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The Baptist Examiner

Baptist Is Our Middle Name

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

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SOME CHARACTERISTICS OF JESUS AS A PREACHER

(Author Unknown)

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

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

On many occasions great multitudes followed Jesus. But He was not thereby flattered into petting and pampering the multitudes so as to win them as His disciples. Rather it was His custom in the presence of the multitudes to lay down the severest test of discipleship and to utter the most scathing denunciations of sin. Some signal instances in point here are to be found in John 6:22-71; Mark 8:34-38; Luke 12:5-53; Luke 14:25-35. Christ sought after quality rather than quantity. He continually magnified the sterner side of discipleship and thus sloughed off the fickle multitudes. What a com-

paratively few of the great multitudes ever became actual disciples? A Billy Sunday would have had all of Palestine "hitting the saw-dust trail." And many a Baptist preacher would have had multiplied thousands of professions to report. Judged by modern standards, Jesus was a colossal failure as an evangelist!

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

B.H. Hillard once said:

"The blighting curse has been, and still is, that Baptists have gone in a mad race for numbers until there are thousands swept into our churches with no more religion than a heathen Hottentot. This is no pessimistic 'whine,' but a tragic

(Continued on Page 6 Column 3)

AN APPEAL TO GOD'S PEOPLE

Dear child of God, we read in the Scriptures "Come now and let us reason together." This is what we would like to do now to the glory of God. That popular and worldly season of the year called Christmas will soon be upon us again. Multiplied millions will be spent on a boundless shopping spree. Under the pretense of religion saint and sinner alike will join hands in the celebration of that which is not only foreign to scripture but that which will lay waste to the soul and that which drags the name of our Lord into the filth of the world. This is a very serious thing!

What part will you take in it? Will you completely sever yourself from this unholy thing or will you be found with the "mixed multitude" observing

(Continued on Page 3 Column 1)

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IS MARY THE TRUE MOTHER OF GOD?

by Cornelius Rand

As a former Roman Catholic and one who has spent many hours praying to Mary, I have the greatest respect for the mother of Jesus.

However, does she have any special power to help the faithful who have burdens of sin? The only way to arrive at an answer to that question is to fairly and without bias examine Holy Scriptures. That is what I have attempted to do in this paper.

Lest we be considered unfair I will make this statement that I personally feel that Mary was the finest woman that ever lived; otherwise, God would not have chosen her to be the mother of His only Son.

Mary holds a peculiar position and it is difficult to discuss her place in the New Testament without arousing the chivalrous nature that is common to all men when they feel that motherhood is being investigated. It is not our intention to detract in any measure from the fine woman whom God chose to bear His only Son.

However, as the doctrine of Mary is of major importance in Roman Catholic teaching, we cannot in fairness avoid looking at it in the light of the New Testament.

Here is the position held by the Roman Catholic Church on Mary, "When we say that Mary is the Mother of God, we assert implicitly two truths. First, that Jesus Christ, her Son is true man. Otherwise, Mary could not be the Mother of God."

There we have the true position of the Roman Church. If Protestants question that Mary is the Mother of God, then the Catholic reasons that they deny the divinity of Jesus Christ.

Now let calm reason be brought to bear upon this assumption of a mortal created creature having the ability of being also the mother of God Almighty. The book of Genesis tells us in the first verse: "In the beginning God created the heavens and the earth." We also find in Genesis 1:27, "God created man in his own im-

(Continued on Page 5 Column 1)

DOES GOD RECOGNIZE ZIONISM?

by Roy W. Snell
Charleston, W. Va.

I am about to pass along a few comments which will of necessity involve some politics, some religions and the foreign policy of our country regarding the Jew, the Israeli/Zionist movement and the Saudi Arabian government.

The national news media has just announced that our present administration in Washington has decided to sell to Saudi Arabia some 10,000 anti-tank missiles, along with some ground radar stations. Ostensibly, there is a two-fold purpose in closing this deal in that we are attempting to build up an anti-Soviet bulwark with the Saudis, and at the same time, we are moving to protect the bulk of

our foreign oil imports. At the present time we are receiving from the Saudis our biggest share of the foreign oils which our government claims we so desperately need.

At first glance, it would appear that those goals are both desirable and are to be commended in that they are intended to safeguard the well being of our country, along with protecting our fast deteriorating sovereignty among both friends and foes. However, just as in taking a potent and strong medication for a serious ailment, we often run into unwanted and undesirable side effects, so it is with our heaping all this largess upon the Saudis. While it is true that there are some top ranking officials within our present administration who look upon the Israeli/Zionist movement with approval, it still remains that the Saudis are fierce and implacable foes to all of Israel. To further muddy the waters, any and all support which we may give the Saudis will in some measure go to support the Palestine Liberation Movement. The Saudis being a financial backer of the P.L.O. and these comrades say death to Israel.

Here we have the United States caught in the unenviable position of being condemned if she does and condemned if she doesn't. The world puts it more bluntly and succinctly but I forego the use of any profanity. I can well imagine that right about here, some of my perceptive and discerning brethren will begin to take up cudgels with which to belabor me for suggesting that our sovereign Lord has any concern or interest in the contemporary Zionist movement. There are some among the sovereign grace Baptists who claim that they find scriptural support in denying the Jew any

(Continued on Page 3 Column 3)

(USPS 042-340)

WHO CAN STAND ALONE?

A minister traveling on a continental train was the sole occupant of a compartment save for a young man reading a newspaper.

The youth was also a Christian, but so weak was his faith and so many were his temptations, that he told the minister he did not think he would be able to stand life a week longer.

The minister took from his pocket a Bible and penknife and said, "See, I will make this penknife stand up on the cover of this Bible, in spite of the rocking of the train."

The young man, thinking this was some conjuring trick, watched the proceeding with interest and said, "I am afraid that it will not be very easy to do that, sir."

"But," said the minister, "I am doing it."

"Oh, but you are holding it," reported his fellow passenger.

"Why, of course. Did you ever hear of a penknife standing up on its end without being held up?"

"I see," said the young man. "I see, you mean to teach me that I cannot stand unless Christ holds me."

The Baptist Examiner Pulpit

A Sermon By Raymond Waugh, Sr.

SOME DONT'S AND DO'S OF THE MINISTRY

Part II

If there is one truth that we, as the servants of Christ, need to grasp it is that only Christ Jesus is worthy of our allegiance. God gives us some insight to this truth in, "Cursed be the man that trusteth in man and maketh flesh his arm" (Jer. 17:5). We may say without any equivocation that He dramatizes this truth in many ways, but especially so as He calls us to look at the lives of His servants.

If we were to follow Moses — one of earth's truly great leaders and one of God's choice servants — we would end up hitting the rock the second time and dying outside the Promised Land. If we were to follow Samson — one of the finest Judges ever to rule Israel — we would end up in Delilah's lap and spend our last days grinding at the enemy's

mill. If we were to follow David — one of whom God said, "A man after mine own heart, who shall fulfill all my will" (Acts 13:22) — we would end up on an adulterer's bed with another man's blood upon our hands.

Such may seem to be very difficult truths to handle. Yet, they are in absolute accord with that truth to which we have already spoken, "Cursed be the man that trusteth in man and maketh flesh his arm" (Jer. 17:5). If we can receive it, in the Eleventh Chapter of the book of Hebrews, God declares these and many others to be great men of faith. At the same time, nonetheless, God is very positive with the words which Peter spoke most distinctly, "To whom shall we go? Thou hast the words of eternal life"

(John 6:68). Therefore, though these may be great men of faith, they are not fit to follow as men.

Because of that human characteristic to "honor" and "idolize" other men, this is a most difficult truth. Yet, it is a needed one. It is good to read of the great men of faith and of some who may not be so great. I have known some in the ministry whose choice reading has always been in the areas of Biography and Autobiography. Too, it is good to rejoice in the truths which God has enabled some to comprehend. Yet, it is not good to get hung-up, as it were, on any of the men, whether their names are Abraham, Moses, Samson, David, Paul, Peter, Luther, Augustine, Calvin, or Spurgeon, et. al.

(Continued on Page 2 Column 1)

Look you well to your integrity, and the Lord will look to your prosperity.

The Baptist Examiner

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THE BAPTIST PEOPLE

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SOME DON'TS

(Continued from Page 1)

In the flesh, the dark shadow
of sin, error, and remorse has
plagued the lives, the efforts,
and the hopes of every mortal.
In this vale of tears, this valley
of ineluctable morality, the
reality of sin hangs as a pall
over the life of every child of
God without exception. Those
who would suppose otherwise
must face the reality of "If we
say that we have no sin, we
deceive ourselves, and the
truth is not in us" (I John 1:8)
in all of its absoluteness!

It is no mistake on the part of
God, then, that He declared,
"Faith cometh by hearing and
hearing by the Word of God"
(Rom. 10:17). Therefore, it is
foolhardy for us who call
ourselves Christian and Baptist
to suppose that we can ac-
complish God's purposes in the
earth by supposedly "living the
good life" before men. It is
equally foolhardy for us to sup-
pose that certain men among us
should do all of the witnessing
while the rest should do the
listening and the living. Whether
3,000 years ago or to-
day, "All our righteousness
are as filthy rags" (Isa. 64:6)
and "There is none righteous,
no, not one; there is none that
understandeth, there is none
that seeketh after God. They
are all gone out of the way,
they are together become un-
profitable; there is none that
doeth good, no, not one"
(Rom. 3:10-12).

The nature of man, however,
is such that he cannot abide
such omniscient, sovereign
truth. Through "God," in His
wisdom, "is no respecter of per-
son" (Acts 10:34), we, in our
humanity, insist that we should
show respect toward persons.

At one time or another, I sup-
pose that all of us have had the
supposed truthfulness or honest-
y of George Washington
brought to our attention and
held up for our emulation.

Many patriots and perhaps
some who may not be too
patriotic in our day would lead
us to believe that Washington
was a paragon of virtue and
essentially beyond reproach.
Nevertheless, when we look into
some of the details of his life, we
discover that even he is not wor-
thy of following.

Buying an election today is
considered to be something of a
crime, and it certainly is a sin.
Henry Taylor, nonetheless, ex-
plains that the father of our
country did just that. He bought
the election, and he did it with
booze!

We learn that in 1758 when
Washington ran for a seat in the
Virginia House of Burgesses, his
opponent, Thomas Swearington,
used booze to win. On
the one hand, on election day,
Washington made no speeches,



and he gave out no booze.
Swearington, on the other hand,
stood by the election booth with
a barrel of rum and saw to it
that no voter went thirsty.
Swearington won the election
270 to 40.

Henry Taylor tells us that
Washington, a very pragmatic
man, did not make that mistake
again. At election time the
following year, Washington
ordered the distribution of
drinks to all voters. His consti-
tuents consumed 160 gallons of
booze, and Washington won the
election 309 to 45. We are in-
formed further that always
thereafter that he treated his
friends and never lost another
election.

The Do's

Some may assume that all of
this is an unwarranted negativ-
ity. To the contrary, we do not
mention these things in order to
condemn these men as sinners
beyond or above all of the rest.
The point is made simply to
alert or inform all of us of the
danger of following men,
regardless of how fine they may
seem to be at times or how
"good"! If we have any insight
whatever and any degree of
wisdom, it is evident that we
must get our eyes off of
ourselves, our critics, and men,
in general, if we are to be suc-
cesses for Christ. There can be
no exceptions.

Clearly, there are some
"don't's" that we must observe,
if we really are to serve the Lord
Jesus Christ. There is, however,
much more to the ministry
which the Lord calls us. It has a
vital and a positive emphasis
and ring, if you will. We choose
but three points, but they are
most crucial and essential.

First, we must get our eyes on
Christ!

This is God's absolute call to
us all!

This is one of the reasons it is
such an intolerable tragedy for
men to speak religiously of any
man as "Father" or to give
honor and respect to any mortal
man as a religious potentate.
This is why, too, that it is such
an intolerable tragedy for any
people who call themselves

Christian and Baptist to attempt
to circumscribe the Cause of the
Lord Jesus Christ with calls to
honor dead mortals with prayers
or appeals. All such is blasphem-
y of an unscriptural and spiri-
tually-criminal sort.

Many of us doubtless are ac-
quainted with the song, "Fix
your eyes upon Jesus, look full
in His wonderful face, and the
things of earth will grow
strangely dim, in the light of His
glory and grace." This is ab-
solutely essential! Only He is
worthy of our honor and our
worship! He alone of all men
who have ever walked the earth
could cry, "God is a Spirit; and
they that worship him must
worship him in spirit and in
truth" (John 4:24) and "I am
the way, the truth, and the
life, no man cometh to the
Father but by me" (John 14:6).

We, then, must keep our eyes
on the Lord Jesus Christ and on
Him alone because of our
weaknesses as men and because
of the failures which we see in
the lives of all men. If we lose
sight of our Lord, His sacrifice
in coming, His difficulties with
men in living, the ignominy of
His death on Calvary, and the
victory of His resurrection, we
cannot make it in His service.
We may design ourselves a place
in the religious world, but
everything that we do will be
"wood, hay, and stubble" (I
Cor. 3:12).

Perhaps it is no marvel today
that there are many Anti-
Christ's. There are a multitude
of the religious and even of the
irreligious who profess, allege,
or insist that they have been
raised from the dead. Such at-
tempts to discountenance or to
discredit the resurrection of the
Lord Jesus Christ, of course, are
not new. Rather, there was that
hour in history when "the chief
priests... when they were
assembled with the elders,
and had taken counsel, they
gave large money unto the
soldiers, saying, Say ye, His
disciples came by night and
stole him away while we
slept... So they took the
money, and did as they were
taught; and this saying is
commonly reported among
the Jews until this day" (Mt.
28:11-15). Surely, then, it is no
marvel that the one who is
foremost in the promotion of
"modern resurrection stories"
and "modern resurrection ex-
periences" is a Jew, though
charlatan religious leaders —
some of whom even call
themselves Christian — have
profited most from the "stories"
and the "experiences."

In contrast to such devious
devices of men, our Lord com-
mands continuous allegiance to
Himself on the part of the
faithful. At the beginning of His
ministry, we hear Him say to
Phillip, "Follow thou me"
(John 1:43). He does not say to
follow John the Immerser, though
"Among those that are
born of women, there is not a
greater prophet..." (Lk. 7:28).
Neither does He advise our
following of Peter, though he
had sufficient spiritual discern-
ment to declare, "Thou art the
Christ, the Son of the Living
God" (Mt. 16:16). Toward the
end of His earthly ministry, the
Lord again commands Peter,
and, of course, all of us,
"Follow thou me" (John
21:22). This is a most interesting
and important word for Jesus is
emphasizing here that Peter is
not to be concerned about
following John or even following
as John even though he may
never die.

As we have noted earlier, the

Lord provides that the Apostle
should dramatize this truth in,
"Now this I say, that every
one of you saith, I am of Paul;
and I of Apollos; and I of
Cephas; and I of Christ. Is
Christ divided? Was Paul
crucified for you? Or were ye
immersed in the name of
Paul?" (I Cor. 1:12-13).
Therefore, those who would
serve the Lord today will heed
the commands of Christ and
follow Him. Without any fear of
contradiction, we can say that
faithful men will follow Christ
— not Peter, as the Roman
Catholics; not Luther, as the
Lutherans; not Wesley, as the
Methodists; not Campbell, as
the Church of Christ, so-called;
not Calvin, as the Presbyterians
and (sad to say) some Baptists;
not Smith, as the Mormons; not
White, as the Seventh Day
Adventists; and not Moon, as
the Moonies.

Second, we must get set with
the Gospel!

A man may be learned in all
of the wisdom of men of the
past, informed regarding the
wisdom of men today, and even
literate regarding the wisdom of
which some speak concerning
tomorrow, but it may be all for
naught. If there is no Gospel, all
is lost! One may be an eloquent
speaker and be versed in poetry,
adept at the handling of prose,
and even have some competence
in the development of verbal
relationships in all other forms
of literary art, but if such a one
is without the Gospel, all is lost.

Jesus said, "I am the way,
the truth and the life; no man
cometh to the Father but by
me" (John 14:6). In the wisdom
which the Lord provided, the
Apostle Paul said, "I am not
ashamed of the gospel of
Christ; for it is the power of
God unto salvation to
everyone who believes; to the
Jew first, and also to the
Greek" (Rom. 1:16). Despite
the multitudinous ideas which
mortal men have regarding the
importance of human educa-
tion, the Apostle Paul makes it
absolutely clear that the power
does not lie in the wisdom of the
ancients, the religions of the
world, or the technological pro-
ficiency of men in any day. The
word is unmistakable, "It is
written, I will destroy the
wisdom of the wise, and will
bring to nothing the
understanding of the pruden-
t... Hath not God made
foolish the wisdom of this
world? For after that in the
wisdom of God the world by
wisdom knew not God, it
pleased God by the
foolishness of preaching to
save them that believe. For
the Jews require a sign, and
the Greeks seek after wisdom;
But we preach Christ
crucified, unto the Jews a
stumblingblock, and unto the
Greeks foolishness; But unto
them who are called... Christ
the power of God, and the
wisdom of God" (I Cor.
1:19-24).

Many of the religious hosts of
earth speak of the Gospel, but
their appeals concerning salva-
tion and service are to
something other than the
Gospel. They indulge in
religious efforts to circumvent
"For by grace are ye saved
through faith; and that not of
yourselves; it is the gift of
God — not of works, lest any
man should boast" (Eph.
2:8-9). In their depravity, they
may appeal to "law," "works,"
"rites," or even "confessions,"
but forever they have missed,
"Faith cometh by hearing, and
hearing by the Word of God"

(Rom. 10:17).

With God, the message con-
cerning the Gospel is clear, and
it is absolute. Without excep-
tion, we learn that it is the good
news of the death, burial, and
resurrection of the Lord Jesus
Christ. If we miss this, we have
never preached! If we miss this,
our labors will be "wood, hay,
and stubble" (I Cor. 3:12),
"saved," as God tells us, "yet
so as by fire" (I Cor. 3:15)!

Third, we must not lose sight
of immersion ("baptism")!

We must realize that immer-
sion does not save, and that it
has no place in God's provision
of salvation. As we do, we shall
note on the one extreme a
multitude who look to what they
call "baptism" as a means of
salvation in part or in whole. On
the other extreme, we may note
those who react negatively and
discount the place, purpose, and
importance of what they call
"baptism," and thereby attempt
to rid themselves of the require-
ment or leave the decision to the
discretion of the candidate.
There is, of course, a continuing
furor as to the "mode of bap-
tism," though the Scriptures are
clear that Jesus and His
disciples were immersed!

Some of these, in desperation,
perhaps, quote, "For Christ
sent me not to immerse but to
preach the gospel..." (I Cor.
1:17), as proofs for their un-
concerned attitudes. However,
if we can comprehend the mean-
ing of the word, "Know ye not,
that so many of us as were im-
mersed into Jesus Christ were
immersed into his death.
Therefore, we are buried with
him by immersion into death;
that like as Christ was raised
up from the dead by the glory
of the Father, even so we also
should walk in newness of
life" (Rom. 6:3-4), we can
know that the Apostle is em-
phasizing the truth that until a
person is saved there is no point
in immersing him; until a person
has experienced the salvation
resulting from his "preaching of
the cross" — the death and
resurrection of Christ — immer-
sion can have no meaning.

As Christians and Baptists,
we must not lose sight of the
truth that Jesus began His
ministry at the River Jordan as
He came forth from the River
Jordan. We can know that
John, the immerser, understood
this for he would say, "Behold
the Lamb of God who taketh
away the sin of the world"
(John 1:29). As we go forth in
the strength of our relationship
with Christ and with the Gospel
"which is the power of God
unto salvation to everyone
who believes" (Rom. 1:16), we
must never lose sight of the
place, the purpose, and the im-
portance of immersion.

Across the centuries, born-
again Baptists generally have
been in the forefront of the
evangelical moves which the
Spirit of God has made in the
councils and concourses of men.
They have been there because
they have kept their eyes on the
Lord Jesus Christ, because they
have been firmly settled on the
Gospel, and because they have
dealt Scripturally and clearly
with the matter of Scriptural im-
mersion. Though God is no
respecter of persons, as we have
noted, He has honored such
men with success for the Lord
Jesus Christ in the past, and we
may expect Him to do so in the
future.

CONCLUSION

As ministers of the Word of
God, ours can never be an easy
task. Many, however, are

(Continued on Page 3 Column 1)

SOME DON'TS

meeting the challenges and succeeding for Christ in a most effective way in the light of the Lord's promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Lk. 12:32).

Those who may be great in the eyes of men may be manifesting much worldly success, but the tragedy is that they have never been with the Lord Jesus Christ. They "do their alms before men" "and they love to pray, standing in their (churches)... that they may be seen of men" (cf. Mt. 6:2, 5). Just today, I heard one boast that he "was on more television stations than anyone else in the world." God, if we can receive it, makes this matter very clear, "Verily, I say unto you, they have their reward" (Mt. 6:5).

Thankfully, however, there are some who are faithful to the Lord, faithful to His Word, and faithful in His service. A Brother Baldwin, for example, after pastoring some 41 years explained the importance of the Gospel in a most effective manner.

He said, "At 30, after examining as best I could the philosophies and religions of the world, I said nothing is better than the Gospel of Christ. At 40, when burdens began to press heavy, and the years seemed to hasten, I said nothing is as good as the Gospel. At 50, when there were empty chairs in the house, and the mound builders had done me service, I said there is nothing to be compared with the Gospel. At 60, when my second sight saw through the delusions and the vanities of earthly things, I said there is nothing but the Gospel. At 70, amid my limitations and deprivations, I sing:

"Should all the forms that men devise

Attack my faith with treacherous art,

I'd call them vanities and lies
And bind the Gospel to my heart?"

All of us, then, need to realize that in order to be successes for the Lord Jesus Christ, especially as ministers in truth, we must get our eyes off of selves, critics, and men. Even more, however, we must get our eyes on Christ, the Gospel, and the Word concerning immersion ("baptism") as we deal specifically with the hearts and lives of the people. Then, and only then, will victory be ours. If we can receive it, this is the Word of God in, "Go ye therefore and disciple all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world" (Mt. 28:19-20).

—END—

AN APPEAL

(Continued from Page 1)

this pagan holiday along with the enemies of Christ? These are very pertinent questions for there is not one scripture in the entire Bible that tells us when Christ was born, neither is there scripture that allows anyone to celebrate His birthday. God's Word says, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:11).

History shows that this is a pagan celebration handed down

from one generation to another until the whole world has become a slave to it. As a child of God how can you or I become a partner with the world in such a season of levity and mockery to all that which is holy and eternal? Christmas is a time of feasting, drinking and frivolity for the world, done under a false religious sentiment of the natural man. Sending out Christmas cards with scripture verses on them is compromising that which is holy with that which is unholy. Can Christ have fellowship with Belial? "Have no fellowship with the unfruitful works of darkness" (Eph. 5:11) is God's command to His people.

Little do we realize that we are a living lie to our children when we observe in any way at all this religious worldly holiday and when we so much as mention the myth of Santa Claus to them. What about the tree? Does not the carnal heart glow with pride as it looks at the work of the hands? Isaiah said, "shall I fall down to that which comes of a tree?" God says, "Learn not the way of the heathen — For the customs of the people are vain, for one cutteth a tree out of the forest, the work of the hands of the workman with the ax. They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not" (Jer. 10:1-5).

What are we going to say to these things? Why do we have anything to do with that which God hates? Are we afraid of the ridicule of the world? Has not the Lord of glory condemned all that is of the world and commanded us not to be conformed to it? Can we be a testimony for Christ and be worldly at the same time? Are we not taking part in the "pleasures of sin for a season" when we become part of the world's celebrations? Does not the humiliation and suffering that our Lord endured for us mean anything to us? Oh that every one of God's people would hear that voice from heaven saying, "Come out of her my people, that ye be not partakers of her sins" (Rev. 18:4) and again, "Touch not the unclean thing."

God warns His people to be a separate people, a different people, a representative of Himself and of all that is pure and holy and good. We are never to unite with the world in a worldly round of fleshly gratification in the observance of days and seasons whether they be religious or political, for again God says, "Thou shalt not follow a multitude to do evil" (Ex. 23:2). There is not a day or season upon this earth that is so highly esteemed by man as Christmas. God says, "That which is highly esteemed among men is an abomination to God" (Luke 16:15). Shouldn't this settle the matter forever?

Let us not dishonor our Lord any longer by making Him a part of this idolatrous celebration. May we cry out to Him for deliverance. Let the world say what it pleases and think what it pleases and let this be our motto, "As for me and my house we will serve the Lord" (Joshua 24:15).

We entreat you again to turn from the world and its holy days, touch not the unclean thing, associate not the birth of Christ with the fables of paganism and apostate Christendom. Hear His voice "Be ye separate, O My people." Consider well, as before God to whom you must surely give an account. May God give us strength and purpose of heart to



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Psalms 3:1-8

Intro.: As David viewed the existing conditions which surrounded him, he experienced a twofold outcry. He felt the pain of being forsaken and of being cast out by his family and many of his nearest advisers, and yet he looked beyond this to see the truth "if God be for us who can be against us." If we had to walk by sight only, it would

cleave to the Lord alone.

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord" (Isaiah 52:11).

—Selected

DOES GOD

(Continued from Page 1)

part of rightful and literal blessings — regarding this present time.

All of those literal blessings which God promised to a literal people, the Jewish nation, has now somehow been transferred to a "spiritual" Israel, Christ's church. The Covenant theologian, many A-millennialists, the reformed theology group, some of those answering to the name of Calvinist, yea, and some fine Baptist brethren can see no place for the Jew in the world today.

There are some things in the Word of God which can be "spiritualized" without doing hurt to the message but I haven't been able to write off God's chosen nation so easily and conveniently. Other men and nations have tried — and some of them are not with us any longer. Allow me to say that I do feel that there are those who are prone to put undue "spiritual" significance and importance on the contemporary Zionist movement. I hold, from my position of limited knowledge and understanding, that the movement to date is almost wholly political and not a spiritual entity. As such, it is as yet far removed from that remnant to which our Lord will show His pierced hands and riven side. Yet, and far more importantly, I simply cannot escape the fact that my Lord is undeniably and absolutely sovereign — a mighty God who even sees the sparrow fall. There is nothing, repeat, nothing which can come to pass except with His infinite knowledge and permission. To this end, I say that He is still in control of all that is happening in and around Jerusalem this very day. Further, I feel that I would be foolish indeed to think that He didn't have any of His elect there now. I hold, and will till I am proven to be wrong, that the position and condition of the State of Israel today, even when and if headed by sinful men, is yet a part of God's overall plan for His people — as much so as His revealing His Son to the Gentiles was part of His unfathomable will and ways.

(Continued on Page 5 Column 1)

be a discouraging walk indeed; however, the child of God can walk by faith as Paul expresses in II Corinthians 5:7. He, like Elisha can see "they that be with us are more than they that be with them."

VERSE 1

"Lord." A heartfelt cry of adoration, realization, and recognition. To know the Lord as Sovereign over His people and to know Him as the Shepherd of the sheep is glorious indeed. (Acts 9:6; Psalms 23:1). To invoke Him in prayer is a special privilege (Acts 4:29).

"How." Many times God's people are puzzled and perplexed in regard to events (Lk. 1:34; John 14:5; Acts 8:31).

"Are they increased." The rebellion was advancing in spite of the fact it was being built on lies and deceit and that wicked men were its promoters. Error has always had a ready audience in this world, as men love darkness rather than light. People are attracted by outward growth and prosperity and beauty.

"That trouble me! Many are they that rise up against me." Both, who people follow and who people oppose, prove what they believe and, of course, whose side they are on. David was God's man and was to be recognized for his office sake, but he was being supplanted by another. We need to consider the world's attitude towards the Lord Jesus Christ. He was not popular, nor are the churches of our day who truly exalt Him. The "many" are associated with false churches. Please take note, God's people have always been the objects of hatred and opposition (Matt. 5:11, 12).

VERSE 2

"Many there be which say of my soul, There is no help for him in God." The enemy of David was majoring on the fact that God has forsaken David, that is according to their evaluation. They were throwing this accusation in his face in the presence of his subjects, hoping to win them over. Yes, David had sinned, but they failed to relate the effect this had had on David or the fact he had repented. How sad, even today, for people to use past experiences in peoples lives, especially preachers, to try to ruin their ministries, when many times people know they have repented of these sins.

"Selah." Both the writer and the reader were to pause and ponder this truth. They were to prepare themselves for the next stance or verse.

VERSE 3

"But." In contrast to the view and the feeling just expressed, David knows the opposite is true. He doesn't deny the enemy, but he does deny their accusation.

"Thou, O Lord art a shield for me." What the enemy doesn't know is the fact that you stand between me and them as the preserver and protector of my soul.

"My glory, and the lifter up of mine head." God was to David what He was to Abraham (Gen. 15:1); and to all other saints.

VERSE 4

"I cried to the Lord with my voice." David let his requests be made known to God (Phil. 4:6). He did this in confession (Psa. 51), and expectation (Heb. 4:16). The enemy said David was too big a sinner, but David like Paul knew Jesus came "to save sinners," and that we could come to God in His name.

"And He heard me." How precious to know God's "eyes are over the righteous, and His ears are open unto their prayers" (I Pet. 3:12).

"Out of His holy hill." Both out of His throne room and His treasure room, as this is where all of our supplies come from (James 1:17; Phil. 4:19).

"Selah." We again need to catch our breath as we listen to the heavenly music.

VERSE 5

"I laid me down." Having cast all of his care on the Lord, he could now wait patiently on the Lord (Isa. 40:31).

"And slept." Herein is faith a product of prayer and of contemplation. Peter could quietly sleep in the prison because he was a free man by faith (Acts 12:6).

"I awaked." God grants His children sleep, then He awakens them refreshed for service.

"For the Lord sustained me." We are dependent on the Lord for all things at all times, and in His mercy He never fails nor forsakes (Jos. 1:5; Heb. 13:5).

VERSE 6

"I will not be afraid of ten thousands of people that have set themselves against me round about." As David saw the power of God to care for him in the face of insurmountable opposition his faith increased. This is why he exclaimed in the 23rd Psalm, "I will fear no evil." This is why he could face the giant with undaunted courage. Our enemies are many, and they unite themselves against us with determination and desire, but they are no match for our God.

VERSE 7

"Arise, O Lord; save me, O my God." This is what He did in the case of Stephen (Acts 7:55, 56).

"For thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly." God has totally defeated all of our enemies; therefore "we have the victory" (I Cor. 15:57; I Cor. 15:25, 26).

VERSE 8

"Salvation belongeth unto the Lord; thy blessing is upon thy people." The total salvation of the elect is all of God. He is the author and finisher. So any doctrine that doesn't attribute salvation to the grace of God is not in accordance with the word of God.

Conclusion: "Selah."

EDITOR'S NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, 17400, Missouri Rd., S.E., Ft. Myers, Fla. 33908.

When the human race loses its consciousness of God, it is genuinely sick; and we live in a sick world today.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

What is the condition on the "new heaven" and "new earth" going to be like?

CLYDE T. EVERMAN

108 Burdsall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



There has been much speculation as to the conditions in the new heaven and the new earth with very little Scripture to back up the speculation. In Revelation 21 and 22 we have a view of some of what is to be. In these chapters the new Jerusalem, the home of the bride, the Lamb's wife, is described. This city is to descend from heaven into the new earth (Rev. 21:2, 10).

Let us first note some of the things which will be absent in the new earth. There will be no sin, no Satan, no sorrow, no curse, no corruption, and no death. Someone has said "Reverse the miseries of earth and you will know some of the joys that are to be."

It will be a place where God, is, "Behold, the tabernacle of God is with men, and He will dwell with them..." (Rev. 21:3).

It will be a place of great beauty and splendor, "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass" (Rev. 21:18).

It will be a place of great joy and gladness, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any pain; for the former things are passed away" (Rev. 21:4).

It will be a place of great delight, "Blessed are they that do His commandments, that they may have the right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

It will be a place of great light and glory, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

It will be a place of service, "And there shall be no curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him" (Rev. 22:3).

It will be a place of rest, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

It will be a place where Christ is and His face can be seen, "And they shall see His face; and His name shall be in their foreheads" (Rev. 22:4); "...we shall be like Him: for we shall

see Him as He is" (1 John 3:2); "That where I am, there ye may be also" (John 14:3).

It will be a prepared place for a prepared people, "...I go to prepare a place for you" (John 14:2).

Dr. Bonar in speaking of the new city said, "It is well built, well lighted, well watered, well provisioned, well guarded, and well governed."

And for all of this there will be no end, as the old song expresses it,

"When we've been there ten thousand years,

Bright shining as the sun,
We've no less days to sing
God's praise

Than when we first begun."

Or as another poem expresses it,

"A day will dawn when night is past

An endless day will ever last.

No night, no waiting for the dawn

A million years of light — still early morn."

OSCAR MINK

219 North Street
Crestline, Ohio
44827

PASTOR -

Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



Read Revelation, chapters 21 and 22:1-5. In this Scripture the Holy Spirit has given us a word picture of the New Heaven, New Earth, and the holy city, New Jerusalem, the glories of which defy mortal conception. I seem to be tongue-tied when I try to tell others of the great blessing of being in Christ while in this life, how then can I come near to describing the experience of going from glory to glory which shall belong to the believer in Heaven. I search my mind for something to compare Heaven to, and I am at a complete loss. There is nothing in this vain and perishing world which can be compared to that celestial world, where eternal life and light abides. The Lord's blessed blood-bought church is without doubt the closest thing to Heaven on this earth, but with all the ineffable joys of faithful church membership, there is yet an infinite chasm between the grandest state of the earthly church and the splendor of her heavenly brideship. Heaven is too glorious for human description, and now we can only view it through a glass darkly, but it will not be at the beginning a strange place to the glorified saint, no, nor shall it ever be. While our language is sorely deficient of superlatives befitting that glorious place, let us not cease in our efforts to sing its praises, and let not the infirmities of our preachments and witnessing deter us for a moment in declaring that Heaven is the dwelling place of God, the eternal home of all believers, and the place of consummate goodness.

Saints in Heaven will not be mere robots or automatized

creatures. While they shall never suffer decline, they will, as the ceaseless ages of eternity roll along their infinite orbits, continue to make progress in their praises and knowledge of God. It is certainly true, at the first glimpse of our crucified and glorified Saviour, will all the toils and sufferings of this life be a million times repaid, but our appreciation of Him with that first glimpse will not be perfect in the absolute sense. It will be perfect as far as it goes, and it will reach beyond the point of our fondest imagination, but it will not be absolute at that time. God is of such nature that He cannot be fully comprehended by His creatures, and man shall never be omniscient in the same sense that God is. This is the lie by which Satan deceived Eve (Gen. 3:5), and every man is born with the thought that his way is better than God's way (Prov. 21:2). We are in this life to grow in grace and knowledge of our Lord and Saviour Jesus Christ, but our progress and advances are opposed by temptation and sin, and the poor struggling saint often experiences retrogression rather than progression, but it shall not be so in Heaven — for in Heaven there is no temptation, and where there is no temptation, there is no sin, hence only progress. The believer's citizenship is in Heaven (Eph. 2:19; Phil. 3:20), and when he without restraint embarks upon that citizenship, he will, with the greatest delight, assume the responsibilities enjoined to that citizenship.

HANSFORD HOLMES

506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



"That great city, the holy Jerusalem," in "descending out of heaven from God" (Rev. 21:10), as the home of "the bride, the Lamb's wife" (Rev. 21:9), will have hovered over "a great high mountain" near Palestine during the millennial kingdom. Yes, this is the same "holy city, new Jerusalem," that will be (after the renovation of the earth by fire) permanently situated on the new earth, when, again, it will come down from God out of heaven, prepared as a bride adorned for her husband (Rev. 21:2). This is under "a new heaven and a new earth condition" (Rev. 21:2) of absolute purity to the glory of God throughout the eternal ages. The righteousness of God in Christ Jesus will be the guiding principle, as imputed to all of His people.

This scene, then, speaks of the culmination of God's eternal redemptive purpose, when, in the fullest sense, it can be said: "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ, According as He hath chosen us

in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of (sons) by Jesus Christ to Himself, according to the good pleasure of His will. To the praise of the glory of His grace, through which He hath made us accepted in the Beloved; In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, In which He hath abounded toward us in all wisdom and prudence, Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself;

That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him; In Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His will, That we should be to the praise of His glory, who first trusted in Christ; In Whom ye also trusted, after ye heard the word of truth, the gospel of your salvation; in Whom after that ye believed, ye were sealed with that Holy Spirit of promise, Who is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Eph. 1:3-14).

We are told that Abraham "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). Hence we have here a projection, looking forward to the description and measurements of this magnificent city, as revealed in Revelation 21:10-27; then, also, we have a description of the new paradise with its river and tree of life (Rev. 22:1-5).

This same place, no doubt, was related to by Jesus, when He said: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also" (Jn. 14:1-3).

JOSEPH M. WILSON

Route 3
1450 Old Hollow
Road
Winston, Salem
N.C. 27105
PASTOR
Grace Baptist
Church
Stanleyville, N.C.



"The secret things belong unto the Lord our God but those things which are revealed belong to us and to our children forever..." (Deut. 29:29).

We must state that there is not a great deal revealed relative to this question. But we will try to set forth some of what is revealed. The first question is whether or not this will be a renovated earth or a newly created earth. It is a debatable question, but it seems to me that all the Scripture on the subject is best understood as teaching a total destruction of the old and the creation of a new heaven and a new earth. I confine my

answer to the new earth.

There will be no sea on this new earth. This new earth will, no doubt, be more wonderful and beautiful than anything man can imagine. It will be far ahead of the Millennial earth, though that will be far ahead of the present condition on this earth. It will be far ahead of the paradise of Adam and Eve, though that likely was wonderful beyond our imagination.

There will be no people on this new earth in their natural and fleshly bodies. It utterly astounds me that there are men who believe that there will be continuing births and generations of men on this earth in the eternal state. Some even believe that these births and new generations will continue eternally. I say this amazes me. I could hardly believe it when I first heard it. It sounds more like science fiction to me than like Bible interpretation.

The new earth will likely be somewhat as it is today as to landscape, except beautiful beyond imagination. The New Jerusalem will be the great city on this new earth. It will be fifteen hundred miles wide, long, and high. It will be the home of the Bride of Christ. Others who are saved will visit this city, but will live on the earth outside this city. All will have glorified bodies. There will be no sin and no sickness of any kind. All that is done will be in great fellowship among men and great glory to God. Details of how time (if it be called such) is to be spent are not given. Enough to know that we will be glorified beings, we will be blessed beyond words, we will be gloriously happy forevermore. There will be nothing — nothing at all — that will in anywise or for any moment take from our happiness. Whatever I, or others, might say, when we get there we will all have to confess "the half has never been told."

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR

Kings Addition
Baptist Church
South Shore, Ky.



You are asking the impossible. How can I who knows nothing but imperfection even begin to describe perfection? I shall give a few ideas, but that's all that I can do.

I'm inclined to think that the earth will be similar to the earth as it was before sin entered into it in the Garden of Eden. Revelation 21 pretty well describes how it will be.

There will be no sin on earth or in Heaven. No sorrow or pain, no sun or moon because the Lord will be the light thereof. There will be no oceans or rivers except the river of life flowing from the throne of God. Jerusalem will be built of precious stones and the streets of pure, clear gold.

We will walk the streets with God's saints from Adam and Eve to those saved during the Millennial reign. We will know them on sight. Imagine being able to know and talk to Abraham or David, to rejoice with Simeon or Paul.

We will bask in the glory of our Saviour as we see Him and dwell with Him. We will walk on the streets of gold in total holiness and perfection. All this is beyond our imagination.

Depend upon it, God's work, done in God's way, will never lack God's supplies.

DOES GOD

(Continued from Page 3)

If I have my head on even partially straight I see a danger here for any country, nation or even for any individual who would supply the Saudis or anyone else with the armaments to be used to destroy, or even to hinder, that thing which is aborning now in Jerusalem. This much is certain, if my Lord has further chastisement to bring upon those people it is His sovereign right to do so. Also, He may be pleased to use any man or any nation as an instrument in such a chastisement and still pour out His wrath upon those whom He has so used. You have but to go to Ezekiel 25 and 26 to see the hand of the Lord heavy upon those who presumed to raise a hand or even to speak out against His chosen ones.

Israel had been sent into captivity and bondage, Jerusalem and the land now lies desolate. God has done it because of the spiritual whore-mongering and for the disobedience of His people, and yet, when the Ammonites, Seir, Moab, Edom and Tyre began to use the banishment of Israel to further their own causes at such a time and to bring the charge and accusation that; "Behold, the house of Judah is like unto all the heathen" (Ezek. 25:8), even though they were correct in their assessment of Israel, God would have none of it. Consequently, He brings swift judgments and punishment upon those who would demean God's own.

Brethren, however you may personally regard the Jew and contemporary Israel at the present, it might be well for all of us to act circumspectly in this regard and to abstain, as much as is possible, from intentionally raising a hand against the working out of God's sovereign purpose with His own. Permit me to reiterate for emphasis — Our Lord has been known to use even His enemies to chasten His disobedient people, and then, destroy those enemies for so doing. Pray for the soon return of the Lord Jesus Christ and for the peace of Israel. Shalom.

IS MARY

(Continued from Page 1)

age, in the image of God created He him; male and female created He them." It is easy for a person to grasp the plain simple truth that Mary did not create God but rather that she was a created being, not having equal power with her creator.

Other Children

One of the teachings of the Roman Church about Mary is that she did not have any other children besides Jesus. The Word plainly teaches she had other children. For the benefit of our Roman Catholic friends we will quote here from the Roman Catholic Bible, the Douay version.

Luke 2:7: "And she brought forth her first born son and wrapped him up in swaddling clothes and laid him in a manger." Note "first born."

Mark 3:31: "And his mother and his brethren came and, standing without, sent unto him calling."

John 2:12: "After this, he went down to Capernaum, he and his mother and his brethren and his disciples: and remained there not many days."

John 7:3: "And his brethren said to Him, Pass from hence and go into Judea that thy

disciples also may see thy works which thou doest."

Acts 1:14: "All these were persevering with one mind in prayer, with the women and Mary the mother of Jesus and with his brethren."

Galatians 1:19: "But other of the apostles saw I none saving James the brother of the Lord."

It would seem that Mary had other children.

The Catholic church goes on from here and has given Mary another great prerogative, Perpetual Virginity. "Though the Mother of Jesus, she remained ever a Virgin." In other words, Mary remained a virgin all of her life, even though she was married to Joseph. Nowhere in the Bible is such a teaching referred to. On the contrary, it would seem from the New Testament that Mary lived a normal life and had children. Matthew 12:46-50: "While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." This instance is referred to also in Mark 3:31-35; Luke 8:19-21.

It would seem from the reading of these passages that Jesus did have brothers and sisters; also that when his mother requested Him to do something that he did not wish to do He did not obey her. It is a sentimental idea that Mary had great influence over Jesus.

The Roman Church has answer for those passages of scripture; it is that the brethren were not "brothers," but "kinsmen."

Now right here we are confronted with the great central thought of the Roman Catholic Church on sexual matters. To the Roman Church sexual intercourse is fundamentally wrong. That is one of her reasons for celibacy of her priesthood. Before we progress further, let us see if this is a proper conclusion.

Turning again to the Bible which is God's Word (admittedly so by the Roman Catholic Church), and we read in Genesis in the first chapter and the twenty-eighth verse, "And God blessed them: and God said unto them, Be fruitful and multiply, and replenish the earth..." Here God speaks to be fruitful and multiply. It would seem that there was no shame attached to the normal life of that pair. There is no innate evil in the sexual act between man and wife. The Roman Church abhors the idea of a spiritual and physical union. It is for this viewpoint that the Romanist must find an explanation that would preclude any sexual intercourse in the life of Mary. "Thus she alone of all the race united in herself the twin glories of motherhood and virginity." there you have the peculiarly unique personage, Mary, as seen through the eyes of the Roman Church.

The Immaculate Conception

In order to raise Mary to a

place above all, the Roman Church teaches the dogma of the Immaculate Conception which is best expressed by this quotation: "The Blessed Virgin Mary alone was from the first instant of her conception, through the foreseen merits of Jesus Christ, by a unique privilege granted her by God, kept free from the stain of original sin; she is, therefore, said to have been 'conceived immaculate.'"

Once again we see the Roman Church teaching a doctrine that appeals to the human desire but does not have its base grounded in the Word of God. This is what one Roman Catholic prelate said about the Immaculate Conception, "If the Scriptures be duly considered and the sayings of the doctors ancient and modern, who have been most devoted to the glorious Virgin it is plain from their words that she was conceived in sin" — Cardinal Cajetan DeLoe in Theology part 102.

"Not in Bible"

The dogma of the Immaculate Conception is not expressly enunciated in Sacred Scripture" (Pohle-Preuss, Mariology, P. 42).

Did sin pass on to Mary from Adam? The Scripture says Romans 3:23, "for all have sinned and fallen short of the glory of God."

This doctrine of the Immaculate Conception was not accepted by the church without much controversy and it was only adopted by the Catholic Church in the year 1854.

Less than one hundred years ago the Roman Catholic Church adopted the dogma of the Immaculate Conception, and a curse is placed upon all who do not believe in this doctrine.

The Roman Church also claims that it was possible for Mary to give birth to Jesus and still remain a physical virgin.

Not content with all the aforementioned doctrines on Mary they go on and claim that she had "bodily assumption" into heaven. The dogma teaches that Mary was raised from the dead and received bodily into heaven. To ask the question "Is this teaching in the Bible?" would be superfluous; like most of the Roman Catholic teachings it is not in God's Word. It would seem with the countless miracles recorded in the Bible, this Miracle of Mary's "assumption" would be there if it had occurred.

Mary then was conceived without sin, remained ever a virgin, and when she died was bodily raised into Heaven. This, however, does not conclude the doctrine of Mary. We will now proceed to show how these doctrines are used to develop the religious faith of Roman Catholics.

Queen of Heaven

"Vested with this wonderful glory, the holy Virgin arrived at the throne of the divinity, and the three divine Persons received her unto their eternal and indissoluble embrace. She seemed as if absorbed within the three divine Persons, and as if submerged in that infinite ocean of the abyss of the Divinity; the saints heard these words of the Eternal Father: 'Our Daughter Mary has been elected and chosen by our eternal will as the only and singular one among all creatures, and she is also the first in our delights. She has never degenerated from her title of Daughter, which in the Divine Understanding has been given her from all eternity;

"NOTHING"

Oh, what can separate me from God's love?
Can powers on earth or in heaven above?
Can angels or principalities?
No, nothing, from His love, can separate me!

Oh, who can pluck me from my Father's hand?
My Saviour has spoken, on His word I stand,
For He has given me eternal life;
Oh, He paid with His blood the terrible price.

Now I was once burdened with Satan and sin,
But my heart was opened, the Saviour came in;
He whispered so sweetly, "now you are mine,
For you I have purchased with my Blood, divine."

Oh, what a change has now come over me,
I'm living for Jesus so happy and free;
One day I'll see Him in heaven above,
For nothing can separate me from God's love!

Mrs. Frank Parrish
Courtland, Virginia

therefore, she has a right to our eternal kingdom, of which she is to be acknowledged and crowned the legitimate Sovereign Queen."

The Roman Church gives Mary many titles; there are some that are mother titles, virgin titles, queen titles, and mystical titles. Here are a few of the mystical titles, "Seat of Wisdom, Tower of David, Gate of Heaven, Refuge of Sinners and Our Hope and Our Life."

Salvation by Mary

Pope Pius IX states in one of his encyclicals "that the whole of our confidence is placed in the most Holy Virgin, since God has placed Mary the fulness of all good that accordingly we may know that if there is any hope in us, if any grace, if any salvation, it rebounds to us from Her."

In a pamphlet called "Devotion to the Mother of Sorrows" issued by the Benedictine Convent, Clyde, Missouri, we read these words: "It is on account of the exceedingly great sorrows and sufferings which Mary endured for our salvation that she deserves our compassion and highest esteem" (p. 7). Again on page 12, "Mary offered her Son willingly for our salvation; yes, the sacrifice she brought in union with Him was so great that Saint Alphonsus says of it 'Two hung upon one Cross.' " Could anything be more blasphemous? Here they claim that Mary gave her son for our redemption. Yet the Bible plainly teaches that God gave His son (John 3:16) and countless other scriptures that space forbids mentioning. Here is final proof that the Roman Church uses Mary as saviour in fact, if not in theory. Quoting from the above source again, page 24, "Devotion to the sorrows of Mary is a source of great graces because it is so pleasing to our Divine Lord. Many holy writers say that through her sufferings Mary placed an obligation as it were, upon her Son, which constrains Him to grant her whatever she asks of Him. As soon as we sympathize with the sorrows of His Mother, we draw our Saviour to ourselves." "He is," says Saint Bernard, "at the disposal of those who devoutly meditate on the sufferings of His Mother." Our Lord once said to Veronica of Binasco: "My daughter, the tears which you shed in compassion for My suffering are pleasing to Me, but bear in mind that on account of My excessive love for my Mother, the tears you shed in compassion for her sufferings are still more precious."

Again from pages 26, 27, "The Mother of God once said

to her faithful servant Saint Bridget: "No matter how numerous a person's sins may be, if he turns to me with a sincere purpose of amendment I am prepared forthwith to receive him graciously, for I do not regard the number of sins he has committed, but look only upon the disposition with which he comes to me; for I feel no aversion in healing his wounds, because I am called and am in truth the Mother of Mercy." Does Mary save lost sinners? The Roman Catholic Church plainly teaches she does. Yet when defending their faith to Protestants they deny that they teach it.

Mary Saves From Hell

From the same pamphlet pages 32-33, "But the person who has been devoted to the Mother of God, and especially to her sorrows, will not be deserted. Mary has rescued innumerable souls from hell even at the last moment. Saint Alphonsus says that whosoever dies while loving God and pronouncing the name of Mary cannot be lost."

We would go on and on with statements that claim Mary as the saviour of all the race. Jesus Christ the Son of God does not agree with our Roman Catholic friends, however. He said: "I am the door, by me if any man enter in, he shall be saved and shall go in and out, and find pasture" (John 10:9); again, in John 14:6, "I am the way and the truth, and the life; no man cometh unto the Father but by me." In the book of Acts we read, Acts 4:12, "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved."

We can see that it is easy for the Roman Catholic Church to lead her people to give Mary all honor above that given to God. If Mary had all the marvelous characteristics that the Church claims, it is only one step for the Catholic to pray to Mary. This of course they do and a Catholic goes to confession, part of his penance consists of praying to Mary. The novenas in a Roman Church are a series of prayers that are for the faithful. In all Roman Churches there are one or more statues of Mary.

(Continued on Page 6 Column 1)

IS MARY

(Continued from Page 5)

Catholics are urged to have a statue of her in their homes. If a good Catholic must go to Purgatory when he dies and he can receive many indulgences which will lessen his time of pain in that awful flame by praying to Mary, it is only natural that he do so. God is so far away in the mind of the Catholic, yet he is taught that Mary is right at hand and as she is a mother she will have compassion. Taking the petitions directly to her son Jesus, Catholics are taught that "even as Eve brought in sin and death, so Mary brings in obedience and life and as we owe all our miseries to Eve, so we owe all of the blessings of salvation to Mary." Pope Leo XIII in 1891 wrote to the Catholic Churches: "With equal truth may it be also affirmed that by the Will of God, Mary is the intermediary through whom is distributed unto us this immense treasure of mercies gathered by God, for no mercy and truth were created by Jesus Christ. Thus, as no man goeth to the Father by the Son, so no man goeth to Christ but by His Mother."

Pope Vs. God

Compare this statement made by the infallible (?) pope with God's Word. "For the law was given through Moses; grace and truth came through Jesus Christ," (John 1:17). "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

If mercy comes from Mary it is only natural to pray to her for this mercy as no man feels justified within himself for meeting God. However, does mercy come from Mary? God's Word does not say so. Once again we see the Roman Church building a teaching that does not have any Scriptural basis. In Luke 1:46-47: "and Mary said, My Soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Mary clearly shows her need of a Saviour. If she were sinless no saviour would be necessary.

Paul did not claim that mercy came from Mary. Quite the contrary, he said, "but I give my judgment as one that hath obtained mercy of the Lord," (I Cor. 7:25). Paul goes on and tells us of God's great love in Ephesians (2:4-10), "being rich in mercy, for this great love wherewith he loved us even when we were dead through our trespasses." In spite of our transgressions God loved us, "made us alive together with Christ" ("by grace have ye been saved"). Paul does not say that we are saved by the effectual prayers of Mary or that we received salvation from Mary. He goes on and tells us that we cannot earn this grace, and that not of yourselves, "it is the gift of God! not of works that no man should glory." Therefore, Paul makes the salvation of the lost simply as a gift, a gift that sinners cannot earn — it is freely given to sinners by faith. "The wages of sin is death but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23). Paul does tell us from I Timothy 1:2, "unto Timothy my true child in faith, grace, mercy, peace, from God the Father and Christ Jesus our Lord." John

the beloved disciple also tells us that mercy and grace and peace come from God, I John 2:3:

Grace, mercy, peace, shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love." John, it will be interesting to remember, was the disciple with whom Mary spent her last days on earth. Jesus gave his mother into the care of John at Calvary. John 19:25-28: "...the disciple standing by whom he loved, and he saith unto his mother, Woman behold thy son! And he saith unto the disciple, Behold thy mother! And from that hour the disciple took her unto his own home." So Mary the mother of Jesus spent her last days on earth under the roof of John the beloved disciple. Now John certainly would have known if Mary had any special influence with Jesus, or if she was miraculously taken into Heaven. In all of John's writing in the New Testament covering his gospel, epistles, and the Revelation there is not one verse that mentions any special grace or power that Mary had. No mention is made anywhere of Mary's assumption into Heaven in the entire Bible.

Forbidden By Bible

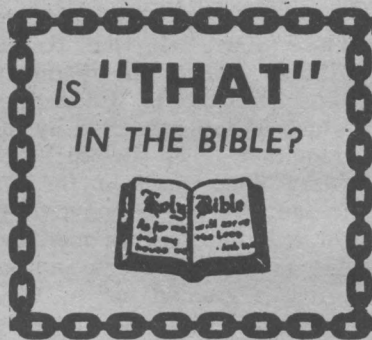
Praying to Mary is, however, expressly forbidden in the Bible in the New Testament. Jesus himself says "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

All Roman Catholics who lived before 1854 did not have to believe in the dogma of Mary; Jesus did not preach it, Paul did not preach it, Paul did not preach or write about it. All the writers in both the Old and New Testament did not mention it, not even by implication; yet the Roman Catholic must believe it or be cursed by his church.

A Roman Catholic is taught from early childhood to pray to Mary. When a Catholic wants a special favor from God he is advised to "make a novena" to pray to the "Blessed Mother." The church takes the attitude that its children should come to it for spiritual knowledge and then the Church directs them to go to Mary in prayer. She is the great intercessor for all Roman Catholics. The Roman Church has built a wall around Jesus Christ and God the Father, the wall consisting of Mary and the saints. A Catholic cannot penetrate this wall, he must go through these created beings to reach his Maker. The writer of Hebrews does not recognize any person as a mediator between man and God except Christ Jesus. Hebrews 7:25, "Wherefore also he is able to save to the uttermost them that draw near unto God through Him seeing he ever liveth to make intercession for them." Now if Christ lives to make intercession for us, of what value would Mary's intercession be? Can Christ fail? Does he need help from his Mother? Again, in Hebrews 4:14-16, we find how Christ is still available.

"Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us, therefore draw near with boldness unto the throne of

Man's security is the devil's opportunity.



QUESTION:—How many wives had David?

ANSWER:—No one knows, but plenty, for they included Michal, First Samuel 18:27, Abigail and Ahinoam, First Samuel 25:42-43, Bathsheba the wife of Uriah, Second Samuel 11:26-27, and an unknown number of others, Second Samuel 5:13. - "And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David." Presumably these included the ten concubines mentioned in Second Samuel 15:16; 16:21-22; and 20:3. And finally there was Abishag, the beautiful virgin who lay in his bosom when he was "stricken in years; and they covered him with clothes, but he gat no heat." First Kings 1:1-4. It states that "the king knew her not," but she certainly should be counted among his wives or concubines.

grace, that we may receive mercy, and may find grace to help us in time of need."

It would seem that the New Testament was written to guide the faithful. As the Roman Catholic Church, along with Baptists and Protestants all agree, it is the Word of God; if Mary was to be used as an intermediate, some mention of her power would be in the New Testament.

A Roman Doctrine Only!

The doctrine of Mary is a Roman Catholic doctrine only, no other religious group teaches it. When it is so plain that Christ wants us to come to Him, why does the Roman Christ teach that we must go to Mary? Mary is exclusively for the Roman Catholic. It is a Catholic doctrine and taught to build the physical church; they are robbing the people of the spirit of Christ which is necessary if the believer is ever to find soul peace and joy (Matt. 11:28). "Come unto me all ye that labor and are heavy laden and I will give you rest."

"O, Mary, conceived without sin pray for us who have recourse to thee." The Roman Church has many substitutes for God and His only Son, and Mary is their most effective substitute.

Jesus died on a cross to save the world. John 3:16, "For God so loved the world that He gave his only begotten son that whosoever believeth on him should not perish but have eternal life." Believe on Mary? NO, ON CHRIST.

"For there is one God, and one mediator between God and men, the man Christ Jesus," (I Tim. 2:15).

CHARACTERISTICS

(Continued from Page 1)

fact. Tell me that a saved man can have absolutely no concern for the cause of Christ! Tell me that a saved man will spend his entire earnings on himself and his, and absolutely, forget the cause of the Lord? Tell me that

a saved man will desecrate the holy Sabbath day without the slightest restraint? Tell me that a saved man will habitually indulge in every form of worldly and sinful amusement — especially, when his church stands against it! Tell me that a saved man will close his heart to the appeal of sin-cursed and dying humanity, in the face of the plain scriptural command of the last words of our Lord! I don't believe a word of it. Jesus said: "By their fruits ye shall know them." That is enough. It tells a sad story. It will condemn men in hell unless the grace of God intervenes."

Estimates of the lost in our churches today range from fifty to seventy-five percent. Of course, no one knows the exact percent. But surely he is blind who cannot see that it must be represented, so far as man can tell, by quite a large figure.

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

1. Forgetfulness that results belong to God.

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

2. Abuse of the protracted meeting and outside evangelism.

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

career. In these ways we have come unconsciously to adopt false and unscriptural methods of evangelism. Oh, when will we learn that it is ours to preach the word publicly, privately, in season and out of season, and then leave results with God! This leads us naturally to the next characteristic of Jesus that we desire to notice, in connection with which we will notice other things that bring the lost into our churches.

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

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

1. He did not depend upon personal magnetism or mass psychology.

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

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

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

The following condemnation of a certain kind of mass psychology appeared in "Faith" (Continued on Page 7 Column 1)

CHARACTERISTICS

(Continued from Page 6)

and Life," edited by Roy Mason, Tampa, Fla. (issue of May, 1934):

"In actual practice many a Baptist revival and evangelistic campaign would prove a complete 'flop' were it not that groups of children are psychologized into the church. Often when you learn that quite a large number of 'converts' have been made during a certain revival, when you make further inquiry you find that most of them are children and came from the Sunday School. Here is about what happened: On the second Sunday of the meeting, the Sunday school classes assembled for just a few moments, then all went into the auditorium where the preacher addressed the children (often 'sob stuff' is resorted to) and appealed to them to make a profession. With the appeal of the preacher, the influence of teachers urging them on, and the influence of mass child psychology, the poor children stand little chance. What happens? Some child starts the procession and the others follow and what a great service (?) (?). Baptist churches have been, and are being further filled with unsaved people through this sort of thing."

And again, from the same article, we read:

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

"The writer of these lines would not, for anything, let a visiting preacher or evangelist herd together his Sunday school children and take advantage of them in the way just suggested. When children are led to make a profession en masse, it is generally true that most of them know nothing of the saving faith in Jesus Christ. One child leads; another follows. Why do we say these things? Because we have been baptizing people for years who were saved long after just such a childhood mistake. Just recently two persons have confessed in private conversation that they were taken into the church in childhood in just such manner as indicated above. And for every one who learns of their mistake and is really saved, there are doubtless many who never learn their mistake and who go to hell."

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

2. He did not depend upon mere human tact and diplomacy.

Human tact and diplomacy would never have led Jesus into the temple to drive out the money changers, nor would He have been thus led to denounce the Pharisees as He did. Human tact and diplomacy would have led him to avoid the break with the religious leaders of his day. If he had been a diplomat, he would have reasoned that he could accomplish more by staying on the inside of the religious society of his day and reforming

it instead of violently breaking with it. This is the reasoning of some today with regard to corrupt churches and associations. But they are dead wrong. God has not commissioned us to go out and reform corrupt institutions. When a church or institution takes its stand against truth and righteousness, then God's command to every believer is "Come out from among them, and be ye separate" (II Cor. 6:16).

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

3. He did not depend upon high pressure and intense emotionalism.

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

"It is noticeable that those who rely upon suggestion as a method of influencing others insist upon immediate action, while those who instinctively resist this kind of influence insist upon postponement of action, and it is a healthy instinct. The desire to postpone action may be, and often is, the result of moral inertia, or of a habit that has enfeebled the will or a positive inclination in the wrong direction. This is so often the case that one hesitates to say anything to encourage the deferring of action in response to an appeal. But it is nevertheless true that, if the response is not one of thoughtful impulse, a mere nervous reaction under the power of suggestion, its ethical value is naught. (This is all most professions of faith today are — mere nervous reactions to the power of suggestion. — Author). The only antidote to an enfeebled will is to stimulate to voluntary action, the rational control of conduct. And an immediate motor reaction induced merely by suggestion only adds to the enfeeblement of the will. One is often thus precipitantly deplored and can only with difficulty be reconsidered; or committed to a position from which he would gladly recede but cannot with self-stultification; and so goes on through life embarrassed and morally compromised by the consciousness of standing in false relations. This exactly describes the situation of thousands who today are enrolled as members of Christian churches; and while it enables the church to make a brave show as to numerical strength, it is one of the chief causes of the comparative lack of power of organized Christianity. I make bold to say that the disastrous results of this false psychological method are more general and more immediate in the realm of

religion than anywhere else."

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

4. He did not depend upon salesmanship methods.

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

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

5. He did not tamper with the soul and try to help the Holy Spirit out.

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

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

The mourners' bench is the best place in the world for working up fleshly emotion and profession of faith without being saved. It is wholly of the devil.

Moreover the custom of inviting sinners forward for prayer misplaces prayer. Acceptable prayer must be accompanied by faith, for "how shall they call on him in whom they have not believed" (Rom. 10:14). If the sinner can reach God other than through Christ, then the mediatorship of Christ is not a necessary thing, but only arbitrary. Christ said: "I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14:6). This being true, we know that every man who has ever reached God has done so through Christ. And to reach God through Christ means to reach him through faith in Christ. A sinner may go through the form of calling on

God, but his prayer will never reach God until he puts his faith in Christ. Therefore the prime need of the sinner is not to be told to pray. He will do that without being told when his conviction has reached the proper point. What he needs is to be told how he can find acceptance with God.

Simon Magus was exhorted to pray, but not to come to a mourners' bench; nor was he exhorted to pray as a sinner. It is plain that while Peter believed Simon to be lost, yet he recognized a bare possibility that he might be saved and addressed these words to him on the basis of that possibility. Otherwise, the expression, "if perhaps the thought of thine heart may be forgiven thee," is meaningless. Certainly, God will forgive the sinner when he repents and believes on Christ, as a result of the regenerating work of the Holy Spirit, but if a sinner seeks to repent in the manner that a saved person repents, which is apart from the immediate experience of regeneration, he will not find the ability to do so nor will he find forgiveness with God no matter how much he prays. So Peter proposed to Simon a test, by which he could detect his true standing before God.

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

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

Cornelius prayed and was heard (Acts 10:31); but not without faith. Cornelius had the same faith that all Old Testament saints had. This is evidenced by at least two facts: (1) His giving of alms received divine approval (Acts 10:4, 31). In commenting on V. 21, H.B. Hackett, well says: "He is assured now of the approval of his acts; the acts were approved when he performed them" (An American Commentary on the New Testament). But "the sacrifice of the wicked is an abomination to the Lord" (Prov. 15:8). And "they that are in the flesh cannot please God" (Rom. 8:8). (2) Peter's words (Acts 10:34, 35) distinctly imply that Cornelius was a worker of righteousness and was, as such, accepted of God. The almsgiving and other acts of Cornelius were either dead works from which he needed to repent, or they were works of faith.

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

And even though he had not heard of Jesus of Nazareth, he still would have had the gospel of the Old Testament, the same gospel that all other Old Testament saints had. The faith that he had was that which looked forward to the promised Messiah.

Peter needed to go down to Caesarea to assure Cornelius that Jesus of Nazareth was the promised Messiah. For, having come into the new dispensation, he needed to know this and to believe it (for, while he had heard of Jesus, he yet was not assured that He was the Messiah, and as yet did not believe in Him as such), in order

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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to be saved in the full sense of the term. Cornelius was already saved in the sense that all Old Testament saints that came into the new dispensation were already saved. But Cornelius, like all other Old Testament saints that came into the new dispensation, needed to know Jesus of Nazareth as the Messiah and to believe on Him as such. Their Old Testament faith was not sufficient after they had come into the new dispensation, especially after they had heard of Jesus, as was the case with Cornelius. This belief in the Godman, Jesus of Nazareth, as the Messiah was necessary to their salvation in the temporal and ultimate sense of that term. For the temporal sense of salvation see Philippians 2:12; I Timothy 4:16. For the ultimate sense see Romans 13:11; I Peter 1:5. This explains Acts 11:14.

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

After Cornelius exercised this mature New Testament faith, he received the Holy spirit as others who were already saved had received Him on the day of Pentecost. This marked the pouring out of the Spirit on the

(Continued on Page 8 Column 1)

TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial:	Watts:
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WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

CHARACTERISTICS

(Continued from Page 7)

Gentiles, but in no wise indicates that Cornelius was just a lost sinner until Peter went down and preached to him. No saint during the Old Testament dispensation received the baptism of the Spirit, nor even the continuous abiding presence of the Holy Spirit. Full New Testament faith was a prerequisite to both of these, and they are not the same.

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

6. He was not a sensationalist.

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

And we have a death-blow to sensationalism in His story of the rich man and Lazarus. The rich man reasoned that his brothers would repent if Lazarus would go back and preach to them. But Jesus solemnly reminded him that his brothers had Moses and the pro-

phets, and that, if they would not hear them, they would not repent even though one should rise from the dead. Think of what crowds Lazarus could have had to hear him! His renown would have spread like wildfire. People would have run over each other in an effort to hear him. Everywhere it would have been shouted: "There is a preacher holding a meeting in town that died and rose again. He is telling what he experienced while dead and in Abraham's bosom. He has seen hell and those in it." The largest meeting places would have thronged to hear. But Jesus said that none would have repented at His preaching that would reject the calm message of Moses and the prophets! What a death-blow to sensationalism!

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

And He didn't please all of them. He didn't even please a majority of them. Neither will any other preacher that is faithful in his calling. Christ reproved and rebuked. So will every other preacher that fulfills the charge that has been given him. (See II Tim. 4:2). Not only did Christ rebuke, but sometimes He rebuked sharply. The preacher of today is commanded to do the same when need arises. (See Titus 1:13). Christ had the hatred of the world — even the religious world. He said all His disciples

would have it, too. (See John 15:18-20). Jesus said He came to send strife and division. (See Matthew 10:34-36 and Luke 12:50-53). These will accompany the ministry today of those preachers who withhold none of the counsel of God. The popular cry is for the preacher who can unite churches. But God has not called preachers to hold the saved and lost together in churches. Only a compromising ministry will unite the vast majority of churches today in their present condition. They are sadly in need of division to the breaking point between the saved and lost in them. They need the old leaven purged out of them (I Cor. 5:7).

The vast majority of Baptist churches today do not want a faithful ministry. They want a soft-peddler, a pussy-footer, a compromiser, a diplomat, a smooth-tongued spouter who knows how to eschew the most objectionable things, and season and sugar coat the rest so that they will be palatable to the perverted and worldly taste. The cry from the modern pew is the same as of old — "Prophecy not unto us right things, speak deceits" (Isa. 30:10). But God's command is: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression" (Isa. 58:1).

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

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

With the adulterous woman He was very gentle, but with the Pharisees He was sharp. This is God's method (Psa. 18:25, 26).

The preacher, in general, needs to be gentle (II Tim. 2:24, 25). But on the other hand, there is a place for sharp public rebuke (Titus 1:13; I Tim. 5:20). If gentleness will bring people to the truth, then use gentleness. If it requires severity to turn men from all sin and error, then use that. Follow the Spirit, and He will show what is needed.

V. HE SPOKE WITH POSITIVENESS.

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

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PAGE EIGHT