness, administering large doses of organization, socials, contests and drives, but to no avail. A post mortem showed that a deficiency of spiritual food coupled with the lack of faith, heartfelt religion and general support, were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.

"In honor of her going, the church doors will be closed on Wednesday nights, save the third Wednesday night of each month, when the Ladies Pink Lemonade Society serves refreshments to the men's handball team."

less some variations have become so great as to become a different species. Such a radical variation has never been discovered. Until such a variation has become so distinct as to become a different species, as for instance, a baboon bearing a little baboon that has ceased to be a baboon and is actually a man; or a cow, bearing a calf that is so different from a real calf as to be a colt or a deer or a dog; then evolution can not be established from the facts of nature. THE FACTS OF NATURE SPEAK IN THUNDER TONES AGAINST THE GUESSES OF EVOLUTION. SO IT IS AGAINST THE ACTUAL FACTS OF NATURE TO BELIEVE IN EVOLUTION AND WHEN A MAN GOES

AGAINST FACTS HE IS UNREASONABLE. WE THEREFORE CONCLUDE THAT EVOLUTION IS UNREASONABLE AND WE KNOW IT IS UNSCRIPTURAL.

All that science has ever done for us concerning the origin and development of what we see is expressed by Professor Brooks as follows:

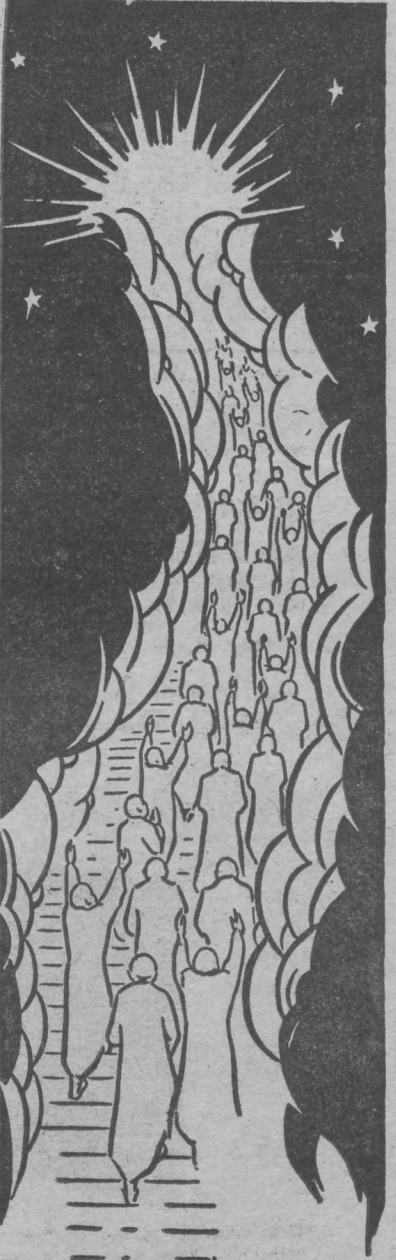
"All writers on the principles of science agree that man has as yet discovered nothing except a little of the order of nature, and that the reason why events occur in one order rather than another, or even why they occur in any order, is a mystery to which Nature gives us no answer; for even that we should have been different if the selective standard had been different, and that this order is no more than might have been expected from our history, this is no reason why the things we expect should be the things that come about." (Foundations of Zoology, p. 300).

In other words, Nature supplies no interpretation of herself, and the study of Nature has only served to increase our knowledge of the facts which demand explanation. For this explanation we must go beyond Nature and acquaint ourselves with that invisible and eternal order of which Nature is but the visible expression. If the history of the doctrine of evolution as told by Professor Osborn teaches anything, it is that evolution is but another name for purpose, and that if purpose be not admitted for world-process becomes meaningless, and all study of it a blind groping in the darkness which is and never can be dispelled with light. It is only in His light that we can see light anywhere in the world.

—BEN BOGARD

# Alien Baptism and The Baptists

By W. M. NEVINS



## "Life And Ministry Of Paul"

(Continued from page one) the temple, or the realm of religion. Therefore, when he says that we are to shun profane and vain babblings, he means that we are to shun and stay away from those things that are of the world. Paul gives us a good example of this, for he speaks of Hymenaeus and Philetus — two young preachers who got mixed up with the things of the world, and the result was they overthrew the faith of some, in that they erred relative to the Word of God. In other words, he is saying to us that we ought to be mighty certain that we have at all times sound words so far as God's people are concerned.

Then when he wrote to Titus he said the same thing, for we read:

"But speak thou the things which become SOUND DOCTRINE."—Titus 2:1.

In other words, beloved friends, you and I are not, at anytime, to give ourselves over to unsound doctrines, to vain babblings, or to (Continued on page 6, column 3).

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# THE JUDGMENTS OF GOD

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time.

III

The seventieth, or last week of Daniel's prophecy is to be filled so full of judgments upon this earth that some Bible scholars call it "The Dispensation of Judgment." The title seems to fit perfectly in spite of the fact that modernists and liberals of our day have concocted them a god who is all love and mercy. Certainly the true God is love, and He is also merciful. If He were not a God of love and mercy it would be too bad for this poor sinful writer — and for the ones who may read this as well. But He is also a just God (Rom. 3:26), and justice demands judgment.

In discussing 2 Thes. 1:7-10, C. H. Dodd, the great champion of modernists and liberals, on page 79 of his book, "The Apostolic Preaching," says "There is nothing distinctively christian either in its contents or in its general tone."

This just shows how far these atheistic religionists will go to build up their god of love and mercy. But that will in no wise prevent the last seven years of Bible prophecy from being taken up with great and terrible judgments.

I

The first of these judgments which we wish to discuss is that of the Saints. It is terrible in the sense that many of us will be sorely surprised when we learn that many of our great and wonderful works (in our eyes) will not stand the test of that great day.

In 2 Cor. 5:10 we read, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

There are those who use this Scripture to support their false belief in a general judgment, but Paul is talking to the same group of people in the first verse of this chapter. So if there are lost people included among the "we" in verse 10, there are also lost people who have a building of God, an house not made with hands, eternal in the heavens. That is absurd, is it not?

In 1 Cor. 3:11-15 we find that if our (the believers') works stand the test, we shall receive a reward; but if our works are burned up, we shall suffer loss, but we, ourselves, shall be saved so as by, or through, fire. The reward here in this Scripture is not salvation. We must have salvation in order to be eligible to be at this judgment. This judgment of the saints takes place after we have been caught up in the clouds to meet the Lord in the air. 1 Thess. 4:16-17.

II

The next judgment we shall consider is that of the Jews. In Jer. 30:4-7 we read, "And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; we have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble."

Then in Dan. 12:1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people (the Jews): and there shall be a time of trouble, such as never was since there was a nation even to that same time."

And in Mt. 24:15-21 we find this to be "the great tribulation." This judgment upon the Jews who have turned away from our Lord in unbelief will take place during the seven years of the last week of Daniel's prophecy, and especially during the last half of this

time. Next, let us think for a moment about the judgment of the Gentile world powers. This may be called the smiting of the toes of Nebuchadnezzar's image in Dan. 2. In this judgment our Lord is bringing to an end the times of the Gentiles (see Lk. 21:24). In order to do this our Lord brings all these great Gentile armies together in one place. In Rev. 9:16 we see there are to be two hundred million men brought together, and in Ezek. 39:4 we learn they are to fall upon the mountains of Israel, that is, upon the hills of Megiddo. The battle of Armageddon could not be fought any where else in the world. The battle of Atlanta had to be fought in and around Atlanta had it been fought in Memphis, it would not have been the battle of Atlanta.

It is indeed interesting to note how this 200,000,000 men army is brought into the mountains of Israel. In Ezek. 38:10 we read, "It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought." If we read the following verses we will see that their evil thought is to go to the land of Israel and take a spoil. If we turn to Rev. 16:13-14 we will see the three frog-like spirits which come from the mouths of the dragon, the beast and the false prophet. These spirits go forth unto the kings (or rulers) of the earth to gather them to the battle of that great day of God Almighty. We read in I Kings 22:20-22 how these spirits do their work. When these armies are come together against the land of Israel, we hear God saying in Ezek. 38:18-19 "My fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken." This is not the god of the modernists and liberals, but it is the God of the Bible.

In Rev. 14:20 see the blood of this great host of men running down the plain of Esdraelon up to the horse's bridle for the space of thousand and six hundred furlongs (about 176 miles). In Ezek. 38:22 God says He will rain upon them great hailstones, fire and brimstone. And in Rev. 16:21 we see these great hailstones which weigh about a talent each. A talent, as used here, is about one hundred pounds. Just think of one hundred pound blocks of ice falling out of the heavens upon these men! No wonder their blood runs to the horse's bridle for 176 miles! God's fury has come up in His face, and He is pouring out

His wrath upon His enemies.

In Rev. 19:17 John says, "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God." This should read "the great supper of God." And truly it is a great supper.

In Ezek. 39:19 God tells the fowls of the air and the beasts of the field to eat fat till they are full, and drink blood till they are drunken, of His sacrifice which He has sacrificed for them. On Calvary's cross our Lord sacrificed His own blood for us, but here we see Him sacrificing the blood of His enemies for the fowls of the air and the beasts of the field. In Ezek. 39:12 we find that it takes the children of Israel seven months to bury what is left of this great supper in order that they may cleanse the land.

In Ezek. 38:14 God says, "In that day when My people of Israel dwelleth safely, shalt thou not know it? In other words He is saying don't you know when to let My people alone?" And in Ezek. 39:8 we hear Him as He says, "Behold, it is come, and it is done, saith the Lord God: this is the day whereof I have spoken."

In other words He is saying I've been telling you this was coming, but you would not believe it. He told the people before the flood, through His preacher Noah, that the flood was coming, but they only laugh at him. This writer once thought of the battle of Armageddon as being fought by two great opposing armies, but this is not the case. God is here delivering His people from their enemies just as He delivered them from Pharaoh in the long ago, that is, by His mighty arm.

IV

The next judgment in line seems to be that of the beast and the false prophet. In Rev. 19:20 we find that they are taken and cast into hell alive. In the Old Testament we learn that two men, Enoch and Elijah, were taken up into heaven alive. Here we see two men cast into hell alive.

V

Then, finally, we come to the judgment of old Satan himself. In Rev. 20:1-3 we see him as he is chained and cast into the bottomless pit for one thousand years. Bible-doubting modernists like Edward A. McDowell tell us that this means Satan's power will be limited for an indeterminate period of time, but the Bible says he will not be able to deceive the nations any more for a thousand years, and I believe it.

VI

This brings us to the time when our Lord takes His place on the throne of His father David, so one more judgment now comes into view. This is the judgment of the nations found in Mt. 25:31-46. Here we find that the nations of the earth that have been good to our Lord's brethren (the Jews) will enjoy the thousand year reign of our Lord here on this earth, but those nations that have persecuted His brethren will be destroyed.

Dear reader what will your status be when the One who is ancient of days shall sit upon His throne that is like the fiery flame, and His wheels as burning fire?



## "Life And Ministry Of Paul"

(Continued from page five) profane and secular things, but rather we are to be sure that our message always is a message of sound doctrine.

I have said repeatedly in my ministry through the years that so far as the church of which I was pastor was concerned, I wanted it to be known for one

thing — that it stood for sound doctrine. I don't want our church ever to be recognized for any other purpose, or for anything else, except that we stand for sound doctrine. Not only do I mean that from the pulpit, but I mean that as a church we are not to support, and won't have fellowship with anything other than sound doctrine.

Now I have read to you these Scriptures all of which tell us that our message is to be a sound message, and that it is to be supported by sound words, and I have done that as a basis or a background for my message.

I

## RHEUMATISM.

As I was preparing this message, I was reminded of the preacher who was delivering a message in which he was telling about all the evils in the world today, and he said, "You know these evils, and every one of them ends with an ism." He said, "There is modernism, and there is feminism, and there is unionism, and there is Arminianism." One old fellow in the back spoke up and said, "Don't forget rheumatism, for it sure bothers me."

Well, I don't know that I could prove that Paul was suffering from rheumatism, but I can prove to you that the Apostle Paul was a great physical sufferer.

He suffered with a weak physical body. Listen:

"That I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful; but his BODILY PRESENCE IS WEAK, and his speech contemptible."—II Cor. 10:9,10.

This would indicate that the Apostle Paul was anything else but a nice looking, affable, pulpit orator. He admits that his enemies said his bodily presence was weak and his speech contemptible.

In another place (Gal. 6:11), when the Apostle Paul wrote, he indicated that he had written with large letters, simply because his eyes were so poor that he couldn't write to them with normal writing. Therefore he had to write to them with exceeding large letters.

I think I could prove to you also, that the Apostle Paul was a sufferer, doubtlessly, of a bad stomach condition, or at least he was a sufferer of a stomach ailment, for when he wrote to Timothy, he said:

"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." I Tim. 5:23.

Now when he says "Drink no longer water," what he literally says in the Greek is, "Don't drink only water, but use a little wine for thy stomach's sake, and thine often infirmities."

Then, beloved, there is another Scripture that comes to my mind that makes me think the Apostle Paul was getting old, and that he not only was a sufferer from a weak bodily presence, and a sufferer from bad eye sight, and a sufferer so far as his stomach was concerned, but I am inclined to believe that there was a little touch of rheumatism in Paul's body. When he wrote his second letter to Timothy, he wrote it from a jail, and he said:

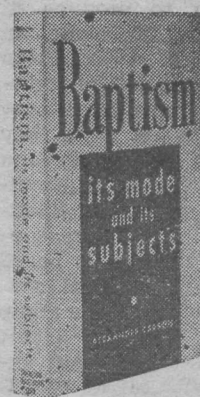
"The cloke that I left at Troas

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with Carpus, when thou comest bring with thee, and the books, but especially the parchment. II Tim. 4:13.

I wouldn't be a bit surprised but what it was getting cold that jail. Those stones that rounded him certainly were conducive to warmth for his body. Winter was coming on, he said, "When you came to me, bring the cloke that I left Troas with Carpus." Beloved, imagine that his bones were beginning to ache there within jail from whence he was written to young Timothy.

When I speak of Paul's rheumatism, I speak only by implication. However, I am glad I have time to read to you these verses which would indicate little as to Paul's physical condition. Now, the balance of "isms" that I am talking about are right here in the Word of God, and I want you to prick your ears and listen carefully.

II

## UNIONISM.

I think all of you recognize me know that your pastor is definitely opposed to any unionistic endeavor. I believe I am scriptural, and I believe I am following the Apostle Paul in respect when I tell you that have no place for an unionism program of any kind in my ministry.

We read:

"Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have learned, and AVOID them."—Rom. 16:17.

Not only does he say to mark off the man who is an heretic, but Paul tells us that we are to avoid that individual. If you are in the light of this Scripture, are going to find that as the pass by, there are going to be and less, and fewer and fewer individuals that you can seek to have fellowship with.

I was thinking of recent relative to our forth-coming Conference, and two or three individuals came to my mind who are fairly sound on some points and yet they are not sound on other things, to the extent that would actually be afraid to preach. Therefore, beloved, has become increasingly necessary as time passes by that "mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."

Now that doesn't mean just Methodists and the Campbellites and the Catholics and the Presbyterians and the Russian Day Adventists and the Unitarians. That doesn't mean just modern sects that we know and the isms and the schisms, it means every Baptist who can't stand for the Word of God.

I was reading in the paper the other day about a certain preacher who has gone for the summer to do mission work in foreign country. As I read I was thinking, what he needs is that someone from (Continued on page 7, column 1)

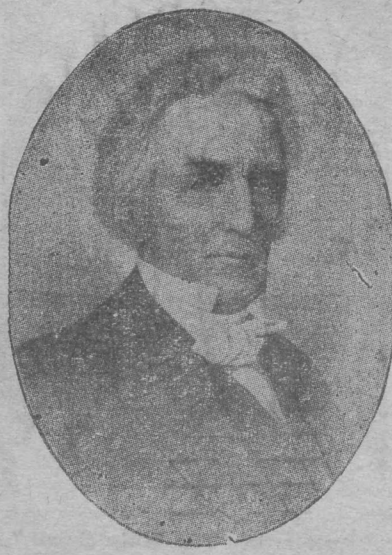
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## THE PATH OF THE JUST

This is most blessedly described Heb. 11. In vv. 4-7 the Holy Spirit has epitomized the three essential characteristics of walking by faith. First, Abel submitted to the righteousness of God which is ever the initial step in the path of faith. He bowed to the command of God: by his act confessing that his own life was forfeited, therefore, did he bring a ransom as a substitute — putting a distance between God and his sins. God accepted his offering and gave witness that "he was righteous."

Second, we read that "he walked with God." This is common. Enoch received a better name than Abel, namely, that "pleased God." This is more being owned as righteous. There is only one other who received such a testimony from God — Lord Jesus. But note here, however, how He has "the pre-eminence." The voice from heaven not only said that Christ pleased God, but that "This is my Beloved Son, in whom I am well pleased" — to the uttermost.

Third, Noah it is written that he was the heir of the righteousness which is by faith. It is striking how that in Gen. the same thing mentioned about Abel and Noah are here repeated in connection with Noah. First, he was in the eyes of the Lord. Second, he was "a just man." Third, he "walked with God." (Gen. 6:8,9). But more than that, he entered into a goodly inheritance. Dominion was given to him — see Gen. 9:2,3.

Thus we have the initial act of walking by faith — reposing on the Blood of the Lamb; the crowning of faith — entering into the Inheritance. The suggestive words are the words of Gen. 9:3, "I have given you all the earth." The year ours to enjoy — now. — A.W.P.

## "Life and Ministry Of Paul"

Continued from page six)

or maybe even from a country, come to his town and teach him something of the Word of God. Beloved, I cannot, because he is a Baptist preacher, invite him to have fellowship with me, because there would be no fellowship in any wise. I am saying to you, beloved, we are to mark them. They are not sound, and we are to avoid them just the same as we avoid a plague.

Go further and say this: I would sooner run you into a home where there was smallpox if you were not vaccinated. I would put you into a home where there was cholera if you had not been vaccinated against it. I would put you into a pest house where there were diseases of all kinds that you would be susceptible to. I would sooner do these things than to put a preacher before you who doesn't preach the Word of God, even though he be called a Baptist preacher. I say to you, we are to avoid him.

Notice again:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW yourselves from every brother who walketh disorderly, and not according to the tradition which he received of us. And if any man obey not our word by this epistle, note that he is a man, and HAVE NO COMMUNION WITH HIM, that he may be ashamed." — II Thess. 3:6,14.

Beloved, this isn't saying that individuals may not be saved. This isn't saying that they are not saved preachers. It just says that if men don't teach the Word of God, then we have no company with them, that we may be ashamed. I tell you, beloved, there just isn't any place for a unionistic program on the part of a man who wants to live in the light of the Word of God. When I say a unionistic pro-

gram, beloved, I not only speak from the standpoint of preaching, but I would say I wouldn't want to have any unionism even so far as singing is concerned. I often think of some of these quartets who sing these religious jazz songs. I couldn't have any fellowship with them first of all, for the simple reason that those individuals are unionistic. They will come and sing for me today, they will sing for some heretical church tomorrow, and they will go next Sunday and sing for still another group of heretics. It doesn't make any difference where they are invited, they will go to sing. Long ago I cut out these visiting quartets from that standpoint.

I will go further and say this, there is lots of so-called missionary work that we have to avoid because it is of an unionistic nature. I remember several years ago that Jacob Gartenhaus, who (as he says), is a missionary to the Jews, and who is the head of the mission board that directs its work primarily to the Jews, came to Russell and preached for us in a Bible Conference. After the Conference was over, I sent him, as a result of contributions that were given to me, a check for a little better than \$800. Now the Conference closed on Thanksgiving Day at noontime, and along in the afternoon he left. Would you believe me, the next day I read in the Huntington paper how that he was preaching for the Cross Tabernacle in Huntington on Thursday and for the balance of the week. Now everybody knows that the Cross Tabernacle that existed in Huntington at that time was anything else but a place of soundness. Here was a man who came to our Conference and boasted me to the skies, and bragged on Baptists, and about sound doctrine, who, as soon as he got away from us, fellowshiped with individuals who believed in falling from grace, who denied the doctrine of election, and who denied practically everything that we stood for, especially in that they were not a Baptist church, but were an undenominational organization. Well, I learned from that, that we ought to be mighty careful lest we are guilty of unionism even in missionary endeavor.

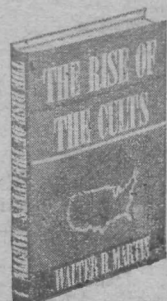
I suppose there is not a month goes by but that some missionary contacts me, in hopes that we might be of service to him from a financial point of view, through THE BAPTIST EXAMINER. The majority of those letters I merely file in the wastebasket, for the simple reason that I cannot participate in an unionistic missionary program.

Notice again:

"Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, NEITHER BID HIM GOD SPEED: For he that biddeth him God speed is partaker of his evil deeds." — II John 1:9-11.

Suppose that a man comes into the community where you live who is not a Baptist and who does not preach the truth. Suppose he comes to your home and as a matter of courtesy you invite him to come in that he might talk with you. I tell you, beloved, you are violating the Word of God when you allow such an individual to enter your house, for this Scripture says, "For he that biddeth him God speed is partaker of his evil deeds."

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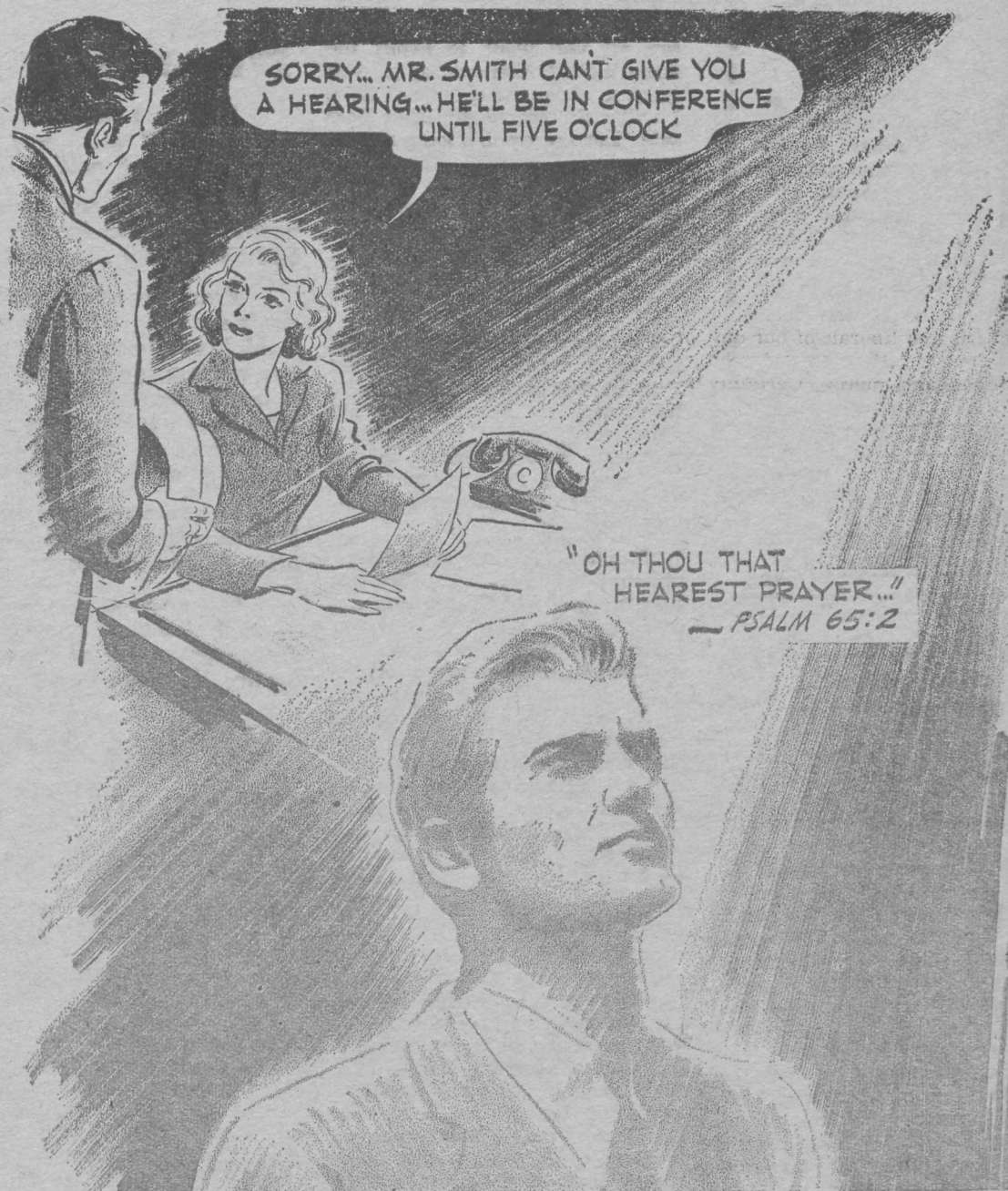
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## APPOINTMENT WITH MAN AND WITH GOD



evil deeds."

Now the words, "bidding him God speed," has to do with handshaking. Did you ever know where handshaking began, and how it began? Well, once upon a time every man that you met was considered your enemy, and the first thing that an individual would do when he met someone was to grab his sword and come with his sword in his hand. As time passed, he would see some individual approaching, and instead of grasping his sword, he would hold out his hand to show that he didn't have a sword. By and by, maybe the other fellow would come up with his hand outstretched, and pretty soon they got to the place that they clasped hands, or shook hands. That is how handshaking developed; that is how handshaking began. In other words, handshaking is showing a man you don't have a sword in your hands, that you are not his enemy — and that you are bidding him God speed.

Now the Word of God says that when you do that you are bidding a man God speed, and the Apostle Paul says you are not even to shake hands with that individual or to invite that individual in your house, who preaches false doctrine, for if you do, you will be a partaker of his evil deeds.

I have another passage relative to unionism to show you why we are not to unite with other denominations. Listen:

"Having a form of godliness, but denying the power thereof: FROM SUCH TURN AWAY." — II Tim. 3:5.

There are lots of people that have a form of godliness. The Methodists have it, the Campbellites have it, the Holiness have it, the Presbyterians have it. All individuals have a form of godliness, but most of them deny the power of God. What does Paul say to do? "From such turn away." You cannot have fellowship, or seek to have fellowship, with individuals who do not believe the Word of God.

Listen again:

"Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: FROM SUCH WITHDRAW THYSELF." — I Tim. 6:5.

Notice, you are to withdraw

yourself from individuals who offer perverse disputings when they are destitute of the truth.

I heard a fellow briefly over the radio who was definitely destitute of the truth. I didn't hear him but just a few minutes, and I certainly say that that man was destitute of the truth. I was thinking of it in terms of this text, and I thought, if a man is destitute so far as clothing is concerned, that man's clothing is worn out. Then I thought that if a man be destitute so far as food is concerned, that means that he didn't have anything in his cupboard; his cupboard is bare. Then I thought if a man is destitute so far as friends are concerned, that means he doesn't have any friends. He has lost all of his friends and nobody cares anything about him. I kept thinking about this passage which speaks about being destitute of the truth. Bad as it is for a man to be destitute so far as food and friends are concerned, it is much worse for a man to be destitute of the truth, and Paul says, "From such withdraw thyself."

### III

#### FEMINISM.

We read:

"Let your women KEEP SILENCE in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." — I Cor. 14:34.

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. Let the woman learn IN SILENCE with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." — I Tim. 2:8,11,12.

You can't read these verses without realizing that so far as the feminine gender is concerned, the Apostle Paul says that the woman's place in a New Testament church is a place of silence — silence from the standpoint of speaking out, silence from the standpoint of the asking of questions, silence from the standpoint of preaching, silence from the standpoint of teaching so far as the presence of men are concerned, and silence from the stand-

point of praying when men are present, for the Word of God says, "I will therefore that men pray every where." In other words, the public praying is to be done by the males.

I say, beloved, you can't read these verses without realizing that these prohibitions are definitely here concerning the women of our churches, yet excuse after excuse is offered by those who believe that it is perfectly all right for the women to speak.

For example, this past year at the General Association of Kentucky Baptists, a man made a motion that the women be unbridled, and that they do as they please in the session. He said, "This is 1961."

Now, beloved, that was an intelligent statement, wasn't it? Didn't that show intelligence when he said, "This is 1961," as if to say, "This is not in Paul's day. This is not in the day when the Bible was written. This is 1961."

Beloved, I say he was at least an intelligent man. He at least had observed the calendar during the year. He knew what year we are living in, and I give him credit for that much intelligence, but I certainly do not agree with him when he made the assertion that since this is 1961, we are to forget about what the Apostle Paul wrote in the first century.

I say to you, all kinds of excuses are offered. They say, "Well, a woman gives her money; why

(Continued on page 8, column 1)

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## "Life and Ministry Of Paul"

(Continued from page 7)

can't she speak?" They say, "In Christ there is neither male nor female; we are all one in Christ. They say that it is old-fashioned. They say that the Apostle Paul was 'down' on the women. All kinds of excuses are offered as to why women should be given permission to speak publicly, and to take a public part in the services. However, the fact remains, the Word of God still says it, and as I have often said, if God didn't mean what He said, why didn't God say what He meant?"

I am ready to grant that there have been a lot of changes. I have lived to see a lot of changes even in my lifetime. I can remember when I was a boy that a woman's dress allowed about a six-inch step. I can remember what some of you can't remember — the hobbie skirt — when women walked just exactly like a horse that has been hobbled.

I have seen the styles as to women's dresses go high, and I have seen them go low. I have seen them go when it seemed like the sky was the limit, and I have seen them virtually drag the ground.

Yes, beloved, things have changed. I just cite this as one example as to the change that has taken place in the realm of women's dresses, but how about coming over to the realm of house-keeping? How many of you can remember when you used to get up in the morning and cut wood for the kitchen stove in order to get breakfast? Today, you just turn a little gadget and fire comes out immediately, and you are on the way.

Sometime ago when I was in Memphis, Tennessee, I saw one of those ovens where you put the food in and then virtually immediately reach in and take it out; it is done that quickly. As I looked through the oven door I saw cupcakes just mushroom up, potatoes bake in four minutes and bacon fried in thirty seconds.

I tell you, beloved, things have changed, but this old Book hasn't changed. You mark it down, there have been changes so far as clothing is concerned, there have been changes so far as housekeeping

is concerned, and there have been changes in every field, but the old Book remains the same. You can say all you want to about the Apostle Paul. You can say all you want to about the change of time. I will still remind you that Paul said "Let the women keep silence in the churches." It is just as important and imperative that we listen to it today as it was in the days of the Apostle Paul.

## IV

## ARMINIANISM.

The Apostle Paul certainly did not favor Arminianism any more than he would favor unionism or feminism. The Apostle Paul was very, very definitely opposed to anything that savoured to the works of man. For example, when he wrote to the churches of Galatia, he said:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:6-9.

What is back of this? On the day that Jesus died the veil of the temple was rent in twain from top to bottom as though the unseen hand of God reached down and tore that veil in two, signifying that henceforth everyone of us is free to approach God for himself. Prior to that, an individual had to have a priest to come to God in his behalf, but when the veil of the temple was rent in twain, this signified that Jesus Christ had become our High Priest — that everyone of us are believer-priests under Him, and that not one of us needs a priest to come between Him and God. Rather we go to God for ourselves directly through our High Priest, the Lord Jesus Christ.

Do you know that some of those old Jews were not satisfied with that veil being rent in twain? They were not satisfied with what God had done. They were not satisfied with what had taken place, so they patched up the veil. Paul wrote the book of Galatians to correct the evil of the patched-up veil — trying to put man back under the law, trying to put man back under the ceremonies of the Old Testament. Paul said that there were individuals who were preaching a different gospel to the Gospel of Jesus Christ, and he said, "If a man does so, let him be accursed. Let the man go to Hell who preaches any other gospel than the Gospel that I have preached to these people at Galatia."

Now, beloved, that is pretty strong language, but it is language that we need to accept. It is language that we need to live by. I tell you, beloved, we have no business bowing to any kind of an Arminian program. If a man denies the doctrine of election, if he denies justification by faith, if he denies the security

## Have You Forgotten Us?

Now that Rally Day is over, and the summer vacation season is well under way, and hot weather lethargy has set in, we feel that most of our readers have forgotten us.

I think you will agree with us when I tell you our deposits for the last ten days show that we have averaged daily \$28.53 by way of contributions and subscriptions.

Every once in a while someone in writing will say, "I don't see why you allow yourself to get behind financially." I think you know that we don't intend to do so, but when our readers fail to send in contributions and subscriptions, it is obvious that there is nothing else that could happen in view of the overhead on our shop (including wages). When we take in so little, as we have in the past ten days, then naturally we fall behind financially.

I know our readers don't mean to forget us, but somehow they do, and then we suffer as a result of trying to bring to you this paper each week.

Let me urge you — that is, if you are a friend of TBE — that you send an offering immediately to help us with our expenses during these summer months when so many, apparently, have forgotten us.

How long is it since YOU sent an offering in behalf of our printed ministry?

## GETTING THE RIGHT START IN THE CHRISTIAN LIFE

"And a certain Jew named Apollos . . . an eloquent man, and mighty in the scriptures . . . whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of the Lord more perfectly." (Acts 18:24-26).

Every young Christian needs such help. They need to be instructed in the way of the Lord, and directed in paths of righteousness.

This is the purpose of this article. Jesus said: "Follow thou me," (Luke 9:58).

To do this, the following suggestions will prove most helpful:

1. Be sure you are saved. "Therefore, brethren, give diligence to make your calling and election sure." (2 Peter 2:10).

This you can do. First, by an implicit trust in Christ as Saviour—"He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation." (John 5:24).

Second, by an abiding consciousness of the indwelling of the Holy Spirit—"His Spirit beareth witness with our spirits that we are the children of God." (I John 5:6).

Third, by an undying love for God and His people—"We know we have passed from death unto

life because we love the brethren" (I John 3:14).

This love involves a respect for the will of God, and fellowship with the people of God.

2. Make a public profession of faith in Christ.

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10:9-10).

3. Unite with the church.

"And the Lord added unto the church daily those that were being saved." (Acts 2:47).

4. Be baptized.

"Buried with him in baptism." (Romans 6:4).

Be baptized as soon as is reasonably possible.

Be baptized like Jesus was baptized—"And Jesus when he was baptized went up straightway OUT OF THE WATER." (Matt. 3:16).

Baptism symbolizes a burial — a going down into the water, and a coming up out of the water. (Acts 16:33).

5. Shun evil companions and evil influences.

"Shun the very appearance of evil." (I Thessalonians 5:22).

"Walk worthy of the vocation wherewith we are called." (Ephesians 4:1).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." II Corinthians 6:17).

"Yield not to temptation, For yielding is sin; Each victory will help you Some other to win; Fight manfully onward, Dark passions subdue, Look ever to Jesus, He'll carry you through.

Shun evil companions, Bad language disdain, God's name hold in reverence, Nor take it in vain; Be thoughtful and earnest, Kind-hearted and true, Look ever to Jesus, He'll carry you through."

## CONCLUSION

If the Apostle Paul were to come back to this town today, he would have the same message as he had two thousand years ago, and if he were to come back, he would say to us, "Stay away from that man who has an Arminian message. Stay away from the man who is a Feminist. Stay away from the man who is an Unionist. Stay away, and hold fast to the form of sound words.

May God help you to seek by the grace of God to always stand and contend for sound words on the matter of unionism, feminism, and Arminianism, and all the balance of the isms as well.

May God bless you!

the storehouse, that there may be meat in mine house, and I will now herewith, saith the Lord, if I will not open unto you windows of heaven, and pour out a blessing that there shall not be room enough to contain it." (Malachi 3:8-10).

No greater promise is recorded in God's Word than the promise to those who tithe.

The tithe originated with Abraham (Genesis 14:0) five hundred years before the law was given; it was perpetuated by Isaac (Genesis 28:20-22) as an expression of gratitude to God; commanded by Malachi (Malachi 3:10) as a principle worthy of a vine decree; commended by Jesus (Matthew 23:23); and should constitute the minimum of all Christian giving (Acts 4:32-37).

—B. H. H.

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Am sending \$5.00 too late for Rally Day but hope it can be some help to you. I don't have words or money enough to express what TBE is worth to me spiritually. Am asking our Heavenly Father that it be His will to supply your every need. May God bless every TBE worker. — T. S. Bolin, Ark.

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