

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!"

Devoted to Evangelism, Missions and Bible Doctrines.

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A Prayer

If I within these walls must stay,
Grant me the power, day by day,
To make hearts, somewhere, worn with care,
Gain strength for heavy loads they bear.
Let my pen be, dear God, a way
To give them faith and hope, I pray,
To show them if they trust in Thee
Their lives will fuller, richer, be.

Grant me, dear God, the words to give
To those who bravely fight to live,
That from this turmoil, pain and strife
May come a better, happier life.
Let me, from where I spend each day,
Send forth the words to show the way,
So they may know 'tis not in vain
That they must suffer hurt and pain.
—Florence I. Slaughtner

"Accepting Jesus."

"But as many as received Him"
—John 1:12.

Alas, men substitute the word "accept" for "receive." Nowhere in God's Word are men asked to "accept" the Saviour. Dead sinners (Eph. 2:2) "Without strength" (Rom. 5:6) cannot "accept" but they can "receive" grace. A dead pot can receive but it cannot "accept." We do not read in the Gospels that the blind "accepted" their sight, but "received" it (Matt. 11:5). Even so, our gracious Lord pours the treasures of His quickening grace into our empty vessels. "Lord that I might receive my sight" is an excellent prayer for a blind

A MOMENT WITH HIM

We mutter and sputter,
We fume and we spurt;
We mumble and grumble,
Our feelings get hurt;
We can't understand things,
Our vision grows dim
When all that we need is
A moment with Him!
—Mary Helen Anderson

My Prayer

Let the words
of my mouth
and the
meditation
of my heart be
acceptable
in thy sight
O Lord my
strength and
my Redeemer
Amen. Ps. 138:2

Why Should Persons Be "Voted On" When Joining A Baptist Church?

ROY MASON
Tampa, Florida

so. Saving trust or faith in Christ makes one a Christian, and a member of the family of God and a member of the Kingdom of God, but IT DOES NOT MAKE ONE a member of the church of God. That necessitates baptism. We read in Acts 2: 41 of those who became believers. They were baptized AND ADDED to the church.

Many suppose that when one believes, they become members of the "Invisible Universal Church." Fooey! Nonsense! The whole Universal Church theory is arrant nonsense.

2. The Practice of Receiving Members As Do Those of the "Christian" Church Is Erroneous. The church doesn't vote on the eligibility of one for baptism — it is all left up to the minister. Two errors here

(1) This arms the minister with episcopal powers, and gives him the sole authority in the matter.

(2) The practice is one that utterly violates the principle of democracy which is undoubtedly taught in the New Testament. If (Continued on page two)

sinner. Dead things and persons receive but cannot accept. To accept, or choose implies some active force and powers of discrimination and selection which a dead sinner does not possess. To receive, on the contrary, is passive rather than active in its force. Further, we find that as many as "received" our Lord, had already been born again. "Which were born (past tense) not of blood, nor of the will of the flesh, nor of the will of man, but of God." Could language be plainer? Here then is God's order. Those who "were born," "received Him." The new birth first, as in John 3. The new birth in verses (Continued on page two)

Mused Uncle Mose

Pahson say he preach so many fun'ral's dese days wha' peoples don' leave no forwardin' address.

Some Definite Chapters In The Experience Of Every Christian

Coming into the world, many years ago, I was

Without Christ (Eph. 2:12). One of the earliest things of which I have remembrance, is my going into a dark room and closing the door, while saying to myself "God cannot see me here!" The wish was father to the thought. I knew that I was a sinner and feared the future. Then a wild thunderstorm which struck my home, drove me into a tiny spot, where I prayed that I might not be killed by the vivid lightning. I was "wakened up from wrath to flee."

Many efforts were made by me to be different in my course of life. But these were all in vain. I learned that not only had I done wrong things, but that I was wrong in myself. Like David, I was "born in sin." That I had gone astray from my birth. And that I was powerless to overcome the evil of my heart.

Thank God for His gospel message to sinners! I heard

Of Christ

of Him, as having come into the world to save sinners (I Tim. 1: 15) and hope filled my soul that

there might be deliverance for me, even for me. All was indistinct for the glad tidings which I heard, were mingled with much of error, as to the fulness of the salvation of God. Or possibly, being self-occupied, I failed to understand that which was presented by the faithful preachers to whom I listened. After years of vain struggling I gave up hope of self-salvation and going alone into my little bedroom I cast myself down and cried, "Lord, save me, I cannot save myself." Thus I went

To Christ.

Long had He called me, as of old He said, "Come unto ME, all ye that labor and are heavy laden, and I will give you rest." Accepting His gracious invitation

(Continued on page two)

ACTS 2:38

There are those who put an improper interpretation upon Acts 2:38, and cry out: "No baptism, no remission of sins (or salvation). What does 'Baptized for the remission of sins' mean? Some folk place the emphasis upon the word "for". In Luke 5 where the leper was healed, Jesus told him to (after healing) go show thyself to the priest. And offer "FOR" thy cleansing, according as Moses commanded, for a testimony unto them. This leper was told to offer "FOR" his cleansing, not in order to be cleansed, but because he had been healed.

Have you ever read an account something like this, "The man was hanged 'for' murder?" Did you understand that he was hanged to make a murderer out of him or because of the fact that he was a murderer?

The word "for" in the Greek text is "eis" and means "with reference to." Oh, well, draw your own conclusions. But in the meantime do not be unmindful of the fact that salvation depends solely upon personal faith in Christ and that works has no personal part whatsoever.

—Exchange.

-- The First Baptist Pulpit --

"BEHAVING IN CHURCH"

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—I Timothy 3:15.

I think everybody knows that I'm a Baptist. If not, I take pleasure this morning in saying that I'm a Baptist preacher. There may be several things in life that I'm proud of and that I'm happy because of, but I think I can truthfully say today that I'm happier and more proud of the fact that I'm a Baptist preacher than anything else in all the world.

When T. T. Eaton was pastor of a great Baptist Church in Louisville, Ky., a number of

years ago, one Sunday morning he made this summarization as to Baptists: He said, "Some people are half Baptists," and he described these as those who do not believe fully the Word of God. Then he said, "Some people are Baptists," and then further said, "Other folk are Baptists and a half." He described these as being those who overdo the matter. Then Mr. Eaton said, "Now I, personally, am just a Baptist. I'm not a half Baptist, and I'm not a Baptist and a half—I'm just a Baptist, but I want you to know if there were another half to me, it would be Baptist too." Brothers, that's exactly the way I feel this morning.

Now in view of that fact, I

want to talk to you this morning about how a Baptist Church and a Baptist preacher ought to behave together.

I. IN THE VERY OUTSET, YOU WILL NOTICE THAT MY TEXT SPEAKS ABOUT THE CHURCH, FOR IT SAYS, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." As I read this text and note the word "church", I ask a question: What is a church? I dare say this morning there isn't any word in the

(Continued on page three)

A STRANGE PASSWORD

As his father had business interests on the Continent, Dennis Millbank was fortunate in having many opportunities of studying, at first hand, both French and German. He spent many holidays in Normandy and in the Black Forest, and so, even before he left school to go to college, he could speak both languages fluently.

After only a year at College soon training in the R.A.F. After a short time, he was transferred to an advanced flying-base in France, and had hardly settled down when the German attack on Holland and Belgium developed.

Dennis was an earnest Christian, and even during these difficult days still found time for a few quiet moments with his Bible before the grim business of the day started. One morning he opened his Bible and started reading Psalm 91. He read the first verse over and over again: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." With war and death so much in evidence around, (Continued on page four)

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AN APPRECIATED LETTER

Kermit, Texas.

Dear Bro. Gilpin:

Some one has sent me your paper for some time. I do not have the least idea who it is but how I do thank the Lord for it and in turn I am, mailing you a list of friends' names whom I want to be benefited by the messages even as I have been.

Enclosed find money order for same.

Yours in Him,
MRS. H. L. BANKS

ACCEPTING JESUS

(Continued from page one)

3, 5, 7, then believing, in verse 16. Carnal pride loves to give the sinner some credit, but we note that the Saints in Heaven on the contrary, give all credit to "God and the Lamb" (Rev. 1:6, 4:11; v. 12:13-7, 10, 12). A crescendo of worship. — Samuel Levermore.

THE SEVEN SAYINGS OF THE SAVIOUR ON THE CROSS

A. W. Pink

We recently announced in these columns that a new edition of this book was now under way for the Bible Truth Depot of Swengel, Pa. Good progress has already been made and most of the book has now been set in type. As soon as proofs have been corrected we will begin to print the book.

We urge every one of our readers who can do so to place their orders immediately with the Bible Truth Depot, Swengel, Pa., for as many copies as possible. We assure you that you will receive much help and blessing in reading this most helpful production from the pen of this able Bible teacher. Most likely, too, you will want to put copies into the hands of your pastor and others that they might be helped by it also. Price is \$1.75 postpaid. Send your order today.

CHAPTERS IN A CHRISTIAN'S HISTORY

(Continued from page one)

"I came to Jesus, as I was
Weary and worn and sad.
I found in HIM a resting place,
And He has made me glad."

Much had I to learn after my coming to the Savior and at times I feared whether I had not missed my way and that I was not a true child of God. However, that period passed for I learned that,
By Christ

I was justified (Gal. 2:17), that
"BY HIM all that believe are jus-

TREASURES

by Martha Snell Nicholson

*One by one He took them from me,
All the things I valued most,
Until I was empty-handed;
Every glittering toy was lost.
And I walked earth's highways, grieving
In my rags and poverty,
Till I heard His voice inviting,
"Lift your empty hands to Me!"
So I held my hands toward heaven,
And He filled them with a store
Of His own transcendent riches,
Till they could contain no more.
And at last I comprehended
With my stupid mind and dull,
That God could not pour His riches
Into hands already full!*

—Sunday School Times

tified from all things, from which they could not be justified by the law of Moses." I knew that I believed on Him, that I was among the first all (the "all who believe"), and therefore that I must be among the second all (the "all" who "are justified from all things"). The word of God was plain as to it. (To be justified is to be cleared from every charge. The believer is cleared thus by God Himself on the ground of the work of Christ, who died and rose again for our justification (Rom. 4:25). He is justified by Christ's blood once shed on Calvary's cross. The case has been carried into the highest court in the universe, and the gospel shows that God is Just and the Justifier of him that believeth in Jesus.). Thus it was that I passed into peace of conscience.

Later on I was instructed that I was

In Christ.

and that for me there was no possibility of condemnation. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). He was shown to me that God Himself had given me this new place, that all that I had been "in Adam," in my unconverted state, had been ended in the death of Christ and that in the sight of God, I was of a new creation altogether. As it is written, "But of Him," (of God Himself, by His action), "are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification, and redemption." The believer could never have done this for himself. God had chosen to do it and had accomplished all.

Those "in Christ" can rejoice and say,

"For THOU, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands" (Ps. 92:4).

Being thus blessed "in Christ" and "in Him" accepted and "complete" (Eph. 1:6; Col. 2:10) I was set in perfect peace, and delighted to join with many of His loved ones in praise and worship to God as my Father.

Now it was that as a believer I was freed in the power of the Holy Spirit dwelling in me to seek to live

Unto Christ.

The time past of a Christian life is sufficient to have lived unto himself. During that period the central object of his thoughts and words and actions was SELF. His wishes were for his own glory. He sought for the accomplishment of his own ends. Where do I come in? was the constant inquiry and endeavor before him. But NOW the honor and praise of Christ is to be his goal. He

wishes to be able to say, with the apostle Paul, "For to me to live is CHRIST," or with Joshua of old, "What saith My Lord unto His servant?" asking for instruction with the intention of carrying into effect that which is told him in answer. "I am delighting in being the bond slave of Christ," said an aged servant of God, and this is high honor indeed.

This leads the believer to rejoice in being permitted to be here

For Christ.

The Lord does not want us in heaven at present. He has left us here to be His representatives. He would have us occupied with His interests. He Himself is on high and represents the Christian there, and cares for his interests as High Priest and Advocate, loving His own which are in the world unto the end. He is FOR us there and He would have us FOR Him here.

A salesman may go for a firm in New York to various cities and towns. His home and loved ones are in New York, but he travels on behalf of the firm which supports him. He belongs to New York but he visits other centers on business. So the Christian belongs to heaven but is here on business for his Lord and Master. He is supported by his Lord and has not to run at his own charges. He is exhorted to be active in his work, "not slothful in business, fervent in spirit; serving the Lord." Note that it is the Lord's business on which he is sent (See Rom. 12:11). His time is short. Soon he will be called home and then he will be

With Christ.

The Lord Himself is to come for His own. He will have them with Himself, where He is. He has promised and pledged Himself to fulfil His pleasure! "If I go and prepare a place for you I will come again, and receive you unto Myself, that where I am there ye may be also." His presence in the Father's House prepares His place for His loved ones. Any moment, "in the twinkling of an eye" we may hear "the last trumpet," and find themselves in the home of our Lord, and in perfect fitness to be there. At His coming He will change their mortal bodies into His likeness for "when we see Him we shall be like Him," presented to Himself "holy and without blemish" and so forever with the Lord.

It is as like Him that we shall be

Before Christ.

His tribunal will be set, and everyone of us shall receive for the things done in the body, and each will be rewarded according to his own labor. This is a salt word for our conscience and such

it is intended to be. There is a danger of settling down satisfied with believing that eternity of blessing being secured for us in the grace of God, through the precious blood of Christ, we can rest. But faith is a workman. "Faith worketh by love." "Faith without works is dead." A living faith bears living fruit, a sinner can rest from vain works when redeemed. Then he is constituted a saint, and is empowered by the Holy Spirit to work. "And blessed is that servant, whom the Lord at His coming shall find so doing."

Yes, each individual believer has his own gift from God. Each is a steward and of that stewardship he must give an account. The solemn words of II Corinthians 5:10, should awaken each of us from drowsiness or lethargy. "Ye are not your own, for ye are bought with a price, therefore glorify God in your body" (I Corinthians 6:20).

Such is a brief outline of a Christian's history. He was brought from the depths of ruin and degradation to the heights of spiritual privilege and honor, and is called to respond, by the Holy Spirit's power, in a life of devotedness while he awaits the Lord's return.—Light And Liberty.

WHY SHOULD PERSONS BE "VOTED ON" IN JOINING THE CHURCH?

(Continued from page one)

a body doesn't have any say so about those who become identified with it, then there isn't any democracy connected with that organization.

But Just Why Do Baptists Vote On Receiving People?

We gladly give some answers to this question:

1. Because Baptists Run their Churches As Democracies. A democratic body MUST have the right to restrict its membership—otherwise it is not a democracy. And the New Testament gives proof that the early churches WERE democracies. Let us see: Acts 6:5. Here the "whole multitude" (the church) was pleased, and THEY CHOSE the deacons. There is democracy. How did they choose? Evidently by some sort of vote or expression.

2. Because There Must Be Some Orderly Way of People Becoming Identified with a Church.—There must likewise be some safeguard, else a church could be shamefully imposed on. For instance a man who had taken up with a woman and was living apart from wedlock wanted to get into a church, but he was turned down. Had the church exercised no right of suffrage, he would have gotten in. In voting on candidates for baptism, the church is informed as to what sort of a confession is made, and why the person seeks baptism. Then by

vote they express whether or they believe that the person Scripturally eligible for baptism.

3. Because the New Testament Churches Received . . . Or For To Receive . . . Members. Read and study the following Scriptures carefully:

(1) Paul tried to join the church at Jerusalem, and was refused (Acts 9:26)

2. CORNELIUS and his family were considered—their eligibility for baptism—before they were baptized. (Acts 10:44-48)

(3) Paul tells the church at Rome to receive even "weak" (uninstructed) members. But warn against involving them in doctrinal and moot questions that upset and harm them. (See Rom. 14:1)

(4) Paul urges the church at Corinth which had disciplined a member for gross sin, to receive him back, since he had evidently repented. This is the import of II Cor. 2:6-8.

(5) And evidently, a believer "baptized into a church." (See I Cor. 12:13) This "church" mentioned is not a Universal something, as you can see by reading I Cor. 12:27.

BOOK REVIEW

TUCKERS AT GATESHEAD
Virginia Baker Moody
Price \$1.00. 128 Pages

Here is another interesting Christian story for 'teen age boys and girls. As in the first of the Tucker series (Tuckers Turn Out), this story is full of mystery and adventure. When the Tucker family spends a two weeks' vacation on an old southern estate at Gateshead, they have a very delightful and exciting time. When strange things happen around the old mansion Uncle Willie, the old caretaker, insists there is a ghost. Boys and girls will enjoy reading about the adventure of the Tucker family and will be anxious to know all about this mystery at Gateshead.

THE CHAINMAKER

During one of the early French wars a man who was called Louis the Strong made bows for French archers. These were of such fine workmanship that no man ever broke a bow made by Louis the Strong.

One day the French took a number of prisoners, and the governor of the prison sent for Louis.

"I want you to make me some strong chains," said he, "for the garrison prison will hold no more men, so I must keep my prisoners in the courtyard. Therefore the chains must be very strong, for they will break them and escape."

Louis had never made chains, but he replied, "I think I can do what you want, for I have some very fine metal which I will temper so that no man can break it."

(Continued on page four)

FINAL STANDARD

Mother was trying to get eight-year-old Mary to learn her Sunday school lesson. At length she took her Bible from the bureau and said, "Come, Mary, I will help you learn your lesson and then you may go back to your play."

"All right, Mother, but let's study it out of Grandfather's Bible. It is much more interesting than yours."

"Oh, no, Mary! They are exactly alike."

"Well, I think Grandfather's must be more interesting than yours; he reads it so much more."

—Little Christian

BEHAVING IN CHURCH

(Continued From Page One)

English language that is more completely misunderstood than that little word "church".

Let me say in answer to this question that a church is a divine institution. Paul says in this text it is the "church of the living God." In those words he declares that the church is a divine institution, for it is the church of the living God. Likewise, when the Lord Jesus instituted His church, He said:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matthew 16:8.

Beloved, the church that Jesus built is a divine institution. The Son of God was divine—He was God's Son—He was God in the flesh. In this day of modernism and denial of the supernatural, I thank God for every opportunity I have to loudly declare that Jesus Christ was God in the flesh, and He said, "I (God) will build my church."

Therefore, brethren, I remind you at the very outset that a church is a divine institution. It isn't a political gathering. It isn't a meeting for the transaction of state business. It is not a meeting to take care of things that pertain to the public welfare generally. I am definitely interested in some things that affect the public at large, but, beloved, a church is not for a gathering of that type. A church, I repeat, is a divine institution.

In the second place, to answer my question, what is a church, I'll answer by reminding you that it is God's habitation on earth. Listen:

"In whom ye also are builded together for an habitation of God through the Spirit."—Ephesians 2:22.

Thus Paul said that the church at Ephesus was an habitation of God through the Spirit. Listen to me this morning, beloved, I remind you that God lives in every believer. Other than that, His residence is in each local New Testament Church. He doesn't reside in the P. T. A.; He doesn't reside in the Red Cross; He doesn't reside nor have His residence in any kind of a worldly organization; but rather, beloved, a church is the residence of God on earth—it is His habitation.

To answer this question again as to what is a church, I will remind you that it is also the pillar and ground of the truth. My text says, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." What is a pillar? It is that which goes underneath the house to hold it up. What's the ground? It's what you put the pillar on, so the Apostle Paul tells us by inspiration that the church is foundational—it is the pillar—it is the ground that supports the truth. I contend this morning that all the support that the truth of God has today comes from New Testament churches—the pillar and the ground that is supporting the truth.

Certainly that is true, beloved, for the church upholds the truth by proclaiming it through its ministry. Certainly it is true for the church pictorially represents the truth by its two ordinances—baptism and the Lord's Supper. Certainly it is true that the church is the pillar and the ground of the truth, for the church vindicates the truth by disciplining its members. Certainly the church is the pillar and the ground of the truth for it illustrates the truth by the life that

you and I as God's people, live.

Every once in a while, I find someone who says that he preaches the fundamentals of the Bible, but he doesn't preach about the church. I remember hearing John D. Sage say to a group of preachers in Cincinnati about twenty years ago, that preachers ought to preach the fundamentals and leave off the non-essentials of the Bible. Pray tell me what there is about this Bible that is a non-essential. There isn't a word in it nor a syllable about it that you and I ought not to be willing to die for. There are no non-essentials concerning the Word of God.

Of recent date I heard a Baptist preacher say that he believed in preaching the fundamentals, but he didn't preach the non-essentials such as church truth. Why, my brother, my text declares that instead of church truth being non-essential, it is fundamental, for my text says that the church is the pillar and ground of the truth. It is the foundation that the truth rests on.

I'll answer my question again as to what is a church, by saying that it is a body of the Lord Jesus Christ. Each local church is a body of the Son of God. Listen:

"Which is his body, the fullness of him that filleth all in all."—Eph. 1:23. Thus Paul declared that the church was His body. Every time this church comes together as an assembly, you have therein the body of the Lord Jesus Christ. I do not say that all the saved in all this world make up the body of Christ. I grant you that is popular, but it isn't Scriptural. There are those who believe and preach and teach that all the saved of all the world make up the church as the body of Christ. It is a lie from beginning to end, for the word "body" never means anything bigger than a local congregation, and in every congregation you have the body of Christ when that congregation thus assembles.

What is a church? Beloved, it is more than just a divine institution, it is more than God's habitation, it is more than the pillar and ground of the truth, it is more than just the body of Christ; a church, beloved, is a lighthouse.

In the Sermon on the Mount, our Lord said:

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so

shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:14-16.

Our Lord Jesus said in these verses that a church was a light house. I wonder this morning if you, as a part of this church, are letting your light shine. I wonder how far our light is radiating today. Jesus said that there were two places you could put a candle when you lighted it. You might put it underneath a bushel, or you could put it on a candlestick. Well, a lot of folk don't need a bushel to hide their candle, for they could put their candle under a pint tin cup and there would be plenty of space left after the candle smothered. I ask you this morning—Is your light shining, trimmed and burning? Is your light on the candle stick or is your light hidden under a bushel? Beloved, a church is a light house, and if this church isn't giving the light of God to this community, then it ought to perish and pass out of existence—it ought to come to nought—it ought never to meet again if by our meetings we fail to give the light of God to those that are in darkness.

What is a church, beloved? More than what I have said—It is an agency for soul winning. Immediately after the Lord Jesus had spoken His church into existence, He gave to it a commission when He said:

"And I say also unto thee, That thou art Peter, and upon his rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16:18-19.

What did Jesus mean? He wasn't talking to Simon Peter alone, as the Catholics have generally presupposed and falsely stated. He was talking to all that group He had just instituted into His church, and He said, "I'm giving to you, the church, the keys to the kingdom of heaven." What are those keys? The Word of God is one and the Holy Spirit is the other. Every time the Word of God is preached and the Holy Spirit does His work in the heart of the unbeliever, those two keys, the Word of God and the Holy Spirit, unlock the kingdom of God to that man in darkness and unbelief that he might be saved. Beloved, those are the only keys of the kingdom. A man can join the church, be baptized, turn over a new leaf, keep

the law, live up to the Ten Commandments as well as he can, he may attempt to live according to the Golden Rule, but none of these nor all of these together constitute a key into the kingdom of Heaven. When the Word of God is preached and the Holy Spirit carries it to the heart of an unbeliever, those two keys—the Word of God and the Holy Spirit—open the heart of that man that he may receive the gospel of Jesus Christ and be saved. Thus Jesus spoke saying, "I give unto you (the church) these keys and whatsoever you loose on earth shall be loosed in Heaven." What did He mean? Every time the Word of God is preached, it has one of two effects. It either binds a man in his sins more tightly, or looses him from his sins. There is no neutral ground. You either go out of this house this morning better or worse. All the non-elect usually go away harder in heart as a result of hearing the Word of God. All the elect of God are drawn a little bit closer by the Word of God. I have often said, "You bring them in and I'll preach them out," and that's the truth.

What did Jesus mean when he thus spoke? He meant that this church which He had just instituted was a soul winning agency, and I contend this morning that if a church isn't in the going business—going out after lost souls—it doesn't deserve the name of a church, it ought to cease, it ought to come to naught. A church is a soul winning agency. We are not in the business of giving out soap, nor encouraging people to clean up their surroundings and live under better conditions. I do not in any wise at all hold to what is commonly called a "Social Gospel"—soup, sunshine and soap for salvation. I believe our business is to preach Jesus Christ who died, was raised, and is now interceding for us as our only hope of salvation, and a church's business is to go out with that kind of message.

What is a church? More than that which I have said, beloved, it is a continuing institution. Jesus Christ did not organize His church to let it die. He did not speak it into existence with the idea of allowing it to come to naught. He organized His church with the thought in His mind and the guarantee to us that that church would exist unto the end of time, for He said, "I will build my church and the gates of hell shall not prevail against it." Likewise, when the Apostle Paul was writing to the church at Ephesus, he said:

"Unto him be glory in the church of Christ Jesus throughout all ages, world without end."—Ephesians 3:21.

He said His church was going to last throughout all ages without end. Now I don't mean to say that anything and everything that calls itself a church is a true church, and I don't mean to say that they have any promise of perpetuity. I don't mean to say these heretical organizations have any promise whatever that they will continue through all ages. In fact, the Word of God speaks just the opposite. Listen:

"Every plant, which my heavenly Father hath not planted, shall be rooted up."—Matthew 15:13.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16.

If you will read the entire 17th chapter of Revelation, you will find that he is talking about the old whore and her harlot daughters. I have interpreted this Scripture many times, and I have always said that the old whore represents Roman Catholicism and her harlot daughters are the Protestant churches that have come out of Rome. Thus this text says that everyone of these—the old whore and her harlot daughters shall be destroyed and come to naught. But that isn't true of the church that Jesus built. The promise is that that church shall continue throughout all ages world without end.

II.
BELOVED, IF A CHURCH IS ALL THIS WHICH I HAVE SAID, AND I TRULY BELIEVE IT IS, THEN HOW OUGHT WE TO BEHAVE IN CHURCH? In the first place, we ought to support it with our presence. Do you think a person is behaving very well in church when he never comes to the house of God? There are three texts of Scripture that come to my mind relative to church attendance. Listen:

"Not forsaking the assembling of ourselves together, as the manner of some is."—Hebrews 10:25.

"Why is the house of God forsaken?"—Nehemiah 13:11.

"And thou shalt be missed, because thy seat will be empty."—I Samuel 20:18.

Whenever I think of church attendance, these three texts come to my mind. The man who is a member of this local congregation, who, this morning, for no reason in the world that might be approved by God or even by his own conscience, absents himself from this service,—could that man say, 'I'm behaving in the

(Continued on page four)

What We Have In Christ

Love that can never be fathomed.
Life that can never die.
Righteousness that can never be tarnished.
Peace that cannot be understood.
Rest that can never be disturbed.
Joy that can never be diminished.
Hope that can never be disappointed.
Glory that can never be clouded.
Light that can never be darkened.
Happiness that can never be interrupted.
Strength that can never be enfeebled.
Purity that can never be defiled.
Beauty that can never be marred.
Wisdom that can never be baffled.
Resources that can never be exhausted.

—Selected.

"BEHAVIOR IN CHURCH"

(Continued From Page Three)
house of God?" Beloved when the Sunday morning service and the Sunday night service and the Wednesday night services and when our revival meetings and special services are held you are not behaving in church like you should when you stay at home and don't come to the house of God. If folk were to create a disturbance in church you would say they were misbehaving badly. I tell you this morning, beloved, the man or woman who is a member of this congregation who stays away from its services—that man is really misbehaving in church far worse than if he were disorderly in God's house.

I ask you this question: How ought we to behave in church? Not only should we support it by our presence, but we ought to be careful about the matter of sin within our own lives. Listen:

"Know ye not that a little leaven leaveneth the whole lump?"—I Cor. 5:6.

It doesn't take much sin to leaven and corrupt the whole church. Hear me, my beloved people this morning, if you want to behave in church properly, you ought to be careful about the matter of sin. This body that you and I live in is made up of many component parts and not one of those parts can be affected without at the same time affecting all the balance. Some time ago I cut my finger on a saw. You've heard it said that such and such an individual was mean enough to fight a buzz saw—well, I guess I'm the man, for I had a little fight with a buzz saw resulting in the fact that I sawed through my fingernail and back to the first joint on my finger, and for about two months last summer I shook hands with you at the door with my left hand. I didn't dare take hold of anything with this right hand for fear of hurting it. Imagine, just the fingernail sawed into, but it affected the entire body in which I live. Listen to me as I make my application: You may not do very much that is wrong, but my brother, even a little leaven can leaveneth the whole lump. You may be the least member of the church, so you think; you may not be as big as this nail on my finger; you may not be as big as a little toe on your foot as far as the church is concerned, fig-

uratively speaking; but my brother, if you want to behave properly in the house of God, be careful about the sin in your life for the simple reason that a little leaven leaveneth the whole lump.

But to answer this question as to how we should behave in church, let me say that we should not only support it with our presence, and be careful of the sin in our lives, but we ought to support the truth for which the church stands. No man ought to support heresy, but every man ought to support the truth. If a man is a member of an heretical organization, a so-called church that fails to preach the truth, even if it calls itself a Baptist church, he ought to get out of that church immediately rather than support heresy. If I lived in a town where there were no Scriptural church, rather than support heresy with my presence, my tithe, and my prayers, I would stay away from that so-called house of God. I would not support that which is contrary to the truth of this Bible. I say this morning if we want to behave well in church, then, beloved, we ought to support the truth.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."—Romans 16:17.

What are we to do? Mark them which cause division and stay away from error. Listen again:

"Having a form of godliness, but denying the power thereof: from such turn away."—2 Timothy 3:5.

Everybody who has a form of godliness but who denies the power of God within his life by his living, from such turn away. That's one reason why I couldn't be a member of any Arminian church that preaches falling from grace, for if I were, I would go contrary to this Bible for Paul says that those who deny the power of God "from such turn away." If we want to behave in church, then we ought to support the truth.

Again, if we want to behave in church properly, then seek to promote the fellowship of the church. Some people take a peculiar and a particular delight in causing disturbances in church. I wonder if you have ever seen such in your life. I have seen people that would rather cause a disturbance and cause people to

fall out—they would seemingly rather do that than anything else. However, I say to you this morning we ought to seek to promote the fellowship of the church. If you would behave properly in church you should go out of your way to do all within your power to make every member of this church be in fellowship with every other member thereof.

Again beloved, if you would behave properly in church, you ought to attempt to lead the lost to Jesus Christ. I don't believe that any member of this church is behaving properly who has allowed 1946 to come to a close without attempting to lead at least one lost soul to Jesus Christ. If you have never spoken for your Lord,—if you have never testified as to the saving grace of God through this year, you cannot say that you are attempting to behave properly in the house of God. Listen:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."—I Cor. 9:19-22.

Oh, my brother, this morning, do you realize the full import of your responsibility as a member of this church? I contend today you have never behaved properly in this church until you seek to lead lost men into a saving knowledge of the Son of God. Some of you, if you were to die this morning, would have to say in the words of the old hymn:

Must I go and empty handed
Must I meet my Saviour so?
Not one soul with which to greet Him,
Must I empty handed go.

Not from death I shrink nor falter
For my Saviour saves me now
But to meet Him empty handed
Thoughts of that now cloud my brow.

Would to God this morning that

what I'm saying might stir your heart and cause you to go out to witness for our Lord and to behave better in the house of God in the remainder of this year than in the part that has already passed into eternity, by seeking to lead lost souls to know Jesus Christ.

Just a word in closing: May we seek to have a church such as I have described to you this morning. May we seek from day to day to do our best to make this church just like that which I have described to you out of His Word.

I wonder this morning, though I have spoken in the main to those of you who are saved and have directed my remarks particularly to the membership of this church, I wonder if it may be that there is somebody here who knows not the Son of God today,—you have never trusted Him,—He has never become your Saviour,—you have never made Him the Lord of your life, but this morning you believe He died on the cross for your sins, that He was buried and arose again and is now interceding in glory for you, and if you are willing to depend upon Him,—you are willing to stake your time and eternity upon the Lord Jesus Christ, He will save you, if you will only trust Him. May God bless you!

A STRANGE PASSWORD

(Continued from page one)
this was foremost in Dennis' mind all day.

During his fourth flight that day an enemy machine got in a burst which caught his gas tank, and there was a sudden flash of flame. As he dangled from his parachute, Dennis watched his plane plunge to earth like a blazing torch. He landed safely, and hastily stowing away his parachute in the bushes, set off in the direction of a village he had seen in his descent. Not till then he realized that he was wounded. A bullet had pierced his leg.

His mind was in a whirl. Tired through lack of sleep and loss of blood, he began to wonder if it were all a dream. The verse he had read that morning came back to him and he found himself repeating it over and over again.

He moved cautiously forward, watching for the first sign of a movement. Suddenly he saw a military lorry, and almost at once a German soldier challenged him: "Halt! Who goes there?" His mind was still rather muddled, but the German's voice roused him, and he replied in German, "Friend!" Back came the command, "Advance, and give the password." Almost without realizing what he was doing, he began to repeat in German the words of Psalm 91:1, the verse which had been so much on his mind all that day. At the sound of the words the soldier clicked his heels, saluted, and said, "Pass, friend."

Dennis passed on. At some crossroads he was wondering which way to go when suddenly a German Staff-car pulled up behind him. It was too late to try concealment, so he moved over to the car as a gruff voice called out, "Who are you? And what are you doing here?" Dennis realized that he was in a tight corner again, and cast about in his mind what he should say in reply. Suddenly the verse of the psalm came to him, and he repeated it once again in German. It had the same startling effect as before, and without further questioning he was offered a lift in the car which was bound for the front.

On arrival at the German headquarters in a little French town,

he slipped away unnoticed amongst the various people, who were bustling around. By the next day he succeeded in getting behind the British lines, and was well.

Dennis went through Dunkirk and when he got back to England the miracle of his escape became even more apparent, and he was able to recall the words which he had so wonderfully assisted him. He had translated Psalm 91 into German something like this: "He who is in the secret service of the All-Highest is ever under His Almighty protection."

The Germans had taken this to mean that he was a secret service agent. To them the All-Highest could be none other than the Fuehrer. So they passed through to safety one who thus learned by actual experience the truth of this wonderful promise.

Dennis' verse saved him from his enemies. And as I read of his strange escape I remembered there are other enemies, even greater ones who war against the soul—the hosts of Satan. What password can we have against them? It is one they well know and understand, one that they must obey. It is in the pre-verse of the same psalm that Dennis used: "I will say of the Lord, He is my refuge and my fortress: my God; in Him I will trust."

Can the reader use this password?

—from Ambassador.

THE CHAIN MAKER

(Continued from page two)

He was as good as his word. He made chains such as had never been made. By degrees the authorities of the prison discarded all the old chains and used only those made so cunningly by Louis Strong.

In course of time the chain maker—who had committed no treasonable act—was imprisoned and manacled.

"Ah," said he, as he looked at and examined the chains by which he was bound, "I did my work too well! Horror of horrors! These are my own chains, and have I but known I was forging them for myself, how differently would I have made them!"

The chains that bound him were such as no living man could break, and they were worn by the hands that had made them. Helpless, hopeless—a prisoner in a dungeon, held by chains of his own forging—he was undone!

You and I may be forging a chain for our own undoing, and which we can never break, by the bad habits, the sins of daily growth, that cling to us. Link by link, our bad habits, our sins, are making the chain which shall hold our souls in hopeless slavery. Is there no escape?

Yes; let us yield ourselves to God in Christ; let us look to Him for salvation; let us cry to Him when the shadows of sin approach us, for deliverance. He will make us free.

—Condensed from "The Reaper"

ARE YOU A SOUL WINNER?

If not, you commit at least seven sins:

1. The sin of disobedience to Christ.
2. The sin of little love for Christ.
3. The sin of not following Christ.
4. The sin of not abiding in Christ.
5. The sin of dishonesty.
6. The sin of the short-sighted fool.
7. The sin of blood-guilt.

—Grace Bulletin

What Would He Say?

If He should come today
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share,
What would He say?

If He should come today
And find my love so cold,
My faith so very weak and dim
I had not even looked for Him,
What would He say?

If He should come today
And find I had not told
One soul about my Heavenly Friend
Whose blessings all my way attend,
What would He say?

If He should come today
Would I be glad—quite glad?
Remembering He had died for all
And none, thru me, had heard His call,
What would I say?