

Devoted to Evangelism, Missions and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"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).

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

WHOLE NO. 430

RUSSELL, KENTUCKY, SATURDAY, JULY 27, 1946

VOLUME 15, NO. 26

Spiritual Babies Who Remain Just Babies

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ" (I Cor. 3:1).

In verse 14 of the preceding chapter the apostle distinguishes between the natural man and the spiritual. In this verse he distinguishes between spiritual and carnal. In the preceding chapter he says that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." And then he adds, "But he that is spiritual judgeth all things."

When the apostle speaks about the natural man, he has in mind the unconverted man, the man of the world, the man who is still in a state of nature.

Sometimes we use the word "natural" in an entirely different manner. We speak of a person as being natural when he does not assume unnatural airs; when he is not artificial or affected, does not act differently from what he is, does not "put on," as we often say. In this sense of the word it is good to be natural. One dislikes to be in the company of unnatural people.

When the apostle, however, speaks about the natural man, he has in mind the man who is in a state of nature, which is the very opposite of the state of grace. The natural man is the man who knows nothing of the new birth, never having experienced that wonderful change.

This natural man may be intelligent and well educated. We find in every locality educated men and women who are unsaved. Sometimes they are people of superior culture and refinement, but the things of God are hidden from their eyes, being foolishness to them. This attitude on their part is due to the fact that they lack spiritual discernment; they are spiritually blind though intellectually wide awake.

The story is told concerning a prime minister of England that he was invited to hear a distinguished preacher, who at the time was being widely used of God for the conversion of men. It is said that on that occasion the preacher was at his best and the

VATICAN EMBASSY

The U. S. Embassy at the Vatican cost U. S. taxpayers \$40,000 in the past twelve months, according to information supplied by the State Department to Rev. Dr. Louis D. Newton. In a letter wrote as follows: "I am advised by Mr. H. M. Kurth, Director, Office of Budget and Finance, State Department, that the obligation for the period of April 1, 1945, through March 31, 1946, in connection with the mission of Myron C. Taylor, personal representative of the President at the Vatican, were in the amount of approximately \$40,000." Mr. Taylor himself receives no salary, but his travelling expenses are paid by the State Department.

Shall He Find Faith

What shall He find when He cometh
Suddenly piercing the skies?
Calling His own to meet Him,
Bidding His dead arise?
Cometh—at dawn, or at even:
Cometh—To-day it may be!
Cometh—it must be soon.

He will find eyes that watch not;
Lamps burning faint and dim;
Hearts that His own heart broke for,
Caring so little for Him!
The world, that He suffered and died for
Gone mad in its race for fame
And men that He laid down His life for
Denying His Holy name.

He will find singing, and sighing;
Laughs with a sob underneath;
He will find selling, and buying,
Fighting, and feasting and death;
Marrying, and given in marriage,
Laughter and music and mirth;
Nevertheless, when He cometh,
"Shall He find faith on the earth?"

Help us, oh, help us, dear Master,
To watch for Thee day by day—
Surely Thy footsteps already
Echo not far away!—
Oh, when Thou comest, dear Master,
Breaking in on earth's sorrow and mirth
In the hearts Thou art teaching to trust Thee
Thou shalt "find faith on the earth!"

—The Midnight Cry

Behold! He Cometh!

-- The First Baptist Pulpit --

"With What Body Do The Dead Rise?"

"But some man will say, How are the dead raised up? and with what body do they come?" — I Cor. 15:35.

Aristotle tells of a place in Sicily so fragrant with flowers that no hound can hunt there. The scent becomes so confused by the sweet odors of many blossoms that it can not be followed. It is my prayer today that the fragrance of Heaven may thus detract your attention from earthly pursuits, and that as we meditate concerning the resurrection, that your heart may be completely tuned to Heavenly things.

IT IS RATHER INTERESTING TO NOTICE WHAT BECOMES OF THE BODY AT DEATH. Of course, we see it put down into the ground and so far as we are concerned it is the end of its earthly existence. However, the Word of God tells us that the body decomposes, decays and dis-

Mused Uncle Mose

"Steve Wilson say he don' lak t' go t' chu'ch, 'cause he daddy an, mammy make him go when he little. Wundah w'y dey had t' make 'im go when he little?"

integrates. It is thus that it passes back to the mother earth from whence it comes.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Eccl. 1:7.

Thus, in view of the fact that the body thus decomposes and passes back to the mother earth—in view of this when the spirit departs from the body, it is then no more in the old earth we walk upon.

II

IT IS A FACT THAT THE

DEAD RISE TO LIVE AGAIN. Even though at death through the process of decomposition, the body disintegrates into dust, — even though that be true, someday a resurrection will take place. This was true of the Lord Jesus Himself. Listen:

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said, Come, see the place where the Lord lay."—Matt. 28:2-6.

That which is true of the Lord Jesus will likewise be true of each

(Continued on page two)

Why I Am A Baptist And Not An Adventist

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Peter 3:15.

I

Because I cannot agree with the Seventh Day Adventists on the date setting question, especially with regards to the coming of Christ.—Mt. 23:36.

II

Because I believe in a literal hell of eternal torment which the Bible plainly declares. I believe there is no context to prove that this is to be taken figuratively. Cf. II Thes. 1:7-9; Rev. 20:15; Mk. 9:43-48.

III

Because I do not believe that the soul sleeps in the grave, as all true Adventists do.—II Cor. 5:8; Phil. 1:23; Lu. 16:23.

IV

Because I have never found in the Word of God one single sentence where Patriarch, Prophet, Apostle, or anybody else in the New Testament ever commanded a Gentile to keep the law of Moses. Cf. Rom. 6:14; See Deut. 4:12, 13 with Heb. 12:18.

V

Because I believe the Word of God which teaches me that I am saved by grace and not by law. Romans 3:24-28; 7:6; Galatians 2:16; 3:10; 19, 26; Eph. 2:8,9.

VI

Because Baptists and not Catholics were the first to observe Sunday as the day of worship. Mt. 28:1.

The Lord arose on the first day. Ps. 118:24. Moneys were to be collected by early Christians on this day. I Cor. 16:2. John, on the Isle of Patmos, saw the Lord on the Lord's day, and we believe that that day was Sunday. Rev. 1:10. See Acts 20: 6, 7.

VII

Because of the difficulty in harmonizing some Scriptures with the practices and teachings of Seventh Day Adventists, as:

1. If Christians are required to keep the Sabbath Day, why do Adventists depart from their dwellings on that day, seeing those to whom the law was given were plainly commanded not to do so? Ex. 16:29.

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"HE THAT ASKETH"

I heard of a wife who had an unconverted husband. She resolved that she would pray every day for twelve months for his conversion. Every day at twelve o'clock she went to her room alone and cried to God.

Her husband would not allow her to speak to him on the subject of religion, but she could speak to God on his behalf. It may be that you have a loved one, a friend or a neighbor who does not wish to be spoken to about his salvation. You can do as this woman did—pray to God about it.

The twelve months passed, and there was no sign of his yielding. She resolved to pray for six

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THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance.....50c
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

TWO BOOKS YOU "MUST" BUY

Sometime ago we printed a book of nearly seventy pages for Elder L. G. Whiteborn, of Matthews Memorial Baptist Church, Route 7, Pine Bluff, Arkansas, which was entitled, "The Church That Jesus Built." The price is 25c per copy, or \$1.00 for five copies. It is absolutely one of the best brief books ever written on the subject and every member should order a copy of it.

Elder C. D. Cole, Morton's Gap, Kentucky has his cloth bound 200 page book, "Definitions of Doctrines" now ready for distribution. Everyone who knows Bro. Cole knows that he is a great Bible teacher and one of the grandest characters that ever lived. His book sells for \$1.25 (it ought to be twice that) and should be ordered directly from Bro. Cole. This is undoubtedly the greatest book on Bible doctrine the editor has ever read. For the sake of your soul, I urge you to order a copy today.



"I enjoy your paper so much and wish everyone could read it." — I. T. Gibson, Owenton, Ky.



"I am enclosing a five dollar bill to help carry on the work of THE BAPTIST EXAMINER. I have been reading the paper for several years and like it." — Miss Sallie May Wyly, Stephenville, Texas.



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"My husband and I would like to help you in carrying on your paper, THE BAPTIST EXAMINER. We like it very much. I usually sit right down and read it as soon as it comes." — Mr. and Mrs. Stanton Dowdy, Jr., Portsmouth, Ohio.

WHAT SORT OF CHURCH GOVERNMENT DOES THE BIBLE AUTHORIZE

ROY MASON
Tampa, Florida

The most important of all institutions is the church which Jesus called into existence. First, because HE started it. Second, because it has the most important business in the world to attend to. A true church that attends to the business that a church is supposed to attend to, is engaged in the biggest task that the world knows—something that is of eternal significance. Jesus began his church through the Holy Spirit. Divinely inspired instructions were given as to its organization and running. Human beings have no right to change the doctrines of the church, neither have we any right to change the organization of the church. Yet that very thing is done today. The modern church—Baptist as well as others—looks very little like the church Christ started. It is a complex thing, with all sorts of "wheels within wheels."

WHAT SORT OF GOVERNMENT DID NEW TESTAMENT CHURCHES HAVE?

IT WAS A DEMOCRACY. We hear much about democracy today. The church that Jesus built was a true democracy in which all members had a voice and vote. Note Acts 6:5 where the "whole multitude" chose deacons. That is the congregation exercised choice.

AN IMPORTANT PRINCIPLE

A democratic church is one in which every member has a right to vote. Everything should be open and the church should know what is going on. BUT democracy does not mean that everything should run riot with everybody trying to show his authority. That is not democracy—that is anarchy. Baptists often abuse their liberty by being needlessly contentious. As members of the church we can take issue with each other on every little thing and be in a squabble all the time—that is not democracy, and certainly it is not Christianity.

ALSO, we need to realize that in a Baptist church THERE SHOULD BE NO SENIORITY RIGHTS. A church and a railroad system is quite different. A person may have been a member for only one month, but they have ALL THE RIGHTS that any member of 25 years, or any other length of time, has. Often church people get so they rather resent and new blood. When that is true, a church easily falls into clique rule, which is ruinous.

THE OFFICERS OF A N. T. CHURCH

JUST TWO — PASTORS AND DEACONS. (See Phil. 1:1) The pastor is supposed to be a man divinely called, and divinely sent to a certain field. (cf. Paul sent to Macedonia) Deacons are to be his helpers. (Acts 6:5-8 makes clear that they are to be charged with business matters such that the pastors can give their time more particularly to spiritual things.) Deacons are not to be pastor's hinderers, nor are they to be his bosses or church bosses. In many churches the Lord is supposed to send a pastor—then the deacons presume to drive him off. This is the usual order, without exaggeration in many smaller churches.

IS THE PASTOR TO LEAD OR FOLLOW? Well, the word pastor means "shepherd." Do the sheep follow the shepherd, or does the shepherd follow the sheep?

WE CAN DO SOMETHING ABOUT IT!

When, several times daily, our radios blare forth their distressing tidings, one feels helpless—and hopeless. When we glance at the disheartening newspaper headlines, we feel that things are indeed in a terrible condition. When we listen to the average worldly conversation about the world affairs, we learn that the average heart is bowed down, troubled, much puzzled and perplexed.

We are tempted to say, "What's the use?" We often conclude that after all there's nothing which we can do about it.

"I'm only one," a lady sighed, "and there's nothing that one can do to help. I'll have to leave it to those in authority—folks wiser than I am."

But she was very much mistaken.

There is something every Christian can do, no matter how black the outlook may become.

Every Christian can pray! He may not actually pray, but it is his privilege. He may not know how to pray effectively, but it is his privilege to learn if he so desires.

Prayer is a mighty power. We think incorrectly of prayer as the act of mumbling a few sentences before we retire or in a prayer service. We fail to delve into the subject until we learn that it is indeed spiritual dynamite. Dynamite that moves mountains, that will change events, people and things.

The first rule in learning to pray is: pray. As no writer ever learned to write without writing, so no prayer warrior ever learned to pray without praying.

But prayer is work—hard work. No indolent pray-er ever wins real victories. Real prayer is not merely dropping to one's knees sleepily at bedtime. It is not our muttering, automatically, "Our Father which are in heaven . . ." Such efforts are commendable, of course, and a step in the right direction, but they do not constitute real, victory-winning prayer.

E. M. Bounds, that great man of prayer, once said, "It is necessary to iterate and reiterate that prayer as a mere habit, as a performance gone through by rou-

With all of the auxiliaries and organizations of the present, the average pastor is not given the lead. Also many a church calls a pastor with no idea of following his leadership. He is to preach to their wishes regardless of the Bible and the Lord. This accounts for the worldly, dead, miserable condition of hosts of churches. Any institution MUST have leadership. Somebody must step ahead and say, "come on." A church ought to be exceedingly anxious to get a pastor in whose judgment they can rely—one who knows and respects the Bible and who is willing to be directed by its teachings. Then, if they secure such, they ought to back his leadership to the very limit. Only as pastor and deacons and people move together in unison can headway be made. A pastor was recently telling us of how no matter what he attempted, some always felt they knew better how to run things than the pastor, although previous to his going there, they never did a thing. What things we have accomplished for good at Buffalo Avenue have largely come because of willingness to have pastoral leadership, and because of unity in doing things.

time or in a professional way, is a dead thing!"

To pray well requires calmness, time and deliberation, and above all else a union with Christ—through whose shed blood Satan was defeated and his works destroyed (I John 3:8). Since all prayer, to be heard of God, must be made in Christ's Name, it is easily seen that unless we, the pray-ers, are in Him and He in us, forming the perfect union, we shall not be in a position to pray effectively.

Perhaps nothing is so utterly degrading in God's holy sight as the attitude of a Christian professor who treats prayer as a mere routine duty—something to be gotten out of the way before he can eat his meal or go to sleep! The shame of such an attitude! We would not think of so treating the privilege of talking across the transoceanic telephone to some loved one. How much greater is the privilege of talking to the Heavenly Parent over the earth-to-heaven telephone of prayer!

"Knock often at mercy's gate," said Spurgeon, "but wait until it opens to you. Too many prayers are a sort of 'runaway knock,' and not attended with expectant waiting upon God." It's discourteous, then, to mutter a few requests in prayer, and if the answer be not forthcoming at once, "run away" and fail to ask again!

There is so much to consider when we think of true prayer, genuine praying, by a consecrated pray-er.

But the first rule of prayer is to pray—and keep on praying, even when the outlook is darker than before. We can do something about world conditions, if we ask aright, ask properly, ask persistently, ask unitedly.

"Lord, teach us to pray" (Luke 11:1).



UNITED NATIONS PLAN A WORLD ARMY

The United Nations military staff committee began its ultra-secret discussions on the size and make-up of the international armed forces that will provide the bite to back up the U. N. O. Security Council's bark.

The discussions ranged all the way from the use of the atomic bomb to the kind of equipment that will be provided the men of the fighting forces to be allocated by U. N. O. member states to help the security council maintain peace.

Composed of representatives of the chiefs of staff of the Big Five—Great Britain, Soviet Russia, France, China, and the United States—the staff committee constitutes the military high command of the world organization. The United States is represented by three war-seasoned, top-flight officers with a record of great achievement with ground, naval, and air forces.

Nations are composed of individuals, consequently the heart of a nation is as the heart of an individual—"deceitful above all things and incurably ill" (Jer. 17:9).

U. N. O. realizes that a United Nations decree, against an aggressive and oppressive nation would not be sufficient to change it from its purpose—hence the necessity for this World Army.

But even a World Army shall not be able to prevent all wars, for the unerring Word of God still says: "For nation shall rise against nation, and kingdom against kingdom . . ." (Matt. 24:7).—Tom Olson.

"I have never read a paper stays as close to the Book of Books as THE BAPTIST EXAMINER." — E. H. Craft, Frankfort, W. Va.



"I have been reading THE BAPTIST EXAMINER since its first copy was printed and in my opinion it is the Baptist paper that I have read. I honestly believe I am far better Baptist than I was before I began reading it." — O'Neal, Walton, Ky.



"I certainly enjoy reading THE BAPTIST EXAMINER. It is a wonderful paper full of truths. I thank God for preaching in this day and age that still boldly declare God's word." — Mrs. Clara Reed, Cedarville, W. Va.



THE BODY OF THE DEAD

(Continued from page one) of us. We have his own promise in this respect, for He Himself said:

"Yet a little while, and the world seeth me no more; but I see me; because I live, ye live also."—John 14:19.

There are a great number of Scriptures which indicate the dead rise to live again.

"Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, And shall come forth; that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:29.

"And this is the will of the Father that sent me, that every one who seeth the Son, and believeth in him, may have everlasting life, and I will raise him up at the last day."—John 6:40.

"And not only they, but ourselves also, which have the fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to the redemption of our bodies."—Romans 8:23.

While God has placed within the saved His own nature, thus the spirit has been redeemed, the old body has not yet been redeemed. The verse (Romans 8:23) indicates that the hope of the Christian is in the future resurrection day when our bodies are thus redeemed from the grave.

I often think of the resurrection, comparing it to a watch. You know, the works and the dial of a watch are entirely separate and yet at the same time connected. The works themselves may be taken out and put in a new case. This really is the same watch, yet it is a new watch for it is in a new case. Thus it is with our bodies and our spirit. They are separate and yet co-joined. At death the spirit is taken out of the old body and at the resurrection is placed within a new one. Joy this should bring to us, for it is an actual fact that the dead rise to live again.

"I know that my Redeemer lives! What joy the blest assurance gives!"

He lives, he lives, who once was dead;

He lives, my everlasting life; He lives, and grants me daily breath;

He lives, and I shall conquer death;

He lives, my mansion to prepare; He lives, to bring me safely there.

He lives, all glory to his name; He lives, my Saviour, still the same.

(Continued on page three)

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THE BODY OF THE DEAD

(Continued from page two)
 "What joy the blest assurance gives!
 I know that my Redeemer lives."

III
 THE DEAD ARE RAISED BY THE POWER OF GOD. In fact, the resurrection can be accounted for in no other way other than by the power of God. Man could never effect the resurrection. Even nature would not be powerful enough to bring it to pass. However, by the power of God the dead are raised to life. Listen:

"But God giveth it a body as he hath pleased him, and to every seed his own body."—I Cor. 15:38.

"Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 6:8.

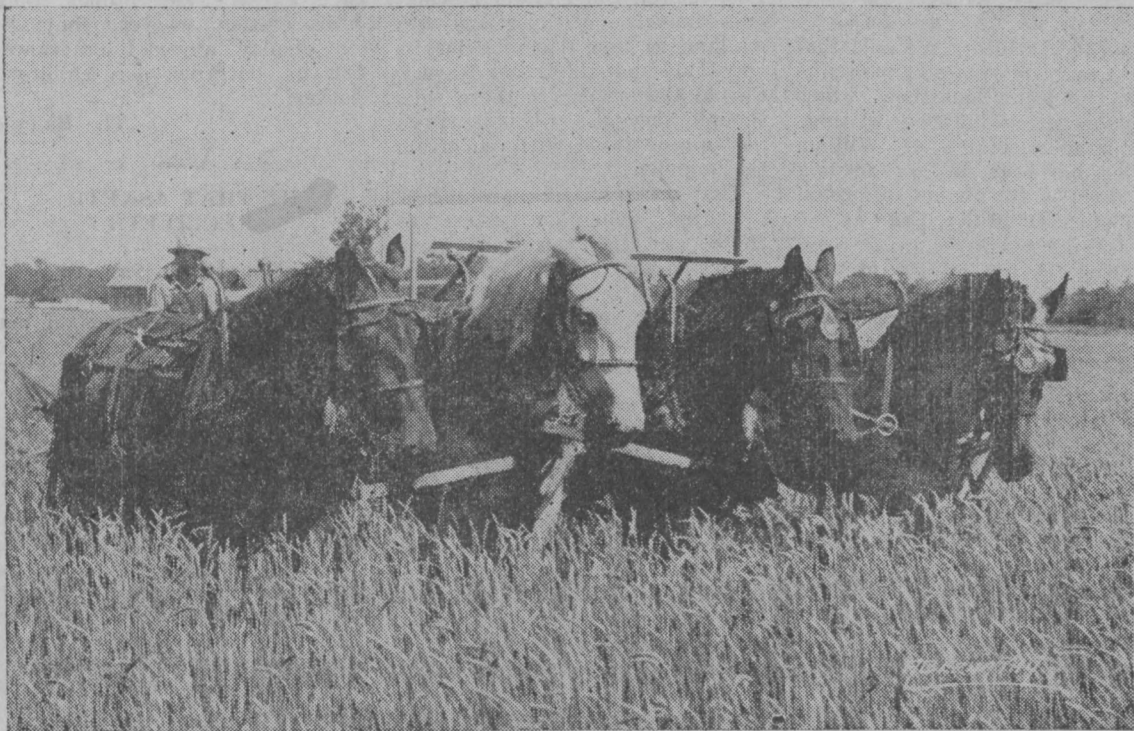
To be sure it would require the power of God for in no other way could the fragments of men buried on two continents—in no other way could they be gathered together. I remember a soldier in World War I who lost a portion of his arm in France. It was presumably buried there. Later, through an accident one of his legs was amputated and it was buried in Kentucky, while at a later date I preached his funeral and saw the remander of his body interred in a cemetery in West Virginia. Surely none but the power of God could bring together the fragments of this body for a resurrection. How glorious is it to know that God has the power thus to work.

In Naples there is a paupers' cemetery known as Campo Santo. In it there are 365 pits. One of these pits is opened each day for the paupers who have died within the city. Quicklime is used to hasten the process of disintegration. The next day another pit is opened, and so on through the year. This means that these 365 pits are opened and used one day of each year. For years this has been going on. Doubtlessly you wonder how the dust of these many dead may be distinguished and separated. Of course, to you and me this would be an impossibility, yet we need to remember that with God nothing is impossible. It will be, by and through the power of God that these shall be raised and by this same power you and I shall come forth from the grave to live again.

IV
 THE RESURRECTED BODY WILL NOT BE THE SAME AS THE BODY IN THE GRAVE. The natural body shall change so that the resurrected body will vastly differ from that laid in the grave. Paul makes this clear in his first letter to the church at Corinth.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—I Cor. 15:51-53.

I can imagine an old drinking cup which is so black, battered, and covered with filth that one cannot tell what metal it is made of. However, a silversmith breaks it into small pieces and puts it into a refining pot. He melts it and skims away the dross and then remolds it as a new cup. Now it is fit for a king. It is the same, yet it is vastly different. So it is with the resurrection. Our body then will be the same as that which went into the ground yet it will be so changed that it will be vastly different.



"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the Harvest, that he will send forth laborers into his harvest."—Matt. 9:37, 38.

V
 NOT ALL RESURRECTED BODIES WILL BE ALIKE. Many have thought that in the resurrection, all will be fashioned alike or in other words, God will use the same mold and pattern in resurrecting the dead. Yet this is not true. There is a tremendous difference as to the mold and pattern He has used in behalf of us in our earthly life and it is only logical that the same will be true in eternity.

"But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory."—I Cor. 15:38-43.

From this Scripture we can see that there is a difference as to the bodies of men, beasts, fishes and birds. There is a difference between the bodies of those who reside on the earth and those in the celestial regions. There is a difference in the sun, moon and stars. The same difference will hold true in the resurrection so that in our resurrected bodies, we will be vastly divergent the one from the other.

VI
 THE RESURRECTED BODY WILL NOT BE A BODY OF FLESH AND BLOOD. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—I Cor. 15:50.

Our bodies now are flesh and blood. Just what they will be in eternity we know not fully, yet one truth remains fixed and sure—our bodies then will not be flesh and blood as they are today.

VII
 AT THE SAME TIME OUR RESURRECTED BODY WILL NOT BE PURE SPIRIT EITHER.

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39.

From this verse we see that in

His resurrected body, Jesus possessed flesh and bones, which He declared that a spirit does not possess. Since we, like Jesus shall be raised from the dead then it is only logical that our resurrected bodies shall not be pure spirit.

VIII
 THE RESURRECTED BODY WILL BE INCORRUPTIBLE. Paul said:

"So also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption."—I Cor. 15:42.

This means that the resurrected body will not be subject to decay. It will not be subject to disease. There will be no possibility of dissolution about it. Now our bodies are corruptible. We are subject to disease, decay, and dissolution. How we do rejoice for the glorious day that is coming, for then our bodies shall be changed and shall become deathless, immortal, and incorruptible.

IX
 THE RESURRECTED BODY WILL BE GLORIOUS.

"It is sown in dishonor; it is raised in glory."—I Cor. 15:43.

We spend much concerning our earthly bodies that we might make them glorious, yet what little beauty and glory is ours fades at an early stage of life and becomes less and less until all the glory is gone from it, so that immediately after death the body itself begins to decay. Thus it is that all the glory of earthly man comes to naught. Isaiah said:

"All flesh is grass . . . The grass withereth, the flower fadeth."—Isaiah 40:6, 7.

While this is true of our earthly bodies it will not be true of the resurrected body since the resurrected body will not only be glorious but shall be splendidly radiant in its appearance.

During the days of His life in the flesh on the earth Jesus was transfigured. Concerning that experience we read:

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."—Matt. 17:2.

Since the Word of God makes it clear that we shall have a body like Jesus then doubtlessly our resurrected bodies shall be comparable and doubtlessly identical to the body which Jesus possessed on the Mount of Transfiguration. Surely ours then will be a glorious body.

X
 THE RESURRECTED BODY WILL BE A POWERFUL BODY.

"It is sown in weakness; it is raised in power."—I Cor. 15:43.

It is surprising that though we feel strong and healthy in the morning when we begin our day's work, that at the end of it our bodies are completely fagged. We have many days of weariness and weakness now. The nerves often become tense and the eyes become jaded. Often because our muscles become worn it is necessary that we pause to rest.

Yet it shall not always be thus. When we are resurrected, our days of weariness and weakness will be forever at an end. We will never have to rest for we will never grow tired. Our bodies will be so powerful that we will never grow old even when we have been in Eternity for thousands and millions of years. The dew of youth will still be upon our brow. Yes our resurrected body will be powerful.

XI
 OUR RESURRECTED BODY WILL BE A SPIRITUAL BODY.

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."—I Cor. 15:44.

Our natural bodies are subject to food and sleep and disease. Being spiritual, then our resurrected bodies will be free from all this. In fact, being spiritual our resurrected body will know no limitations. In this respect it will be like the resurrection body of Jesus whereby he passed through closed doors to be in the presence of the disciples.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."—John 20:19.

As long as we are in our natural bodies we will never know fully what our spiritual bodies will be like, yet we can know that there will be no limitations since it will be a body like the body of Jesus.

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"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2.

What precious truths are these! Ever since we were saved it has been our desire to be with Jesus and to be like Jesus. Someday this desire shall become a reality. Then we will be like Him—even our bodies will look like Him.

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There is not one explicit statement in the Word of God whereby the bodies of the unsaved are described. Possibly they are too loathsome and too horrible to describe. I am personally persuaded that the ultimate of ugliness and loathsomeness will reach its perfection in the bodies which the unsaved shall inhabit. Furthermore, I would imagine that the unsaved will resemble Satan in-so-much that the Christians will resemble Christ. Surely it would be logical that since God's own are thus transformed into the image of His Son that those who beong to Satan shall likewise be transformed to look like Him.

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"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Daniel 12:2.

What a glorious day then is in store for the child of God. Likewise, what a horrible day awaits the unsaved. I ask you then if you are ready for the resurrection. Certainly you cannot be ready for it until you are ready to die and surely you are not ready to die until you are ready to live. The only way you can be ready to live, die, or be resurrected is through Jesus Christ. May you realize that He died to save you. May you trust Him fully, remembering the Words of Paul when he said:

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

HOW FINE

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 For every sigh God gave a psalm;
 For every sore God brings a balm;
 For every storm God sends a calm;
 For every victor's hand a palm.

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance.....50c
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

TWO BOOKS YOU "MUST" BUY

Sometime ago we printed a book of nearly seventy pages for Elder L. G. Whiteborn, of Matthews Memorial Baptist Church, Route 7, Pine Bluff, Arkansas, which was entitled, "The Church That Jesus Built." The price is 25c per copy, or \$1.00 for five copies. It is absolutely one of the best brief books ever written on the subject and every member should order a copy of it.

Elder C. D. Cole, Morton's Gap, Kentucky has his cloth-bound 200 page book, "Definitions of Doctrines" now ready for distribution. Everyone who knows Bro. Cole knows that he is a great Bible teacher and one of the grandest characters that ever lived. His book sells for \$1.25 (it ought to be twice that) and should be ordered directly from Bro. Cole. This is undoubtedly the greatest book on Bible doctrine the editor has ever read. For the sake of your soul, I urge you to order a copy today.



"I enjoy your paper so much and wish everyone could read it." — I. T. Gibson, Owenton, Ky.



"I am enclosing a five dollar bill to help carry on the work of THE BAPTIST EXAMINER. I have been reading the paper for several years and like it." — Miss Sallie May Wyly, Stephenville, Texas.



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"There is a great need in this day for our people to get the right interpretation of the Bible. One good way to do this is to read THE BAPTIST EXAMINER." — Eld. Boyd Sandlin, Island City, Ky.



"My husband and I would like to help you in carrying on your paper, THE BAPTIST EXAMINER. We like it very much. I usually sit right down and read it as soon as it comes." — Mr. and Mrs. Stanton Dowdy, Jr., Portsmouth, Ohio.

WHAT SORT OF CHURCH GOVERNMENT DOES THE BIBLE AUTHORIZE

ROY MASON
Tampa, Florida

The most important of all institutions is the church which Jesus called into existence. First, because HE started it. Second, because it has the most important business in the world to attend to. A true church that attends to the business that a church is supposed to attend to, is engaged in the biggest task that the world knows—something that is of eternal significance. Jesus began his church through the Holy Spirit. Divinely inspired instructions were given as to its organization and running. Human beings have no right to change the doctrines of the church, neither have we any right to change the organization of the church. Yet that very thing is done today. The modern church—Baptist as well as others—looks very little like the church Christ started. It is a complex thing, with all sorts of "wheels within wheels."

WHAT SORT OF GOVERNMENT DID NEW TESTAMENT CHURCHES HAVE?

IT WAS A DEMOCRACY. We hear much about democracy today. The church that Jesus built was a true democracy in which all members had a voice and vote. Note Acts 6:5 where the "whole multitude" chose deacons. That is the congregation exercised choice.

AN IMPORTANT PRINCIPLE

A democratic church is one in which every member has a right to vote. Everything should be open and the church should know what is going on. BUT democracy does not mean that everything should run riot with everybody trying to show his authority. That is not democracy—that is anarchy. Baptists often abuse their liberty by being needlessly contentious. As members of the church we can take issue with each other on every little thing and be in a squabble all the time—that is not democracy, and certainly it is not Christianity.

ALSO, we need to realize that in a Baptist church THERE SHOULD BE NO SENIORITY RIGHTS. A church and a railroad system is quite different. A person may have been a member for only one month, but they have ALL THE RIGHTS that any member of 25 years, or any other length of time, has. Often church people get so they rather resent and new blood. When that is true, a church easily falls into clique rule, which is ruinous.

THE OFFICERS OF A N. T. CHURCH

JUST TWO — PASTORS AND DEACONS. (See Phil. 1:1) The pastor is supposed to be a man divinely called, and divinely sent to a certain field. (cf. Paul sent to Macedonia) Deacons are to be his helpers. (Acts 6:5-8 makes clear that they are to be charged with business matters such that the pastors can give their time more particularly to spiritual things.) Deacons are not to be pastor's hinderers, nor are they to be his bosses or church bosses. In many churches the Lord is supposed to send a pastor—then the deacons presume to drive him off. This is the usual order, without exaggeration in many smaller churches.

IS THE PASTOR TO LEAD OR FOLLOW? Well, the word pastor means "shepherd." Do the sheep follow the shepherd, or does the shepherd follow the sheep?

WE CAN DO SOMETHING ABOUT IT!

When, several times daily, our radios blare forth their distressing tidings, one feels helpless—and hopeless. When we glance at the disheartening newspaper headlines, we feel that things are indeed in a terrible condition. When we listen to the average worldly conversation about the world affairs, we learn that the average heart is bowed down, troubled, much puzzled and perplexed.

We are tempted to say, "What's the use?" We often conclude that after all there's nothing which we can do about it.

"I'm only one," a lady sighed, "and there's nothing that one can do to help. I'll have to leave it to those in authority—folks wiser than I am."

But she was very much mistaken.

There is something every Christian can do, no matter how black the outlook may become.

Every Christian can pray! He may not actually pray, but it is his privilege. He may not know how to pray effectively, but it is his privilege to learn if he so desires.

Prayer is a mighty power. We think incorrectly of prayer as the act of mumbling a few sentences before we retire or in a prayer service. We fail to delve into the subject until we learn that it is indeed spiritual dynamite. Dynamite that moves mountains, that will change events, people and things.

The first rule in learning to pray is: pray. As no writer ever learned to write without writing, so no prayer warrior ever learned to pray without praying.

But prayer is work—hard work. No indolent pray-er ever wins real victories. Real prayer is not merely dropping to one's knees sleepily at bedtime. It is not our muttering, automatically, "Our Father which are in heaven . . ." Such efforts are commendable, of course, and a step in the right direction, but they do not constitute real, victory-winning prayer.

E. M. Bounds, that great man of prayer, once said, "It is necessary to iterate and reiterate that prayer as a mere habit, as a performance gone through by rou-

With all of the auxiliaries and organizations of the present, the average pastor is not given the lead. Also many a church calls a pastor with no idea of following his leadership. He is to preach to their wishes regardless of the Bible and the Lord. This accounts for the worldly, dead, miserable condition of hosts of churches. Any institution MUST have leadership. Somebody must step ahead and say, "come on." A church ought to be exceedingly anxious to get a pastor in whose judgment they can rely—one who knows and respects the Bible and who is willing to be directed by its teachings. Then, if they secure such, they ought to back his leadership to the very limit. Only as pastor and deacons and people move together in unison can headway be made. A pastor was recently telling us of how no matter what he attempted, some always felt they knew better how to run things than the pastor, although previous to his going there, they never did a thing. What things we have accomplished for good at Buffalo Avenue have largely come because of willingness to have pastoral leadership, and because of unity in doing things.

time or in a professional way, is a dead thing!"

To pray well requires calmness, time and deliberation, and above all else a union with Christ—through whose shed blood Satan was defeated and his works destroyed (I John 3:8). Since all prayer, to be heard of God, must be made in Christ's Name, it is easily seen that unless we, the pray-ers, are in Him and He in us, forming the perfect union, we shall not be in a position to pray effectively.

Perhaps nothing is so utterly degrading in God's holy sight as the attitude of a Christian professor who treats prayer as a mere routine duty—something to be gotten out of the way before he can eat his meal or go to sleep! The shame of such an attitude! We would not think of so treating the privilege of talking across the transoceanic telephone to some loved one. How much greater is the privilege of talking to the Heavenly Parent over the earth-to-heaven telephone of prayer!

"Knock often at mercy's gate," said Spurgeon, "but wait until it opens to you. Too many prayers are a sort of 'runaway knock,' and not attended with expectant waiting upon God." It's discourteous, then, to mutter a few requests in prayer, and if the answer be not forthcoming at once, "run away" and fail to ask again!

There is so much to consider when we think of true prayer, genuine praying, by a consecrated pray-er.

But the first rule of prayer is to pray—and keep on praying, even when the outlook is darker than before. We can do something about world conditions, if we ask aright, ask properly, ask persistently, ask unitedly.

"Lord, teach us to pray" (Luke 11:1).



UNITED NATIONS PLAN A WORLD ARMY

The United Nations military staff committee began its ultra-secret discussions on the size and make-up of the international armed forces that will provide the bite to back up the U. N. O. Security Council's bark.

The discussions ranged all the way from the use of the atomic bomb to the kind of equipment that will be provided the men of the fighting forces to be allocated by U. N. O. member states to help the security council maintain peace.

Composed of representatives of the chiefs of staff of the Big Five—Great Britain, Soviet Russia, France, China, and the United States—the staff committee constitutes the military high command of the world organization. The United States is represented by three war-seasoned, top-flight officers with a record of great achievement with ground, naval, and air forces.

Nations are composed of individuals, consequently the heart of a nation is as the heart of an individual—"deceitful above all things and incurably ill" (Jer. 17:9).

U. N. O. realizes that a United Nations decree, against an aggressive and oppressive nation would not be sufficient to change it from its purpose—hence the necessity for this World Army.

But even a World Army shall not be able to prevent all wars, for the unerring Word of God still says: "For nation shall rise against nation, and kingdom against kingdom . . ." (Matt. 24:7).—Tom Olson.

"I have never read a paper stays as close to the Book of Books as THE BAPTIST EXAMINER." — E. H. Craft, Fratt town, W. Va.



"I have been reading THE BAPTIST EXAMINER since first copy was printed and in my opinion it is the Baptist paper that I have read. I honestly believe I am far better Baptist than I was before I began reading it." — O'Neal, Walton, Ky.



"I certainly enjoy reading THE BAPTIST EXAMINER. It is a wonderful paper full of truths. I thank God for preaching in this day and age that still boldly declare God's word." — Mrs. Clara Reed, Cedarville, W. Va.



THE BODY OF THE REDEEMED

(Continued from page one) of us. We have his own promise in this respect, for He Himself said:

"Yet a little while, and the world seeth me no more; but I see me: because I live, ye shall live also."—John 14:19.

There are a great number of Scriptures which indicate the dead rise to live again.

"Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, And shall come forth; that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:29.

"And this is the will of the Father that sent me, that every one who seeth the Son, and believeth in him, may have everlasting life, and I will raise him up at the last day."—John 6:40.

"And not only they, but ourselves also, which have the fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies."—Romans 8:23.

While God has placed within the saved His own nature, thus the spirit has been redeemed, the old body has not yet been redeemed. The verse (Romans 8:23) indicates that the hope of the Christian is in the future glorious resurrection day when our bodies are thus redeemed from the grave.

I often think of the resurrection, comparing it to a watch. You know, the works and the dial of a watch are entirely separate and yet at the same time connected. The works themselves may be taken out and put in a new dial. This really is the same watch, yet it is a new watch for it is in a new case. Thus it is with our bodies and our spirit. They are separate and yet co-joined. At death the spirit is taken out of the old body and at the resurrection is placed within a new. What joy this should bring to us! It is an actual fact that the dead rise to live again.

"I know that my Redeemer lives! What joy the blest assurance gives!

He lives, he lives, who once was dead;

He lives, my everlasting life; He lives, and grants me daily breath;

He lives, and I shall conquer death;

He lives, my mansion to prepare; He lives, to bring me safely there.

He lives, all glory to his name; He lives, my Saviour, still the same.

(Continued on page three)

JULY 27, 1946

THE BODY OF THE DEAD

(Continued from page two)
 "What joy the blest assurance gives!
 I know that my Redeemer lives."

III
 THE DEAD ARE RAISED BY THE POWER OF GOD. In fact, the resurrection can be accounted for in no other way other than by the power of God. Man could never effect the resurrection. Even nature would not be powerful enough to bring it to pass. However, by the power of God the dead are raised to life. Listen:

"But God giveth it a body as he hath pleased him, and to every seed his own body."—I Cor. 15:38.

"Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 6:8.

To be sure it would require the power of God for in no other way could the fragments of men buried on two continents—in no other way could they be gathered together. I remember a soldier in World War I who lost a portion of his arm in France. It was presumably buried there. Later, through an accident one of his legs was amputated and it was buried in Kentucky, while at a later date I preached his funeral and saw the remander of his body interred in a cemetery in West Virginia. Surely none but the power of God could bring together the fragments of this body for a resurrection. How glorious is to know that God has the power thus to work.

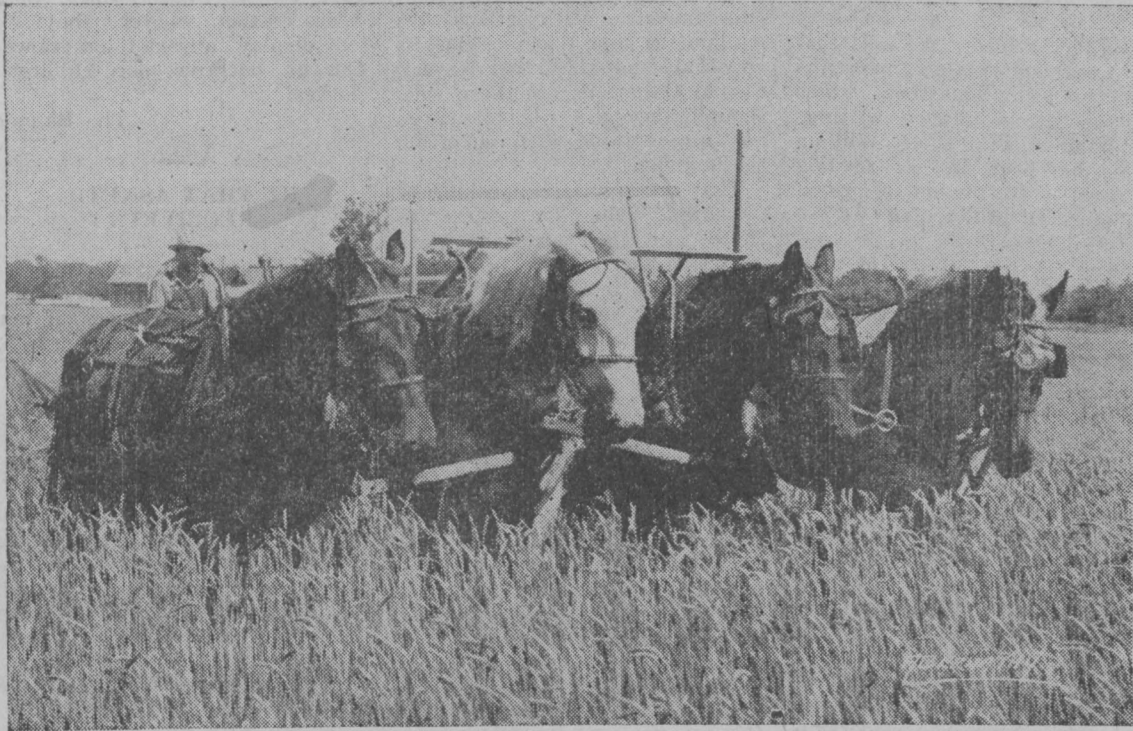
In Naples there is a paupers' cemetery known as Campo Santo. In it there are 365 pits. One of these pits is opened each day for the paupers who have died within the city. Quicklime is used to hasten the process of disintegration. The next day another pit is opened, and so on through the year. This means that these 365 pits are opened and used one day each year. For years this has been going on. Doubtlessly you wonder how the dust of these many dead may be distinguished and separated. Of course, to you and me this would be an impossibility, yet we need to remember (Romans 8:11) that with God nothing is impossible. It will be, by and through the power of God that these shall be raised and by this same power you and I shall come forth from the grave to live again.

IV
 THE RESURRECTED BODY WILL NOT BE THE SAME AS THE BODY IN THE GRAVE. The natural body shall change so that the resurrected body will vastly differ from that laid in the grave. Paul makes this clear in his first letter to the church at Corinth.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—I Cor. 15:51-53.

I can imagine an old drinking cup which is so black, battered, and covered with filth that one cannot tell what metal it is made of. However, a silversmith breaks it into small pieces and puts it into a refining pot. He melts it

and skims away the dross and remolds it as a new cup. Now it is fit for a king. It is the same, yet it is vastly different. So it is with the resurrection. Our bodies then will be the same as that which went into the ground and yet it will be so changed that they will be vastly different.



"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the Harvest, that he will send forth laborers into his harvest."—Matt. 9:37, 38.

V
NOT ALL RESURRECTED BODIES WILL BE ALIKE.

Many have thought that in the resurrection, all will be fashioned alike or in other words, God will use the same mold and pattern in resurrecting the dead. Yet this is not true. There is a tremendous difference as to the mold and pattern He has used in behalf of us in our earthly life and it is only logical that the same will be true in eternity.

"But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory."—I Cor. 15:38-43.

From this Scripture we can see that there is a difference as to the bodies of men, beasts, fishes and birds. There is a difference between the bodies of those who reside on the earth and those in the celestial regions. There is a difference in the sun, moon and stars. The same difference will hold true in the resurrection so that in our resurrected bodies, we will be vastly divergent the one from the other.

VI
 THE RESURRECTED BODY WILL NOT BE A BODY OF FLESH AND BLOOD. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—I Cor. 15:50.

Our bodies now are flesh and blood. Just what they will be in eternity we know not fully, yet one truth remains fixed and sure—our bodies then will not be flesh and blood as they are today.

VII
 AT THE SAME TIME OUR RESURRECTED BODY WILL NOT BE PURE SPIRIT EITHER.

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39.

From this verse we see that in

His resurrected body, Jesus possessed flesh and bones, which He declared that a spirit does not possess. Since we, like Jesus shall be raised from the dead then it is only logical that our resurrected bodies shall not be pure spirit.

VIII
 THE RESURRECTED BODY WILL BE INCORRUPTIBLE. Paul said:

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption."—I Cor. 15:42.

This means that the resurrected body will not be subject to decay. It will not be subject to disease. There will be no possibility of dissolution about it. Now our bodies are corruptible. We are subject to disease, decay, and dissolution. How we do rejoice for the glorious day that is coming, for then our bodies shall be changed and shall become deathless, immortal, and incorruptible.

IX
 THE RESURRECTED BODY WILL BE GLORIOUS.

"It is sown in dishonor; it is raised in glory."—I Cor. 15:43.

We spend much concerning our earthly bodies that we might make them glorious, yet what little beauty and glory is ours fades at an early stage of life and becomes less and less until all the glory is gone from it, so that immediately after death the body itself begins to decay. Thus it is that all the glory of earthly man comes to naught. Isaiah said:

"All flesh is grass . . . The grass withereth, the flower fadeth."—Isaiah 40:6, 7.

While this is true of our earthly bodies it will not be true of the resurrected body since the resurrected body will not only be glorious but shall be splendidly radiant in its appearance.

During the days of His life in the flesh on the earth Jesus was transfigured. Concerning that experience we read:

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."—Matt. 17:2.

Since the Word of God makes it clear that we shall have a body like Jesus then doubtlessly our resurrected bodies shall be comparable and doubtlessly identical to the body which Jesus possessed on the Mount of Transfiguration. Surely ours then will be a glorious body.

X
 THE RESURRECTED BODY WILL BE A POWERFUL BODY.

"It is sown in weakness; it is raised in power."—I Cor. 15:43.

It is surprising that though we feel strong and healthy in the morning when we begin our day's work, that at the end of it our bodies are completely fagged. We have many days of weariness and weakness now. The nerves often become tense and the eyes become jaded. Often because our muscles become worn it is necessary that we pause to rest.

Yet it shall not always be thus. When we are resurrected, our days of weariness and weakness will be forever at an end. We will never have to rest for we will never grow tired. Our bodies will be so powerful that we will never grow old even when we have been in Eternity for thousands and millions of years. The dew of youth will still be upon our brow. Yes our resurrected body will be powerful.

XI
 OUR RESURRECTED BODY WILL BE A SPIRITUAL BODY.

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."—I Cor. 15:44.

Our natural bodies are subject to food and sleep and disease. Being spiritual, then our resurrected bodies will be free from all this. In fact, being spiritual our resurrected body will know no limitations. In this respect it will be like the resurrection body of Jesus whereby he passed through closed doors to be in the presence of the disciples.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."—John 20:19.

As long as we are in our natural bodies we will never know fully what our spiritual bodies will be like, yet we can know that there will be no limitations since it will be a body like the body of Jesus.

XII

OUR RESURRECTED BODY WILL BE LIKE THE BODY OF JESUS CHRIST. That is to say that then we will be transformed, changed into the image of the Son of God Himself. Listen:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Romans 8:29.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—I Cor. 15:49.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

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What precious truths are these! Ever since we were saved it has been our desire to be with Jesus and to be like Jesus. Someday this desire shall become a reality. Then we will be like Him—even our bodies will look like Him.

XIII

JUST A WORD AS TO THE BODIES OF THE UNSAVED.

There is not one explicit statement in the Word of God whereby the bodies of the unsaved are described. Possibly they are too loathsome and too horrible to describe. I am personally persuaded that the ultimate of ugliness and loathsomeness will reach its perfection in the bodies which the unsaved shall inhabit. Furthermore, I would imagine that the unsaved will resemble Satan in-so-much that the Christians will resemble Christ. Surely it would be logical that since God's own are thus transformed into the image of His Son that those who be long to Satan shall likewise be transformed to look like Him.

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"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Daniel 12:2.

What a glorious day then is in store for the child of God. Likewise, what a horrible day awaits the unsaved. I ask you then if you are ready for the resurrection. Certainly you cannot be ready for it until you are ready to die and surely you are not ready to die until you are ready to live. The only way you can be ready to live, die, or be resurrected is through Jesus Christ. May you realize that He died to save you. May you trust Him fully, remembering the Words of Paul when he said:

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

HOW FINE

For every sin God gave the Lamb;
 For every sigh God gave a psalm;
 For every sore God brings a balm;
 For every storm God sends a calm;
 For every victor's hand a palm.

WHY I AM A BAPTIST AND NOT A SEVENTH DAY ADVENTIST

(Continued From Page One)

2. If they keep one Sabbath, the seventh day, why not keep them all, the seventh year and the year of Jubilee? Who authorized any one to make the distinction in favor of the seventh day?—Lev. 25:1-22.

3. If Christians are required to keep the Sabbath, how are they to live in cold climates? Ex. 35:1-3. This is one great proof that it was for Israel.

4. Is it the duty of Christians to put to death those who desecrate the seventh day? Numbers 15:32-36. If yes, who will be the public executioner? If not, what will you do with Ex. 35:2?

5. Why did not Jesus require the young ruler to keep the Sabbath when enumerating the commandments? Mt. 19:16-29; Mk. 10:17-22; Luke 18:18-24.

6. If Christians are required to keep the Sabbath, how are we to account for the open violation of the law by Jesus who is our example, unless by saying, "The power that made the law can take it away, and that He did it?" Mt. 12:1-8; Jn. 7:19-23.

7. If early Christians kept the Sabbath day, why did they break bread on the first day of the week? Acts 20:7.

8. If Christians are to keep the Sabbath day why did not the apostles and N. T. writers command it? Col. 2:17-20.

9. Why should we insist on keeping the Sabbath when God Himself said that He would cause even Israel's Sabbaths to cease? Hosea 2:11.

10. If the Sabbath is to be kept ought not feast days and new moons to be kept, and solemn feasts such as Passover, Pentecost, and Tabernacles?

11. If the Sabbath is to be kept ought it not be kept according to the law?

a. Offering of the burnt offering. Num. 28:3-10.

b. Stay in your homes. Ex. 16:29.

c. Have no fire in your house on Sabbath. Ex. 35:3.

This should all be observed for it is written: "He that offendeth in one point is GUILTY OF ALL." And again: "Cursed is EVERY one that continueth not in ALL things that are written in the law."

VIII

Because I believe Christ meant what He said on the cross when He cried: "It is finished." And I can do nothing to obtain salvation but to receive it.

IX

Jesus founded His own church on earth and promised it perpetuity; but Seventh Day Adventists was not founded until about 1831-49, and was founded by William Miller and his deluded followers. That Seventh Day Adventism was founded by

William Miller we have the testimony of no less an authority than Elder White: "We hold that the great movement upon the second advent question, which commenced with the writings and public lectures of William Miller, has been, in its leading features, in fulfillment of prophecy." (Life Of Miller, page 6)

X

Christ is the Head of His church. (Eph. 1:22; Col. 1:18), but Mrs. E. G. White is the head of Seventh Day Adventists. They regard her as having been inspired of God to explain the teachings of the Bible. They profess to take the Bible as their authority, but they view it only as it is seen through the writings of Mrs. White. Therefore, they look to Mrs. White and not to Christ for their glaring, absurd, fallacious teachings; and these teachings prove that Mrs. White and not Christ is the head of Seventh Day Adventism, for no sane, normal person would believe them if he studied the words of Christ for himself under the leadership of the Holy Spirit.

SPIRITUAL BABYHOOD

(Continued from page one)

Gospel was preached in demonstration of the Spirit and in power. On leaving the meeting the prime minister was asked how the meeting impressed him, and his reply was: "To tell you the truth, I gave the man my most careful attention from start to finish, but I was wholly unable to understand what the man was talking about." Here was a man with a great mind, able to deal with complex political problems, but wholly unable to receive the plain and simple teachings of the Cross. This proves the truth of what the apostle says: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned."

If we have this distinction between natural and spiritual clearly in mind, we are ready to consider a second distinction. It is the distinction we find in our text between carnal and spiritual. This distinction is not between Christians and non-Christians, but between two classes of Christians, one of which is carnal and the other spiritual. "Carnal" means "fleshly," and "flesh" in the apostle's writings refers to sinful human nature. What the apostle wishes to say is that, though many Christians are true Christians, born again of the Spirit, still they are so much under the influence of the flesh that they appear to be more carnal than spiritual.

When the apostle in the preceding chapter distinguishes between Christians and non-Christians, he says that every Christian is spiritual as opposed to natural.

But when in this chapter he compares one class of Christians with another, he says that one class is spiritual and the other carnal. Carnal Christians are those who, though they are Christians, do not appear to be different from the ungodly.

That the apostle is speaking of Christians when he refers to those who are carnal is clear from the fact that he also calls them "babes in Christ." "I," says Paul, "could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."

It is quite impossible to have a babe without having a birth. A babe implies a birth, and a babe in Christ implies a new birth. If a person has received the new birth, he is saved and an heir of heaven. But if a saved person is still in his babyhood, he is not well developed. No one wants a baby to remain a baby. We want our infants to grow, and we worry if they do not. They must learn to smile and walk and talk and play. Continued babyhood is neither normal nor desirable.

Spiritually, however, some Christians remain babies. They never mature. They lack growth and development. Paul was concerned about that in connection with the Corinthians. He felt that they were remaining too long in the state of babyhood. That is why he complains in the text as he does, saying that he could not speak to them as to spiritual but as to carnal, as to babes in Christ. Had they been less carnal and more spiritual, he could have spoken to them in a different way. As he says in the following verses: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal."

Then, to prove that they were carnal and not spiritual, he tells them about the jealousy and party strife which existed in the Corinthian Church. One said, "I am of Paul," another, "I am of Apollos," a third, "I am of Cephas," and a fourth, "I am of Christ." Contention and strife among Christians prove that they have not advanced far beyond spiritual babyhood.

Let me mention a few characteristics of spiritual babyhood. First, lack of knowledge. There is much for babies to learn. If a baby's mind did not develop with its body, we would become worried. There are Christians who never develop; they experience no growth in knowledge. The only things they can grasp are the simple, elementary things. They want the plain Gospel, they say, and practical preaching. Deep preaching, preaching on the great fundamental doctrines of Christianity, is beyond their infantile minds.

If you will read further into the chapter you will find that other marks of spiritual babyhood are "envying," "strife" and "divisions." If in our homes we are continually wrangling, this is an evidence of a low state of spirituality. Quarrelsomeness is the characteristic of many, but a good Christian is not quarrelsome or unforgiving. In our churches there are many who live in a state of enmity with others and refuse to seek or accept reconciliation, but certainly such an attitude is not a mark of high spiritual development.

Babies cry a good deal, especially when they do not get their own way. Some people in our churches are constantly complaining, particularly when things do not please them. They oftentimes think that they are even superior to others, especially in knowledge. They seem to think that they

have a corner on proper Bible interpretation, whereas they often display abysmal ignorance. Let us outgrow our children-clothes!

—The Banner

HE THAT ASKETH RECEIVETH

(Continued from Page One)

months longer, so every day she prayed for the conversion of her husband. The six months passed, and still there was no sign, no answer.

The question arose in her mind, "Can I give him up?" "No," she said, "I will pray for him as long as God gives me breath."

That very day, when he came home to dinner, instead of going into the dining room he went upstairs. She waited, and waited, and waited, but he did not come down to dinner. Finally she went to his room and found him on his knees crying to God to have mercy on him.

God convicted him of sin. He not only became a Christian, but the Word of God had free course, and was glorified in him. God used him mightily. Thus God answered the prayers of this Christian wife. She knocked, and knocked, until the answer came.

D. L. Moody

COST OF U. S. VATICAN EMBASSY

(Continued from page one)

ment.

The use of taxpayers' money for the Vatican Embassy is a direct violation of an Act of Congress, passed in the 39th Congress, second session (see Congressional Globe, Vol. 37, pp. 850-51, 882-86) which categorically states:

"No money hereby or otherwise appropriated shall be paid for the support of an American Legation at Rome (the Vatican) from and after the 30th of June, 1867."

No approval has ever been given by the Senate to the appointment of Myron C. Taylor as ambassador to the Vatican either by the late President Roosevelt or President Truman. — The Converted Catholic.

Ed. Note: I'm heartsick all the favors that have been shown the Catholics within last several months. The papers have been filled with tholic propaganda as to the election of their new cardinals — are just tools of the Devil along with the pope and every Catholic priest. They all are living hypocrites and am sick in my soul over the vorable publicity they have received. It is about time for a deal religiously in the White House. Such would be the means of ending forever this unholy alliance with the pope. May America turn back to God!

"I do enjoy reading your paper. It has meant much to me. It is the next thing to the Word of God." — Travis Hunicutt, Nedy, Ala.

"I appreciate reading your paper very much because of its soundness. Many trumpets sounding in these days, but an uncertain sound. So few are preparing for battle. The Lord bless you as you hear forth the true warning." — J. E. Hartman, Marmet, W. Va.

"I like what you print in THE BAPTIST EXAMINER and think you are doing a good work. I am enclosing herewith a bill to apply on the debt." — W. McClung, Hico, W. Va.

"Through a very strange way I came into possession of your wonderful little paper. I read through and am sending you subscription. We need more papers to warn the people of soon coming event and also preach the old time Gospel of Salvation by Grace. The article 'Can One Of God's Elect Be Lost' is well worth the year's price of the paper." — L. Griffin, Memphis, Tenn.

"I can truthfully say of more than a dozen papers that come to our home there is none I enjoy and read closer than THE BAPTIST EXAMINER." — Eld. E. L. Howerton, Pikeville, Ky.

Sinners In Church

Oh, Sinners in Church, you've no conscience or shame. You are heaping reproach on the Church's good name. You claim to serve God when you know you do not. You witness to feelings you know you've not got.

You crucify decency, honor and truth. The example you set is a menace to youth. You are living in sin, in shame, and disgrace. You blaspheme the Lord, and his high holy place.

You are using God's Church as a means to get by. Your life is a sham and a pretense and a lie. The worst of all creatures outside the dark pit. Is that ally of Satan, the Church hypocrite.

You may sing in the choir; you may teach in Church school. As a superintendent or steward you may rule. Whoever you are, to the Church you are a blight, If your life isn't clean and your heart isn't right.

And the preacher neglecting or failing to give An open reproach to the way that you live, And who by his silence your actions condone, Should from his leadership be overthrown.

If you claim you are a Christian, and yet are not true. To the Church and the trust it reposes in you. If your actions or speech create discord or doubt. Then for God, Church, and self's sake, get right or get out.

—Buell Skaggs

A Test of Trustworthiness

A Mohammedan trader, it is said, who could not read a word of English, nevertheless kept an English Bible beside him at all times.

"When I meet a trader who is unknown to me," he explained, "I put the Bible into his way and watch him; if he opens it and reads, I know I can trust him; if he throws it aside with a sneer or a curse, I will have nothing to do with him."

—Christian Victory