

'TAKE HEED, BEWARE OF COVETOUSNESS' - - FINE NEEDED WORDS OF WARNING.

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

The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism,
Missions, and Bible Doc-
trines.

"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." (Jno. 8:20).

VOL. 13, NO. 28

RUSSELL, KENTUCKY, SATURDAY, AUGUST 12, 1944

WHOLE NO. 339

Enlargement Campaign For Baptist Examiner Launched

Objections to Close Communion

1. "It is the Lord's table, therefore all the Lord's children ought to sit at it together."
(1) Is this true if any of His children refuse to obey His rules for coming to His table? (2) If the rule of your father is to wash before dinner, have you a right to come to his table before obeying that rule? (3) Has any child of God a right to the Lord's Supper until he has received the Lord's baptism? (4) Would not the whole truth be "All the Lord's children ought to sit at the Lord's table together, provided they approach it as the Lord said?"
The Bible says, 'Let a man examine himself.'
(1) Is the purpose of the examination to see whether he can partake of the supper? 1 Cor. 11:28-29. (2) Was this said to anyone but church members? 1 Cor. 11:2, 11:19. (3) If this objection were carried out would it

Plans To Raise Funds For Purchase Of Our Own Printing Plant Hereby Offered

Although we have sent our printing out to commercial shops ever since we launched THE BAPTIST EXAMINER, it has been our desire to own our own equipment, where this paper might be printed weekly, and where we might get out thousands of booklets and tracts free as well as print some good books which need to be in circulation. This has always been our dream, and now we believe it can be a reality under God, and through His provision.

SEVERAL DISADVANTAGES

Frankly, we have worked under serious handicaps in sending out this paper from week to week through the years—much more serious than our readers might suppose.

Most of the commercial shops who have done our printing have weekly newspapers of their own to print, and we have had to wait on them each week until they might find time to do our work, which has caused us to wait sometimes until we got as much as four weeks behind.

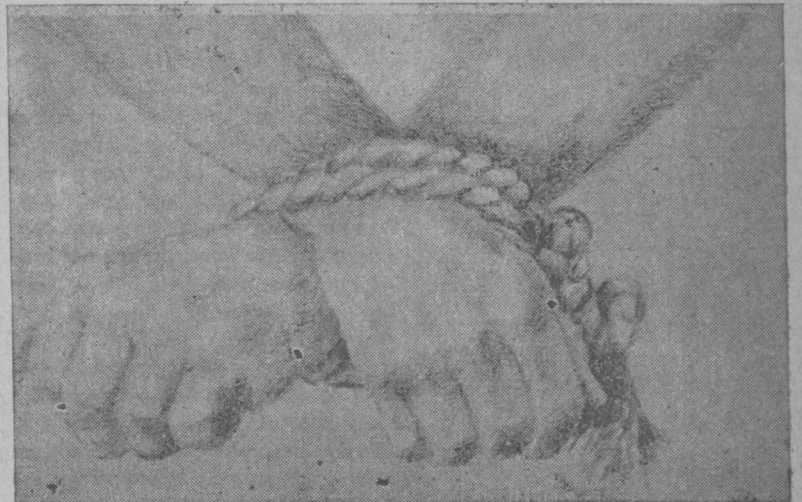
Furthermore, we have had to put up with a lot of poor printing which we would never stand for if we owned our own shop.

Likewise we have had to spend a great deal more money to get our paper printed than is necessary—much more than if we had owned our own shop.

Due to the fact that we have had to spend so much for printing THE BAPTIST EXAMINER, we have not had sufficient funds to print the many thousands of tracts which we have really wanted to print many times. There have been many excellent articles in THE BAPTIST EXAMINER which we would like to have re-

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Handicapped



This is the way your editor feels that he is working so long as we do not own our own printing equipment. Any contribution you make will help free our hands and enable us to produce a better Baptist Examiner. WILL YOU HELP?

Three Disloyalists Discovered In Baptist Churches—Openly Rebuked And Exposed

"For a clergyman to remain within the membership and even the ministry of a church whose doctrines he repudiates, is evidence of a lack of faith which must fall beneath the weight of all normal-minded men and women. To be willing to take advantage of the opportunity for a hearing afforded by such profession and at the same time to use it for the purpose of subverting or destroying the institution to which he ostensibly yields allegiance, is a violation of the tenets of common honesty. It is about time for the rank and file of the churches of this country to rise up and demand that their disloyalists be required to do what honorable men need not be asked to do—get out under their own flag and fight from the side of breastworks on which they belong rather than to seek betrayal of the camp from within. Unless such rebellion is raised, vast injury is sure to be done to the cause of religion within the next few years."—The New Republic.

The New Republic is a secular paper. Wise words does it speak to Baptist churches, as well as others. There are three classes of disloyalists in Baptist ranks. THE DENOMINATIONAL MACHINES ARE ALL

NOT ON SPEAKING TERMS

When Aaron Burr was a student at Princeton University, a revival broke out, led by his grandfather, Jonathan Edwards. One day Edwards spoke on "The Mastery of Jesus," and Burr was deeply convicted of sin and the need for a Saviour. He went to a professor, who urged him "not to settle the question in a

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DISLOYALISTS. This is true, because they put loyalty to a man-made program above loyalty to the Bible and the once-delivered faith. The test of loyalty for Baptists is the inerrant Word of God. If it is in the Bible, it is Baptist doctrine. If it is Baptist doctrine you can find it in the Bible.

UNIONISTS ARE ALL DISLOYALISTS. No exceptions. Unionists all compromise the truth for pay or popularity. Lots of folks talk about the truth as they see it. Two fallacies lurk in that. There is but one way to see truth. That is as the Bible reveals it. If you don't see it the Bible way, you just don't see and don't love the truth. Compromising the truth is like a woman compromising her virtue. The woman who compromises, loses all. The Baptist who compromises, loses all.

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= The First Baptist Pulpit =

"ONLY ONE"

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." — John 1:12.

This is a day of streamlining. Furniture, trains, autos, airplanes, and all other commodities and necessities of life are streamlined. Of course, this is done in the interest of speed, comfort and beauty.

Naturally, everything which af-

fects us materially always exerts its influence spiritually. Therefore, we have streamlining in religion too. This is to make religion more attractive. It is to cut down resistance of the world and to make Christianity attractive to the natural man.

In view of the influence of streamlining Christianity, most of our churches and the majority of preachers have drifted far from the Word

of God. Hence, it is necessary and needful that we be called back to the fundamentals of God and the Bible.

I

THERE IS ONLY ONE GOD.

"I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

"That they may know from the ris-

(Continued on Page Three)

In This Season Of Summer Evangelism, It Is Well To Think About True Revivals

Revivals are the breath of the living God falling upon barren and desolate conditions, upon the dry bones of men, and upon the "slain" (Ezekiel 37: John 3:8).

"Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live—and the breath came into them, and they lived, and stood upon their feet, an exceeding great army."

WHERE REVIVALS BEGIN

Revivals begin with the churches of God, the "born again" ones, for the churches are God's chosen instrumentality for the indwelling and manifestation of the Holy Spirit, and the channel through which He works to show forth His life, His grace and His salvation to others. The unsaved are "dead in trespasses and sins" (Ephesians 2:1-3), and they must be quickened and brought to life. The Holy Spirit works to re-

vive those who are redeemed that He may bring them into such vital union with their once crucified, but now risen and enthroned Lord, that He can bear witness in and through them (John 15:26-27), of an all-sufficient Saviour, who saves, satisfies, delivers, and transforms all who really come to know and put their trust in Him.

HINDRANCES TO REVIVAL

In order that the churches may be revived and receive the blessing which God is so able and willing to bestow, there must be nothing between us and God to stop the inflow of His grace (John 7:37-39), or to check the outflow (Matthew 13:15-17; Mark 11:22-26).

There is no fellowship with God when His people are living in sin (1 John 1:5-7), or in worldly, compromising, doubtful things. These hinder the Holy Spirit from working.

WHEN DO WE NEED A REVIVAL?

When the vision of a fallen race of mankind has been lost, when men and women are living in sin, when

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ARE YOU A BLOOD RELATIVE?

There was a young man in World War No. One who took out a ten thousand dollar insurance policy paid in monthly payments in case of his death, naming his father as the beneficiary. This young man died in France and of course the father drew the insurance without any trouble, but in a short time he died. The step-

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THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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THREE DISLOYALISTS FOUND IN BAPTIST CHURCHES

(Continued from Page One)

WOMEN'S ORGANIZATIONS ARE NEARLY, IF NOT QUITE, ALL DISLOYALISTS. They are confessed disloyal to the Bible. Their leaders admit that they can not be loyal to the W. M. U. and B. Y. P. U. programs without being disloyal to the Bible prohibitions in 1 Cor. 14:32-37, 1 Tim. 2:8-13, Rev. 2:20-25. No woman can be loyal to the W. M. U. without being disloyal to the Bible. Then they are disloyal to their churches. They put the W. M. U. above the church. They give through the W. M. U. instead of through the church and to the glory of the W. M. U. instead of to the glory of the church and the Lord Jesus, Who is the Head of each church. He is not the head of the W. M. U. Neither is He the Head of the B. Y. P. U. Most W. M. U.'s are also disloyalists in denying the headship of their husbands and the headship of the men over the women in the churches. We know that to most Baptists this is old-fashioned and old-fogy; but it is Bible all the same and Baptists can neither thrive nor prosper except as they stay with the Book.

Grace and Truth well says:

"The idea of woman's subjection to her husband is not well received in these days. The thought is all out of joint with present day thinking. Today we are hearing of 'woman's equality' and 'woman's emancipation.' Many ministers now leave the word 'obey' out of the marriage ceremony and it is not unusual to hear a young woman say 'I'll never obey any man.' Some enthusiastic idealists regard these signs as indications that woman is coming into her own. But they are rather indications of woman's rebellion against the gracious will of God."

When women get to be loyalists—loyal to the Bible and loyal to their husbands, they will vote no more. Equal suffrage is based on equal rights and both are against the Bible from Genesis 3:16 to Rev. 2:20. There are many disloyalists among deacons and S. S. officers and teachers, to whom the words of The New Republic apply. To Denominational Machines, Unionists, W. M. U.'s and B. Y. P. U.'s the term "Disloyalists" can be almost, if not quite, universally applied.

How about that list of new subscriptions that you were going to send in?

"A Scotch Church Blessing"

"If after church you bide a wee
There's some wad like to speak to ye.
"If after church you rise and flee,
We'll all seem cold and stiff to ye.
"The one that's in the seat with ye
Is stranger here than you, may be.
"All here hae got their fears and cares
Add your soul unto our prayers,
Be you our angel unawares."

—From an old manuscript.

ARE YOU A BLOOD RELATIVE? RAMBLING WITH THE EDITOR

(Continued from Page One)

mother of this young man got up a petition to get this insurance and gave evidence that she had been a good mother and cared for this boy when a child. There was no doubt or question as to her being a good mother to the boy, or her being worthy of the money as far as her good works was concerned, but her good works was not taken into consideration. The only thing the government could do was to pass it on to the nearest BLOOD relative. This was the boy's grandmother. Many said this was not right, but it was settled and final and all of the people's opinion could not change it.

I am not asking you if you are honest and pay your debts, if you are a good neighbor, if you belong to church and help pay the preacher and support the missionary cause, if you are morally clean; no, that is not the question. The great question is, ARE YOU A BLOOD RELATIVE? "But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." Eph. 2:13. You see friend your good works and clean life was not taken into consideration, no mention was made of your clean life. It was to those who were far off, or to those without any hope. Many today cannot bear to hear us speak of the blood, but my friend it is our only hope of Heaven. "And without shedding of blood is no redemption." Heb. 9:22. Many have tried church joining, pledge signing, good resolutions and Keely cure but all fail; but praise God the blood cure never fails. "And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us FROM our sins in his own blood." Rev. 1:5. Thank God when we take the blood cure and Christ washes us from our sins, the power of darkness is broken and we are set free.

"If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

My friend if you are groping along in darkness with only a profession without any joy, without any victory in your soul, without any fellowship with God and man, it is a sure sign you need the blood applied to your heart. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

"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 a lamb without blemish and without spot." 1 Peter 1:18-19.

"Nothing can for sin atone,

Nothing but the blood of Jesus"

At last, I am sending you some of God's money. I am 83 years old and am reading your paper with one eye. I thereby rejoice in the real teaching of God's Word. I do not go to church any more, since I am so deaf that I can not hear one word that is spoken. I have been a Bible reader for many years and I know it when I see it in print, as I see it in your paper," so says Peter W. Crum, of Lakeside, California, and in order to prove that he really believes what we preach, he backs us up with a ten dollar gift.

Elder Kerney R. Black of Cannelton, Indiana says, "Some friend has been sending your paper to me for a number of years and I have read it with interest and enthusiasm." At the same time he encloses two dollars and four new "subs." Well, that's how THE BAPTIST EXAMINER grows. Thank you, Brother Black.

Sister Ora Hayes of Chesapeake, Ohio sends us another gift of \$2.00 and says "THE BAPTIST EXAMINER is a most interesting paper and one that I love to read." Thank God for such a helper to the Truth.

Our old friend in Christ, Elder T. L. Mattingly, of Shepherdsville, Kentucky, sends us a subsidy and says, "I like your paper very much. I enjoy reading it. I don't want my subscription to run out. I think you bring out some unusually good Scriptures in your sermons. I think you are a good preacher. I love very much to read after you. You give me many good thoughts." Kind words like these are deeply appreciated and we thank God thereby and take courage.

One young friend who believe strongly in the B. Y. P. U. asks that I confer with John L. Hill, J. E. Lambdin, John R. Sampey, or B. B. McKinney so as to get the view point of the B. Y. P. U. Why should I turn to these fallible men when I have the infallible Word of God at my disposal? Regardless of what these men might say would not change God's Word one particle. Just continue to read 1 Cor. 14:34-38 and 1 Tim. 2:8-15.

"Permit me to say that I enjoy your pointed and stimulating articles in THE BAPTIST EXAMINER. A number of religious publications come to my desk, and some get little attention, but not so with THE BAPTIST EXAMINER. I always read it and get much help from it," so says Elder A. M. Overton, of Fulton, Mississippi. By the way, Brother Overton is editor of THE CLARION, a very worth-while monthly paper, which is true to God's Word. Write him for a sample copy.

GOD'S HAND

By ROY MASON, Tampa, Florida

I have seen sickness, disgrace, shame, financial loss, and even death come to those who were despisers of the church, trouble-raisers and railers on the pastor.

Nowhere have I seen God's hand more plainly manifested than right here in S— during the past year. So evidently has trouble been upon those who were unfaithful, disobedient, and disloyal that others have remarked upon it. Some strayed off Baptists were urged and pleaded with to straighten up and move their membership. They refused in some cases the hand of God fell. When my wife and I in the name of the church went over S— to cordially invite to church and to converse about religion, some even who claimed to be Baptists would not even open the door. I recall that in some plain cases the hand of the Lord fell on those homes. When the pastor and his wife have sought to lead in the advancement of the work of the church, some have opposed and have talked against and hindered. Some have even acted traitorously, and have been double tongued. Is it a wonder that sickness and chastening has come to some such? Some grew angry because the truth was told, and though they knew that they were in the wrong, they sought to cause the pastor trouble — talked about him and sought to arouse adverse sentiment. From the Lord came such trouble as ought to have warned them to get right. Some have placed their kinfolk above the right and have used their tongues unwarrantedly and chastening has reminded them of their error. Will they profit by it, I wonder? Some have wondered why such things came upon them, then when something has come up that involved the purity of our church, they have not only opposed the pastor's stand for the right, but have taken such a stand as to give aid and comfort to the worldlings

of the church. Need they wonder why the Lord visits in sickness and trouble? Some have opposed a building program which they in their hearts knew that the Lord would have supported. Some have even actively opposed and talked to defeat it. I could name cases where sickness and sorrow followed this opposition.

As truly as there is a God in Heaven it is a dangerous thing to be a Christian and church member and align yourself against the right and against those who are God's appointed leaders when they are plainly in the right! And God's chastening hand is now poised over some who are members of S— Baptist Church. I believe that as truly as I live. As surely as some continue to talk and talk and appose a clean church and right Christian walk they are going to feel the Lord's hand.

But while I have been an observer of God's righteous dealing in chastening and afflictions, I have also seen His hand marvelously averted in miraculous answer to prayer, and I have seen His goodness poured out upon those who humbled themselves and sought earnestly His help. I need only to mention a case or two. I shall deny that R— C— given back to us almost from the grave in answer to the prayers of Christian people? Who shall deny that L— W— was brought back from the borderland in the same way? Others have come from the hospitals perhaps as the result of the prayers of a church. Will all who have thus been restored remember the Lord's goodness, or will they neglect His House and forget their duty to Him?

Long ago, when criticized and maligned falsely and unjustly I learned to turn such over to the Lord that he might handle the situation. "Vengeance is mine, I will repay, saith the Lord." He can handle any case as can no one else, and this is the years I can testify that He has.

Elder W. Herschel Ford, pastor of the South Side Baptist Church of Jacksonville, Florida, has expressed his appreciation for THE BAPTIST EXAMINER of June 3rd., which was devoted entirely to a study of Masonry. His remarks are most highly appreciated.

Brother H. E. Galyean of Plant City, Florida, also offers his congratulations for this article and wants extra copies to scatter among his friends. He says, "Please advise subscription price of the Examiner. The issue that I saw was somewhat blurred; it looked like fifty cents, which must evidently have been a mistake as surely it would be more than that."

No, my brother, it was not a mistake, as the price of the paper is fifty cents a year for fifty-two issues.

Just the price God told us to charge when He made us a promise five and a half years ago that He would take care of the finances of the paper. How we rejoice that He has never failed us!

Mrs. Clyde Meek of Louisa, Kentucky, sent us recently a contribution on the editor's birthday, (39 years old on May 8th.,) saying: "I pray God that you will see many more birthdays before your work is finished." At the same time she inclosed some new subscriptions for THE BAPTIST EXAMINER.

Our old friend, Brother E. R. Vaughan of Louisa, Kentucky, forwards two dollars from the Cherryville Baptist Church, saying: "The Baptist Examiner is a great paper. It stands for the Truth. We rejoice to have a part in sending it out."

What, No Change?

Father criticized the sermon.

Mother thought the organist made a lot of mistakes.

Aunt Jane grumbled about the ventilation.

Sister complained about the length of the service.

To which 8-year-old Billy replied, 'But I still think it was a good show for a nickel!'

AUGUST 12, 1944

ONLY ONE

(Continued from page one)

of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." — Isaiah 45:5,6,22.

MANY GODS TAUGHT

It would seem, at first thought, that it would not be necessary to argue this. Yet, in view of the various creeds and tenets of religion, on further consideration, it is obvious that there are many gods taught today. There is the god of the theistic evolutionist who believes that this world came into existence through a process of evolution, with God guiding the evolutionary changes.

There is the god of the modernist who believes in God as some far distant influence, but who is so far removed that He is only an influence and not a person.

Then there is the god of the legalist who believes that one is saved by observance of the law. Hence, that individual prates much about the keeping of the law in order that he might "hold out faithful to the end." Like these, there is the god of the religionist who believes that through religion he will eventually be saved. He therefore believes that through baptism, church membership, and the forms and ritual of religion, he shall go to Heaven.

Our Scripture in Isaiah thus declares that there is only one God and that, beloved, is the God of the Bible. Hence, the god of the evolutionist, the god of the modernist, the god of the legalist, and the god of the religionist are but the vagaries of men's imaginations.

II

THERE IS ONLY ONE SAVIOUR.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." — Acts 4:12.

Many saviours are offered to the world. Some think that by a mere belief in God — a belief that there is a God — they shall be saved. If that be true, then every Jew and Unitarian in the world would be saved, and the same as every Christian. Yet the Word of God expressly teaches that no one is saved simply by believing in God the Father.

"He that honoureth not the Son honoureth not the Father which hath sent him." — John 5:23.

There are others who preach a religion in some form of men's effort and works, vainly thinking that they may be able to do something whereby they can be saved. They thus go contrary to the Word of God which expressly declares that there is no salvation through human effort and the works of man.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." — Romans 4:5.

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." — Ephesians 2:8,9.

There are others who look upon religion as their saviour. They are thereby depending upon some ritual or ordinance of the church. And all this, in spite of the words of Jesus Himself when He said:

"He that believeth on him is not condemned: but he that believeth not

is condemned already, because he hath not believed in the name of the only begotten Son of God." — John 3:18.

Though the world considers that there are many ways of salvation, there is, in reality, only one Saviour. God's Word is most explicit in this, that Jesus is our only Saviour.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." — Matthew 1:21.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." — Luke 2:10,11.

"Lord, now lettest thou thy servant depart in peace, according to thy word:

"For mine eyes have seen thy salvation." — Luke 2:29, 30.

"For the Son of man is come to seek and to save that which was lost." — Luke 19:10.

III

THERE IS ONLY ONE WAY

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

It is interesting to notice that Jesus did not say, "I am a way," as though to say that there is more than one way, rather, he declared, "I am the way." When He did so, He might just as well have said that there was no other way. The definite article thus used by Jesus excludes any other way under Heaven save Himself.

In spite of this fact, many and varied are the ways offered by men.

Universalism is one of these false ways. Many believe that God is just too good to damn anyone; and therefore, they thus believe that all shall be saved. Yet, this is in spite of the teaching of His Word.

"The wicked shall be turned into hell, and all the nations that forget God." — Psalm 9:17.

Another spurious way most commonly offered is a mixture of grace and works. Many teach that salvation comes as a combined result of the work of Jesus and the work of man. Yet the Word of God disclaims this in every particular.

"Even so then at this present time also there is a remnant according to the election of grace.

"And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." — Romans 11:5,6.

In spite of the ways which are offered by religious hirelings of today, there is only one way — namely, Jesus.

IV

THERE IS ONLY ONE DOOR.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — John 10:9.

In the ark there was only one door. There wasn't a door for the snakes to crawl in at, nor was there another door whereby the birds might fly in; neither was there a door for Noah and his family and another for the animals. Instead, they all came in the same door. Man, animals, fowls, and creeping things all came in the ark in the same manner.

Jesus is the only door whereby one can come to God. There is not one door for the 'big sinner' and another door for the 'little sinner.'

A Striking Parallel

BAPTIST

Foundation: Christ the Rock Peter (Cephas), a stone
Head: Jesus Christ The Pope
Mediator: Jesus Only Priests, Saints, Mary
Means of Grace: Spiritual, free Material, cash
Mode of Worship: Spiritual Sensual, material
Its Guide: The Bible "The Church"
Its Aim: Salvation of Souls Wealth, power, political
Object of Worship: God Images, Virgin Mary, Saints, etc.
Governing Factor: Love Fear, superstition
History: Light, liberty Darkness, slavery
Secrecy: None Confessional, convents, Jesuits, etc.
Ministers: Merely teachers Indispensable Priests
Doctrine: Gospel of Christ Mysterious, pagan, intricate
Results: Peace, prosperity Strife, poverty
The End: To be with Christ Purgatory, until released
One of these is false — which? —Sel.

ROMAN CATHOLIC

There is not one door for sinners Jesus Christ.

who are "down and out" and another door for those who are "up and out." Instead, there is only one door.

V

THERE IS ONLY ONE JUSTIFICATION.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." — Acts 13:38,39.

The great problem of the Old Testament was this problem of justification. In the very beginning of the very first book of this Bible that was even written, Job asks: "How shall a man be just with God? This question of Job's finds its answer in the Lord Jesus.

"Therefore we conclude that a man is justified by faith without the deeds of the law." — Romans 3:28.

Man could never be justified by the law. Paul says: "Ye could not be justified by the law of Moses." (Acts 13:39).

What a glorious truth is this doctrine of justification. It means that in God's sight we stand as though we had never sinned. For me to say that I am justified means that I am JUST-AS-IF-I'D NEVER SINNED.

What man could not do for himself God does for him in Jesus Christ. We have all sinned. No one of us could ever change that sinful status; yet God can change us, and does, through Jesus and, thereby, looks upon us as though we had never sinned.

VI

THERE IS ONLY ONE MEDIATOR.

"For there is one God, and one mediator between God and men, the man Christ Jesus." — I Timothy 2:5.

No preacher can come between the soul and God. Neither can a rabbi or a priest come between us and Him. Angels fail as mediators. The Virgin Mary, though often spoken of in religious circles as interceding in behalf of the sinner, is only a false hope. Though the pope and his associates are highly favored as mediators by a great portion of the so-called Christian world, yet in no sense are they efficacious.

How we do rejoice that there is only one mediator; there is only one who can come between us and God, and that is Jesus Himself.

It is true that man needs someone to act as mediator in his behalf. He needs someone who is able to join him to God. The only one who can do this is our mediator — the Lord

VII

THERE IS ONLY ONE ALTERNATIVE.

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." — John 8:24.

This verse declares that it is either Jesus or a devil's hell for each sinner. Truly, He is the only alternative; for if one rejects Him, it means that that one must perish in Hell.

In this connection, it is rather interesting to notice in contrast how saints and sinners come to die:

DYING WORDS OF SINNERS

"I would give worlds, if I had them, if the 'Age of Reason' had never been published. O Lord, help me! Christ, help me! Stay with me! It is hell to be left alone!" — Tom Paine.

"Oh, that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God and be reunited to Him again! But it is a fruitless wish. Millions of millions of years will bring me no nearer to the end of torments than one poor hour. Oh, eternity, eternity! for ever and for ever! Oh, the insufferable pangs of hell!" — Francis Newport.

"I am abandoned by God and man! I shall go to hell! O Christ! O Jesus Christ!" — Voltaire.

DYING WORDS OF SAINTS

"I am in perfect peace, resting alone on the blood of Christ. I find this amply sufficient with which to enter the presence of God." — Trotter.

"Oh, that I could tell you what joy I possess! I am full of rapture. The Lord doth shine with such power upon my soul. He is come! He is come." — Mrs. Mary Frances.

"Can this be death? Why, it is better than living! Tell them I die happy in Jesus." — John Arthur Lyth.

Where will you spend eternity? This question comes to you and me. Tell me, what shall your answer be? Where will you spend eternity?

Many are choosing Christ today, Turning from all their sins away: Heav'n shall their happy portion be. Where will you spend eternity?

Leaving the strait and narrow way, Going the downward road today, Sad will their final ending be— Lost thro' a long eternity!

Repent, believe, this very hour, Trust in the Saviour's grace and power,

Then will your joyous answer be, Sav'd thro' a long eternity!

VIII

THERE IS ONLY ONE WORK.

"Then said they unto him, What shall we do, that we might work the works of God?"

"And Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." — John 6:28,29.

Jesus' audience wanted to do something whereby they might be saved. They had in mind that various works on their part were necessary. Thus it was that they asked Him as to what works they might do. Jesus, by His answer, told them that in the realm of salvation no works were necessary. He declared that it wasn't a series of works, but rather one single work which could please God — namely, the work of faith.

This is the teaching of all the balance of the Scripture. In the Sermon on the Mount Jesus pictured unsaved people coming up to the judgment. Hear Him:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." — Matthew 7:22,23.

UNSAVED WORKERS AT JUDGMENT

They plead their religion, and especially the fact that they had been preachers, and to this Jesus listens. They plead that they have been personal workers and have been used of God in casting out devils, and still Jesus listens. Then they begin to plead their works, but Jesus immediately passes sentence upon them. The works of man are so obnoxious to a thrice-holy God that He refuses to listen to a man who would plead his works as an hope of entering Heaven.

Certainly, in all the Bible we are especially warned that salvation is not a matter of works.

"... and all our righteousnesses are as filthy rags..." — Isaiah 64:6.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." — Galatians 2:16.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." — Titus 3:5.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." — I Timothy 1:9.

What a marvelous truth then this is that there is only one work — namely, the work of faith. Listen:

"And the scripture, foreseeing that God would justify the heathen through faith, preached the gospel unto Abraham, saying, In thee shall all nations be blessed." — Galatians 3:8.

IX

FINALLY, THERE IS ONLY ONE BAPTISM.

"One Lord, one faith, one baptism." — Ephesians 4:5.

Baptism is a public profession of one's personal experience with Jesus Christ. When lowered into the water, the death and burial of the old life to sin is pictured; and when raised from the water, the individual's resurrection to walk in the newness of life is thereby prophesied. This is what baptism really is. This is what it symbolizes.

It is because of this that everyone who has been saved should be baptized. It is the outward profession of the inward experience of the heart and thereby pictures to the world that the individual has put on the Lord Jesus Christ.

"For as many of you as have been baptized into Christ have put on Christ." — Galatians 3:27.

As soon as a man is inducted into the armed service of his country, he immediately becomes a soldier; however, the world can't know this, until he puts on the uniform. When he dons the uniform of his country, it is known then that he is definitely a soldier. Baptism, then, is a putting on of the uniform of Jesus Christ. It is an outward profession of that which one inwardly possesses.

It is most interesting to notice, then, that there is only one baptism. Hence, it is that if sprinkling is correct, then pouring and immersion are wrong. Likewise, if pouring is correct, then sprinkling and immersion are wrong. Finally, if immersion is correct, then sprinkling and pouring are wrong. Paul declares that there is only one baptism.

I am convinced that anyone who would try to be even half-way fair with God's Word will be able to see that the only baptism taught in the Scriptures is that of immersion. The example of John the Baptist would lead us to believe that immersion is the Scriptural mode.

"And John also was baptizing in AEnon near to Salim, because there was much water there, and they came, and were baptized." — John 3:23.

The example we have in Jesus' own baptism presents to us the same truth.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him."

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him."

"And Jesus, when he was baptized, went up straightway out of the waters and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." — Matthew 3:13-16.

Then there is the experience in the early history of the church age when Philip baptized the Ethiopian eunuch.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he baptized him."

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." — Acts 8:38, 39.

I say then, beloved, that there is only one baptism and that that baptism is the outward means of profession of one's faith in Christ and that baptism must be only by immersion.

In view of the fact that there is only one God, one Saviour, one way, one door, one justification, one mediator, one alternative, one work, and one baptism, then I would insist that you repent, believe, and receive Jesus

Christ as your Saviour. Listen: "Repent ye, and believe the gospel." — Mark 1:15.

IN THIS SEASON OF SUMMER EVANGELISM, IT IS GOOD TO THINK OF TRUE REVIVALS

(Continued from Page One) they are rejecting God and His mercy, and when heaven has lost its reality and hell is treated as a myth.

When there is no real heart burden for the lost, and no special effort put forth to reach those outside of Christ.

When church membership, with no conviction of sin, no change of heart and life, and no assurance of salvation takes the place of regeneration by the Word of God and by the Holy Spirit (John 3:1-18).

When there are no family altars in the homes, no prayer, and no reading of the Word.

When church services are neglected and the mid-week service is deserted.

When the testimony and the earnest intercessory prayers of God's people are no longer heard.

When there is self-complacency and a feeling of being at "ease in Zion."

When worldly means for raising money takes the place of Christian stewardship and liberal giving.

When there is unconfessed and unjudged sin among God's people.

When those who have named the name of Christ find their satisfaction in the play house, at the dance, the card table, or are allied with the ungodly and unbelieving in marriage, business, club, or lodge life (2 Corinthians 6:14-18).

When there is unforgiveness, bitterness, jealousy, envy, criticism, division, or sectarianism among God's people.

When the house of God is turned into a place of amusement, and the "upper room" (Acts 1:13, 14) is changed to the supper room.

When pageants, parades and sermonizing take the place of the vital messages from God to the people, in the power of the Holy Spirit.

When there is no conviction of sin, no repentance over hindering things, no seeking the mercy and favor of God, there is need, deep, pressing need of a spiritual awakening.

HOW DO REVIVALS COME?

We have most wonderful examples of how revivals have come in the past, to and through individuals, to churches and communities, and these are an indication of how they will continue to come.

The Revival of 1850-58 came at a time of great financial stress, and seemed like a judgment from God, a rebuke for the reckless haste to become rich, and to spend the time in seeking pleasure. It began with a prayer meeting in Fulton Street, New York, and extended far and wide. Men and women gave prayer the first place in their lives. They were awed by the sense of Divine presence, greatly humbled before God knew they could not trifle with Him, and learned to pray expecting God to hear and answer. Such intercessory prayer services are the birthplaces and cradles of Revival.

The revival in Wales, which brought tens of thousands on their faces before God, resulting in thousands of conversions, old and young, was born out of prayer.

The revival in Herrnhut among the Moravians was born and carried on in prayer. The spirit of "grace

"A Mile And A Half From Church"

We're a mile and a half from Church, you know
And it rains today, so we can't go.
We'd go ten miles to a dance or show,
Tho the rains should fall
And the winds should blow.

But the church is different,
We'd have you to know.
That's why when it rains we just can't go.

But we always go to the things we like.
We ride if we can—if we can't we'll HIKE."

--Evangelical Messenger

and supplication" was outpoured upon the little congregation of three hundred. They caught a new vision of the Lord Jesus; they magnified their Lord and forgot their differences. The sense of their own barrenness and need became so great, they stopped judging one another. They gathered in groups to pray, boys and girls, men and women, meeting separately, and the spirit of God came upon the congregation. Timid believers became flaming evangelists. In twenty-five years' time they established more missions than the whole evangelical Church of God had done in two centuries. In that time one hundred missionaries had gone out from one little village. Filled with the Holy Spirit, they had become witnesses of personal, present, and assured salvation through Jesus Christ and His shed blood, and living in the power of the Holy Spirit, they were filled with joy and gladness in the service of their Lord.

This is what the breath of God does as it falls upon the people.

What an encouragement for us to believe and pray.

WHEN CAN A CHURCH HAVE A REVIVAL?

Not until there comes a deep sense of our own spiritual need, as well as a vision of the barrenness and deep poverty of the church, which is the body of our Lord.

Not until we are so yielded to God for our ransomed powers will be for the glory of our Saviour and Lord. The Holy Spirit seeks for intercessors and witnesses (Acts 1:8). Are we ready and committed to God for this?

Not until we are ready to put away all hindering things, comply with spiritual conditions, and give the Holy Spirit such place in our lives and in the church that He can work ungrieved and unquenched.

Not until our asking turns to seeking, and our seeking turns to knocking (Matthew 7:11), with importunate prayer which, knowing the will of God, will not be turned aside (Luke 11:5-10; Luke 18:1-8).

Not until He can make known His ways to us as He did to Moses, and then make known "His acts" to His churches—as He made them known to Israel. Something happened when Moses the servant and friend of God prayed. Something happened when John Knox prayed. Something happens when we understand "what the will of the Lord is," are lost in it, and pray according to it. Something happened when Daniel understood the hour for Israel's deliverance had come and set himself to seek the Lord. God heard and answered, Archangels moved, Satan moved—heaven and earth were in motion.

Something happens when the twos and threes get linked up to God and

begin to challenge their mountains (Mark 11:22-26). Oud Lord divides His "spoil" (Matthew 12:29), "with the strong" (Isaiah 53:12), and the things they bind on earth are bound in heaven; they things they loose on earth are loosed in heaven (Matthew 18:15-26).

And now Lord, behold our poverty and leanness; behold the barrenness of thy blood-bought churches, their lack of prayer, of power, their inability to testify of Thy saving, satisfying grace; look in mercy upon a careless, godless, wicked world, and visit the tree of Thy planting with Thy salvation. Pour out upon us Thy Holy Spirit that the people may rejoice in Thee and that "signs and wonders may be done by the name of thy hold child Jesus."

"The glory shall be all thine own,
The blessing shall be ours."

—Adapted From O. R. P.

ENLARGEMENT CAMPAIGN FOR THE BAPTIST EXAMINER IS LAUNCHED

(Continued from Page One) printed in tract form, but we could not. If we had owned our own shop it would have been a small matter to have printed thousands of tracts similar to the one on The Security Of The Saved, which we recently announced through this paper, and which has been distributed now to the number of 80,000.

In addition we have not been able to enlarge our paper as we have desired, neither have we been able to print it with the same style as we desire, because our printers have been too far removed from us to give the matter of printing, proper supervision.

These are just a few of the many reasons why we desire to own our own printing equipment, and why that we are hereby launching a campaign to raise the funds to do so.

WILL COST BETTER THAN \$6,000.00

Of course, it will cost us quite a large sum to equip a shop that would be able to do the work we wish to do — at least \$6,000.00. I realize that that sounds like a tremendously large figure, and yet in view of the fact that we have 8000 subscribers, it ought not be impossible to raise that sum, especially in view of the good times financially through which we are now passing.

I want to ask that you pray about this matter very definitely as to what God might want us to do together.

WHAT I CAN'T DO BY MYSELF, ALL OF US CAN DO TOGETHER.

The past two years have been disastrous ones for me personally from a financial point of view. I had almost enough money ready to buy our e-

quipment when the difficulties which I have passed, began to into my life. Since then, I have everything which I had and more so that I have now had to spend ter than \$6250.00 defending my in court. I thank God for His ness to us and for the victories we have won thereby. However expenditures which I have thus make, leave me stranded cially and therefore I must appeal my friends who love the Lord His Word, which THE BAPTIST EXAMINER stands for in an promising way.

Already through private correspondence with friends, telling our plans, God had given us approximately \$1,000 in cash, with more promised to be sent us sh Sixty \$100 gifts would underwrite biggest part of our expense. WILL YOUR ANSWER BE DAY? May God lead each and subscriber of this paper to have a finite part in financing this venture. Pray and give as He direct you!

OBJECTIONS TO CLOSE COMMUNION

(Continued from Page One)

gard them as pious Christians. 6. "It unchurches so many Christians."

(1) How can it "unchurch" who has never joined a script church? (2) Does it not simply omize the fact that those societies ganized by men centuries after built His church, and "teaching doctrines the commandments of are not churches, however much claim to be, and their members consequently, not church members however good Christians they may say that any disobedient child of is a good Christian. A man teaches and practices heresy may be a Christian but he is not a Christian. A man who belongs to a synagogue of Satan instead of Church of Christ, may be a Christian but he is not a good Christian. open communionist is a good Christian. He is a constant and wilful disobedient of Jesus' command in Matt. 18:20.

NOT ON SPEAKING TERMS

(Continued from Page One)

moment of excitement or emotion. As a result, he later told his friend "I simply told God that if He would leave me alone, I would leave Him alone—and that settled it."

He graduated from college the highest grades that had ever been given. But years later, after he killed Alexander Hamilton in a duel and had betrayed his country, he approached by a younger friend, said, "I have One I would like to meet; His name is Jesus Christ."

The cold sweat stood out on his forehead, and in solemn tones said, "Sixty years ago I told God that if He would let me alone, I would let Him alone—and God has not bothered me since."

—Winona Eck

Gaye Carroll of Shoals, West Virginia, continues to send us contributions and most highly appreciated letters for which we are very grateful.

"I always read all of my paper and enjoy it very much," so writes Mrs. W. O. Prewitt of Harrodsburg, Kentucky.