

There is a mighty "go" in the word "Gospel."

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

MAILING ADDRESS: Box 910, ASHLAND, KENTUCKY

VOLUME 31, NUMBER 28

ASHLAND, KENTUCKY, AUGUST 18, 1962

WHOLE NUMBER 1249

"Go and Tell"

By Pastor Marvin Merry
Missionary Baptist Church
Callaghan, West Virginia

Text: Mark 5:1-20.

Roaming (verses 1-5).

The insane wanderer from the world was the sole figure on the scene to meet our Lord as His disciples drew the boat up on the shore. Graveyards have always been the natural home of such crazed creatures, for the very suggestion of death and Satan's power over the first Adam.

Note the miserable state of the man: he "had his dwelling among the tombs."

Observe the mighty strength of the man: none "could bind him, not with chains."

Powerful in his demented state, pitiful in his deplorable condition, the poor mad-man roamed day and night in the mountains among the tombs shrieking and cutting himself with stones.

Others had been defeated and driven away by the fierce demon. What would Jesus do?

Revering, (verses 6-9).

Wait! Behold the striking



ELDER MARVIN MERRY

change which came over the poor outcast! He caught but a glimpse of the Lord Jesus in the distance, yet he ran to bow down and worship Him. The act of reverence here was not adoration, but compulsion. He recognized our Lord (Continued on page 8, col. 4)

God's Family

By A. W. PINK

"And all thy children shall be taught of the Lord: and great shall be the peace of thy children."—Isa. 54:17.

Who are the members of this favoured family, of whom it is said, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children"? We answer.

1. Those whom God eternally ordained to be such.

Are there a few who are saying, "We do not want to hear about that"? But you must, if God is to be honoured; and I shall no more omit or whittle down this vital part of God's truth in order to please refined Arminians, than I shall leave out a free Gospel for "whosoever believeth" to gain the good will of hyper-Calvinists.

Turn to Eph. 1:5: "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."

Here is the first answer to our

question, Who are the favoured members of this family? In the eternal counsels of the holy Trinity, a certain definite number were singled out from among their fellow-sinners, and "predestinated to the adoption of children." Note well this is said to be "according to the good pleasure of His will." Here we have revealed the cause of their predestination. It was not anything good or meritorious in the ones selected, either actual or foreseen; but proceeded solely from the sovereign pleasure of the Almighty. Hence, in Heb. 2:13, we hear Christ saying, "Behold I and the children which God hath given Me."

A striking illustration of this first point is found in the book of Exodus, in the demands which Jehovah made, through Moses, upon Pharaoh. When commissioned to appear before Egypt's king, God told Moses to say unto him, "Let My people go, that they may hold a feast unto Me in the wilderness" (Ex. 5:1). Mark you, this was while the Hebrews were yet in bondage, before the blood of the

lamb was shed and applied, before they were actually "redeemed" at the Red Sea. Yes, from the beginning, Jehovah owned them as "My people." They were His by the eternal election of His sovereign grace.

The same blessed truth was plainly signified in the words of the Lord Jesus in John 10: "I lay down My life for the sheep. And other sheep I have, which are not of this fold, them also I must bring, and they shall hear My voice; and there shall be one fold, one Shepherd" (vv. 15, 16).

"This fold" referred to Judaism as it existed at the time when Christ was speaking. In it were some of His "sheep." But God's elect were not confined to the Jewish people. "Other sheep" also belong to Him, namely, the chosen of God scattered among the Gentiles. Them also He must seek, gather, and carry Home (Luke 15:4-6).

But what is to be especially noted is, that when Christ spoke of the people of God among the (Continued on page 7, column 5)

The Importance Of Child Discipline

He is bound up in the heart of the child, but the rod of discipline drives it far from him." — Prov. 22:15.

Truer words were ever spoken than these. We have the millenniums since the first uttered changed the significance or importance of discipline of children has been a lost grace in many lands for that is what discipline is: the will and ability to train as God would have them.

are fully aware, of that of child training which is the judicial use of a switch. know of those child psychologists who warn against "warping" their little personalities, while they see their entire being warped by lack of discipline.

The Bible neither advocates nor condemns cruelty in dealing with children, but it soundly stands for corporal punishment when needed. Many have been the children who have risen up and called their parents

ents blessed because they did not hesitate to chastise when it was indicated — "He who spares the rod hates his son; but he who loves him is diligent to discipline him" Prov. 13:24.

As a matter of practical experience the writer knows of children who have in later years told their parents that a sound spanking made them realize they were loved and gave them a sense of security — "Discipline your son while there is hope; do not set your heart on his destruction" — Prov. 19:18.

That a child may be destroyed by lack of discipline is a truth many parents learn when it is too late. In fact we are living at a time when parental delinquency

has resulted in unprecedented juvenile delinquency — "Train up a child in the way he should go, and when he is old he will not depart from it" Prov. 22:6.

Unfortunately many parents seem to interpret this to mean "Train up a child in the way he wants to go." It is precisely at this point that discipline must be applied, for the natural bent of a child is only too often a wilful disregard for his own welfare, and the parent must step in with love and firmness and set the youthful feet on the road they should travel — "The rod and reproof give wisdom but a child left to himself brings shame to his mother" Prov. 29:15.

(Continued on page 7, column 4)

Women's Speaking In Church---- Is It Scriptural?

E. G. COOK
701 Cambridge Street
Birmingham 14, Ala.

A few Baptist Churches hold to the doctrine that the women should not speak in a church. For your consideration I pose the question, why should she not speak in a church?

Many women are fluent speakers. Many of them are dedicated Christians who love the Lord and have a good working knowledge of His Word. Indeed, many women are excellent scholars of the precious Word. And there are saintly, God-fearing women who have husbands who had rather have a pint of whiskey than to have the whole Bible even if you

could throw in the Lord Jesus Christ for good measure. Then why should these saintly, God-fearing women not speak in the church?

All Baptist Churches originally held to this "terrible" and much hated doctrine. Today, most of them have thrown this teaching into the theological waste basket. Why have they discarded this teaching since it was a common teaching among them in earlier times? Could it be they have found it to be unscriptural? Some may deny that Baptists in general once held to this teaching, but if it were not commonly held to through the centuries, why did one of the brethren at the Kentucky State Convention (Southern Baptist) offer a motion that women be permitted to speak in the (Continued on page 7, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER SIXTEEN: "PAUL'S QUESTIONS"

"But foolish and unlearned questions avoid, knowing that they do gender strife."—II Tim. 2:23.

These are words from the Apostle Paul, and they are telling us how we are to react in view of the questions that are asked. I am sure that each of you recognize the fact it is possible to ask questions relative to the Word of God which do nothing but gender strife. There is no godly edifying which grows out of such questions, and all they do is to cause confusion and strife and discord.

As an example, I remember several years ago that a fellow came to me and said, "Brother Gilpin, is God all powerful?" Naturally, I answered in the affirmative. Then he said, "I have a good question for you. Can God make a rock so big that God can't lift it?"

Now that is the kind of ques-

tions the Apostle Paul says we are to avoid — foolish and unlearned questions—questions that gender strife rather than godly edification.

Many times in life people have said, "Now, Brother Gilpin, if you will just answer this question I will be a Baptist," and perhaps the individual would want to know about close communion, or something about baptism, or where Cain got his wife, or something that just didn't have a direct answer given in the Word of God. So far as I am concerned, I am ready to answer any question, or all questions, relative to the Word of God, at any and all times, that are sensible questions that will give rise to godly edification. I am sure the Apostle Paul likewise would only be too happy to answer any questions that might have been used for the edification of the saints of God.

However, the Apostle Paul, in this passage of Scripture, is telling us that we are to avoid the questions that are foolish and unlearned—questions that gender strife and discord — questions that do not edify the saints of God.

Beloved, I want to turn through the writings of the Apostle Paul and read to you a number of questions that Paul asked. While he warns us against foolish and unlearned questions, at the same time he asks many questions in order that he might be able to instruct us in the teachings of the Word of God.

I
THE QUESTION OF UNIVERSAL SINFULNESS.

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles that they are all under (Continued on page 2, column 3)

Words are inadequate to express our gratitude to you and to God for you and the stand you take for the truth of God. TBE is a constant source of spiritual food for us. May it live till Jesus comes, and remain as true to the Word.

E. C. Vaughan, Jr., Miss.

I have learned a lot from reading THE BAPTIST EXAMINER. I have never seen any other paper as good.

Annie V. Page, Ariz.

It has been just about a year since we have received our first introduction to TBE, but only in the last three to four months have we studied and prayed and supported TBE. We praise God for the teaching we are getting in His Word through you. We praise God that this "new" teaching has come to us at a time when we can teach new converts these truths from God's Word also.

Mr. and Mrs. Don Heche, Ohio

PIRIEST SPEAKS TO BAPTIST TEENAGERS

Marking an important step toward improving Protestant relations, a priest addressed a group of young people of the Park Baptist church invited Father Joseph Tisch, Newman Club at the Louisiana State University branch here, to address during a weeklong work-

the request of the teenagers Tisch discussed the Bible Church; God, man, sin, Jesus, the sacraments, eternal life, and "falling from grace." In his closing talk Father Tisch urged the young Baptists to pray for the success of the Second Vatican Council which will begin on Oct. 11 and for strengthening the love throughout the

— Our Sunday Visitor

"FIFTY YEARS IN THE CHURCH OR ROME."

Curse Of The Priesthood

By CHARLES CHINIQUY

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

Chapter 9
(Continued)

Those pupils of Roman Catholic colleges of whom sometimes the priests so imprudently boast, have gone out from the hands of their Jesuit teachers to proclaim their supreme contempt for the Roman Catholic Priesthood and Papacy. They have been near enough to the priest to know him. They have seen with their own eyes that the priest of Rome is the most dangerous, the most implacable enemy of intelligence, progress and liberty; and if their arm be not paralyzed by cowardice, selfishness, or hypocrisy, these pupils of the colleges of Rome will be the first to denounce the priesthood of Rome and demolish her citadels.

Voltaire studied in a Roman Catholic college, and it was probably when at their school he nerved himself for the terrible battle he has fought against Rome. That church will never recover from the blow which Voltaire has struck at her in France.

Cavour, in Italy, had studied in a Roman Catholic college also, and under that very roof it is more than probable that his noble intelligence had sworn to break the ignominious fetters with which Rome had enslaved his fair country. The most eloquent of the orators of Spain, Castelar, studied in a Roman Catholic college; but hear with what eloquence he denounces the tyranny, hypocrisy, selfishness and ignorance of the priests.

Papineau studied under the priests of Rome in their college at Montreal. From his earliest years that Eagle of Canada could see and know the priests of Rome as they are; he has weighed them in the balance; he has measured them; he has fathomed the dark recesses of their anti-social principles; he has felt his shoulders wounded and bleeding under the ignominious chains with which they dragged our dear Canada in the mire for nearly two centuries. Papineau was a pupil of the priests; and I have heard several priests boasting of that as a glorious thing. But the echoes of Canada are still repeating the thundering words with which Papineau denounced the priests as most deadly enemies of the education and liberty of Canada! He was one of the first men of Canada to understand that there was no progress, no liberty possible for our beloved country so long as the priests would have the education of our people in their hands. The whole life of Papineau was a struggle to wrest Canada from their grasp. Everyone knows how he constantly branded them with-

out pity, during his life, and the whole world has been the witness of the supreme contempt with which he has refused their services, and turned them out at the solemn hour of his death!

When, in 1792, France wanted to be free, she understood that the priests of Rome were the greatest enemies of her liberties. She turned them out from her soil or hung them to her gibbets. If today that noble country of our ancestors is stumbling and struggling in her tears and her blood, if she has fallen at the feet of her enemies — if her valiant arm has been paralyzed, her sword broken, and her strong heart saddened above measure, it is not because she had most imprudently put herself again under the yoke of Rome?

Canada's children will continue to flee from the country of their birth so long as the priest of Rome holds the influence which is blasting everything that falls within his grasp, on this continent as well as in Europe; and the United States will soon see their most sacred institutions fall, one after the other, if the Americans continue to send their sons and daughters to the Jesuit colleges and nunneries.

When, in the warmest days of summer, you see a large swamp of stagnant and putrid water, you are sure that deadly miasma will spread around, that diseases of the most malignant character, poverty, sufferings of every kind, and death will soon devastate the unfortunate country; so, when you see Roman Catholic colleges and nunneries raising their haughty steeples over some commanding hills or in the midst of some beautiful valleys, you may confidently expect that self-respect and the many virtues of the people will soon disappear — intelligence, progress, prosperity will soon wane away, to be replaced by superstition, idleness, drunkenness, immorality, ignorance, poverty and degradation of every kind. The colleges and nunneries are the high citadels from which the Pope darts his surest missiles against the rights and liberties of nations. The colleges and nunneries are arsenals where the most deadly weapons are night and day prepared to fight and destroy the soldiers of Liberty all over the world.

The colleges and nunneries of the priests are the secret places where the enemies of progress, equality and liberty are holding their councils and fomenting that great conspiracy and object of which is to enslave the world at the feet of the POPE.

The colleges and nunneries of Rome are the schools where the rising generations are taught that it is an impiety to follow their own conscience, hear the voice of their intelligence, read the Word of God, and worship their Creator

according to the rules laid down in the Gospel.

It is in the colleges and nunneries of Rome that men learn that they are created to obey the Pope in everything — that the Bible must be burnt, and that liberty must be destroyed at any cost all over the world.

End Chapter 9.

"Life And Ministry Of Paul"

(Continued from page one)

sin."—Rom. 3:9.

The question is, are Jews better than Gentiles, as if to say, are we Jews any less sinful than Gentiles? Paul's answer is that there is a universal sinfulness that has proven both Jews and Gentiles to be under sin.

Of course, beloved, this is the climax of the first three chapters of the book of Romans. All Paul discussed in these first three chapters has to do with the universal sinfulness of mankind. Now he brings it to a conclusion by asking this question, and he answers this question in that he declares that there is a universal sinfulness of which Jews and Gentiles both must be guilty.

May I, remind you, beloved friends, that is definitely the teaching of all the Word of God. In fact, you can't turn through the Word of God, either in the Old or New Testament, but what you will come face to face with the fact that every one of us are a sinner in God's sight. Listen:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are ALL together become filthy: there is NONE THAT DOETH GOOD, no, not one."—Psa. 14:2,3.

These verses would picture God looking down upon the sons of men, and He asks if any of us are doing anything that is good in His sight. After He looks upon us — after he trains his telescope upon us and observes us carefully, His conclusion is that we are all gone aside; we have all become filthy. There is none that doeth good, no, not one.

When we come to the New Testament we find the same truth presented to us, for we read:

"But the scripture hath concluded ALL UNDER SIN, that the promise by faith of Jesus Christ might be given to them that believe."—Gal. 3:22.

I say then, beloved, this first question as to universal sinfulness presents to us this truth, that everybody within this world stands as a sinner in God's sight.

Years ago, I was visiting in a home, and I was talking to two young girls who had been attending services, one of whom I thought was very definitely under conviction. I felt impressed of God that I should speak to her about the Lord Jesus Christ as her Saviour. When I went to her home her mother came into the room and monopolized most of the conversation, and proved that she herself was ignorant of the grace of God, even though she was a member of the church. She said, "Now, Brother Gilpin, don't you worry about my girl. She is a good girl. She has never done anything wrong in her life." You know, beloved, I might just as well have gotten up and left right then, for that woman completely ruined the conversation, and brought to nought all that I had said to her daughter.

I say to you, regardless of who the individual is, old or young, learned or unlearned, cultured or boorish — regardless of what the condition of life may be, every individual stands as a sinner in the sight of God.

II

THE QUESTION OF THE CHRISTIAN AND SIN.

"What shall we say then? Shall we continue in sin, that grace may abound? What then? shall we sin, because we are not under the law, but under grace? God forbid."—Rom. 6:1,15.

In these two verses, which are

"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. I got a job in a printing company and I have found out that the owners are Roman Catholics. Do you think it is wrong for me to work for them?

We see no particular reason why this would be wrong. If all Christians had to have jobs with employers who were truly Christians we doubt that very many of them would be able to find jobs.

2. I receive many requests from various mission organizations for support of their work. However, I give my money into the church, which I believe is the Bible way. What I want to know is, is it right for these mission groups to make requests of individuals instead of churches?

Most likely you have man-made missionary societies and boards in mind in your question. If so, it is not only unscriptural for them to make such requests, but they do not even have Bible authority for their existence. The church is God's missionary body (Matt. 28: 18-20). If men had kept that truth in mind and not gone out to start something new, there wouldn't be any such organizations.

3. There is a verse I want you to explain. It says in Galatians 5: 4 that "ye are fallen from grace," yet you Baptists say "once in grace, always in grace."

Our querist did not quote the entire verse, not to mention the fact that he seems to take for granted that it teaches contrary to the doctrine of security. The verse plainly states who it is that is "fallen from grace." We read, "Christ is become of no effect unto you, whosoever of you are justified by the law; YE are fallen from grace."

This verse is not discussing the man who is depending upon grace for salvation, but rather is dealing with those who are seeking salvation by the law. Such folk are fallen from grace. This doesn't mean that they were once saved,

but it simply means that when they turned their backs upon the truth of salvation by grace and went to the law, they fell from grace. They never were in grace however. A man can come up to my house and stand outside my front door, then turn and go away from it, never having been inside. These particular Galatians that Paul has in mind in this verse came near to the house of grace, but then turned and went away from it.

4. If a church is composed only of women, could a woman speak in the church?

If such an oddity as that ever occurs, it still won't set aside Scripture. (I Cor. 14:34). Such "suppositions" as this only reveal the weakness of those who defend feminism; they have nothing stronger to present in their defense.

5. When we are raised from the dead, will we look the same — that is, have the same likeness that give us our distinct identifications?

Whether we will have the exact likenesses is difficult to say, for our likenesses continually change with age. However, we believe we will be recognized as the same persons — that is, saints who knew us here will recognize and know us "over there."

6. Is it right for us to try to figure out dates concerning future events?

No. We are to study prophecy and be watchful, but date-setting is definitely erroneous (Acts 1:7).

7. Should we use the phrase "rapture of the church" or should we say "rapture of the saints"?

We believe "rapture of the saints" is in accord with Bible doctrine more than "rapture of the church." The latter phrase is used by those who mean "a universal invisible church," which is heretical.

so far as Baptists are concerned. Isn't it true that every true Baptist preacher down through the years has been accused of saying that you can be saved by grace and then live any kind of a life you want to and still go to Heaven when you die? Beloved, Baptists don't believe that. I have never preached it, and no true Baptist who knows anything about the Bible preaches it. The fact of the matter is, no man that is saved by grace ever preached such a thing. It all grows out of the fact that when we preach security — that is, when God saves a man, He saves him once and for all time — the unsaved will take the Scriptures that we present and say that we say if you are saved you can live any kind of a life you want to live.

Now, beloved, that is what Paul is dealing with here. They have doubtlessly said the same thing about Paul's ministry. Paul and those who had ministered to him had doubtlessly been taken upon by the people of their day. Paul asks the question and then answers it by saying:

"God forbid. How shall we, that are dead to sin, live any longer therein?"—Rom. 6:2.

Then he says: "Shall we sin, because we are not under the law, but under grace? God forbid."—Rom. 6:15.

Now somebody might say that since we are saved by grace, and since we are no longer under the law, therefore the law has no jurisdiction over us, and we can live any kind of a life that we please — we can forget about morals and ethics and live the kind of a life that we wish. The enemies of Martin Luther were (Continued on page 3, colu-

The Baptist Examiner

The Baptist Paper for the Baptist People.

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

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

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

SUBSCRIPTION RATES

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

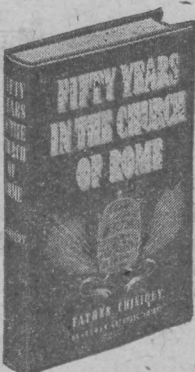
(This last rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1967, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

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

FIFTY YEARS IN THE CHURCH OF ROME



BY
"FATHER"
CHINIQUY

475

Pages

\$3.75

Send Payment
With Order

Add 15c—Postage

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.

**"Life And Ministry
Of Paul"**

(Continued from page two)

for in this respect to say that Martin Luther said to sin all you want; commit every sin in this world that you please; get drunk and live any kind of immoral life that you want to; because that means it takes more of the grace of God to save you, and therefore it magnifies God's grace. Beloved, Martin Luther never taught that and no man that was ever saved by grace taught it. Rather, just as the Apostle Paul said, we are saved by grace, and though we are not under the ceremonial law, God forbid that we should live in sin.

III

THE QUESTION OF DELIVERANCE.

"O wretched man that I am! who shall deliver me from the body of this death?"—Rom. 7:24. When the Lord saved you, He didn't take away the old nature from you, but rather He just made alive the new nature, which was dead to start with, but He left the old nature there, to the extent that the man who is saved has two natures. He has an old sinful, carnal, devilish, depraved nature, and he also has a Christ-like, godly nature—in fact, the nature of God Himself on the inside—and those two natures are warring and battling day by day. The Apostle Paul in discussing this matter says, in substance, It has made me a wretched man.

Beloved, what individual is there who is saved who hasn't been made wretched as a result of that old sinful nature that he has. Paul admitted it, and you and I are compelled to admit it also. Paul even refers to it as a body of death.

There is an underlying Oriental imagery that goes with this Scripture that is most interesting. In the days of the Apostle Paul, in order to punish a man sometimes, they would take a prisoner and fasten a corpse to his body, so that the face of the corpse came next to the prisoner's face; their hands were fastened together; their legs were fastened together; when the prisoner walked about, he carried that body of death with him. In other words, he would lie down, the corpse would lie with him. If he would eat, the corpse would be there when he ate. That corpse went with him everywhere. It was a body of death that was chained to him. The Apostle Paul looked upon this, and said, "This old nature that I have is nothing but a body of death that I carry about with me. Who shall deliver me from the body of this death?"

I tell you, beloved, this question is a question that troubles every true child of God. I ask you, doesn't your old nature burden you? Isn't it true that your old nature causes you a lot of grief and heartaches? Beloved, it causes such; and it caused Paul such. It causes every true Christian a lot of grief and difficulty.

Paul asks the question, "Who shall deliver me from the body of this death?" We might as well face the fact that we are not going to get deliverance from this body of death, this old nature, until the Lord takes us out of this world.

You are going to carry that old nature as long as you are here in this world. However, as you yield yourself to the Holy Spirit of God, you will find that you will grow in grace. That new spirit will develop and grow, and you will be able to control that old nature thereby. In other words, you will find that the new nature will serve as a bridle to the old nature. It will serve as a curb to the old nature that you have.

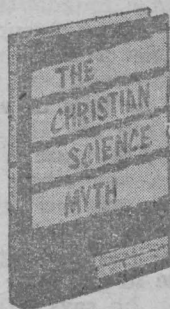
IV

THE QUESTION OF SECURITY.

"What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how

shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"—Rom. 8:31-35.

In these verses there are some four or five questions that the Apostle Paul asked, all having to do with the question of security. In the 31st verse he asked, "If God be for us, who can be against us?" Beloved, the old nature is against you, your flesh is against you, the Devil is against you, and the world is against you. Yes, but remember this, if God be for you, who can successfully be against you? The old nature, the flesh, the Devil, and the world may be against you, but if God is on your side, you have victory to start with.

Christian Science Myth

By
**W. MARTIN and
N. KLANN**
205 Pages
Price
\$2.50 Clothbound
\$1.50 Paperbound
Add 15c for
Postage—
Handling

With a great deal of research, the entire doctrine of so-called Christian Science is thoroughly discussed and refuted in these pages. An account of the life of Mary Baker Eddy, the founder of this cult, and frequent quotations from her writings are included.

Fourth Annual

BIBLE CONFERENCE PROGRAM

FRIDAY EVENING, AUGUST 30, 7:30 P.M.

Devotional

"What Is An Independent Baptist Church?"

Marvin Merry, Charleston, W. Va.

"The Church's Support"

Willard Pyle, South Point, Ohio

Harold Brunson, Jacksonville, Texas

SATURDAY MORNING, SEPTEMBER 1, 9:30 A.M.

Devotional

"The Doctrines of Grace"

Jim Everman, South Shore, Ky.

"Why I Believe the Limited Atonement"

Robert McNeill, Charleston, W. Va.

Bob L. Ross, Ashland, Ky.

SATURDAY AFTERNOON, SEPTEMBER 1, 2:30 P.M. (15 minute messages)

"Call to Korea"

C. W. Bronson, Phillipsburg, Kan.

"Church Perpetuity"

John Reynolds, Henderson, Texas

"Church Authority"

Frank McCrum, Detroit, Mich.

"Church Government"

Gerald Price, Bristol, Tenn.

SATURDAY EVENING, SEPTEMBER 1, 7:30 P.M.

Devotional

"The Errors of Arminianism"

E. G. Cook, Birmingham, Alabama

"Grace and Works"

Robert Nelson, Owosso, Mich.

Wayne Cox, Memphis, Tenn.

SUNDAY MORNING, SEPTEMBER 2, 9:30 A.M.

Devotional

"What Should We Tell Sinners?"

C. W. Shafer, Bancroft, W. Va.

"The Saints: Who? What? How? When? Why?"

Ray Schwart, Hutchinson, Kan.

Henry Hall, Gladwin, Mich.

SUNDAY AFTERNOON, SEPTEMBER 2, 2:30 P.M. (15 minute messages)

"Call to New Guinea"

James Crace, Piketon, Ohio

"Call to New Guinea"

Jeffrey Brackeen, Chicago, Ill.

"The Spirit in the Believer"

James Hobbs, McDermott, Ohio

"The Believer in the World"

Joe Shellnut, Little Rock, Ark.

SUNDAY EVENING, SEPTEMBER 2, 7:30 P.M.

Devotional

"New Testament Missions"

E. W. Parks, Rainelle, W. Va.

"The Lord's Return, or What Time Is It Prophetically?"

Lloyd Wyrick, Chicago, Ill.

William Crider, Tulsa, Okla.

MONDAY MORNING, SEPTEMBER 3, 9:30 A.M.

Devotional

"Ezekiel And His Dry Bones"

Frank Goulooze, Grand Rapids, Mich.

"The Bride of Christ, And The Marriage of The Lamb"

Austin Fields, Coal Grove, Ohio

John R. Gilpin, Ashland, Ky.

and the law bring accusations and charges against us as God's elect, just remember this, it is the Devil on the one side and God on the other; it is the law on the one side and God on the other. I tell you, beloved, we are on the winning side to start with, because we are on God's side.

Then Paul sums it up by asking, "Who shall separate us from the love of Christ?" and he answers his own question in that he tells us that none of these things shall be able to separate us from the love of Christ.

This, then, beloved, is the question of security.

V

THE QUESTION OF SOVEREIGNTY.

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"—Rom. 9:20.

How many people today reply against God? I think about the folk who do not believe the doctrine of election. I think about the folk who don't believe in predestination. I think about the folk who don't believe in the sovereignty of God. How many of them are replying against God?

I think about those individuals, how the thing formed actually has the audacity to stand up and say to Him who has formed it, "Why hast thou made me thus?" I think how the creature dares to stand in the presence of the Creator, and deny His sovereignty. Beloved, that is exactly what every Arminian does. Just think of the Arminian preachers who are telling people that it is up to you—it is entirely in your hands what you do—you are to make the decision, for the decision is all up to you. Brother, sister, the man who does so is replying against God. He is denying God's

sovereignty. The creature is objecting to the teachings of the Creator. The thing formed is actually objecting to Him that formed it.

Beloved, I believe in sovereignty. I believe that the God of the Bible is a God of absolute sovereignty. One thing about our Bible Conference is that it gives to the people who attend, figuratively, a shot in the arm so far as spiritual help is concerned. There isn't a man who ever comes to the Conference but what he is strengthened when he finds that there are people who believe and preach what he thought was the truth, but what he had never preached, and what he had always perhaps doubted as to whether he should preach. I don't know how many people have told me as a result of THE BAPTIST EXAMINER editorials, and as a result of the Conference that they were strengthened. They had believed those things but they had never heard them preached, and they didn't know how to explain them, and they were afraid maybe they were wrong. Then they

(Continued on page 4, column 4)

TWO BAPTIST BOOKLETS FOR \$1

The Origin and Perpetuity
of the Baptists (Bob L.
Ross).

"Ekklesia"—the Church,
Not Universal and Invis-
ible (Bob L. Ross)

BOTH - \$1.00 Postpaid

These two booklets uphold
the truth of Baptist perpetuity
and the true nature of the New
Testament church.

Baptist Church Perpetuity

By CURTIS WHALEY

The Baptists have a history for which they should thank God and rejoice; a history of eminent names and noble deeds, tracing back through many ages that line the past with glory. From the days of John the Baptist to the present time, these stalwarts of the truth, and martyrs for its sake, have illuminated the march of time with the glorious Gospel of the Son of God. The past nineteen hundred years have produced no purer, more illustrious lives, no braver, more dedicated witnesses to the Gospel of Christ, no more willing martyrs for its sake, than those honorable men of God whom we call "our fathers in the faith." They were true to conscience and the Scriptures, and loyal to the Lord Jesus, at a price to which we are totally strangers, going to prison and death by the millions in defense of the Gospel they dearly loved. They were ostracized by society and publicly whipped, they were drowned, beheaded, and burned at the stake, their eyes were gouged out, and melted lead was poured over their bodies. They were the victims of determined persecution on all sides, and this persecution was carried on violently by Roman Catholics and Protestants as well.

The Book of Time contains no bloodier or brighter page than that which tells of the persecutions and sufferings for conscience' sake of those great soldiers of the Cross, we call the Baptists. It is a singular distinction for their record, that while they suffered persecution for the sake of the truth, they never persecuted others for conscience' sake. . . . no, never! And one of the great and priceless gifts they have given to the world is absolute freedom and liberty of faith, speech and worship, including the complete separation of Church and State.

The world will probably never acknowledge its indebtedness to them; but still it remains. Though they paid a great price to purchase these blessed liberties of freedom we enjoy, they did it not for fame or gain, but for God and the glory of the Lord Jesus Christ.

I. What Do We Mean By Baptist Perpetuity?

Well, perpetuity is the state or quality of being perpetual, the state of continued existence. When we speak of the perpetuity of New Testament Baptist Churches, we mean that there has never been a time since the founding of the first New Testament Church during the personal ministry of the Lord Jesus Christ but that there have been genuine New Testament Baptist Churches in the world.

Now, what evidence do we have that this is true?

A. We have the sure and unerring word of the Lord Jesus Christ Himself. He said, "Upon this Rock I will build My Church and the gates of Hell shall not prevail against it."—(Matt. 16:18).

Now, these words teach us that the Lord Jesus Christ is building "His" Church. Now this statement becomes singularly significant when we begin to realize that the Lutherans are building Martin Luther's church; that the Presbyterians are building John Calvin's church; that the Methodists are building John Wesley's Society; that the Disciples (including the so-called "Church of Christ" and the Christian Church) are building Alexander Campbell's church; that the Jehovah's Witnesses are building Charles Taze Russell's church; that the Mormons are building Joseph Smith Jr.'s church; the so-called Christian Scientists are building Mary Baker Glover Patterson Eddy's church; that the Seventh Day Adventists are building William Miller's church; and the Roman Catholics are building old Beelzebub's church; but thank God, the Lord Jesus Christ is building "His Church" and there is no personality this side of Jesus Christ who brought the Baptist Churches into existence. The doctrines that Baptists believe and teach today, are the same as those taught by the Lord Jesus Himself, by Peter, John, Paul and all the Apostles.

We have not always been called Baptists. The name is not a self-chosen one. Following what we believe to be Apostolic precept and example, the Baptists rejected infant sprinkling and infant baptism for lack of Scriptural warrant; insisted on a regenerate church membership, and baptism sought intelligently by the candidate as a condition for such membership. For these reasons they were stigmatized "Anabaptists," "Catabaptists," and sometimes as simply "Baptists;" this was to say, they were rebaptizers, perverters of baptism, or as unduly emphasizing baptism, and making it a reason for schism, simply baptizers. But the world was not giving a new name to the people of God, for that was what the Lord called that first Baptist preacher who appeared back there on the banks of the Jordan, crying, "repent ye: for the kingdom of Heaven is at hand!"

And we are proud of this name, because it distinguishes our doctrinal position which is set forth in the New Testament and identifies us with a host of saints who have stood for the Truth all the way from the banks of the Jordan to the present day.

B. The perpetuity of the Church that Jesus founded is preserved by the perpetuity of His priesthood over that Church. In Hebrews 10:21, the Bible tells us that the Lord Jesus is a "Priest over the house of God," and in I Timothy 3:15, we learn that the "house of God" is the "Church of the living God, the pillar and ground of the truth." Thus the perpetuity of the New Testament Church is just as sure as the perpetuity of the priesthood of Jesus Christ. You cannot destroy the Lord's Church without destroying His priesthood; and it is impossible to destroy His Priesthood. It is thus impossible to destroy His Church. Thank God, there is a Church on earth today, in spite of all the devil's counterfeits, that has been preserved by the priesthood of the Lord Jesus Christ.

C. The fact that God is glorified "throughout all ages, world without end, in the church," assures the perpetuity of the Church of Jesus Christ. In Eph. 3:21 the Bible says, "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

II. Yes, the Lord promised to perpetuate His Church, and now we will consider the reasons for believing that this perpetuity has been realized in the history of Baptist churches.

A. To begin with, we will apply the simple test of the process of elimination. One day not long ago, I looked for my car keys which ordinarily hang on a ring with my door key with which I lock the back door of the house where I live, each night. It was morning, and the logical place to look for the keys was the key-hole of our kitchen door, but, they were not there, and the first ones to "catch it" were two tow-headed boys. But neither knew where to find Daddy's keys, though both admitted having seen them. My wife did not know where they were, the boys did not know where they were, and I did not know where they were; so we began to look for them in every place we thought they might be. After looking without success for a while, I thought, "Well, there is just one more place for them to be, and that was in the pocket of the coat I had worn the night before." But surely, I thought, "They will not be there." Well you know the outcome, for after searching in every conceivable place, by the process of elimination, I was forced to look in the only logical place that was left, and of course, I found the keys for which I had been looking.

Now, if we begin by the process of elimination, to eliminate all the churches that have been founded by someone other than the Lord Jesus Christ, and that have been founded since the Lord Jesus went back to Heaven, it will be easier to identify the Church that the Lord Jesus did bring into existence during His earthly ministry, and promised to perpetuate.

1. It could not be the Roman Catholic Church. This organization had its beginning in the fourth century when Constantine, the Roman emperor, declared Christianity a lawful religion and thousands of his soldiers were baptized into the Church of Rome without any regard for the need of conversion. In 325 A.D., a council of churches met to debate the deity of Jesus Christ, and Constantine presided over that council. The importance of the Emperor of Rome, gave in the eyes of many, greater importance to the bishop of the church of Rome, and the papacy began to develop until in 590 A.D., Gregory the Great ascended the Episcopal throne and claimed his supremacy over all the bishops and churches of the world. This claim, of course, was rejected by the true New Testament churches of that time, but the Roman hierarchy had been established as a process of historic development, which development continues till the present time.

For a Church that claims to never change, the Church of Rome has quite a record of changes in the history of her degradation. Not long after the edict of the Roman emperor, the Church of Rome instituted "prayers for the dead", in 330 A.D. In the same year they began "making the sign of the cross." In 431 A.D. the worship of Mary, the mother of Jesus, and the use of the term, "Mother of God" originated in the Council of Ephesus. Worship in the Latin language began in the year 600. The title of Pope was assumed by Boniface III in 610 A.D. The kissing of the pope's feet began in 709, a practice that is clearly forbidden by the Word of God in Acts 10:25-26 and Rev. 19:10. The Temporal Power of the Popes began in 750 A.D. when Pepin of France defeated the Italian Longobards and gave the city of Rome and surrounding territory to the Pope. The Adoration of Mary and the Saints began in A.D. 788, the Adoration of the Cross, images and relics in the same year, the blessing of bells in 965, the fasting of lent, advent, and Fridays in 988, the fabrication of holy water in 1009, the marriage of priests forbidden in 1079, the invention of rosary beads in 1090, the sale of Indulgences in 1190, Sacrifice of Mass in 1215. Transubstantiation of Bread, and Articular confession of sins to the priest in the same year, the cup forbidden to the people at communion in 1414, Purgatory proclaimed in 1438, Tradition held equal to the Bible in 1545, the Apocryphal books added to the Bible in

(Continued on page five)

"The Life And Ministry Of Paul"

(Continued from page 3)

would say, "What a blessing you have been to me!"

Beloved, here is a great question — the question of the sovereignty of God, and Paul clearly and positively shows that God is most sovereign.

VI

THE QUESTION OF MISERIES.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"—Rom. 10:14,15.

Of course we know that Paul was a missionary. He said himself:

"So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."—Rom. 15:19,20.

Paul was a missionary. Look at those missionary journeys that he took. Look at all the suffering that he underwent. Look how he set us an example as to missions, yet there are people today who say, "I just don't believe in missions."

Beloved, any preaching of the Gospel is missions. It is missions, regardless of where we preach it.

Paul asks the question, "How then shall they call on him in whom they have not believed?" The word "call" is literally "confess." In other words, how are they going to confess Him if they haven't believed on Him? It isn't the idea of calling on Him to be saved. Lots of folk, especially these Arminians — particularly these altar preachers, will say that you have to call on the Lord to be saved. Beloved, that is not what the word "call" means at all. The word "call" has to do with the confession after the man has been saved, and Paul says, "How are they going to confess that they are saved if they haven't believed on Him, and how are they going to believe on Him whom they have not heard, and how are they going to hear without a preacher, and how shall they preach except they be sent?"

I say to you, there is no man who can read this Scripture without the realization that missions, the preaching of the Gospel, is of God.

VII

THE QUESTION OF THE BODY-TEMPLE.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I Cor. 3:16.

Paul is talking about our body, and he says that it is a temple of God.

If you read the preceding verses, you will notice that he talks about putting in a foundation to build upon, and that that foundation is Jesus Christ. Then he says that we are to build on that foundation, and he tells us what kind of material to use. He says that some people will use wood, hay and stubble, and others use gold, silver and precious stone. He says that most of us are just mixing it up — just putting up a shoddy temple so far as we are concerned. Then he says, "Don't you know that you are the temple of God, and that the Spirit of God dwelleth in you?"

My brother, my sister, every one of us is a temple unto the Lord. We are building our life's temple, and the Spirit of God dwelleth in us. In view of that fact, I can begin to understand

why Paul is being so serious when he talks about us defiling the temple. I have no business over-eat or under-eat. I have no business to overwork or underwork. I have no business to sleep or under-sleep. I have no business to do anything that will defile the temple, because I am a temple of God, and the Spirit of God is dwelling within me.

VIII

THE QUESTION OF DIFFERENCES.

"For who maketh thee to differ from another?"—I Cor. 4:7.

I ask you, who made you differ? Let's think about it. You know the Lord Jesus as Saviour, yet maybe your mother or your father, or your brother, or your sister, or some of your relatives have had no concern in any wise at all, who makes you to differ? you make yourself different from those individuals? Who makes you to differ?

I go back and I think of my own people, and I ask the question, who made me different from my people? I think of some of my boyhood companions that I thought so much of when I was growing up. We used to go swimming together in the summer time and skating together in the mill pond in the wintertime. We hunted together, and we fished together. I think about them, makes us to differ? Beloved, haven't differed from them, but it is God that has made the difference.

I say to you, if you are saved, and one of your loved ones is lost, it is God that has made the difference.

I'll go further and say that you see the truth as to the sovereignty of God, the doctrine of election, baptism, and all the doctrines of grace, and you are ed ones and your friends ridicule you because of it, you ought to be mighty patient with those individuals, because it is God that has made the difference. It is God that has made the revelation to you. It is only God that has enabled you to see the truth as you see. It is God that has made the difference.

IX

THE QUESTION OF DISTINGUISHING SPEECH.

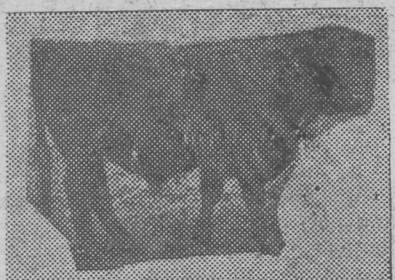
"And even things without giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall we be known what is piped or given? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? Likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall be as unto the air."—I Cor. 14:7-9.

Suppose the fellow who plays the bugle in the army doesn't know his bugle very well. He knows he doesn't know much about music and he just starts tooting irrespective of what he is tooting. What would be the result? That men in the army won't know whether to get up or go to bed. They won't know whether it is a mess call or what call it may be. They won't know whether it is a retreat or a forward march. It is being blown on the bugle. Don't you see how important it is that the man who plays the bugle in the army gives the proper sound — that he knows how to play the bugle properly, in order that people will be able to follow as he shall play.

Now, beloved, if that is important in the army, how much more important is it that a Christian, or a teacher, or any one who knows his Bible to such an extent that when he talks he gives an intelligent sound so that people will understand what the will of God says. This Bible needs to be understood. (Continued on page 5, column 1)

HERE'LL BE SOME GOOD EAT'N AT THE BIBLE CONFERENCE

PLANNING TO ENTER THE MINISTRY



has been to me.

At no cost to us, this family has furnished the pasture for the grazing of these calves, which are now in the frozen food locker waiting to "enter the ministry" Labor Day week-end. The man at the slaughter house, who butchered them said that they were the best pieces of beef they had had in the slaughter house for the past year.

To say that we appreciate the

courtesy extended us by Mr. and Mrs. Hensley is but expressing it mildly. When Brother Wyrick visited us sometime ago, John Jr. told him about these folk who were pasturing the calves for us, getting them ready for the Conference. After Brother Wyrick returned to Chicago, in a letter commenting upon this, he said, "It is wonderful to see the Lord's hand is caring for His own. Although you, and they, and the rest of Calvary Baptist Church may never see too many blessings from many of your efforts in this life, you may rest assured that they do not escape the eye of the Lord." Blessings on Mr. and Mrs. Hensley for their kindness to us!

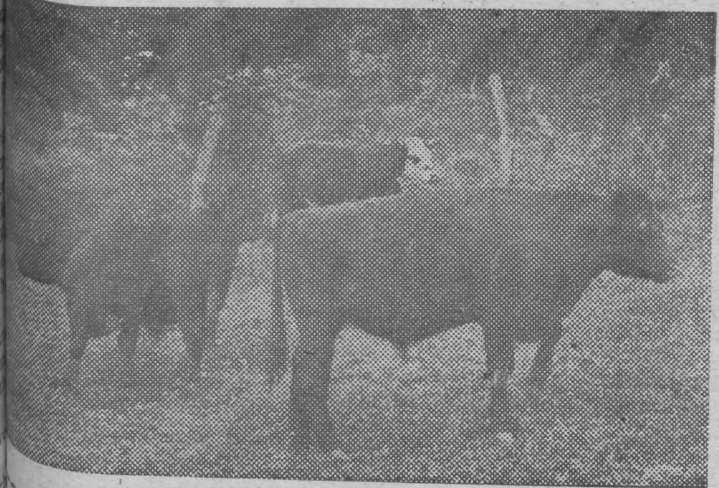
We invite all our readers and friends to attend our Conference and share the good things we have prepared for both the body and the soul. It will be a real blessing to us to have you visit us and we know you'll be blessed.

MR. AND MRS. DAVE HENSLEY

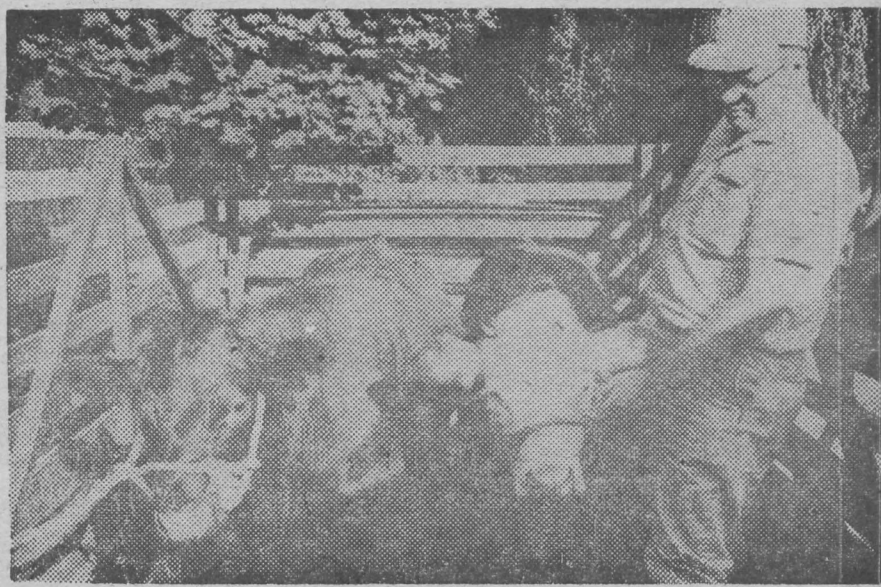


ON THE WAY TO THE BIBLE CONFERENCE
(THE CHIEF COOK, JOHN R. GILPIN, JR., ASSISTING THEM)

THINKING ABOUT THE BIBLE CONFERENCE



These Pictures
Show You "B. C."
(Before Conference).
We Hope You'll
Be With Us When
it's "A. D." (After
Dinner).
U' All Come!



Baptist Church Perpetuity

(Continued from page four)

is a study of the New Testament doc-

According to the Scriptures, the Bible is the authority in matters of faith and practice, (2 Tim. 3:16-17). In Acts 17:11, we are told that the Bereans "received the word with all readiness of mind, and searched the Scriptures daily, to see if those things were so." The Baptists recognize no divine authority in the traditions of the church, or ecclesiastical decrees. For the Bible is the only sufficient authority in matters of faith, church government, and life. But what do other church groups believe? The Roman Catholics believe that the Pope is the greatest authority, then come the traditions, and finally the Bible. The Eastern Orthodox recognize the Bible and their traditions dating back to 787 A.D. and the creeds of the church as their authority in faith and practice. The Reformed Church recognizes the Bible and the creeds of the church as authoritative. The Episcopal Church recognizes the Bible, plus the creeds, the Book of Common Prayer, and the Prayer Book. The Methodists recognize the Bible and their "Twenty-five Articles of Religion." The Pentecostal groups give equal authority to the Bible and personal experience.

The Bible teaches that Salvation of the soul is by "grace through faith" apart from works, and works are a result and not a cause of salvation. (Eph. 2:8-10). This is a fundamental principle characterizes the teachings of all true New Testament churches. But what of the others? They teach salvation by water, works, and the Holy Spirit. The Baptists take a stand upon the fact that salvation is wholly of God and comes by grace to those who receive by faith, the Lord Jesus as Saviour and Lord.

Now, what about baptism? The Bible teaches that only believers in Christ are qualified for baptism, and that by immersion (Acts 2:41; 8:37; Rom. 6:3-5). Most of the major church groups recognize either one or both of these qualifications. The Catholics, Lutherans, Presbyterians, Methodists, and Episcopalians, sprinkle infants and adults, are anti-New Testament in their baptism. The Eastern Orthodox are right in baptism by immersion, but are in error in baptizing infants. The Campbellites baptize by immersion, but are in error in not separating salvation from baptism. The Plymouth Brethren take no stand upon the proper mode for baptism, and receive members from all groups who were sprinkled as infants, and there are many groups that do not require baptism for membership at all. All these groups are without New Testament baptism, and are without New Testament baptism, and are without New Testament baptism, and are without New Testament baptism. But what do the Baptists believe?

and practice concerning baptism? The Baptists take their stand on the Bible and practice immersion, and that for believers only.

4. We could go on, and consider other doctrines of the New Testament, such as: the relation between church and state, system of church government, position and priesthood of the believer, and the ordinances of the Church, and identify the New Testament position with the position of the Baptists of the present day. By the same token we would eliminate many others from being the Church that Jesus founded and promised to perpetuate. A study of the New Testament doctrines identify the Baptist Church as the Church that Jesus founded and promised to perpetuate. A. T. Robertson, one-time professor at the Southern Baptist Seminary of Louisville, Kentucky, and the incomparable master and teacher of the Greek New Testament, used to say, "Give a man a New Testament and a good working conscience, and a Baptist is the sure result."

III. And now in closing we will trace the Baptists through the ages, from the time of Christ to the present day.

A. During the 17th and 16th centuries we find the Baptists laboring under the determined persecutions of Episcopacy in England. These were the years of such immortals as John Bunyan, Hanserd Knollys, John Clarke, Tombs, Collier, and others. Hanserd Knollys was born in 1598. He graduated with honors from Cambridge University, joined the Baptists and became an object of Episcopalian hate. He came to this country from England and spread the Baptist fire; went back to England to be persecuted for the Gospel's sake, where his property was confiscated and where he spent nine years in prison at different intervals. John Clarke came to America from Bedfordshire, England, and in 1638 founded a Baptist Church in Newport, R. I. And what Christian has not heard of the great John Bunyan, author of the Pilgrim's Progress, who spent twelve years in prison for preaching the gospel of the grace of God.

1. In 1660 there were in spite of all the persecution, 217 Baptist churches in England, and these were churches of such fearless character as to write and publish their convictions; which convictions were to become known long after, in America, as The Philadelphia Confession of Faith.

2. "It may be observed," says Mosheim, the Lutheran historian, "that they are not in error when they boast of their descent from . . . ancient sects who are usually considered as witnesses of the truth in times of general darkness and superstition. Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe . . . many persons who adhered tenaciously to the doctrines, etc., which is the true source of all the peculiarities that are to be found in the

(Continued on page six)

"Life And Ministry Of The Apostle Paul"

(Continued from page 4)

be understood before you try to teach it. Some of it was written to saints, and some of it was written to sinners. Some of it was written to the Jews, and some of it was written relative to the church that Jesus built. Beloved, we need to know that which was written to various individuals so that when we preach it we don't mix it up, but rather when we preach it, the folk who hear will be able to get the difference and understand accordingly.

Years ago, as a boy preacher, I went before a church to preach. They were looking for a pastor; I was looking for a church. I don't remember what I may have preached that morning, but after the services were over, an old Baptist preacher who was in the audience came up to the front, shook me by the hand, used a country expression that I have heard many times since, but which I heard that day from his lips for the first time, and said, "That sounds just like old Pide's bell." What he meant was that it was just as clear as an old cow's bell. He could understand it.

Beloved, that is exactly what Paul is talking about when he asked this question relative to distinct speech. He is saying to us that if we do not speak clearly and distinguish the Scriptures sufficiently, people will be confused. Therefore he urges us that we give a distinct sound, so that people will know the message, and understand the truth of the Word of God.

X THE QUESTION OF CHRISTIAN NEGLECT.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." —Heb. 2:3.

Haven't you heard this preached before, and hasn't it nearly always been preached to the unsaved? Hasn't it been said to the unsaved, "Now if you neglect your salvation — if you neglect to be saved, there is no escape for you." I dare say that the major-

ity of people who have ever preached from this text have applied it to the unsaved, yet there is not one hint here concerning the lost man. Rather, he is talking to the saved man.

In the preceding verses he says that we ought to be mighty careful lest we let those things slip that we have heard, and that the Word of God is to be guarded. Then he says, "How shall we escape, if we neglect so great salvation?"

Ah, my brother, my sister, we have a great Bible. We often talk about the fact that we have a great God, but I tell you, we also have a great Bible. It has a great message for us, and we ought to be mighty careful lest we slip away from the things of the Bible. We ought to be mighty careful that we stay mighty close to the Bible. We ought to be mighty cautious that the words that have been spoken in the Bible be particularly studied and applied to our lives day by day, for, as Paul says, how shall we escape if we neglect so great salvation.

Beloved, saved people can neglect their salvation by neglecting their Bible. If you do, do you know that is in store for you? Punishment and chastisement — the chastening hand of God, if we neglect so great salvation.

XI THE QUESTION OF THE CHRISTIAN AND HIS WORKS.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" —Heb. 9:13,14.

Paul is comparing and contrasting Old Testament procedure with New Testament teaching. In the Old Testament the Jews took the blood of goats and the ashes of a heifer, thus sprinkling the unclean, and sanctified to the purifying of the flesh. Now he says, "If they did that in type, how much more real is it for us today?" and he says that the blood

(Continued on page 6, column 4)

Whoops! Mr. Baptist — DON'T MISS THE BOAT! New Guinea Missions Report

FOR THE MONTH OF JUNE, 1962



Calvary Baptist Church's
BIBLE CONFERENCE
Labor Day Weekend

U'R Welcome! U'All Come!

Baptist Church Perpetuity

(Continued from page five)

religious doctrine and discipline of the anabaptist-1546, the Immaculate Conception of Mary declared in 1845, and the Infallibility of the Pope in 1870, and in 1950 the Assumption of the Virgin. Quite a string of developments for a church that claims to never change.

No, beloved, this is not the Church that Jesus founded. WE ELIMINATE THE CHURCH OF ROME.

2. It could not be the Lutheran Church. Since Martin Luther was not born until the year 1483, you could not have a church founded by his followers before that date. Luther was a great man, who revolted against the degeneracy of the Roman Catholic Church, but Luther did not intend to start a new church. It wasn't until after he was excommunicated by the Pope, that he and his followers were actually forced to organize a new organization. But, beloved, the Lutheran Church that began in the sixteenth century since the birth of Christ, could not be the Church that Jesus founded and promised to perpetuate. WE ELIMINATE THE CHURCH OF MARTIN LUTHER.

3. The Episcopal Church cannot be the Church that Jesus founded and promised to perpetuate. When King Henry the eighth of England was excommunicated by Pope Clement the seventh in 1534, because he divorced Catherine of Aragon and married Ann Boleyn. The King convened his Parliament to pass an act that is known as The Act of Supremacy, which declared Henry the eighth to be "The Protector and Supreme Head of the Church and Clergy of England." Thus the Episcopal Church got its start as a "Christian" denomination, with the King of England as its founder and as its Head. Beloved, a church that had its beginning 400 years ago, could not be the Church that Jesus founded when He was on this earth 1500 years before. WE HAVE ELIMINATED THE EPISCOPALIAN CHURCH.

4. It could not be the Presbyterian Church that was founded by John Calvin during the Protestant Reformation of the sixteenth century. The Presbyterians, like the Episcopalians, are 1500 years too late to be the Church that Jesus founded. WE ELIMINATE THE PRESBYTERIAN CHURCH. It is not the Church that Jesus founded and promised to perpetuate.

5. The Church that Jesus founded could not be the Congregationalists who trace their origin to Robert Brown and the sixteenth century. It could not be the Methodist Church that traces its origin back to John and Charles Wesley and the eighteenth century, it could not be any of the the Campbellite groups who can only trace their origin to Alexander Campbell and the nineteenth century. The Church that Jesus founded and promised to perpetuate could not be any of the Protestant off-spring of the Great Reformation, or any group that originated with them. It could not be any of the modern-day cults such as: the Jehovah's Witnesses founded by Charles Taze Russell, the Mormons founded by Joseph Smith Jr., and others of like nature.

6. Well, then HOW ABOUT THE BAPTISTS? We have shown sufficiently that every other denomination and sect can be traced to a human founder who has lived long since the Lord Jesus was here on earth and founded His Church which He promised to perpetuate, and thus we have eliminated them. Just as I looked everywhere but my coat pocket for my keys not long ago, and knew the coat pocket must be the only place where they could be, when we have traced every church but one to a human founder, it remains that the one Church left must be the one that Jesus Christ Himself founded when He was here on earth and promised to perpetuate. No one can trace the origin of Baptist Churches to any one or any date since the Lord Jesus Christ was here on this earth. Some have often tried to do so. During the nineteenth century, Bro. W. A. Jarrel

wrote to a number of Catholic priests, bishops, and Protestant scholars, asking the questions, "When, where, and by whom was the first Baptist Church originated?" Many of them did not attempt to answer the questions and evaded them, and the others who attempted to name a date and a human founder all contradicted one another, annihilating one another's answers. There were others who frankly admitted that they could not answer the questions, which gives evidence that Baptist Churches are neither of human or modern origin. Sir Isaac Newton, famous and probably the greatest mind of the modern age, is quoted as having said, "The modern Baptists, formerly called Anabaptists, are the only people who have never symbolized with the Papacy." In the words of S. E. Tull, "The Baptist Church has Jesus for its Founder, the Holy Spirit for the Administrator of its activities, the New Testament for its articles of faith and laws of being. Throughout the Christian ages, pure Baptist teaching has survived. The 'gates of Hades' have not, and shall not, prevail against it."

As a result of the process of elimination, we believe that the Church that Jesus founded and promised to perpetuate was a New Testament Independent Baptist Church.

B. Another investigation that will lead to the conclusion that the New Testament Baptist Churches of today are descended directly from the Church that Jesus founded and promised to tists."

B. In the 15th century, there were Baptists in many of the European countries, including Wales, where dwelt a group of Baptists who claimed direct descent from the Apostles . . . From such Baptists came the Tyndales; among whom was William Tyndale, who translated the Bible into the English language, and the five books of Moses into the Welsh language, in 1536.

C. Out of the records of the past we are told of a group of believers who arose in the 14th century, called the Lollards, and their leader was one John Wickliffe, the first man to translate the New Testament into the English language. What did Wickliffe believe? He believed in the Bible, as the only rule of faith and practice; he rejected the idea of grace or pardon being communicated by baptism; he rejected the baptism and 'sprinkling of infants; he practiced immersion, and defined the Church as an assembly of baptized believers. Where would Wickliffe hold membership if he were with us, today? There can't be any question that this great soldier of the Cross, whose bones were dug up and burned by Rome thirty years after his death, was a Baptist.

D. Going back to the 13th century, we learn of the Waldenses and the Albigenses, who by the Roman Catholics have been accused of such "ERRONEOUS" views as (1) the assertion that the doctrines of Christ and the Apostles, without the decrees of the church suffice for salvation. (2) They believe that baptism does not profit little children, because they are not able actually to believe. (3) They affirmed that they alone were the church of Christ, and that they were the successors of the Apostles." These saints of the centuries past believed in a converted church membership; baptism for believers only; and the independency of the local church. They were very clearly Baptists. The Roman Jesuit, Gretzer, after describing this ancient sect, said: "This is a picture of the heretics of our own day, especially the Anabaptists."

E. Going back further to the 12th century, we find such leaders as Henry of Lausanne, who died in a martyr's prison; Peter de Bruis who was burned at the stake in 1130; and Arnold of Brescia, who was condemned, crucified, and then burned, and his ashes were thrown into the Tiber. Why did these wear the martyr's crown? For believing just what the Baptists believe today; and for no other charge.

F. In the south of France there were thousands (Continued on page seven)

- Meadows Baptist Church, Rolling Meadows, Ill.
- Bible Baptist Church, Manhattan, Kan.
- Bethany Baptist Mission, Huntington, W. Va.
- Grace Baptist Church, Melbourne, Fla.
- Providence Baptist Church, Henderson, Texas
- Katy Baptist Church, Farmington, W. Va.
- Bible Baptist Church, Broken Arrow, Okla.
- Grace Baptist Church, Springfield, Mo.
- Tabernacle Baptist Church, Tulsa, Okla.
- Bethel Baptist Church, Phillipsburg, Kan.
- Valles Mines Baptist Church, Bonne Terre, Mo.
- Belford Mission Fund, Texarkana, Ark.
- Zion Baptist Church, Detroit, Mich.
- Kings Addition Baptist Church, So. Shore, Ky.
- Woodlawn Terrace Baptist Church, Memphis, Tenn.
- Rebekah S.S. Class, Woodlawn Terrace Baptist Church, Memphis, Tenn.
- Calvary Baptist Church, McLeansboro, Ill.
- Manhattan Bible Baptist Church, Manhattan, Kan.
- Grace Baptist Church, Melbourne, Fla.
- Macedonia Baptist Church, Chicago, Ill.
- Marvin Long, Ky. (4 offerings)
- Dale M. Reel, Va. (3 offerings)
- M. Y. Logan, Fla.
- Mrs. Worlie Phelps, W. Va.
- Mr. and Mrs. John Schmidt, Calif.
- H. C. Long, Ga.
- Mrs. Emma Mindeman, Calif.
- Purdom Carney, Ky.
- Carey E. Witt, Ky.
- Ralph E. McIlrath, Ind.
- Roy E. Arthur, Ky.
- Mr. and Mrs. Henry H. Matheny, Tenn.
- A Fellow Helper
- Mrs. Ira C. Jenkel, Ill.
- Margaret T. Beaty, Fla.
- Nell Duggins, N. C.
- TOTAL

OFFERING FOR MOTORCYCLE

- John and Lena Schmidt, Calif.
- Mrs. Ira Jenkel, Ill.
- Blessed Hope Baptist Mission, Eau Claire, Wis.
- TOTAL
- TOTAL FOR ALL OFFERINGS

"Life And Ministry Of Paul"

(Continued from page five)

of Christ will purge your conscience from dead works to serve the living God.

I tell you, beloved, that is exactly what takes place when a man is saved. God purges his conscience but prior to his salvation, he tries to save himself by his works. He tries to help God out. He tries to save himself by what he does. But when he sees the truth that Jesus Christ on Calvary's Cross paid for every one of his sins — the day that he sees that truth, his conscience is purged from his dead works and he begins to serve the living God.

Listen, beloved, if a man is saved, it makes a difference. It changes his life. He turns from the dead works that he has been doing, to the service of the living God.

XII

THE QUESTION OF CHRISTIAN DISCIPLINE.

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. 10:29.

How many times the Arminian preacher has taken this Scripture and has used it to mutilate the Bible! I can remember one man who traveled up and down the length and breadth of the Southern Baptist Convention, who as an evangelist preached from this Scripture, saying that this was the unpardonable sin. He said if a man hears the Word of God, and tramples it underfoot, he does despite unto the Spirit of grace, and eventually God just lays him aside and won't save him. Tommyrot of the worst type! There is not a word here to the lost man.

He is talking about people who have been sanctified. And who does God sanctify? Only those who shall ultimately be saved. He is talking about those who have been sanctified, who have gone

on for a while but turned back and have lived for the world, and have trampled underfoot the blood of the covenant, and ignored the Lord Jesus Christ, the Word of God. What is the result to those who do this? There is going to be a sore punishment fall upon people.

Now, beloved, that is the discipline. He is talking about the discipline that falls upon a Christian when he fails to be as saved people ought to be.

CONCLUSION

Here are twelve questions Paul asked 1900 years ago. These are Paul's questions, but I have one that I would ask. In the light of these questions that I have asked for Paul, I ask you, what are you going to do with the message I have preached to you? Are you going to ignore it? Are you going to act upon it? Are you going to pass it by lightly, or are you going to live in the light of it?

If you are lost, may it be God to save you. If you are saved, may it please God to save you to this body.

May God bless you!

THE FLOOD

By Alfred M. Rehder

371
Pages

Price:
\$1.95

A marvelous volume, containing the reader with an original Scriptural and scientific relating to the origin of the age of the earth, etc.

ST 18, 1962
epo
2
ST 18, 1962
The Heresies Of The
"Latter-Day Saints"
ever was a monstrous
hoax all garbed in stolen
terminology, Mormonism
is outstanding and grow-
claims its authority on
of three supposed mi-
of holy men from an-
to America, the last
Christ Himself about 35
course, there is not a
ered of historical evidence
begin to substantiate such
erous claim.
Book of Mormon is said to
en discovered by Joseph
upstate New York about
ere, written on plates of
as the unique divine rev-
or all time. The language
plates was that of two
years ago, reformed
(No scholar today had
it). The ability to trans-
made possible by a pair
spectacles loaned by an
later both plates and
appeared).
is that in a book writ-
centuries ago there
300 direct quotations
Bible, word for word
of the King James ver-
ch was not produced until
one has been able to satis-
plain. Nor can anyone
for the plagiarism and
of lifting whole chap-
out of the Bible without
of the fact they originat-
Scriptures.
this would be just too
words were it not for
ous and all too zealous
on of the adherents of
do church. For all Mor-
ng people are asked to
years to the missionary
of the church. Forth they
ng for truth some of the
perversions of all time.
ance, they do not teach
God of the Bible. God
is Adam, and Adam is
is one of the wives of
and therefore the wife of
at a far cry from the
and holy Being whom
ures set forth as the

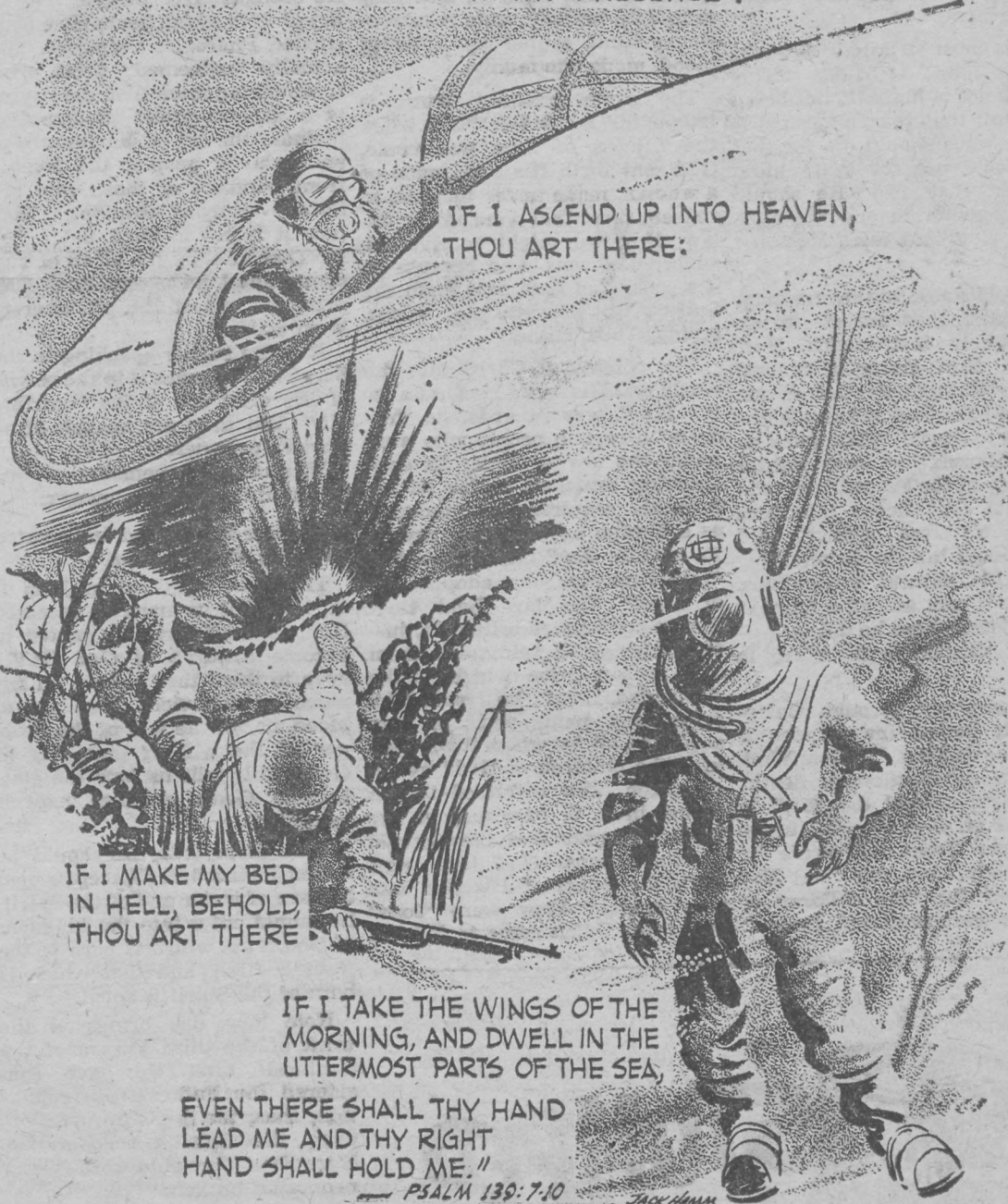
men's Speaking
Continued from page 1
If women had been
to speak in the Con-
before that time, his mo-
d have been without a
the reason he gave for
the motion was, "This is
with no thought of
volous, but rather in all
I ask, just what was
out the year 1961 that
ake a doctrine Scriptural
been unscriptural before

Baptist Church Perpetuity
(Continued from page six)
Baptists in the 11th and 10th centuries.
men were the Paulicians who rejected
ditions of Rome and adhered to a pure
ment Christianity. John T. Christian
the Paulicians: "Baptist views prevailed
em. They held that men must repent
ve, and then at a mature age ask for
which alone admitted them into, the

ording to Mosheim, "They baptized and
by immersion. They would have been
downright Anabaptists."
se Paulician brethren traced by the his-
on back to Armenia where in the mid-
eighth century, Constantine, surnamed
ng by the worshippers of images, on an
found a great number of them in the
Melitene and Theodosiopolis.
here we take our line of departure in
for the origin of this long line of wit-
the truth, and move on back to the 7th
where Pope Gregory I issued Papal man-
etics, whom he called "Montenses and
He described them as the advo-
spiritual church, composed of regener-
only, and as rebaptizers of those whom
ed from other societies. The Montenses
Baptists, and as we move on, we
at they were the descendants of the
of the 6th century; the Numidians of the

THE SERVICE MAN'S PSALM

"WHITHER SHALL I GO FROM THY SPIRIT? OR WHITHER SHALL I FLEE FROM THY PRESENCE?"



God and Father of our Lord Jesus Christ. What an affront to His holy Name.

Much more blasphemous are the Mormon teachings about Christ. His pre-existence is denied. His virgin birth repudiated. Mary is said to be the lawful wife for a time of God the Father. He, Himself was married to plural wives, Mary and Martha. Christ is just another prophet alongside of the Mormon prophets.

The Bible too, is lightly regarded. The Mormons regard it as the Word of God only so far as it is correctly translated (according to them). While the Book of Mormon is also the Word of God . . . period.

Salvation for the Mormons consists in keeping the laws and ordinances of the church. Only those who do after having been baptized by a regular member of the church, are on their way to heaven. The gospel therefore, has little or nothing to do with the work of Christ on Calvary's cross, but slavish obedience to Mormon dogma.

The doctrine of plurality of wives brought the early Mormons into great disrepute and was later renounced due to pressure by the government. How it could be that if the doctrine of plural marriages were a revelation from God as taught, it could be discarded without additional revelation, no one has yet explained.

The Old Testament priesthood (which came to an end at the cross) is said to be revived and divinely conferred on Joseph Smith and the Mormons of today. To anyone who knows the true character of this man as testified by those acquainted with him, this doctrine appears to be inspired by Satan himself.

There is no true born again experience in Mormonism. It is a false religion of salvation by works. While they use many of the sacred terms of Scripture, their meanings are as far from the truth as the poles.

Now, I know that many well-meaning Christians will jump straight up and say Paul was writing that to the church at Corinth because they were having trouble in the church there. They would make it appear that we do not have any trouble in the churches of today. Now, I do not doubt the sincerity of these well-meaning Christians, but I certainly doubt the sincerity of the ones who teach them this ridiculous thing. If Paul were writing only to the Corinthians in this Scripture, then why not say he was writing only to the Corinthians in the fifteenth chapter and verse 3 or in verse 52? That would mean that Christ died only for the Corinthians and only they shall be changed in a moment in the twinkling of an eye when He comes back for His Saints. You may say that is absurd, and I readily admit that it is utterly absurd to say that

any of this wonderful book was written only to benefit the church at Corinth.

Let us turn back to I Cor. 14:34. Just read the first phrase, "Let your women keep silence in the CHURCHES." Just how blind could I be when I once tried to believe the modernist teaching on this subject? Notice, it does not say "In this church," it says, "In the churches." That word is as plural as a word can be. That should be enough to convince any conscientious Christian that Paul was not writing just to the church at Corinth. Since the word "churches" in this Scripture certainly means more than just one church, why not be safe and say it means all of the Lord's churches?

Our Lord does not leave His children in the dark if they earnestly desire the light. In I Tim. 2:11-14 he says the woman is to be in silence because Eve was the one who was deceived.

I point out these Scripture references on this subject that you may do with them as seemeth good to you. I am not trying to change anyone's views on this doctrine myself. If I could change your views on this subject the change would probably be very temporary, but if the Lord sees fit to use these Scriptures in the power of His precious Holy Spirit to change you, it shall be forever.

Some dear saintly woman may say, "If I quit running the church, what will the Lord have to reward me for?"

To be sure, we would all like to be rewarded when we meet our Lord in the air. We should be concerned about that. So I say to any woman who is sincere, that if your receive any reward it will be for the same identical thing, the man receives his reward for if he receives one. And the man who receives a reward will do so because he has been faithful to his Lord and to His Word. (I Cor. 4:2). It is required of a steward that a man (person) be found faithful.

There is absolutely no substitute for faithfulness, and our doing something that we are told plainly and specifically not to do is not faithfulness by any twist of

the imagination. There is little doubt but that a great percent of the so-called church work of today will be found dumped into our Lord's garbage can (Mt. 7:22). It would be so much better for the individuals concerned had those works never been done.

Child Discipline

(Continued from page one)

Men are careful in the breeding and training of animals. Farmers are ever on the watch to see that fruit trees are properly trimmed and sprayed. Many of us labor ardently to get the crab-grass and weeds out of our yards and flower borders. Then why, oh why, do we so often leave our children to their own devices? — "Discipline your son, and he will give you rest; he will give delight to your heart."—Prov. 29:17.

God disciplines us for our good and for His glory. We, as parents, carry a responsibility to our children which can never be adequately discharged without discipline when and where indicated. That a parent should never thrash a child in anger should go without saying. Not for naught did the Apostle Paul write: "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" Eph. 6:4.

God has given us the reason for discipline: it is because of His loving concern for our welfare — "My son, do not despise the Lord's discipline or be weary of His reproof, for the Lord reproves him whom He loves, as a father the son in whom He delights."—Prov. 3:11,12. —L. Nelson Bell.

God's Family

(Continued from page one)

Gentiles who were yet to be brought into the fold, He said of them, "Other sheep I have." Yes, they were His even then; His, by eternal choice of the Father. So also in Acts 18:10 we find the Lord appearing to Paul, at the beginning of his evangelistic labours in Corinth, saying "I have much people in this city."

(Continued on page 8, column 1)

God's Family

(Continued from page 7)

Who are the members of this favoured family? We answer:

2. Those whom God has obtained by Redemption.

This is most strikingly brought out in John 11:51-52: "This spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad."

God in His absolute sovereignty, sometimes makes use of strange and unlikely instruments. Here we find Him giving a blessed prophecy through the lips of one who hated His Son and condemned Him to death! "This spake he not of himself" at once refutes the heresy of the Freewillers, who insist that God never interferes with man's free agency, and never causes him to do anything against his natural inclinations. But here is one, among a number of examples, where he *did* so. Another illustration is furnished in Balaam.

This prophecy through Caiaphas has made known the purpose of God in the death of His Son. First, it was a *substitutionary* death: "that Jesus should die for," in the stead of. Second, its scope was *limited*. Jesus did not die for "every body," but (a) "that Nation," and (b) "the children of God that were scattered abroad"

—scattered throughout the world. Thus, they are spoken of as "children of God" before Christ died for them. His death was in order that they should be "gathered together in one," that is, that they should be brought on to resurrection-ground, united by a tie of blood, made one family.

The same precious truth is taught in Gal. 5:4-6: "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

The coming of Christ into the world and His being "made under the law," was in order to "redeem" a certain people who were under the law — under its condemning sentence, under its inexorable requirements, under it as a burden beyond their powers to sustain. And this redemption "might receive the adoption of sons." The law held them fast as condemned criminals; justice refusing to relinquish them. The ransom-price which justice demanded, must be paid. This price was paid, and, in consequence, all for whom it was paid are "the children of God" by redemption. The result of this is stated in v. 6: "Because ye are (not "in order that they should become") sons, God hath sent forth the Spirit of His Son into your hearts." They were "sons" before the Spirit came to indwell

them! Blessedly was this illustrated by God's dealings with the Hebrews in Egypt. He delivered them from their awful bondage. He brought His people out of Egypt with a high hand. He emancipated Pharaoh's captives. He actually "redeemed" them. This is something more than the paying of a ransom-price. Redemption includes the act of deliverance of an enslaved people; the freeing from bondage of those who are Satan's usurped captives. Note how it is put in Zech. 9:11: "As for Thee also, by the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water."

It is the Father speaking to the Son. The reference is to the rescue of His elect out of the "horrible pit." And they are spoken of as Christ's prisoners!

Who are the members of this favoured family? We answer:

3. Those whom God has created anew by Regeneration.

This is brought out in John 1:12, 13: "But as many as received Him, to them gave He power to become children of God (R.V.) even to them that believe on His name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." This tells us *how* the elect become God's children experimentally.

With John 1:12, 13 should be linked John 3:5, 6: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Note how this brings in the work of the third Person of the Godhead! First we have considered the Father's predestination; then, the Son's propitiation; now, the Spirit's regeneration. Here is a threefold cord which cannot be broken:

First, we are "children": *elected* by the Father's choice.

Second, we are "children": *legally* by the Son's redemption.

Third, we are "children": *experimentally* by the Holy Spirit's quickening.

Who are the members of this favoured family? We answer:

4. Those who are owned as such.

The Father owns the "children," by bestowing upon them His love: "Behold what manner of love the Father hath bestowed upon us, that we should be called children (R.V.) of God" (1 John 3:1).

The Son owns "the children," by indwelling them: "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you . . . The Spirit Himself beareth witness with our spirit that we are the children of God" (Rom. 8:9, 16).

Angels own the "children," by ministering unto them: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psa. 34:7).

The Devil owns the "children," by accusing and attacking them. "For the accuser of our brethren is cast down, which accused them before our God day and night." (Rev. 12:10). "Taking the shield of faith, wherewith, ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16).

Who are the members of this favoured family? We answer:

5. Those whose walk MANIFESTS their divine parentage.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be (i.e. appear as such) the children of your Father which is in heaven" (Matt. 5:44, 45).

"For as many as are led by the spirit of God, they are the sons of God" (Rom. 8:14). That is to say, as many as follow not the course of this world, lean not

unto their own understandings, are not governed by the flesh but are guided by the Spirit, through His revealed will in the Scriptures. Such make it evident that they are the children of God.

"We know that we have passed from death unto life because we love the brethren" (1 John 3:14) — love them with something purer than that which is attracted by a pleasing temperament, that which unites those of the same party views, that which is merely the sentiment of the flesh. As 1 John 5:2 puts it, "By this we know that we love the children of God, when we love God and keep His commandments."

Thus the elect are created anew in God's likeness, and it is the manifestation of this which distinguishes the children of God from those who are of the world.

In closing, let me press on you this question: Are you really a member of this favoured family? Is the family likeness stamped upon you? Can others see the marks of election, redemption and regeneration upon you? Are your affections set upon things above, and not upon things on the earth? Are you walking by faith, and not by sight? Can you really say, "Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee"? Are you "Crucifying the flesh, with its affections and lusts"? Have you a "desire" to depart from this world, and "be with Christ, which is far better"? Are you walking in obedience to the Word? Christ says, "If a man love Me, he will keep My words" (John 14:23).

Are you really a member of this favoured family? There may be some trembling babe-in-Christ who hesitates before this question. Then let me try and help such an one by quoting Gal. 3:26, "Ye are all the children of God by faith in Christ Jesus."

This is the Christian's "birthmark." Reliance alone upon Christ and His shed blood is the first evidence of regeneration. If there is an exercised soul present who desires to make sure then believe in Christ right now: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

Let those who, by grace, have believed on Him, daily and earnestly seek a closer conformity to the image of God's Son.



"Go And Tell"

(Continued from page one)
as the "Son of the most high God" (verse 7). He revered our Lord, for even demons must pay homage to the eternal Son (James 2:19).

In verse 9 we see the man's terrible plight. He could not speak for himself, for when he opened his mouth the foul spirits filled it. He had lost his identity. His reply that his name was "Legion: for we are many" only reveals the plurality of the possessors.

III. Requesting (verses 10-14).

A number of writers have here made mention of "the demons' prayer." Demons do not pray! Their request was no prayer, but a panicky petition for permission to leave their victim and enter elsewhere. That Satan and his evil agents must secure such allowance is plainly set forth in the Book of Job. Christ, as Sovereign of the universe, has full authority to grant it.

Spurgeon comments: "The devils cannot bear to go to their own place, and so beg to go into pigs. Devils would sooner dwell inside swine than be in the presence of Jesus." Pigs were fit creatures for such habitation for they were *unclean animals*. Jews had no business tending swine. The hogs never reached the butcher on this occasion. There is no profit in disobedience. Tormented by the foul fiends, the entire drove of pigs rushed down a steep slope into the sea and drowned. The death of the swine sent the de-

WAIT TIL YOU HEAR THIS!

"SAFE! . . . and I hope both of you boys and I have a safe trip to Ashland for the Bible Conference at Calvary Baptist Church over the Labor Day Weekend."



mons home to Hell.

IV. Resting (verse 15).

The swinekeepers fled and all whom they met what had happened. A crowd of curious seekers soon gathered and found the ex-demoniac resting, and in his right mind. "And he glorified God." No, the Scripture doesn't say that! It says, "They were afraid." Why were they afraid that the Lord Jesus was going to ruin their ungodly business!

V. Recounting (verses 16-17).

(1) The Material Loss, (verses 16-17).

The swineherds and their pathetic friends and neighbors mourned over the "premature" death of the hogs and feared for their own herds. The renewed man meant nothing to the men, souls are secondary swine." Human history, atheism, Communism, and "big business" have proven his point.

The swinekeepers and their companions recounted the heavy material loss, about two thousand head—(verse 13). Then, as demons had, they began pleading with Christ to go away and leave them alone.

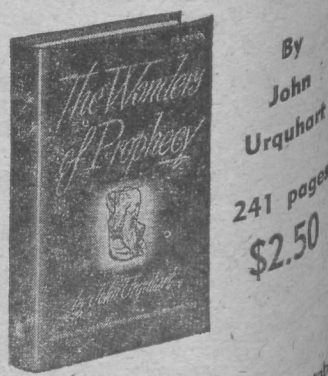
(2) The Spiritual Gain, (verses 18-20).

Thank God there are still some people who despise the material loss and rejoice in the spiritual gain! The former demoniac knew well the pit from which he had been digged. He who had once wanted nothing to do with Christ, now loved Him so dearly he could not bear to leave Him!

But the Saviour's will was that he return home to his relatives, neighbors, and friends and bear witness of his Lord's greatness and mercy (verse 19). The joy-filled man obeyed Christ's command at once and did so throughout the region of Decapolis ("Ten Cities"), recounting "how great things Jesus had done for him" (verse 20).

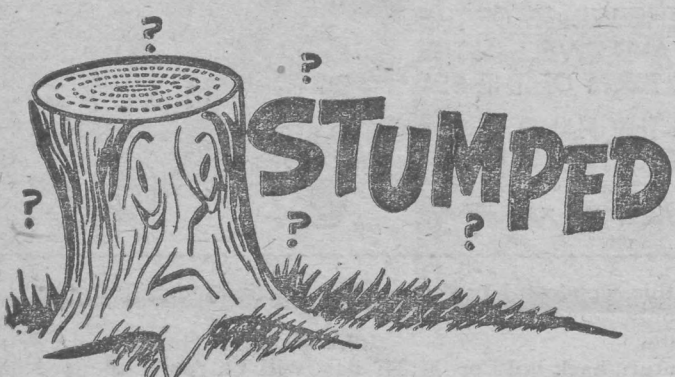
Our Lord's words to His grateful convert were "Go and tell." Let us obey His word!

THE WONDERS OF PROPHECY



By John Urquhart
241 pages
\$2.50

Fulfilled prophecy is an incontrovertible testimony to the inspiration and accuracy of the Bible, and this book shows how marvelously the prophecies have been fulfilled to the very letter. This book is now in its ninth edition, and will probably go through many, many more, if the Lord's coming doesn't take place soon.



AS TO HOW TO GET THE TRUTH TO YOUR NEIGHBOUR? IF SO, WE ADVISE YOU TO—

Send TBE to the two neighbours that live nearest to each side of your house. You can do this during August for the price of only ONE subscription.

And as a special bonus during "Good Neighbour Month," you may renew (or advance) your own subscription for one year at half price, only \$1.00, when you send subs for your two neighbours for the price of one (\$2.00).

If your nearest neighbours already receive TBE, then send the paper to two of your other neighbours. Be a good neighbour to as many of your neighbours as you please; we'll make this offer good for every neighbour to whom you wish to send the paper.

If any of your neighbours cancel their subscriptions, or for some reason do not want the paper, we'll fill out the subscriptions to other neighbours. In other words, either one or several of your neighbors will get the paper for the full 52 weeks.

★ ★ ★

★ ★ ★

Dear Brethren:

Yes, I want to be a better neighbour than I've been in the past. And I am heeding your suggestion to start now by sending TBE to my neighbours during your special "Good Neighbour Month."

1. Name _____

Address _____

2. Name _____

Address _____

My own name _____

Address _____

I enclose _____ Please renew (or advance) my subscription one year.

(OUR "GOOD NEIGHBOUR MONTH" SPECIAL: Two "subs" for the price of one, plus a half-price renewal or advancement of your own subscription).