

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

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Whole No. 132

SATURDAY, JULY 13, 1940

Vol. 9, No. 22

20 Reasons Why The First Church Was Organized Before Day of Pentecost

There is every reason to believe the first church was in existence before Pentecost. It had every essential of a church before Pentecost. The proof is positive.

1. They had the gospel before Pentecost. "The beginning of the gospel of Jesus Christ." (Mark 1:1.)
2. They had a commission to preach. "And as ye go, preach, saying the kingdom of heaven is at hand." (Mark 10:5-7.)
3. They had the keys of the kingdom of heaven. "I will give unto thee the keys of the kingdom of heaven." (Matt. 16:19.)
4. They had authority to baptize. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.)
5. They had baptized believers. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins." (Matt. 3:5-6.)
6. They had an ordained ministry. "And he ordained twelve, that they should be with Him, and that He might send them forth to preach." (Mark 3:14.)
7. The Apostles, prophets and teachers were in it before Pentecost. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." (1 Cor. 12:28.)
8. They had a church roll with 120 names. "And in those days Peter stood up in the midst of the

(Continued on Page Four)

Salvation Old-Fashioned?

Miss Elizabeth Shreve, a senior student at the University of Cincinnati, recently suggested to some pastors of that city, that for "sin" they use the term "social maladjustments" and for "salvation" they use "mental health."

The young lady is probably under the influence of professors who are undermining her faith. Modern education is built on the Aristotelian dogma, "Mind is the measure of all things." There is no disposition to recognize such a thing as absolute truth revealed from God in inspired writings known as the Holy Scriptures. So it is quite natural that Miss Shreve should set up relative human standards based on social experience and ignore the clear teachings of the Bible.

We hope the ministers told her that they could not adopt the "language of Ashdod" and would continue to call men to repentance in the old-fashioned way.—Selected.

This reminds us of the individual who would take a bottle of poison and remove the skull and cross—

(Continued on Page Four)

"WHAT TO DO!"

I awoke with troubled thoughts
Of the burdens the day would bring,
I breathed a little prayer,
And found my heart could sing.

So many things there were to do,
Each a trying task
Until in pleading prayer,
His helping hand I ask.

When I felt I was forsaken,
And not a friend would heed,
To Him who befriended all,
I knelt and told my need.

When fear crept over me,
Beside a loved one's bed,
I knew the One who could heal
And humbly bowed my head.

No richer thing can life hold
In troubled days or fair,
Than the blessed privilege
To breathe a little prayer.

—Pauline Rons Cave
Chillicothe, Ohio.

WHAT'S WRONG WITH THE OXFORD GROUP?

1. It claims for its supposed communications of the Spirit in the quiet hour an inspirational equal to that of the Holy Scriptures.
2. Good works are made the ground of justification before God rather than faith in the substitutionary atonement of our Lord.
3. It substitutes "life changing" for a new creation in Christ.
4. In repudiating the need of atonement for sin as well as a Savior from sin they are driven to accept the moral example theory of the atonement.
5. Through aggressiveness in

"changing men" they expect to bring in a golden age—a new order—wherein dwelleth righteousness.

6. Their "sharing" practice is contrary to the command: "But fornication and all uncleanness, let it not once be named among you as becometh saints."

7. Their preference for the rich and influential is contrary to the command: "Have not respect of persons."

8. It welcomes to its brotherhood Modernists, critics of God and His Word, unbelievers, misbelievers and makebelievers.—Extracted from April PROPHECY.

The First Baptist Pulpit

"A FRIEND OF SINNERS"

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said, Where unto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!" (Luke 7:30-34).

Several years ago, when I first began to study the Bible, I read this text which speaks of Jesus as a "friend of sinners," and being so much impressed with it, I underscored it in my Bible, and then in the margin thereof I wrote, "Thank God for this, for He then is my friend." I still say the same today. I thank God now that he is my friend.

Often men speak in mockery or jest, but the words are actually true. Concerning the early Christians, the world in hating them, on seeing that they were Christ-like called them Christians. Though spoken in mockery, it expressed the truth.

Several centuries ago, the name Ana-Baptist was given to our Bap—

(Continued on Page Three)

Privileges For Which We Should Thank God In View of Our Citizenship

I thank God that I am an American citizen.

I have never had on a gas mask, and would not even know how to put one on.

I have never been inside a bomb-proof shelter.

If I hear an airplane overhead, I may look up out of idle curiosity, but not in fear.

If my wife goes marketing, her purchases are limited by her needs, tastes, and budget; and not by governmental decree.

Our streets are well-lighted at night, and not dimly lighted, fearing an enemy attack from above.

When I read my newspaper, I know that it has not been concocted by a governmental press bureau, but that it is an honest effort to present the truth.

I can talk with my friends on any subject, or express my opinion without fear.

I do not expect to have my mail opened, nor my telephone wires tapped.

I can move from one place to another without reporting to the police; in fact, I have never registered with the police.

My three children are at home with me, and are not removed to a place of greater safety.

I do not believe that if my political party is out of power, that the way to bring it into power is through a bloody revolution.

I worship God according to the dictates of my conscience.

Again, I thank God that I am an American.—J. R. G.

Weddings For June

"My beloved is mine, and I am his." These are the words that might well have been spoken by fifty-one young couples whom the editor has had the joy of uniting in marriage during this month—the one month of the year designated as the "month of brides." To each of these we extend our sincere best wishes for a very happy future.

1. Thomas Delaney and Anna Lee Mynheer of Ashland, Ky.
2. Joe W. Phillips and Dona Pauley of Charleston, W. Va.
3. Max Slaughter and Ruby Sigman of Gasaway, W. Va.
4. Clarence E. Brandt and Beulah Irene Wine of Parkersburg, W. Va.
5. _____ and _____ of Columbus, Ohio.
6. Kenneth Gilmore and Ethel Floyd of Huntington, W. Va.
7. William Harold Adkins and Nellie Marie Patrick of Ceredo, W. Va.
8. John Walker and Ruby Snodgrass of Charleston, W. Va.

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The Baptist Examiner

JOHN R. GILPIN.....Editor

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MISSION REPORTS

We are grateful to God for His goodness to us relative to our mission objects during the month of June.

We are sending Brother Dickerson today (July 3), our check for \$210.28, which is our offering for the month of June.

We closed the month of June with a deficit of \$40.66 on our radio fund, the month of June costing us \$166.10. We urge our friends, readers, and listeners to send us whatever God may lay on your heart relative to this work that we might be able to continue.

Brazilian Missions

Amount previously reported.....	\$84.05
P. G. Goolsby, Russell, Ky.....	1.00
First Baptist Church, Harrison, O.....	40.00
Mrs. Georgia Lycan, Wayne, W. Va.....	5.00
Edward Milligan, Russell, Ky.....	1.00
W. H. Sego, Macon, Ky.....	1.00
Ledbetter Baptist Ch., Hazel, Ky.....	2.00
W. R. Powell, Huntsville, Texas.....	1.50
Harold Vaughn, Coalgrove, Ohio.....	1.00
J. W. Schmidt, Boron, Calif.....	4.00
David Powell, Scioto, Ohio.....	1.00
J. P. Williams, Russell, Ky.....	1.00
William Milligan, Russell, Ky.....	1.00
Mann Burton, Russell, Ky.....	1.00
A Friend.....	5.00
E. E. Collins, Russell, Ky.....	1.00
Anonymously.....	1.50
First Baptist Church, Russell, Ky.....	58.23

Total.....\$210.28

Radio Fund

Amount previously reported.....	\$101.38
P. G. Goolsby, Russell, Ky.....	1.00
C. W. Snell, North Kenova, Ohio.....	1.00
Edward Milligan, Russell, Ky.....	1.00
P. B. Dirks, Arlington, Wash.....	2.00
Harold Vaughn, Coalgrove, Ohio.....	1.00
Mrs. C. B. Wellman, Fort Gay, W. Va.....	.50
J. P. Williams, Russell, Ky.....	1.00
William Milligan, Russell, Ky.....	1.00
Mann Burton, Russell, Ky.....	1.00
Clarence Reynolds, Ashland, Ky.....	5.00
A Friend.....	5.00
E. E. Collins, Russell, Ky.....	1.00
R. E. Ellsworth, Russell, Ky.....	2.00
Anonymously.....	1.56

Total.....\$125.44

APPRECIATED COMMENTS

"Your obvious honesty and courage make you a 'strange bird' among Baptist preachers."—Gordon Hurlbutt, Point Clear, Ala.

"We are away over here in West Virginia, and do not hear very much real Bible teaching or preaching. Therefore, your papers are food to our souls."—Mrs. A. J. Hall, Tariff, West Virginia.

"If there isn't a mistake in print, in the account you gave of your church, you have the most wonderful church I know of anywhere—a membership of 500 paid in eleven years, \$112,000—that is better than \$10,000 a year. Pity all Baptist preachers wouldn't try your plan. May God bless you for editing the best and soundest paper I know of in the south. I wish I could put it

in every home in Texas."—W. R. Powell, Huntsville, Texas.

"I am a reader of your small, but greatest paper I know of."—Mrs. Clara Jarrells, South Portsmouth, Kentucky.

"I wish THE BAPTIST EXAMINER could be sent into every home in Kentucky. I enjoy reading the truth that is in your paper. A woman's work in a New Testament church was the most complete article that I have read on that subject. I have never met you, but I love anyone that is doing the work that you and Brother Simmons are doing."—R. L. Mangum, Nortonville, Ky.

TRUE-FALSE TEST

1. Paul wrote the four Gospels.
2. Zacchaeus was the tallest man mentioned in the New Testament.
3. Jesus jumped from the pinnacle of the temple.
4. Mark was one of the twelve apostles.
5. The first miracle of Jesus was performed at Nazareth.
6. Paul had a vision of Paradise.
7. Jesus brought back to life the "widow of Nain."
8. Jesus called James and John "sons of thunder."
9. John the Baptist founded the church.
10. Jesus knew who would betray Him from the beginning.
11. Luke was a famous lawyer.
12. Mary and Martha were sisters of Jesus.
13. Jesus taught drunkenness and incompatibility were grounds for divorce.
14. Jesus spent most of His time in Jerusalem.
15. The Book of Acts was written by Peter.
16. The devil is not a real person.
17. Riches are a sign of God's approval.
18. Nazareth was a tiny village.
19. The Wise-men found Jesus in the manger.
20. It is not wrong to lie or deny Christ when scared.
21. Paul wrote most of the books of the New Testament.
22. Jesus did not make concessions to the rich or powerful.
23. Agabus prophesied Paul would be made prisoner.
24. Disciples were first called "Christians" at Antioch.
25. The church at Corinth was one of the strongest of all.

(Answers on Page Four)

BEG PARDON!

In the issue of June 22, of THE BAPTIST EXAMINER, we published a brief article on the editorial page entitled, "A Sign of the Times." In this we stated that a so-called Baptist church in California was getting ready for their children's day exercises, and among other things, they were practicing Ferdinand and the Bull.

Since writing the article, Brother J. W. Schmidt of Boron, California, has written us that this was all a mistake, and asked us to make a statement relative to it through our paper. This we are glad to do. We ask that you will accept our sincere apology for this mistake, in view of the fact that the statements contained in the article were only hear-say.

Many prayers go to the dead letter office of heaven for want of sufficient direction.

I Would Like to Know—

1. What about a member of a Baptist church who contends publicly that the Catholic church was the first church, and Peter was the first pope?

He is too ignorant on both Bible and history to teach anybody. He ought to be retired.

2. Do you think a pastor should dismiss his Sunday night services because there are only a few present?

No. He should preach to few or many. He thinks more of his sermons and himself than of the souls of his hearers if he does dismiss. He hasn't much of the shepherd heart. He is mighty close kin to an hireling.

3. Ought a church to permit her young people to play on horns, etc., to keep them from going to the Methodists?

No. Folk who are not loyal enough Baptists to stay by and support a Baptist church unless they can run it, either need regeneration or teaching. I am unalterably opposed to catering to anybody's whims to keep him satisfied. Every question ought to be settled upon its scripturalness without regard to whom it pleases or displeases, except all things ought to be done to please the Master. Folk, young or old, haven't got much religion who can be carried by "exquisite" music to hear heresy preached instead of the truth. The Bible does not cater to such folk. There is a fine passage that ought to be read to all our young people. It reads this way: "Ye younger, submit yourselves unto the elder."

WEDDINGS FOR JUNE

(Continued from Page One)

9. Harold Aidt and Doris Hildenbrand of Bucyrus, Ohio.
10. John Pauley and Margaret West of Wharton, W. Va.
11. Lyle White and Carol Suiter of Logan, W. Va.
12. Harry Ford and Mary Ann Barr of Mansfield, Ohio.
13. Guy Mowery and Mariene White of Danville, Ohio.
14. James Circle and Goldie Scarber of Charleston, W. Va.
15. Darrell Withers and Eileen Edwards of Athens, Ohio.
16. Branson Taylor and Margaret Leeson of Weston, W. Va.
17. Grant Fuller, Jr., and Vera Dunbar of South Charleston, W. Va.
18. Arthur Blake and Evelyn Robinson of Ashland, Ky.
19. Mowry Young and Reba Wills of Reed, W. Va.
20. William L. Malone and Nora McLaughlin of Marmet, W. Va.
21. Henry Mancair and Louise Williams of Kayford, W. Va.
22. Robert Guy Hildebrand and Shellie Harris of St. Albans, W. Va.
23. James J. Barrows and Charlene Barnes of Nelsonville, Ohio.
24. Carl Eaches and June Fletcher of Ironton, Ohio.
25. Eugene R. Miller and Mildred Cole of Huntington, W. Va.
26. William E. Blake and Laura Coleman of Oak Hill, W. Va.
27. _____ and _____ of Chillicothe, Ohio.
28. Ralph Henson and Ruby Glenn of Portsmouth, Ohio.
29. Verlin Bartram and Faye Kestner of Huntington, W. Va.
30. Charles Holley and Juanita

There isn't any scriptural warrant for letting the young people run our churches. That is the trouble with them now. Most of them are dying of worldliness for that very reason.

4. Should I deduct taxes and fertilizer bills out of my crop before I pay the tenth?

Taxes never. Fertilizer bills might be deducted, if you conscientiously tithe your garden truck and all food stuff for yourself and stock and estimate all pasture expense for work stock and pay a tenth of the cost of that. Most farmers do not do that. So I think it best not to deduct fertilizer bills, etc., before the tenth is taken out.

5. A brother was excluded for adultery, self-confessed. Afterwards he joined a so-called Baptist church, and was ordained by a so-called Baptist presbytery, and sent forth to preach. What kind of churches will he organize and what sort of church discipline will he advocate?

He ought never to have been ordained. Adultery is not an unpardonable sin, but a man who has not repented sufficiently to go back to the church that excluded him and be restored, is not fit to preach. He is like a thief—he is climbing up some other way. I would not lay hands on such a man. He ought to come clean. "God requireth the past." His past needs straightening up.

6. What is the Scriptural way to elect a pastor?

Preferably by private ballot, but not necessarily so. Private ballot was used in Acts 1.

Knight of Huntington, W. Virginia.

31. Donald Harold Cline and Phyllis Mankin of Charleston, W. Va.
32. Joseph M. Davis and Mary Virginia Ray of Lavalette, W. Va.
33. Warren M. Rose and Rosalee Felty of Guyandotte, W. Va.
34. Ralph Clayton Wharton and Nancyellen Jones of Athens, Ohio.
35. William Smith and Maribel Light of Columbus, Ohio.
36. Theodore Ramsey and Emma Jean Keeton of S. Webster, Ohio.
37. Jack Foreman and Kathryn Bartz of Marion, Ohio.
38. Lloyd N. Brown and Ronnie Collins of Columbus, Ohio.
39. James Moore and Juanita Broughton of Cincinnati, Ohio.
40. Ronald Douglas Gregory and Betty Allen McCay of Columbus, O.
41. Ben J. Rhodes and Dorothy Asbury of Charleston, W. Va.
42. Norman L. Hedrick and Alice Margaret Butts of Huntington, W. Va.
43. Shirley Paul Keller and Rena Bess Nunnally of Charleston, W. Va.
44. Archie Taylor and Drewella Walden of Charleston, W. Va.
45. John Steenrod and Helen Cook of Nelsonville, Ohio.
46. Arthur F. Hager and Bettye Carey of Louisa, Ky.
47. Fred Hendershot and Anna Elizabeth Scott of Parkersburg, W. Va.
48. Leo Cooper and Cleo Mitchell of Portsmouth, Ohio.
49. _____ and _____ of Lexington, Ky.
50. William R. Henson and Reicle Ripley of Kayford, W. Va.
51. _____ and _____ of Detroit, Mich.

"A FRIEND OF SINNERS"

(Continued from Page One)

tist forefathers. A Missionary Baptist Church does not accept anyone's baptism as being valid, except that administered by Missionary Baptist Churches. Because of this, they were called Ana-Baptists, meaning that they baptized over. Even to this day, Baptists are proud that they baptize over, and do not accept the baptism of others. Though this expression was applied in mockery, it expressed the truth.

Several years ago, when I first became pastor here in Russell, a man of another persuasion, very hostile to me and to what I stand for, said concerning me, "If you take the Bible away from him he could not preach a lick." Though he spoke in mockery, he actually told the truth.

Thus it is with the title they gave to Jesus. They called Him a "friend of publicans and sinners." They intended this name to be one of everlasting derision—a name that men would shrink from. Though thus spoken, what they said was actually true. Instead of being a handicap to the cause of the Lord Jesus, it proved itself to be a fascination which delights and thrills the souls of both the godly and ungodly. Yes, Jesus was, and shall always be a "friend of sinners."

I

Jesus proved that He was a friend of sinners by coming to this earth. How surprised the angels must have been when His intention of coming to earth was announced. Is it true that He will lay aside His crown? Will He become a man to be dressed in a peasant's garments? Will He actually some day be nailed to a cross? Can you see their amazement when they saw the crown removed and the golden sandals unloosed, and heard Him say, "I do not disdain the womb of a virgin, I am going to earth to become a man." Paul said concerning that coming, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). Jesus Himself spoke relative to His coming to earth, "For the Son of man is come to seek and to save that which was lost" (Lk. 19:10).

What better proof could we ask for? What could convince us more that He is a friend of sinners, than by His coming to earth? Consider what He left behind; the fellowship of the Father, the angels, the throne, the cherubic and the seraphim, and their seraphic songs. All this He left for Bethlehem, a manger, a peasant's life, and ultimately his death.

Yes, Jesus surely proved that He was a friend of sinners simply by His coming to the world.

II

Jesus proved that He was a friend of sinners by associating with them. The Lord Jesus did not stand off from them, but dealt with them personally in their sin. I can imagine some attractively attired lady of fastidious ways and manners, allowing a diamond pin to fall into the slough and filth of a pig pen. I can further imagine her, without a moment's hesitation rolling up her sleeves and reaching down into the filth to find what she had lost. So it was with Jesus. When He came to this world, He went after sinners where they were.

There was a Zacchaeus in the city of Jericho, a godless tax-collector. Not only was he little in sat-

ure, but in the eyes of God and man and himself; he was an exceedingly small man. In spite of his sins, and irrespective of his moral degradations, Jesus paused to deal with him, and ultimately saved his soul. Listen to Jesus speak to him, "Zacchaeus, make haste, and come down; for today I must abide at thy house" (Lk. 19:5). Listen to the unsaved crowd round about as they mocked Jesus and Zacchaeus, "And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner" (Lk. 19:7). Surely He proved that He was Zacchaeus' friend by associating with him.

See Him as He sat by the well near the city of Sychar in the country of Samaria. There came a woman to the well, whose character was far from wholesome. She had had five husbands, and was then living with a man who was not her husband. If she were living today, she would be the society belle of the town. She would have her name on the front page of every newspaper in the country. There could not be a social function held without her attendance. Though the world passes sin by lightly today, it did not do so in Jesus' day. In Jesus' day, she was a social outcast. There by that well, the Lord talked to her, and presented to her God's claims upon her life. There she became one of His disciples, and she ran into the city to tell of her new-found experience and her joy in Jesus. As He dealt with her, in like measure He associated with sinners throughout His life. He proved by this association with the lost, that He was a friend of sinners.

III

Jesus proved that He was a friend of sinners by His praying for them. In Matthew's Gospel, He preached a great sermon relative to hypocrites. In the 23rd chapter of Mt. Gospel, over and over again we find stinging epithets falling from the lips of Jesus, whereby He called his audience fools, blind guides, scribes, Pharisees, and hypocrites. He was rebuking them because of their hypocrisy. After He had thus rebuked them, He went out and prayed for those to whom He had just preached. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not" (Mt. 23:37). Surely, this experience is enough to lead us to say that He was a friend of sinners. In His great high priestly prayer of intercession, we find Him praying again for sinners. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." "Neither pray I for these alone, but for them also which shall believe on me through their word" (Jn. 17:9, 20). Everyone of God's elect who have ever been saved, or who shall ever be saved, are included in this prayer which Jesus thus prayer.

When he was hanging upon the cross, and the crowd was milling about Him, gazing upon Him, insultingly staring at Him, and mocking Him with their taunts, before He spoke a single time to them, He lifted His face toward the Father. I wonder what He might say for His first time to speak from the cross. Rightly could He pronounce a curse upon all that group gathered before Him. With justice could He hurl the last one of them into

hell. In rightness could He pronounce a malediction upon them for their participation in the awful crime of crucifying Jesus. Instead of thus condemning them, we hear Him say, "Father, forgive them, they know not what they do." These are not the words of one who is not the friend of the lost. He proved that He was our friend—the sinner's friend, by praying for us so often.

IV

Jesus proved that He was a friend of sinners by preaching to sinners. He never seemed to preach so sweetly, as when He was speaking to the lost. Somehow His message to the saved never seemed so full of Himself, as the messages He gave to those who were in sin. Though His remarks to the saved were filled with assurance and comfort, His sermons to the lost were filled with grace and mercy that they might be saved. Hear Him as He preached to sinners. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Mt. 11:28). "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme" (Mk. 3:28). "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (Jn. 9:37). These are the words of one who is a friend of sinners.

Listen to Him as He preached that marvelous sermon on the "Lost Sheep," the "Lost Son," and the "Lost Silver." In each instance He told of the joy that there was in Heaven when one sinner repented. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Lk. 15:10). He presented a father who delighted in the return of a son, and who made a feast of joy for that prodigal who returned. Whether speaking of a sheep that was strayed, a coin that was lost, or a son who had wandered away, in each instance He presented a Saviour who was seeking, and who would not be satisfied until the lost had again been found. Such a sermon in itself should convince us that Jesus was the friend of sinners.

Perhaps the greatest message to a sinner which He ever gave, was His message to Nicodemus. Nicodemus perhaps did not want to be preached to, but rather wanted to talk religion. Yet Jesus wasn't interested in religion as long as He might save a soul, therefore He presented His own claims upon Nicodemus. Listen to His closing remarks to him: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:14-15). Yes, by this message and the other sermons which He preached, Jesus proved that He was the friend of sinners.

V

Jesus proved that He was a friend of sinners by dying for them. "Greater love hath no man than this, that a man lay down his life for his friends" (Jn. 15:13). Yet beloved, Jesus did more than this. He not only laid down His life for His friends, He died for those who were His enemies and those who hated Him. At Calvary, two others were

crucified the same day Jesus died. Each was a sinner; each was a malefactor; each was a thief; each deserved to die; each died for his own sins. Yet Jesus on the central cross had no sins. "For he hath made him, who knew no sin, to be sin for us" (2 Cor. 5:21). "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19). Listen to His spiritual pedigree as given us by Paul: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). The thieves were dying for their sins, but Jesus had no sins. Why then was He dying? Beloved, therein hangs the story. Jesus was dying for our sins—your sins and my sins—the sins of the world.

This was according to all the prophecy of the Old Testament. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:3-7). Yea, He proved that He was a friend of sinners by dying for sinners.

VI

Jesus proved that He was a friend of sinners by His resurrection. It was a never to be forgotten day for the disciples when they followed Jesus to Mt. Olivet to see Him ascend to the Father. As He talked with them, suddenly He lifted Himself up, and little by little passed into the sky and out of sight. What a parting picture this was for them; what splendor it portrayed. As they stood there gazing up into the Heavens, they doubtlessly thought: He will forget His poor friends, the sinners, now will He not? But no, His resurrection was merely a part of His plan to prove to us that He is a friend of sinners. See Him as He opened the pathway for all believers into Heaven. "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also that the Lord God might dwell among them." (Ps. 68:18.)

See Him now in His resurrected glory; He is exalted on high—but for what purpose? "Who was delivered for our offences and was raised again for our justification" (Rom. 4:25). "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46, 47). By all which He did in coming to this earth, living here, and ultimately dying for the sins

(Continued on Page Four)

"A FRIEND OF SINNERS"*(Continued from Page Three)*

of the world, He showed that He was a friend of sinners, but He clinched the proof of this by His resurrection.

VII

Jesus proves that He is a friend of sinners by His intercession. He ascended into Heaven for one purpose: "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). "By so much was Jesus made a surety of a better testament. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:22, 25). "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1, 2). It would seem that Jesus had done all that He should in our behalf, by his death at the cross. But no, He is yet interested, He is still the friend of sinners, and though He has ascended into Heaven, He continues to intercede for us. So every believer has an advocate, a lawyer, namely, the Lord Jesus Christ with the Father. He is there to pay for every one of our sins with His own blood. "He is the propitiation (sacrifice) for our sins" (1 John 2:2). No one but a friend of sinners would ever go so far in behalf of sinners, as Jesus. In life, in death, and now in His Heavenly glory, Jesus proves that He is a friend of sinners.

VIII

Jesus proves that He is a friend of sinners by not imputing sin to the saved sinner. It is true that each person after he is saved does commit sin. "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." "I find then a law, that, when I would do good, evil is present with me" (Rom. 7:18, 21). "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful to forgive us our sins, and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8-10). However, it is gloriously true that though the believer sins, Jesus never charges that believer with his sins. "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:7, 8). To me, there is no doctrine in all the Bible quite so glorious as this. When I was saved, all my sins were charged to Jesus; past, present, and future. Since that time, not a sin has been charged nor imputed to me; all of them have been charged to Jesus. This too, gloriously proves that He is a friend of sinners.

IX

Jesus proves that He is a friend of sinners by going with saved sinners all the way. "And, lo, I am with you always, even unto the end of the world" (Matt. 28:20). How we thank God that Jesus will stand by us until the last. Wherever you are tonight, receive Him as a Savior and you will find that He will go home with you. He will walk down the dreary streets and dark alleys with you. He will climb the creaky

stairs with you. If there is no chair there, He will not forsake you.

"There is joy in my heart as I journey
To the city of love divine,
And I sing o'er and o'er the sweet story,
Jesus is a Friend of mine.

Tho' the world may despair and dis-own
me,

And the sun may refuse to shine,
There is One who never will forsake me,
Jesus is a Friend of mine."

He will be with you tomorrow. He will be with you in your heartaches. He will be with you when you are blue. He will be with you on your bed of sickness. He will be with you even when you are on your death bed.

You may forsake Him, but He will not forsake you. You may dishonor Him, but He will never cease to love you. Even in death He will not forsake you. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalms 23:4). In the future, in the land of God, He will own you before the holy angels as one of those for whom He died, and throughout a never ending eternity you will live and reign with Him.

How do we know that He will go with us all the way? We have His word to rely on, nothing better could be asked. "Lo, I am with you always," which literally means "every day," we know conclusively that He is a friend of sinners.

X

Jesus proves that He is a friend of sinners in that He has spared you this long to be saved. Although He has spoken to you throughout the Bible, over and over again, and has said, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2), He has proven His friendship by thus sparing you time after time that you might be saved.

Out in the orchard is a tree which has never yielded any fruit. The woodman starts to chip it, and with a sharp ax he makes a deep gash. The gardner comes to him and says, "Spare it; I will care for it. Maybe the wound will heal; perhaps it may yet bear fruit. If not, then you can cut it down." Beloved, do you know the meaning of this parable in your life? The tree is you, the woodman is death, the cutting at the trunk of the tree is your sickness. Jesus is the one who has spared you. Since He has spared you so long and so often, we are convinced that He is the friend of sinners.

I ask you beloved, a simple, pointed question: Is Jesus Christ your friend tonight? If not let Him be your friend now, for "There is a friend that sticketh closer than a brother" (Prov. 18:24).

"When the sun shines bright and your heart is light,

Jesus is the Friend you need;
When the clouds hang low in the world of woe,

Jesus is the Friend you need.
If you're lost in sin, all is dark within,

Jesus is the Friend you need;
God alone can save thro' the Son He gave,

Jesus is the Friend you need.
When in that sad hour, when in death's grim pow'r,

Jesus is the Friend you need;
If you would prepare 'gainst the tempter's snare,

Jesus is the Friend you need.
When the cares of life all around are rife,

Jesus is the Friend you need;
Glory to His name, always He's the same,
Jesus is the Friend you need.

Jesus is the Friend you need,
Such a Friend is He indeed;
He who noteth every tear,
He will banish ever fear,
Jesus is the Friend you need."

TWENTY REASONS WHY THE FIRST CHURCH WAS ORGANIZED BEFORE THE DAY OF PENTECOST*(Continued from Page One)*

disciples, and said (the number of names together were about an hundred and twenty). (Acts 1:15.)

9. About 3,000 were added to this church on the day of Pentecost. "And the same day there were added unto them about three thousand souls." (Acts 2:41.)

10. They had the great commission before Pentecost. "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8; Matthew 28:19-20.)

11. They had a prayer meeting in an upper room before Pentecost. "They went into an upper room . . . These all continued with one accord in prayer." (Acts 1:13-14.)

12. They had a business meeting before Pentecost. "And they appointed two, Joseph called Barsabas who was surnamed Justus, and Mathias. And they prayed . . . show whether of these two thou has chosen. . . And they gave forth their lots, and the lot fell upon Mathias, and he was numbered with the eleven apostles." (Acts 1:23, 26.)

13. They had a church treasurer (Judas) before Pentecost. "For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor." (John 13:29.)

14. Prophecy had said Jesus would sing in His church; the record says He did. "In the midst of the church will I sing praise unto thee." (Ps. 22:22; Heb. 2:12.) "And when They had sung a hymn, they went out into the Mount of Olives." (Mark 14:26.)

15. They had the Lord's Supper before Pentecost. "Jesus took bread, and blessed it, and break it, and gave it to the disciples, and said, Take eat, this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is My blood of the New Testament, which is shed for many for the remission of sins." (Acts 1:11.)

16. If organized on Pentecost, the great commission was given to individuals, and not to the church, for Jesus had been in heaven ten days, and the great commission was given by Him before He ascended. (Acts 1:11.)

17. If the church was organized on Pentecost, the ordinances, baptism and the Lord's Supper, were given to individuals, and not to the church, and for the same reason, Jesus was not there. He was in heaven.

18. The great commission, baptism and the Lord's Supper necessarily had to be given to an organization that was to be permanent, and that would carry on until Jesus comes back to this world, for He said in instituting the Lord's Supper, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." (1 Cor. 11:26.) In giving the great commission He said, "Go ye therefore, and make disciples of all the nations . . . and lo, I am with you always, even unto the end of the world." (Mark 28:19-20.)

19. They had instructions in church discipline before Pentecost. "If thy brother shall trespass against thee, go tell him his fault between

SALVATION OLD-FASHIONED?*(Continued from Page One)*

bones from it, thus defacing all evidence of poison, and placing there instead, the name of some mild laxative, such as "essence of peppermint." By so doing, the contents of the bottle is not changed, yet is made one hundred percent more deadly by the change of the label. Sin is sin, and is to be considered as such. To call it an error, mistake, failure, or "social mal-adjustment" just means that you make it all the more deadly.

ANSWERS TO TRUE-FALSE TEST

1. False. (Matthew, Mark, Luke, John.)
2. False. (He was short.)
3. False.
4. False.
5. False. (Cana.)
6. True.
7. False. (It was her son.)
8. True..
9. False. (John the Baptist prepared the material out of which Jesus fashioned the church.)
10. True.
11. False. (He was a physician.)
12. False.
13. False. (Fornication was the only ground allowed.)
14. False.
15. False. (Luke.)
16. False.
17. False.
18. False. (It is supposed to have had about fifteen thousand population.)
19. False. (He had been taken to a house by the time they arrived.) Cf. Matt. 2:11.
20. False.
21. True.
22. True.
23. True.
24. True.
25. False. (It was one of the weakest.)

thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matthew 18:15-17.)

20. God sent John the Baptist from heaven to prepare a people with whom Jesus was to set up His church. "There was a man sent from God whose name was John." (John 1:6.) "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, . . . Prepare ye the way of the Lord; make His paths straight." (Matt. 3:1-3.) "Make ready a people prepared for the Lord." (Luke 1:17.) Jesus said, "I will build my church." (Matthew 16:18.) This He did after He had "continued all night in prayer." (Luke 6:12-13.) "And God set some in the church, first apostles. (1 Cor. 12:28.) This passage says they were the first in the church. They were the nucleus of the first church, and this was before Pentecost.—The West Kentucky Baptist.

The man who built the first scaffold perished on it. Men are often caught in the trap of their own making.