

Churches Need Less Gravy And More Grace; Less Pie And More Piety; Get Up Fewer Dinners And Go After More Sinners.

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

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. 284

Three Differentiating Baptist Trademarks

An Objection To Baptist Churches

BY G. W. S. WARE
Gainesville, Florida

Anti-Baptist: I have one chief objection to the Baptists.

Baptist: Is it close communion with the Lord's Supper?

Anti-Baptist: Yes.

Baptist: It would please you for Baptists to change and invite all denominations to partake when they show forth the Lord's death in a church of Jesus Christ?

Anti-Baptist: That would be open communion.

Baptist: You mean that your church invites all denominations from all over the earth to her communion supper to show forth the Lord's death?

Anti-Baptist: That would be open communion.

Baptist: You seem to hesitate. What is the matter with you?

Anti-Baptist: I see your point. You would have me say that the Lord's Supper in my church is open to all religious sects on EAR-NESTLY.

Baptist: Nothing less is open communion. If you should find your communion table crowded with sects of Unitarians, Universalists, Eddyites, Ann Whiteites, Smithites, Millerites, Campbellites, Randalites, Lutherites, Wesleyites, Calvinites, Russellites, Nazarenes and Holy Rollerites would you believe in open communion?

Anti-Baptist: I belong to one of the denominations you name, but do not class my church with all the others, and, furthermore, all these sects do not attend my church.

Baptist: Why hesitate? Are you afraid of such a possible, logical result from open communion?

Anti-Baptist: Yes, from your viewpoint.

Baptist: State a logical viewpoint for open communion.

Anti-Baptist: I can state a practical one, and you know this is a practical age; open communion is the evangelical denominations.
(Continued on page four)

"The Cattle Upon A Thousand Hills"



"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee for the world is mine, and the fulness thereof." — Psalm 50:10-12.

Danger Signals

An article by General Giraud recently appeared in Life. There is enough in the article to startle America, and yet except for two or three comments in religious papers, America has gone its indifferent way.

General Giraud gives reasons for the fall of France, and some of these destructive things are evident in our own country today. Perhaps at the time he would not have admitted these evils existed. Read these lines from

Giraud carefully and frankly admit the danger spots in American life.

"First, the primordial question, that of birth rate. France, even without the war, was on the slope of suicide. The family was disappearing to give place to couples without children . . . There was a great deal of talk in France, beautiful programs were made, many blue ribbons were distributed. The matches of football and rugby, the boxing, the horse races, the bicy-

cle and automobile races had more and more success . . . The result was fatal. In a race formerly solid, rustic, tough against fatigue, but where alcohol and syphilis had opened suppurating wounds, the skeleton shrank, the tissues became lax, and resistance disappeared.

"Our ideal was to enjoy ourselves. From the first to the last rank of society, people wanted to amuse themselves, or rather to
(Continued on page four)

Guaranteeing Perpetuity

H. Boyce Taylor
(With His Lord)

"And hath put all things under His feet and gave Him to be the head over all things to the church, which is His body, the fulness of Him, that filleth all in all" (Eph. 1:22-23).

"In Whom all the building fitly framed together groweth unto a holy temple in the Lord; in Whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21-22).

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16).

This is the greatest of all the church epistles. There is much confusion in the thinking of Baptists, as well as God's people generally, as to what Paul was talking about in this epistle, when he spoke of the church as the body of Christ. There are numbers of reasons, which to me are unanswerable, for maintaining that in this epistle as well as elsewhere in the New Testament, Paul was talking about a local Baptist church — the church at Ephesus.

First, the word ekklesia, which is translated church, as B. H. Carroll said in his discussion with W. J. McGlothlin, has as its "essential ideas, organization and assembly." The only church that has both organization and assembly is a local church. Prof. Royal of Wake Forest College, when asked as to the meaning of ekklesia, said "I do not know of any passage in classical Greek, where ekklesia is used of unasssembled or unasssembling persons."

Second, the Lord Jesus used the word ekklesia twenty-three times, three times in Matthew and 20 times in Revelation. In every instance He used it of a local church. Whenever He spoke of a large church.
(Continued on page two)

Answered Prayer

On a great ocean liner a prominent clergyman spoke one Sunday morning on God's answer to prayer. Among the audience was a man whose cynical expression plainly betokened lack of sympathy with the speaker's views.

At the conclusion of the service the friend accosted him with the query, "Well, what did you think of the sermon?"

"Bah, child's talk!" exclaimed the man in disgust.

In the afternoon the clergyman
(Continued on page four)

The Greatest Subject In The World For Consideration

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1.

Consider Jesus Christ! Consider Him who has been the subject of consideration both by man, and angelic hosts, and even the demons of Hell, for the past thousands of years. After considering him throughout eternity past, an angel of God announced the birth of Jesus to Mary, saying: "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the

house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33). Prior to His birth the prophet Isaiah considered him and wrote: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall
(Continued on page three)

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(Continued on page three)

Dimout Needed

Those who think it's a grand gesture of patriotism to give cigarettes to soldiers and sailors should read this. It was not concocted by fanatics, but was given in the press. A broadcast from Stuttgart, Germany, told how the glow of a cigarette cost us a ship and its cargo, and we will never know how many lives.

And the newspaper speaks: "As recorded by the Federal Communications Commission, the Broadcast was made by a U-boat captain.
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THREE DIFFERENTIATING BAPTIST MARKS

(Continued from page one)
ger group than the members of the local church, He always said churches.

Third, Joseph Cross (Episcopal) in his book, "Coals From The Altar" says: "We hear much of the invisible church as contra-distinguished from the church visible. Of an invisible church in this world I know nothing: the Word of God says nothing: nor can anything of the kind exist, except in the brain of a heretic. The church is a body: but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body: there must be organization as well. A heap of heads, hands, feet and other members would not make a body: they must be united in a system, each in its proper place and pervaded by a common life. So a collection of stones, bricks and timber would not be a house: the material must be built up together, in artistic order, adapted to utility. So a mass of roots, trunks and branches would not be a vine or a tree: the several parts must be developed according to the laws of nature from the same seed and nourished by the same sap." So with the temple of Solomon. It was no temple until the stones were quarried from Lebanon, prepared, gathered into Jerusalem and put each in its own place in the building. Whether the church is referred to as a temple or a house or a body, in every instance these two essential ideas are there, namely, assembly and organization. It is not a body unless the members are assembled and organized. It is not a temple unless the stones and other material are assembled and organized. Peter had exactly the same idea in I Pet. 2:5: "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Fourth, Hort in his book, "The Christian Ekklesia" confesses the necessity of finding some other than etymological, grammatical or historical grounds by which to prove the idea of an universal church. He admitted that the use of the word ekklesia was "always limited by Paul himself to a local organization, which has a corresponding unity of its own: each is a body of Christ and a sanctuary of God." Look as his statement. That refers to anything but a local church "The Christian Ekklesia" ever can not be proved by history: it

can not be proved from the etymology of the word: and it can not be proved by the grammatical construction of the Scriptures where used. The only ground, Mr. Hort says, on which the use of the word as referring to anything but a local church can be defended at all, is on theological grounds. That means you can not prove it from the Greek New Testament at all: but you perhaps might read it into the New Testament from some book of theology.

Let us sum up a little:
The word church was used by the Master twenty-three times and always meant a local church. Mr. Hort of the Westcott-Hort New Testament, admits that Paul never used it of anything but a local church. Scholars testify that ekklesia was never used in classic Greek except of an assembled or assembling body. The two essential ideas in the word ekklesia are assembly and organization. Every illustration in the New Testament, such as temple or house or body, makes the veriest of nonsense, if it is not assembled and organized. The etymology of the word ekklesia makes it of necessity a local church. The grammatical construction of the passages where used can not be twisted to mean anything but a local church. Both Hort and Harnack testify that historically the word ekklesia was never used of anything but a local church, until long after the close of the New Testament. So you are on safe ground, when you say that the church, which is the body of Christ, is always a local Baptist church. In the three texts at the head of this chapter, the church spoken of was the church at Ephesus. These texts clearly set forth three marks of a church in New Testament days, that differentiate Baptist churches from all other churches today and prove conclusively that Baptist churches are the only churches of Christ on this earth.

1. A Baptist Church The Only Body of Which Christ Is Head

Christ is the head of a Baptist church in the sense that He is the founder of the first Baptist church. He is the head of each Baptist church in the sense that He is their only Lord and Master. He is the head of each Baptist church in that there is a oneness of life between Him and them. He is the head of each Baptist church in that His will dominates them just as your head dominates your body. He is the head of each Baptist church in that He is head over all things to each Baptist church. His Word is their supreme law. He is their all and in all to them. That is not true of any other church in the world except of a Baptist church. When Alexander Campbell went to England, he carried a letter from Henry Clay, introducing him as the head and founder of the church, which he organized. John Wesley was the head and founder of the Methodist church. Calvin was the head and founder of the Presbyterian Church. Joe Smith was the head and founder of the Mormon Church. Henry the Eighth was the head and founder of the Episcopal Church. Constantine was the head and founder of the Catholic Church. Mrs. Eddy was the head and founder of the Christian Science Church.

The only church of which Jesus was head and founder is the Baptist church: and the only church therefore which is a body of Christ is a Baptist church. The relationship between Him and each Baptist church is as vital, as living, as

real and as close as that between the head and the body or between a vine and the branches. This mark of a Baptist church differentiates it from all other churches.

2. A Baptist Church Is A Habitation of God Through The Spirit

All other churches not only have a human head; but they are bodies without the Spirit and are therefore dead bodies. All of their born again members have the indwelling Spirit of God in them personally: but their church is not a body of Christ and is not indwelt by the Holy Spirit. The church Jesus built was built for an habitation of God through the Spirit (Eph. 2:21-22). Every Baptist church, unless the Lord Jesus has taken away the candlestick, is a living organism. The unconverted members have a name to live and are dead: but not only has each living stone in Himself, but the whole body has the Holy Spirit abiding in it. He is their life. He vitalizes them as a body of Christ. He lives in them as His home in that community. He is there to infill them with power. He is the representative of Jesus their head and makes real the presence and power of Jesus among them. He is the vice-gerent of Christ in His body and all the movements of the body of Christ ought to be under His control. He said to the church at Antioch: "Separate unto Me Barnabas and Saul unto the work, where-unto I have called them." It is His to direct in the call of a pastor, in the selection of deacons, in the endowment and equipping of all officers and teachers in the Sunday School. The Holy Spirit is the administrator of the finances of the church. It is His and His alone to tell each individual member of each local church how much he ought to give. Ananias and Sapphira, in a time when the church at Jerusalem was filled and mightily moved upon by the Spirit, were instantly killed, when they lied to the Spirit about their giving and refused to give what He told them to give. In I Cor. 12:4-11 Paul plainly tells that church that it is the work of the Holy Spirit to divide out the work to each one severally as He wills. If our churches were not so faithless and so worldly, I believe that in every Baptist church there would be gifts of wisdom, knowledge, faith, healing, miracles and discerning of spirits, just as this passage says. In the very next chapter Paul said that prophecy and tongues would cease and revelation would be done away. All other gifts mentioned there are still possible to the Spirit-filled church.

3. A Baptist Church Is A Living Organism

There are the three differentiating marks of a Baptist church. It has a live head. The Lord Jesus is the head of every Baptist church and His connection with each body of His is vital and lively. The heart of each Baptist church is the Holy Spirit. He indwells every one of them. His home in each local community is the Baptist church in that community. From that as a center, He works out His plans and purposes in the work and worship and walk of that church. His relationship to the living members of that church body is the same as the relationship of the heart to the members of your body and mine. Then each Baptist church is a body of Christ. The heads and founders of all other churches are dead or

? The Query Box ?

1. If Christ died for none except the elect, how are we to understand I Tim. 2:6; Heb. 2:9; and I John 2:2?

The word "man" is not in the Greek in Heb. 2:9. We must look to the context to supply the proper reference here. The following verse supplies it. It is the "many sons" that Christ is described as "bringing . . . unto glory." He tasted death for every one of these. In I Tim. 2:6 it is not "all" without exception that is meant, but "all" without distinction, that is, all classes. To close students of language it is well known that the word "all" is used in various senses. In I John 2:2 "world" is used in a loose general sense as contrasted with the Jewish people.

2. If none but the elect will be saved and they are sure to be saved, then why preach the gospel and strive for the salvation of souls?

Because God has commanded it, and those who love Him need nothing more than this to impell them. John 14:15, 23. Also because there is joy now and reward hereafter in striving for souls. If our hearts are right, it should be enough for us to know that we are being used for our loving heavenly Father in the carrying out of His great purpose made before the foundation of the world. Moreover bear in mind that though all the elect will be saved, they cannot be saved without the gospel. Rom. 1:16; 10:13-15; I Cor. 1:21.

3. Does Gen. 6:3 mean that God's Spirit sometimes enters into the heart of a sinner for the purpose of bringing him to Christ and then gives up the effort and departs from the sinner?

No; Gen. 6:3 has reference to the outward and not the inward min-

istry of the Holy Spirit; the indirect ministry of the Spirit rather than the direct. The ministry of the Spirit through the preaching of Noah was limited in time in that day in that God had designated to destroy the ungodly by the flood.

4. Can sinners resist the work of the Spirit?

Yes, sinners can and always do resist the outward ministry of the Spirit (Acts 7:51) until the Spirit enters within for the purpose of regenerating the heart. This inward, drawing, regenerating work of the Spirit is never successfully resisted. John 6:37, 44. By the outward ministry of the Spirit I mean the preaching of the Word. This is what Stephen accused the Jews of doing in Acts 7.

5. What is the unpardonable sin?

Christ's discussion of the unpardonable sin (Matt. 12:22-33; Mark 3:22-30) shows that attributing to the devil that which is plainly the work of the Holy Spirit is at least one form of the unpardonable sin. From Luke 12:10 it would seem however, that any insulting word spoken against the Holy Spirit constitutes the unpardonable sin.

6. Can a saved person commit the unpardonable sin?

No; the security of the believer is so abundantly taught in the Bible, that the saved person can not commit the unpardonable sin. It can be committed only by one who, through the rejection of the gospel, has become so hardened that holy things are as vile things. The unpardonable sin is not committed casually, nor ignorantly, but only in the face of clear facts. Christ shows how strong was the evidence that He was not casting out devils by Beelzebub as the Jews charged.

dying. All other churches are not bodies of Christ and the Holy Spirit does not indwell them. A Baptist church has a living head—the Lord Jesus Christ: a living heart—the indwelling Spirit of God (Rom. 5:5): and a live and lively body. A Baptist church is not simply an organization: it is an organism. It has a life in itself. Its life like the life of a vine comes from within, not from without. That is the difference between fruit and works. Works come from an outside pull: fruit comes from an inside push. When Baptist churches have to resort to suppers and bazaars and banquets and teas and picture shows and all other kinds of worldly entertainments to run the Lord's church, it looks very much like they have a name to live, but are dead. The Spirit's way is to work in us to will and to do of His good pleasure and as He works in us mightily, we work out our own salvation with fear and trembling. The ladies' aid societies and W. F. U's and B. Y. P. U's and R. A's and G. A's, and Y. W. A's, and Sunbeams and clubs and lodges and boys' brigades and Red Cross and Y. M. C. A and Y. W. C. A. and Boy Scouts and all the balance of the worldly organizations connected in any way with Baptist churches are so many parasites, that destroy their spirituality and power and will eat out their heart and destroy their life, if they are not cleaned out of the churches. The only living organism connected

with any Baptist church is the church itself. Give it a chance and it will grow. It has life. It grows from within outward. All other organizations have no life; their connection is external: just to the extent they thrive they weaken the vitality and power of the churches. Our churches are dying at the heart because of the bloodsucking organizations that are fastened to them. Cut off the societies and the churches will take on new life and grow. Missions are dying all over the South because they have been taken out of the hands of the churches and pastors and put in the hands of the women or laymen. The Holy Spirit does not work that way. Back to the churches as well as back to the Bible is the imperative need of the hour.

Now note what Paul says about a Baptist church in Eph. 4:16: "From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Here is what is said in that text about a Baptist church as a living growing organism.

First, it has vital and living connection with the Lord Jesus, the head. Second, the whole body is fitly joined together. That will kill all hot air and high pressure emotional evangelism. That will make Baptist churches very careful to see that those who join them are

(Continued on page four)

GREATEST SUBJECT IN WORLD FOR CONSIDERATION

Continued from page one)

Wonderful, Counsellor, Mighty God, The Everlasting Prince of Peace. Of increase of his government there shall be not end, the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7). As a result of his consideration, the prophet Micah even declared the exact place where Jesus was born. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah yet thou shalt be come forth unto thee shall he come forth unto thee that is to be ruler in Israel; and goings forth have been of old, from everlasting" (Micah 5:2). When he came to this the wise men sat before the Lord contemplating him, with the result that, "They fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh" (Matt. 2:11). Even God the Father speaking Him said, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). The disciples which heard His voice considered Him and applied Him thus: "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught as one having authority, and not as the scribes" (Matt. 7:28, 29). Pilate, the judge who perceived his crucifixion, said concerning him: "I am innocent of the blood of this just person: see ye to it" (Matt. 27:24). Judas the betrayer declared: "I have sinned in that I have betrayed the innocent blood" (Matt. 27:4). Even the devil on considering Jesus in the flesh cried out: "What wilt thou do with thee, Jesus thou son of the most high God? I adjure thee by God, that thou torment me not" (Mark 5:7). A thief who was crucified with Him, confessed Jesus in his dying agony and said: "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). Even the centurion whose business it was to guard Him said: "Certainly this man was righteous" (Luke 23:47). The angel, the prophets, the men, God the Father, His voice, Pilate, Judas, the thief, the centurion, the Devil, on considering Him have declared themselves as God, and is, the righteous one, the Saviour of man. In view of their consideration and confession, I ask you to consider Christ.

I
Consider Jesus Christ as Creator. He made the worlds." (Heb. 1:1,2). The only satisfactory explanation as to the creation of this world and all things therein is Jesus Christ. Evolution is an attempt to explain creation is built upon a system of guesses. A few years ago about the time that higher criticism and German rationalism began to affect our denominational colleges, a farmer in Louisiana plowed up some large bones. On reporting his find, a little "two by four" scientist drove out to the farm and pronounced the bones as that of the missing link. Scientists of all kinds began flocking into that section of the state. Each declared that this undoubtedly linked man back to the lower animals. The newspapers carried this story far and wide. A few days later on an old country man with a blade of alfalfa dropping out of one corner of his mouth stopped in at the office of the newspaper and said, "What's all this I hear about this prehistoric monster? I owned that farm about 30 years ago where those bones were found. Barnum & Bailey's big circus elephant died when they showed here in town and I permitted them to bury him on my land." And thus the missing link is still missing, the lower animals still produce lower animals, and all forms of life still beget life after their own kind, and we still believe that Jesus Christ is the Creator of this universe and all things therein.

II
Consider Jesus Christ as the sinless Son of God. "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." (I Pet. 1:18, 19). "For he hath made him, who knew no sin; to be sin for us, that we might be made the righteousness of God in him" (I Pet. 2:22). "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). These verses give to us the Scriptural pedigree of the Lord Jesus. When we consider that both Peter and Paul were writing under inspiration, then surely it would be impossible for us to believe that Jesus was anyone other than the sinless Son of God. In this day of pure food laws, each company delights in advertising that its products are pure. Who is there of my audience but what recalls that Ivory soap is advertised as ninety-nine and forty-four one-hundredths per cent pure? Yet Jesus is greater than this. He is fully one hundred per cent pure and sinless. A few years ago I had an attack of illness growing out of symptoms of an excruciating pain in my abdomen. The doctors thought I had a gall-bladder infection. I was not surprised for I had been told by many, who had heard me preach, that I had "too much gall." The doctor determined to make a complete examination. He gave me some Graham dye capsules and told me to go home to take these, eat no breakfast the next morning, and return to his office. He stood me up before a fluoroscope and looked at each organ of my body in its operation. He had said that if his supposed analysis of my condition were correct, that dark spots would show up on my gall. But to his apparent disappointment, there wasn't a single dark

spot that appeared. You can put the Lord Jesus Christ to every criticism and analysis which is humanly possible, you may turn the most powerful telescope or microscope upon his character, but there's not a spot nor a stain nor a blemish to be found. Truly He is the sinless Son of God.

III
Consider Jesus Christ's love. It was love which sent Jesus into this world; it was love which caused Him to weep over Jerusalem, and caused Him to sweat blood in Gethsemane, and finally nailed Him to the cross. John 3:16, "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," never means as much as when we view the Son of God upon the cross. Then it is that we say with the poet:
"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."
Look at Jesus on the cross. The rulers hated him; the soldiers mocked Him with vinegar; He was blasphemed even by one of those who was crucified with Him. "And one of the malefactors which was hanged railed on him, saying, If thou be Christ, save thyself and us" (Luke 23:39). Christ might have lifted His voice and hurled that angry, blood-thirsty mob into Hell with justice. He was still God and with the power of the Father, He might have slain them with His wrath. Instead, now that He has been crucified, His lips begin to move. As I gaze toward the blessed Saviour, I wonder what shall be the first words to fall from His lips. With justice may He pronounce a curse upon His accusers but instead we hear Him say: "Father, forgive them" (Luke 23:34). As we stand and gaze upon this scene we lift up our hearts to sing:
"There is a wideness in God's mercy
Like the wideness of the sea;
There is a kindness in His justice,
Which is more than liberty."
"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."
Truly the greatest manifestation of the love of God is the cross of Calvary. I bow to Him who died and beg you to consider His love.

IV
Consider Jesus Christ's vicarious death. His death was no ordinary one. The thief on either the right or the left hand who died with Jesus were suffering for their sins and dying because of their own misdeeds. Yet Jesus, as we have already seen, had no sins. Why then was He dying? "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (I Cor. 15:3). "For he hath made him, who knew no sin; to be sin for us, that we might be made the righteousness of God in him" (II Cor. 5:21). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). "For Christ also hath once suffered for sins, the just for the unjust, that he

might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18).
Yes, Jesus Christ died for our sins—your sins and my sins. What a scene this was. The angels who had ministered so graciously to Jesus on so many occasions in the past had now taken wings and flown away to other worlds. The disciples that had pledged their allegiance to Him have now turned their backs and fled away in cowardice. Even God the Father has turned His back upon His Son and in the darkness Jesus cried out, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). If you would listen carefully you would hear His blood from the wounds in Jesus' body. You can see His bosom as it heaves and falls from the pain He feels. The pain leaps through every vein in His body. His throat became so parched that He cried: "I thirst." Eventually His tongue became so swollen that He could speak no longer. Oh, what sufferings were these! And for whom did He suffer? "Christ died for our sins" (I Cor. 15:3).
Arnold Von Winkelreid of the Swiss army saw the solid phalanx of the enemies' army drawn up before him, and rushing forward he shouted, "Make way for liberty." Fully twenty of the enemies thrust spears into his body, but a gap was made, 20 feet wide or better in the lines of the enemies and thru this gap the Swiss army passed to victory. The Lord Jesus Christ seeing the hosts of sin and Satan standing before us cried, "Make way for salvation," and by His crucifixion He opened a blood sprinkled path for us.

V
Consider Jesus Christ as having completed the plan of salvation. As He was dying He said, "It is finished" (John 19:30). Then there is nothing left for a sinner to do in the realm of salvation. This explains Titus 3:5; "Not by works of righteousness which we have done but according to his mercy saved us, by the washing of regeneration, and renewing of the Holy Ghost." It shows us the meaning of Eph. 2:8,9: "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." When we stand by the cross we can sing:
"Jesus paid it all, all to Him I owe,
Sin had left a crimson stain,
He washed it white as snow."
Only a few nights ago I attended a class meeting which in reality was a social hour, prefaced by a pot-luck supper. That is, each person present brought a dish of food and when it was all placed together it meant a complete meal. Many have some such idea of salvation. They think that Jesus did a part on Calvary, that the church does a part, that the preacher in the baptistry adds his portion, and that the individual by his life and efforts continues to add his part and that all together they make up the plan of salvation. How utterly foreign to Bible teaching this is. I do not offer to sinners a pot-luck salvation but rather I preach Jesus Christ who died for our sins and rose again for our justification.
A few weeks ago I was invited into a wealthy home for dinner. In fact I was the guest of honor that evening. When we sat down to the table it was literally covered with delicacies, both in season and out of season. Suppose that as we sat there I had pulled out of my pocket a package of cheese

and crackers and started to eat on this which I had brought with me. Suppose I had carried my insult to the host and hostess further by saying, "I was afraid you would not have enough to eat so I brought along this little lunch with me." Do you realize, beloved, that this is exactly the way the Lord of all grace is being treated today? He is inviting sinners to a banquet which He has spread. He offers the Bread of Life and the Water of Life freely, without money and without price. Yet many a sinner is trying to bring along his little "cheese and crackers"; namely, his good works, baptism, and human merit on his part. Such is an insult to Almighty God. Free sovereign grace is God's offer to man. I therefore urge you to consider Jesus Christ as having Himself completed the plan of salvation.

VI
Consider Jesus Christ as our great High Priest. In the Old Testament dispensation, a priest was a necessity, for the priest represented man to God in the religion of the Jews. There was a veil in the Temple of the Holy of Holies which separated the Holy of Holies from the outer Holy place. Only the priest was allowed to enter into the Holy of Holies. On the day when Jesus died the veil was rent from top to bottom as though the unseen hand of God had reached down from Heaven and torn this veil. This meant that Christ having paid the penalty for our sins, had become our great High Priest, and indicates to us that we have need no longer for any other priest.
This is the meaning of Paul's statement to Timothy. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). There is just one mediator to come between God and man and that is the Lord Jesus Christ. A Catholic priest or a priest of any other religion is a man 2,000 years behind time, for the priest died when Jesus died, since He is now our great High Priest, and each believer is his own priest under Christ.
Some time ago I was talking to a friend, a Roman Catholic, yet withal a dear friend of mine. He said, "I have put my salvation in the hands of my priest and he is responsible for it." To this I replied, "That is exactly where my salvation is too; it is in the hands of my Priest, the only difference is the priest; you have a man; mine is the Lord Jesus."

VII
Consider Jesus Christ as coming back again. Some day He's coming again to this earth. He promised it in the days of His flesh. "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" (John 14:1-3). On the day of His ascension, the angel said to the disciples, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Every time we partake of the Memorial Supper in which the bread is broken and the wine is poured, we have a prophecy of Jesus' return. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's

body and the blood of the new covenant which is shed for many for the remission of sins" (I Cor. 11:26).

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I was in a doctor's office a few days ago and saw there a little notice relative to his absence. It was the face of a clock and on it were these words, "Doctor is out, will be back soon." So it is with Jesus. He is away from this earth today, but He will be back soon.

In the course of my work I have to be away from home many, many times at night. I live on a high hill just back of town, surrounded by 3,000 acres of woodland with my nearest neighbor a half a mile away. It is often quite dark as I drive home at night. Being a home lover, no one knows the thrill when I see the lights of my home shining out of the darkness to greet me. It always makes me think of that time when the blessed Saviour is going to pierce the sky, to come for His redeemed, to receive me in that home of many mansions.

"I can see the lights of home,
I can see the lights of home,
Gleaming from the many mansions,
I can see the lights of home.

"I can see the lights of home
Far across the billows' foam,
Gleaming from the many mansions
I can see the lights of home.

"Home, home, sweet, sweet home,
I'll soon be with Jesus,
I'll soon be at home."

I ask you who have been considering Jesus with me tonight that you consider Him well, consider Him carefully, consider Him Scripturally, consider Him penitently, and then having considered Him, make Him your Saviour tonight. Truly we can say of Him that He is the

"Sweetest note in seraph song,
Sweetest carol ever sung,
Sweetest name on mortal tongue,
Jesus, blessed Jesus."

AN OBJECTION TO BAPTIST CHURCHES

(Continued from page one)

Baptist: Every denomination claims to have more truth than any other, else its members are duty-bound to join the one which has, and who is to decide, who is to commune, outside of his church?

Anti-Baptist: The denominations founded by Luther, Calvin, Wesley, Campbell, Randall, Miller, Smith, Russel and others have decided that the Baptist can commune with them.

Baptist: Is this your authority for open communion, the opinions of men?

Anti-Baptist: It is written: "In the multitude of counselors there is safety." You will admit that the multitude is for open communion.

Baptist: It is also written: "Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest justice." Justice to Jesus Christ demands that His Supper be kept in His church, where He put it.

Anti-Baptist: Jesus and His disciples ate with sinners (Matt. 9:10). Why can't you Baptists partake of the Lord's Supper with Christians of other denominations?

Baptist: Because to do so would make it impossible to be the Lord's Supper (I Cor. 11:20 R. V.); and we Baptists, like Christ, eat meals with sinners and Christians of other denominations; but one of your kind refused to eat what he promised. He said: If I would show him a Bible with "immersion" in

it, he would eat his hat; but when I showed him a version which had it, he refused to keep his word.

Anti-Baptist: Were there any religious sects whom Christ met on earth?

Baptist: Yes, Samaritans, Zealots, Essenes, Saducees and Pharisees, but none of them were at the Lord's Supper.

Anti-Baptist: Why do you Baptists agitate this question? Why not let everybody settle it for themselves?

Baptist: You started this discussion, and, furthermore, the Scriptures enjoin: "That ye may have wherewith to answer them that glory in appearance, and not in heart (2 Cor. 5:12)." The glory of open communion is in its outward appearance; its form is attractive, it sounds so unselfish, its liberalism runs around the world; but its life's blood flows not from the Scriptures, but from creeds, written by denominational founders.

Anti-Baptist: If open communion is unselfish, winsome and harmonious, why not practice it?

Baptist: "Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God (Lu. 16:15)."

Anti-Baptist: Do you infer this of open communion?

Baptist: I do, if not revealed by the Scriptures.

Anti-Baptist: Must all things be settled by the Scriptures, nothing left to the option and wisdom of Christian people?

Baptist: All fundamentals of Christ's Kingdom for man are thus fixed.

Anti-Baptist: Is the Lord's Supper, as He placed it, fundamental to order in His church?

Baptist: It is.

Anti-Baptist: Did the Lord Jesus Christ set up close communion?

Baptist: He did.

Anti-Baptist: How can you tell?

Baptist: Christ and His disciples were of one faith and practice.

Anti-Baptist: Did the apostles condemn open communion?

Baptist: The Holy Spirit, thru Paul, did.

Anti-Baptist: Let him speak.

Baptist: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected in the same mind and in the same judgment. For it has been signified unto me concerning you, my brethren, by them that are household of Chloe, that there are contentions among you. Now this I mean that each one of you saith, I am of Paul; I am of Appollos; I am of Cephas; and I am of Christ (I Cor. 1:10-12)." "For, first of all, when ye come together in the church, I hear that divisions exist among you; and I partly believe it (I Cor. 11:18)." When therefore ye assemble yourselves together, IT IS NOT POSSIBLE TO EAT THE LORD'S SUPPER (I Cor. 11:20 R. V.)."

Anti-Baptist: What is your application?

Baptist: As it was then, the same it true now: That the divisions, caused by men, cannot take the Lord's Supper together.

Anti-Baptist: When they do take it together, what is it?

Baptist: It is not the Lord's Supper (I Cor. 11:20 R. V.).

Anti-Baptist: Are those who practice open communion, saved from Satan?

Baptist: I was saved from Satan

not by baptism, or the Lord's Supper.

Anti-Baptist: How were you saved?

Baptist: As near as I can explain it, God saved me personally thru the Lord Jesus Christ, because I believed His word to me.

Anti-Baptist: Why did God save you through the Lord Jesus Christ?

Baptist: Because, "In none other is there salvation (Acts 4:12)."

Anti-Baptist: Did Baptism and the Lord's Supper help save you?

Baptist: God saved me through Christ before He brought me to His church ordinances.

Anti-Baptist: You believe they are not essential to our salvation?

Baptist: "Our sufficiency is from God (I Cor. 3:15)." A willing Christ and a repentant sinner meet and the Holy Spirit creates a new nature in that sinner. (Jo. 1:12; 3:6).

Anti-Baptist: How does it strike you to hear anyone speak lightly of non-essentials to be saved from Satan?

Baptist: I think Satan is near to prompt such assertions. I also think that the speaker must be trying to cover up some of his omissions of them.

Anti-Baptist: Can a denomination be a false prophet?

Baptist: If any denomination of Christians teach error, and prophesy that it will be truth before God in eternity, that denomination is a false prophet to that extent. It is nature for false prophets to make, when possible, a denomination of those who follow them.

Anti-Baptist: How can we locate such denominations?

Baptist: By what they teach and practice. (Matt. 7:16).

Anti-Baptist: Can you point out a sign?

Baptist: No salvation, outside of their church.

Anti-Baptist: Why is that wrong?

Baptist: Because it is idolatry.

Anti-Baptist: Where is their idol?

Baptist: Their denomination.

Anti-Baptist: To take the Lord's Supper, to be saved, is that idolatry?

Baptist: It is. Because Christ is the only Saviour. His true church cannot save anyone, much less a false one.

Anti-Baptist: Do you advise me to join a Baptist church?

Baptist: If you believe and follow Christ, you will.

Anti-Baptist: Give me three signs of a true church of Jesus Christ.

Baptist: Jesus Christ is the head; the Holy Spirit the life; the word of God its rule of faith and practice.

Anti-Baptist: Are all Baptists so securely situated?

Baptist: No person is, if not a new creature in Christ.

Anti-Baptist: If you handled the Word of God, aright, is open communion wrong?

Baptist: It is.

Anti-Baptist: Is this revelation of the Holy Spirit, as revealed in the Scriptures, final?

Baptist: There is no record of any more.

Anti-Baptist: All teachings of men, advocating open communion of the Lord's Supper, how should they be classed?

Baptist: If you would handle the word of God aright there would be no open communion, for the Scriptures teach restricted communion, and those teaching open communion should be classed with those who teach "As their doctrine the precepts of men" (Matt. 15:9).

THREE DIFFERENTIATING BAPTIST MARKS

(Continued from page two)

fitly joined together rather than the mad rush we have now for members. Fitly joined members are praying members, giving members, going members, working members and lively members. No pep or spizzierinctum needed in that church. It gets its life from the Word and the Holy Spirit. The useless and unscriptural appendages on Baptist churches will all slough off, when we get back to the New Testament methods of evangelism.

Third, a church composed of lively members, having the same life of the Spirit on the inside and united with the Lord Jesus as their Head, will be compacted by that, which every joint supplieth: for every member will then be an active working, living member.

Fourth, "according to the effectual working in the measure of every part." That is the secret of a happy, united church. All at it, always at it. But back of that is the effectual working of the Holy Spirit, who works in them mightily. The effectual Spirit is the cause of an efficient church.

Fifth, "maketh increase of the body." A spiritual church is always a growing church, as well as a happy church and an united church and a soul-winning church and a missionary church.

And last of all, a body of Christ, that has all these other evidences of the workings of the Holy Spirit in it, will be constantly edifying itself in love. Selah.

DANGER SIGNALS

(Continued from page one)

daze themselves . . . What did the school teach these youngsters and these men? First, egotism, personal interest and the cult of envy. After that, negation of everything spiritual, of everything divine, of everything ideal. Atheism, if not proclaimed, was at least encouraged.

"In the government, under whatever label, we never saw anything but parties, we never saw France. The composition of every ministry—and they were many—was a scandal . . . It was the same from the top to the bottom of the industrial ladder. The result was a weakening of output, a lack of method, an increase in overhead, incompatible with any well-conducted business. Whether it was a typist arriving a quarter hour late or putting on her lipstick a quarter hour early, a truck driver wasting five minutes, or a fitter chatting with his neighbor instead of polishing off his piece, the result always came back in costs . . .

"The war of four years taught us how to die and to suffer. It did not teach us how to work. Until 1914 the French laborer and peasant were hard workers. The arrival of the Americans, their methods, their supplies, helped considerably to upset their ideals. They got into the habit of counting in billions or not at all. Spurious luxury increased. Perfumers made fortunes. The proprietor, the worker, the foreman, the subordinate, each one of them came to think of pleasure first and of reducing work to a minimum . . . At the same time, it was forgotten that throughout the centuries the church had ordered Sunday as a day of rest, and that the strict observance of this was the surest method of giving to each the necessary weekly relaxation.

"First of all it was the slow English working week which crept in on the continent, and so the number of hours became the contract between employers and workers . . . The employer had a hundred pretexts, a thousand occasions. In summer it was the seaside; in autumn, hunting; the winter sports. The employee looked on and drew his own conclusions. Not only the working hours but the working conscience diminished. . . It was easier to succeed by intrigue than work. Politics became a career of compromise, arrangement, betrayal. Many lawyers, professors, and journalists suddenly believed themselves statesmen . . . and used their shoe leather or their fathers' gasoline to make useful and profitable contacts . . . The king of all was the corner cafe. The forty-hour week did not bring in anything more to the mother of the family, because the bread-winners spent in ten days twice as much as in one. The only result was that alcohol merchants did well."

America, wake up before it's too late! The law of the harvest is "whatsoever a man (or nation) soweth, that shall he (it) also reap."

—Moody Montford

DIMOUT NEEDED

(Continued from page one)

It said: "The sea was calm, the night was dark as we lay on the surface. Our lookout on watch had no suspicion that a steamer was near until he saw the rise and fall of a spot of red in the distance. Strange as the light was there in the lonesome area, he recognized it as a burning cigarette and knew a ship was near. He trailed the ship for six hours when dawn came, torpedoed it."

In most of our coast cities illumination is cut to a minimum. The glow against the horizon is not to be the background revealing ship to enemy U-boats.

Evidently we need an illumination dimout. But try and get it!

Moody Montford

ANSWERED PRAYER

(Continued from page one)

was asked to speak over in the steerage and most of his morning audience followed him. The speaker found himself quite a bit tired. Yielding to an impulse, he approached the steward and asked for an orange.

"Help yourself, sir," said the steward, pointing to a large basket of the fruit. Slipping an orange into each of his coat pockets, he sauntered steerage-ward.

On the outskirts of the morning group, sat an old woman on a camp stool, with upturned head and eyes closed in sleep. Her hands lying palm upward. Thinking to play a little joke, he slipped an orange in each hand. Returning he found her eating an orange with evident delight.

"Enjoying your oranges, are you?" he asked.

"Oh, Sir," she responded, "I was very thirsty with sea-sickness and I asked if He could send me an orange. I must have gone to sleep and when I awakened I found an orange in each hand. My Father is so good. Deeply impressed by the incident, the scoffer became a prayer-answering God as his Father.