

Building boys is better than mending men.

BIBLICAL PREMILLENNIAL MISSIONARY BAPTISTIC

The Baptist Examiner

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

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Why Every Home Should Have A Family Altar

First and foremost marriage should be "only in the Lord," and the newly-married couple should begin as they mean to go on. And the best way to begin is by establishing a family altar right away. Such a wise step cannot be too strongly emphasized. As I make a plea for the family altar I wish to give some reasons to answer the above question:

1. Because it will send us forth to the daily task with a cheerful heart, stronger for our work, truer to our duty, and determined in whatever is done therein to glorify God.

2. Because it will give us strength to meet the discouragements and the disappointments, the unexpected adversities and

even the blighted hopes that may fall to our lot.

3. Because it will make us conscious throughout the day of the attending presence of the unseen Lord, who will bring us through more than conquerors over every unholy thought or thing that rises up against us.

4. Because it will sweeten home life and enrich home relationships as nothing else can do.

5. Because it will help to resolve all the misunderstandings and relieve all the frictions that sometimes intrude into the sacred precincts of the family life.

6. Because it will hold, as nothing else, the boys and girls when they have gone out from beneath the parental roof, and

so help to bring about the eternal salvation of our children.

7. Because it will exert a helpful, hallowed influence over those who may at any time be guests within our home.

The home is one of the places Satan loves to attack. He does not favor the establishment of a family altar, and he will do all he can (and he is very subtle) to prevent it being commenced or continued. We are not ignorant of his devices. Preoccupation, tiredness, worry, laziness, and even frivolity, Satan uses to thwart the godly practice of the family altar.

Let us begin today to have a family altar if we have not already made it a habit. — Condensed from "The Treasury,"

OUR HOPE

A shout!
A trumpet note!
A Glorious Presence in the azure sky!
A gasp,
A thrill of joy,
And we are with Him in the twinkling of an eye!
A glance,
An upward look,
Caught up to be with Christ forevermore!
The dead alive!
The living glorified!
Fulfilled are all His promises that came before!
His face!
His joy supreme!
Our souls find rapture only at His feet!
Blameless!
Without a spot!
We enter into Heaven's joy complete!
Strike harps,
Oh, sound His praise . . .
We know Him as we never knew before!
God's love!
God's matchless grace!
"I will take eternity to tell while we adore!"

—Anne Catherine White

Is This The Way You Begin Your Day, Spiritually? If Not, Then Begin Thus Today

The Oriental traveler, beginning his journey over the desert sands, loads his camel with bags of food and fills up his water-jars, before setting out into the heat of the day. The Occidental, traveling by plane, train, or automobile, after a sound breakfast, plans his journey so that he may partake of his regular meals. The spiritual realm, for spiritual sustenance and spiritual growth, he begins his day most unwisely who does not partake of food for his soul, taken alone in the presence of Christ, sufficient for the morning hours and for refreshing throughout the day.

"In the morning will I direct my prayer unto Thee, and will look up," the Psalmist declared

(Psa. 5:). "Open thy mouth wide, and I will fill it," the Lord answers (Psa. 81:10). So let us be faithful in turning to God in the morning, to utter praise and thanksgiving, to bring to Him the petitions of the day, and to be filled with measures overflowing, with His Word.

Begin thy day with God:
He is thy sun and day;
His is the radiance of thy dawn,
To Him address thy lay.

Take thy first meal with God:
He is thy heavenly food;
Feed with and on Him; He with thee
Will feast in brotherhood.

Thy first transactions be
With God Himself above;
So shall thy business prosper well,
And all thy day be love.

—Our Hope

RICH FELLOWSHIP AWAITS YOU IF YOU ATTEND THIS MEET

Dear Brother Gilpin:

Just to remind you that the Spring Fellowship meeting and Bible study — known as "The Orthodox Independent Baptist Fellowship" will meet with the Chapman Center Baptist Church, located at 2915 Luell Street, in the city of Houston, Texas, the three last days in March. It will begin on the night of the twenty-ninth of March and run through the night of the thirty-first.

We extend an invitation to all Independent minded Baptists everywhere. We will take care of all that come, but request that those who plan on coming, write us at once, and give us the following information: how many will be in your group, when you will arrive and how.

"Brotherly,"
O. E. ALSUP.

Nuf sed! On to Houston for three happy days.

Do You Want To Know The Answer To Some Bible Question? Use This Column

Can a deacon Scripturally pastor a church, administer baptism and the Lord's Supper?

No.

If he can does it not follow that he can perform a marriage ceremony?

If such a one happens to be a Judge or Magistrate he can perform a marriage ceremony.

Is there any Scripture to justify a board of deacons pulpit committee, or any other ruling clique in a church?

Acts 6:1-6 answers the first part of the question. I know of no Scriptural grounds for a pulpit committee; however, it is an expedient which is not anti-Scriptural. No deacon board or pulpit committee should be ruling cliques.

Is there any Scripture for a deacons' meeting separate from the church, or to hold private or secret meetings?

I do not know of any.

Are deacons to be secondary ministers, to take the place of the pastor in his absence and fill the pulpit himself or to invite some one else to do so?

Philip and Stephen were both deacons and they preached with great power. Cf. Acts 8:5-8; Acts 6:8-15. None of those early saints tried to rule the church—they never thought themselves to be "Ruling Elders" or "Bosses." Spurgeon said, "Resist the devil and he will flee from you; resist a deacon and he will fly at you." He must have been talking about a "bossy-deacon."

What is the difference between
(Continued on page four)

COMIC BOOKS

Recently in British Columbia, Canada, two boys, one 11, the other 13, stood on trial in juvenile court for robbery and murder. One evening last month the two boys started out by stealing a 30-30 rifle from an unlocked car. Then they broke into a truck, stole cigarettes, and thus equipped, they headed out of town, hid in a ditch and waited. Soon a car came along, which they attempted to halt. Failing in this, they fired two shots, the second of which mortally wounded farmer James Miller Watson, 62.

Said Crown Prosecutor Arthur McCellan, according to "Time," when the boys came to trial, "I think that these two unfortunate boys have been strongly influenced by what they have been reading."

They had been reading 40 to 50 comic books a week, and they attempted to emulate the characters who were their heroes. Speaking of the literature which had brought these boys into this sad state of affairs, Judge Kitchen said, "A concerted effort should be made to see that this 'worse than rubbish' is abolished in some way."

The First Baptist Pulpit

"THE ASS"

(Read Mark 11:1-11)

This is the story of Jesus' official proclamation of Himself as King in the city of Jerusalem. Less than a week before His death, He came riding into the city upon this ass, whereby He was received most enthusiastically by the crowd who spread their garments and branches from the trees in His path.

While this is a true story, and while it is actually true that Jesus literally rode into the city upon this beast of burden, at the same time, here is a remarkable illustration of salvation by Grace within this scripture. I don't want to confuse you for I want you to realize that Jesus

literally thus rode into the city and yet, at the same time, I want you to see what a marvelous illustration this scripture affords us.

I like to look in the Bible for types, shadows, symbols, and illustrations of Grace. Doubtlessly no Scripture more typically illustrates the doctrines of Grace than this in view of the fact that the ass is typical of the sinner.

THE ASS WAS TIED. "And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, YE SHALL FIND A COLT TIED, whereon never man sat; loose him, and bring him." Mark 11:2. As the ass

was tied, so the sinner is bound in sin.

"But the scripture hath concluded ALL UNDER SIN, that the promise by faith of Jesus Christ might be given to them that believe."—Galatians 3:22.

"As it is written, There is NONE RIGHTEOUS, no, not one: There is none that understandeth, there is none that seeketh after God. They are ALL GONE OUT OF THE WAY, they are together become unprofitable; there is none that doeth good, NO, NOT ONE. For all have sinned and come short of the glory of God."—Romans 3:10-13-23.

(Continued on page two)

RUSSIAN DESIGNS

Recently a Soviet envoy came to Syria for secret talks. Following his departure, "Soviet agents in Damascus began to spread 'coordinated rumors,' saying that Moscow is contemplating a new policy toward the Arab world, and that a plan is presently under discussion in the Kremlin whereby 'bases might be granted to the Soviet Union in Syria in exchange for tacit assistance against Israel.'"

Prophetic teachers have long felt that Russia would sooner or later make moves in the direction of the Holy Land. Such moves have already been seen in connection with the change of government leadership in Iran. Now this bid for military bases in Syria would help set the stage for the great Russian invasion which is a part of Ezekiel's prophecy.

"I have been a constant reader of THE BAPTIST EXAMINER for about seven years. It certainly has been a treat and I enjoy every issue."

Mary Davis,
Austin, Texas.

The current wave of juvenile delinquency is due to parental delinquency; no church or school can make a child good if the home life is bad.

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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OUR CONFESSION

The confession of faith, beginning on this page sets forth the truth as it is believed by THE BAPTIST EXAMINER. Its sets forth our doctrinal policy. It has been compiled and composed through a careful study of a number of confessions of faith together with the Bible. It speaks out distinctly where other confessions are either silent or non-committal. It is wholly free of Arminianism. It definitely contradicts the universal church theory. It is distinctly premillennial.

We commend it to churches and associations for their adoption either in whole or in part.

Copies of this confession in pamphlet form may be had from THE BAPTIST EXAMINER at 10 cents per single copy; quantity prices will be furnished on request.



"THE ASS"

(Continued from page one)

No ass was ever tied more tightly than the sinner is with the bonds of sin. It is the very nature of the sinner to sin. There is sin within the heart.

"The heart is deceitful above all things, and DESPERATELY WICKED."—Jer. 17:9.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."—Matt. 15:19.

When I was but a lad, I remember a barn on a nearby farm burning suddenly one evening. A few days before several loads of partially cured hay had been put into the barn which in turn had caused spontaneous combustion which burst forth into a conflagration at night destroying the barn and all its contents. That hay smoldering in the barn is just like sin within the heart of the sinner, for that sin will eventually burst forth into a conflagration among the members of your body.

The sad thing is that too many have become content to live in sin, and are thus led captive by the devil and of his will. They have sinned so long and it has become a part of their lives as well as their nature that they are content to continue as Satan leads them captive.

There used to be a man in the penitentiary at Columbus, O., who had been there for over thirty years. He was put there when he was twenty-one years of age. He had seen some 25,000 prisoners come and go. For a while he had longed for freedom, yet when it was finally offered him, he declined the pardon, stating that he wished to end his days in prison. As he had become content with his prison experience, so the sinner bound and tied by the chains of sin, often remains content in his condition and continues a captive.
(Continued on page three)

Our Personal Confession Of Faith

A Confession For Independent Premillennial Baptists

I. THE BIBLE

We believe that all Scripture is given by verbal inspiration of God, by which we mean the sixty-six books of the so-called Protestant canon; that this inspiration was accomplished miraculously by the providence and power of God, and is not to be compared with the inspiration attributed to works of human genius; yet not in such a way as to impair the reality of human agency, which is abundantly manifest in the revelation of personal peculiarities in temperament, style, and vocabulary; that it is not in different degrees, but extends equally and fully to each part of the Bible whether it be historical, legal, poetical, prophetic, or doctrinal, extending even to the words themselves as found in the original manuscripts; that this inspiration covers historical and scientific references as fully as matters of doctrine, so that the Bible is free from error as to fact as well as being free from error as to doctrine; that the Bible therefore has God as its author, truth without any mixture of error as its matter, and the salvation of men as its end; that it is and shall remain the true center of Christian unity, the only authoritative standard by which all human conduct, creeds, and opinions should be tried.

II. GOD

We believe that there is one and only one true and living God, an infinite, eternal, self-existent, immutable, holy, just, omniscient, omnipotent, omnipresent Spirit, whose name is Jehovah, the creator and supreme ruler of heaven and earth; that in the unity of the one essence, nature, and being of the Godhead there are three eternal distinctions that are revealed to us under the figure of persons, the Father, Son, and Holy Spirit; that these are equal in every divine perfection, executing distinct but harmonious offices in the great work of redemption, being worthy of precisely the same honor, worship, and obedience.

III. THE SOVEREIGNTY OF GOD

We believe that God is an absolute sovereign, having mercy on whom He will and hardening whom He will, doing according to His will of purpose in the army of heaven and among the inhabitants of the earth, working all things after the counsel of His own will, efficiently causing all good and wisely and holily permitting all evil that comes to pass for reasons known fully to Himself only and overruling it for His own glory and the good of the redeemed.

IV. GOD'S WILL OF PLEASURE

We believe that whereas God's will of purpose, comprehending all things in relation to the whole, is accomplished infallibly and cannot be prevented, hindered, or delayed in the least by men, devils, or impersonal forces; His will of pleasure concerning each thing abstracted from the whole, being set forth in the Bible by way of commands, exhortations, and assertions concerning what God is pleased with, is often violated; that it is God's will of pleasure that fixes man's duty and responsibility.

V. THE HOLY SPIRIT

We believe that the Holy Spirit is a divine personality and not a mere emanation, influence, or force; equal with God the Father and God the Son and of the same essence and nature; that He was active in creation, restrains that wicked one until God's purpose is fulfilled, and convicts of sin; that He is the agent of God in the new birth; that He comes into the heart in regeneration there to dwell, continuously sealing, witnessing, counseling, teaching, guiding, and sanctifying; that the believer, therefore, is not to pray or seek for the Holy Spirit, but to surrender to Him so as to be filled with Him.

VI. THE DEVIL

We believe that the devil or Satan is a personal evil spirit, formerly a holy angel, from which estate he by transgression fell, drawing a host of angels with him; that he now presides over these evil angels as their leader, being the prince of the power of the darkness of this world; that he is the enemy of God, the tempter and accuser of the saints, possessor of the power of death, author of all evil and of all false religions, the chief power back of the present apostasy; and that he is destined, however, to final defeat and eternal destruction in the lake of fire.

VII. CREATION

We believe that the Genesis account of creation is to be accepted literally and not figuratively or allegorically; that man was divinely created by direct act in the image of his maker, and not by or through the process of evolution from lower species; that all animal and vegetable life was likewise directly created

VIII. THE FALL OF MAN

We believe that man, originally created in the image and after the likeness of God, fell from this holy and happy estate by disobedience, in consequence of which disobedience the threatened death was then and there inflicted, so that his moral nature was not only grievously injured; but he totally lost all spiritual life, becoming dead in trespasses and sins, and subject to the power of the devil.

IX. TOTAL DEPRAVITY

We believe that the spiritual death of the natural man, or total corruption of human nature, has been transmitted to the entire race of man, the man Christ Jesus alone excepted; and hence that every child of Adam is born into this world with a nature which not only possesses no divine life, but is essentially and unchangeably evil, being at enmity against God, and incapable of being brought into subjection to the law of God by any process whatsoever.

X. FREE WILL

We believe that man by nature possesses free will and free agency, by which we mean that in relation to God he always acts without compulsion and in accordance with his own dominant desires and inclinations, being impelled from within in all his actions; that this is true while he is yet a sinner under the power of the devil, even though he can not of his own strength free himself therefrom; that it is also true in the exercise of repentance and faith under the regenerating power of God and in service to God after regeneration as God works in us both to will and to work for His good pleasure.

XI. GOD'S PURPOSE OF GRACE

We believe that the elective purpose of God, according to which he predestinates, calls, regenerates, sanctifies, saves, and glorifies sinners, is eternal, personal, and unconditional; that it is the most glorious display of His sovereign goodness, being infinitely wise, holy, and unchangeable; that it comprehends all the means in connection with the end; that it utterly excludes boasting, promotes humility, love, prayer, praise, and the active imitation of His free mercy; that it is perfectly consistent with the free agency of man; that it is to be ascertained by its effects in all who truly believe the gospel; that to ascertain it with regard to ourselves demands and deserves utmost diligence.

XII. CHRIST AND HIS MEDIATORIAL WORK

We believe that Jesus of Nazareth was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, without human father; that He is therefore both the Son of God and God the Son; that He by the appointment of the Father freely took upon Himself our nature, yet without sin, honored the divine law by perfect obedience, and by His vicarious death made full atonement for all the sins of all who shall ever believe, together with those who die in infancy and native idiocy; that having risen from the dead He is now enthroned at the right hand of God, making intercession for believers, uniting in His wonderful person the tenderest sympathies with divine perfections, being therefore in every way a suitable, compassionate, and all-sufficient Saviour.

XIII. THE EFFECTUAL CALL

We believe that those and only those accountable persons whom God has elected and predestinated to salvation He does in His appointed and accepted time in this life effectually call by His word and Spirit out of that state of sin and death in which they were born, to salvation through the sanctification of the Spirit and belief of the truth, regenerating their hearts, enlightening their minds, renewing their wills, thus drawing them and giving them to Christ in repentance and faith.

XIV. SALVATION OF INFANTS AND IMBECILES

We believe that whereas all men by nature are spiritually incapable of coming to Christ, infants and imbeciles are naturally incapable of such, in that they have not the necessary faculties of mind and heart to comprehend and receive a sense of right and wrong or the gospel; therefore we believe that those who die in infancy and native idiocy, lacking all ground of responsibility, were included in the atonement and will be saved by the regenerating power of the Holy Spirit and the sovereign application of the blood of Christ; that the salvation of these will be accomplished in essentially the same way that accountable adults are saved, except that they are not called in this life, but are brought to repentance and faith through the sovereign work

The trouble with present-day education is that it covers the ground without cultivating anything in it.

ing of the Spirit through the word supernaturally revealed to them between death and the entrance of their souls into the presence of God.

XV. THE CONDITION OF THE HEATHEN

We believe that no accountable person can be saved without hearing and receiving the gospel in this life; therefore we hold that the heathen without the gospel are lost and will be judged by the light of conscience which is given to every accountable person.

XVI. THE NEW BIRTH

We believe that because of human depravity, involving spiritual death, no one, whether infant or adult, can enter into the kingdom of God either here or hereafter without the new birth; that the new birth consists of the purification of the soul or spirit and the implanting of a new nature; that it is accomplished in the region of the soul below consciousness in a supernatural manner above our comprehension by the power of the Holy Spirit in connection with the word of God, so as to secure our voluntary obedience to the gospel in the holy fruits of repentance, faith, and newness of life.

XVII. REPENTANCE AND FAITH

We believe that repentance and faith are solemn obligations and also inseparable graces wrought in our souls by the regenerating Spirit of God; whereby being deeply convicted of our guilt, danger, helplessness, and way of salvation through Christ, we turn to God with unfeigned contrition, confession of sin, and application for mercy; at the same time receiving the Lord Jesus Christ as our only and all-sufficient Saviour and submitting to Him as our Lord.

XVIII. WAY OF SALVATION

We believe that the salvation of sinners is wholly by grace through faith in the finished work of Christ; that the full benefit of Christ's obedience and death are received by faith alone and wholly apart from works; that our redemption has been accomplished solely by the blood of Christ, who was made to be sin for us, dying in our room and stead, and that no repentance, no faith, no feeling, no resolutions, no sincere efforts, no submission to rules and regulations of any church, no baptism or other ordinance can add the least to the value of the precious blood of Christ.

XIX. FREEDOM OF SALVATION

We believe that the gospel invitation is for all men without exception; that it is the immediate duty of all who hear it to accept it by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner among these except his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

XX. JUSTIFICATION

We believe that all who believe in Christ are justified in the sight of God; that justification includes the pardon of all sin, and the gift of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness we have done or shall do, but solely through faith in Christ; by means of which faith His perfect righteousness is freely and fully imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

XXI. ASSURANCE

We believe that it is the privilege, not only of some, but of all who are born again of the Spirit to be assured of their salvation from the very day they take Christ to be their Saviour; that this assurance is not founded upon any fancied discovery of their own worthiness, but wholly upon the testimony of God in His written Word, and the witness of the Holy Spirit, exciting within His children filial love, gratitude, and obedience.

XXII. SANCTIFICATION

We believe that sanctification belongs to all who have been regenerated; that it is both *instantaneous* and *progressive*; that *instantaneous sanctification* consists of our being *objectively* separated from the world of unbelievers and set apart or consecrated to God while at the same time we are made holy in the eyes of the law and a new life is established in the soul; that this phase of sanctification is accomplished in regeneration and admits of no degrees, being possessed fully and absolutely by all the saved; that *progressive sanctification* is begun in regeneration and is

carried on by the presence and power of the Holy Spirit, wherein, by the use of the appointed means—especially the word of God, self-examination, self-denial, watchfulness, prayer, and the practice of all godly exercises and duties, we are *subjectively* separated from the world to live unto God; that this phase of sanctification is only relative and never issues in sinless perfection in this life.

XXIII. THE TWO NATURES OF THE BELIEVER

We believe that regeneration is the implantation of a new life and not the eradication or reformation of the old nature; that the old nature remains in the believer to the end of his earthly existence and is in constant conflict with the new nature, so that the believer is never free from the presence of sin in this life and never able to obey fully the will of God.

XXIV. THE CHRISTIAN WALK

We believe that we are called with an holy calling to walk, not after the flesh, but after the Spirit, and so to live in the Spirit that we should not fulfill the lusts of the flesh; but the flesh being still in us to the end of our earthly pilgrimage needs to be kept in subjection to Christ, or it will surely manifest its presence to the dishonor of His name.

XXV. GOOD WORKS

We believe that while good works have nothing to do with saving us, yet they are ordained of God for His glory and will certainly follow regeneration; that it is our duty to engage in them under the leadership of the Spirit and the instruction of the Word of God; that our eternal reward in the presence of God is dependent upon them.

XXVI. THE PERSEVERANCE OF THE SAINTS

We believe that those who are truly saved, having been predestinated to both justification and glorification and being born of the Spirit, will never totally nor finally fall away and perish; but are kept by the power of God through faith unto salvation; that they are thereby made to endure to the end, yet not in such a way as to impair their responsibility; and that their persevering attachment to Christ is the grand mark that distinguishes them from superficial professors.

XXVII. BAPTISM

We believe that baptism is immersion in water of a penitent believer on the authority of a New Testament church in the name of the Father, Son, and Holy Spirit, not in order to the remission of sins, but to show forth in most solemn and beautiful emblem our death to sin and resurrection to walk in newness of life; that it is a prerequisite to membership in the church and participation in the Lord's Supper.

XXVIII. THE LORD'S SUPPER

We believe that the Lord's Supper is not a sacrament, but a symbolic ordinance placed in the church by our Lord, in which the members of the one church, by the use of unleavened bread and wine (not mere grape juice), show not their love for one another but their Lord's death till He come; that the one bread or loaf of the supper points to the unity of the church observing it, which unity is essential to scriptural observance; that in the supper we commune not with one another, but with the Lord.

XXIX. THE CHURCH

We believe that a New Testament church on earth is a body of baptized believers, necessarily local rather than universal, voluntarily associated together in the faith and fellowship of the Word of God; observing the ordinances instituted by Christ; governed by His laws as its only head; and exercising the gifts, rights, and privileges vested in it by Christ; that such a church is the body of Christ in its locality, with which all the regenerated should affiliate; that its officers of ordination are pastor or pastors (bishops, elders) and deacons; that the mission of the church is clearly set forth in the great commission; that each church has the absolute right of self-government, free from any interference whatsoever from any organization, group, or individual; that its one and only superintendent is the Holy Spirit as the vicegerent of Christ; that it is scriptural for churches to cooperate with each other for the furtherance of the Gospel and the doctrines of the Word of God, but that each church is the sole human judge of the measure and method of its cooperation; that sound Baptist churches today have the essential New Testament pattern; that only churches that preserve that pattern can lay true claim to being New Testament churches; that it has been through such churches that Christ's promise to build His church has been fulfilled.

(Continued on page four)

"THE ASS"

(Continued from page two)
tive servant of Satan.

I say, then, beloved, that as this ass was tied, so the sinner is tied with the chains of sin—tied and bound with the chains of sin.

II

THE ASS WAS WITHOUT.

"And they went their way and found the colt tied by the door WITHOUT in a place where two ways met: and they loosed him."

This ass was not in a comfortable stable, but was without.

In Egypt the people in the time of Moses worshipped both the bull and the ass. They fed them of perfumed oats which were served on golden plates to the sound of music. They were stabled in the royal palace. Not so with this ass upon which Jesus rode, for this one was not even within an ordinary barn, but rather was without.

Likewise the sinner is without the blessings of God's Grace.

HE IS WITHOUT GOD AND HOPE.

"That at the time ye were WITHOUT CHRIST, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having NO HOPE and without God in the world."—Eph. 2:12.

HE IS WITHOUT LIFE.

"He that hath the Son hath life; and he that hath not the Son of God hath not life."—I John 5:12.

HE IS WITHOUT ESCAPE.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3.

While I recognize that this scripture was spoken primarily to the redeemed it also is true concerning the sinner—that there is no way of escape except through Jesus and since the sinner is without him he is, therefore, without escape.

What a pitiable condition the sinner finds himself in. Just as the ass was without, so the sinner is without God, without life, without excuse, and without escape.

III

THE ASS WAS IN A PLACE WHERE TWO WAYS MET.

"And they went their way, and found the colt tied by the door without in a place WHERE TWO WAYS MET: and they loosed him."—Mark 11:4.

When the disciples found this beast of burden, they found him "in a place where two ways met," so is the sinner. Two ways open up before him. The Word of God in a very explicit manner set forth this truth.

"I call heaven and earth to record this day against you, that I have set before you LIFE AND DEATH, blessing and cursing: therefore choose life, that both thou and thy seed may live."—Deut. 30:19.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:13-14.

When I was but a boy preacher in one of the first revivals that I ever held, an elderly man became very much interested in his own salvation and one afternoon I went out to his farm to talk with him about the condition of his soul. I waited at the end of the tobacco patch until he worked out to the end of his

(Continued on page four)

OUR PERSONAL CONFESSION OF FAITH

(Continued from page three)

filled; that Christ founded the first one of these and gave to it and to others that should descend from it the great commission, therefore they alone have the divine authority to administer baptism.

XXX. THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as are regenerate, being justified through faith in Jesus Christ and sanctified by the Spirit of God, are truly righteous; while all those that continue in impenitence and unbelief are wicked in God's sight and under His righteous curse; that this distinction holds among men both in life and after death; that the souls of the righteous do at death pass immediately into the presence of God there in conscious bliss to await the first resurrection, at which time the soul and glorified body will be reunited and associated forever with the Lord; that the souls of the wicked pass at death into conscious misery to await the judgment of the great white throne at the close of the millennium, when soul and body shall be reunited and cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord.

XXXI. THE SECOND COMING OF CHRIST

We believe that Christ is now king over a *spiritual kingdom*, but that He is reigning now, not on *His own throne* (the throne of David) but with the Father in His throne, where He will remain until he comes again; that His second coming is to be pre-millennial, bodily, visible; that it will consist of two stages: His *appearance in the air* and His *revelation on the earth*; that at the time of His *appearance in the air* all those who sleep in Christ will be raised in glorified bodies and caught up together with all saints who live and remain on the earth; that at His *revelation on the earth* He will sit on *the throne of His glory* for the first time, judging all men then living on the earth, receiving the righteous into His kingdom and sending the unrighteous away into everlasting fire; that the two stages of His coming will be separated by a period of time during which the woes depicted in the book of Revelation will be poured out upon the earth; that this period will be marked also by the revelation of the man of sin or beast, who will rule over the whole world by the power of Satan and will finally gather the armies of the nations together for the Battle of Armageddon.

XXXII. THE RESURRECTION OF THE DEAD

We believe that there will be a resurrection of the dead, both of the just and the unjust, but not at the same time; that the just shall arise at and following the appearance of Christ in the air; that the wicked dead will not arise until after the millennium at the judgment of the great white throne.

XXXIII. THE MILLENNIUM

We believe that we are now in the midst of a fearful apostasy in professing Christian bodies; that the world is now experiencing its night and is by no means becoming better or drawing nearer to God or His kingdom; that the world will not be converted to Christ during this dispensation, but is fast ripening for judgment; that the Lord Jesus must come in person to introduce the millennial age with a judgment of this world; that when he comes His completed kingdom will be established in the earth, where He will reign over restored and converted Israel and the whole world, the glorified saints reigning with Him; that then and only then will He sit upon the throne of David that was promised to Him.

XXXIV. THE LORD'S DAY

We believe that the first day of the week, the Lord's Day, should be observed by believers as a day of rest and worship in harmony with the example of New Testament churches; that it is not the Old Testament Sabbath transferred to another day and somewhat slackened in its severity, but a different day to be kept in honor of the resurrection and in a different spirit.

"THE ASS"

(Continued from page three)
row. We sat down and talked together as to things eternal. Finally with his hand, he drew

two straight lines in the ground and said, "If I have understood you correctly, then there are just two roads—a road to Heaven and a road to hell." I assured him that this was my honest conviction concerning the Word of God and then I asked, "And which road are you on?" Without a moment's hesitancy he stated, "I'll have to admit that I

am on the road to hell." Listen, beloved, every one within this house is on one of these two roads.

There is tonight, sinner friend, before you two ways. As this ass was in a place where two ways met, so tonight two roads are open before you.

I have often thought of this in coming out of Chicago for as you leave the Union Depot, two tracks run side by side for approximately six miles until you get to Englewood. There is scarcely a fraction's difference in these two tracks in this six miles of space. At Englewood, though, they begin to separate—not very much at first and yet little by little they turn in opposite directions. One of those trains passes down the Mohawk Valley and eventually comes to its journey's end in New York City, while the other crosses the plains and prairies and finally finds its terminus in San Francisco. Often in coming out of the city, I have thought of this as a parable of life. Two ways are open before the sinner. Two roads are available for him. There may not seemingly be much difference in these roads in the beginning, yet ultimately there is a tremendous difference.

Listen, sinner friend, as this ass was in a place where two ways met, so you tonight are confronted with two roads and on one or the other of these you must travel toward eternity.

IV

THE ASS HAD NEVER BEEN RIDDEN UPON AND THEREFORE WAS OF NO USE.

"And said unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, WHEREON NEVER MAN SAT; loose him, and bring him."—Mark 11:2.

Here was a beast of burden that had never been used by man. Thus far in life it was worthless and useless.

So it is with the sinner. Every unsaved sinner is worthless, valueless and useless to God.

"They are all gone out of the way, they are together become UNPROFITABLE; there is none that doeth good, no, not one."—Rom. 3:12.

I insist, beloved, that every man is useless in God's sight until he comes to know the Lord Jesus as His Saviour. Listen:

"But without faith it is IMPOSSIBLE TO PLEASE HIM: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6.

No man has ever yet pleased God apart from the exercise of personal faith. If you, sinner friend, have never yet trusted Him, then you have never pleased God one single moment of your life. You may be a great person in your profession—as a lawyer, teacher, doctor, or preacher, yet your life has never yet given any glory to God—and never shall—until you are saved by His Grace.

Since this ass had never yet been broken to ride and neither had it ever been of use, so the sinner is valueless to God as long as he is a stranger to Grace and to God.

V

THE ASS BROUGHT JESUS TO HIS CRUCIFIXION. It was this beast of burden that Jesus rode upon to the city of Jerusalem and within less than a week He was crucified. Thus we can say that it was the ass that brought Him to His crucifixion.

How remarkable is the analogy and how true is the application in this respect. It was the sinner who crucified Jesus. It was our sins which nailed him to the cross.

"For I delivered unto you first of all that which I also received,

how that CHRIST DIED FOR OUR SINS according to the scripture."—I Cor. 15:3.

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. 3:13.

"Who HIS OWN SELF BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—I Pet. 2:24.

"For Christ also HATH ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Pet. 2:24.

Jesus didn't die as a martyr. He didn't die because He couldn't help Himself. Instead He died for our sins!

Just as the ass brought Jesus to His crucifixion, so our sins nailed Him to the cross.

VI

THE ASS WAS LOOSED BY A POWER OUTSIDE HIMSELF.

"And said unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; LOOSE HIM, and bring him."—Mark 11:2.

This ass didn't untie himself, but rather was loosed by the strength of the disciples—that is to say, a power outside of himself.

In all the past six thousand years of earth's history, every sinner who has ever been freed from sin has been loosed from it by a power outside of himself. No sinner has ever been able to loose himself from the bands of sin, but rather by the power of God.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood nor of the will of the flesh, nor the will of man, but of God."—John 1:12-13.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: WHOSE HEART THE LORD OPENED, that she attended unto the things which were spoken of Paul."—Acts 16:14.

This experience of Lydia offers us a remarkable illustration of this truth. God had to open her heart before that she was saved. And God Himself must open the heart of every sinner ere salvation can become a reality.

"No man can come to me, EXCEPT THE FATHER WHICH HATH SENT ME DRAW HIM: and I will raise him up at the last day."—John 6:44.

There is absolutely nothing that the sinner can do to save himself. A man can sooner lift himself by his boot straps than he can save his soul. He can overturn this building single handed unaided and unassisted, and he can bore a hole through an oak plank with a tallow candle sooner than he can be saved by his own strength.

In the years of my ministry I have seen murderers, drunkards, harlots, thieves, liars and all kinds of sinners saved. I have seen some of the vilest of earth's creatures come to a saving knowledge of Jesus. Yet, all these were saved only after a flood of divine grace from a divine God had swept over them.

I am insisting that as this ass was loosed only by a power outside of himself, so the sinner can be loosed from his sins only by the power of God which is completely apart from the sinner himself. Since this is true, we read:

"Not of works, lest any man should boast."—Eph. 2:9.

VII

THE ASS WAS USED OF

CHRIST.

"And they brought the colt to Jesus, and cast their garments on him; and HE SAT UPON HIM."—Mark 2:7.

After this ass was loosed and brought to Jesus, he sat upon it and thus rode into the city. While it had never been used before and while it had been valueless thus far in life, now that it had been brought to Jesus it was thus used by Him.

What a remarkable illustration of the sinners' experience for there is never a sinner but what is used of God when he once comes to Jesus.

Saul, the persecutor, became Paul, the preacher, after he had become acquainted with God through his Son Jesus on the roadway to Damascus.

The woman of Samaria who had lived a notorious life of sin became a servant of Jesus and a vessel of honor unto Him when she was saved, even bringing many of her companions in sin to a saving knowledge of Jesus. We read of her experience:

"Come, see a man, which told me all thing that ever I did: he is not this the Christ?"—John 4:29.

This was likewise true of Old Testament saints. When Rahab, the harlot, was saved, she became an ancestress of the Lord Jesus; even her name is found in the genealogy of our Saviour. "And Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse."—Matt. 1:5.

I cite these examples that you might see how that when a sinner is saved, he immediately becomes of value in the service of Christ.

How remarkable it is that Jesus used this ass for his own glory, so He uses all saved sinners to glorify Him. Surely the words of the old song are true for each sinner who is saved rejoices that he may glorify one who saved him.

"Suffer a sinner whose heart overflows, Loving his Saviour to tell what he knows, Once more to tell it would I brace, I'm only a sinner saved by Grace."

I say then that while it true that Jesus literally rode into the city upon this beast of burden that this story likewise presents to us a wonderful illustration of Salvation by Grace.

May it please our Heavenly Father to call someone of His elect unto Himself tonight that one might become of value to Him as the ass was used of Him in the days of His flesh. May God bless you!

I SHOULD LIKE TO KNOW

(Continued from page one)
the Scofield Bible and the King James Version?

The Scofield Bible is the King James Version with Notes.

A RECOMMENDATION

We recommend that churches consider the adoption of this confession of faith printed in this issue. Then we recommend that these churches teach the doctrines of this confession by their membership either by a series of sermons by the pastor or by forming a class to study it. In either case you will find our book, "A Systematic Study of Bible Doctrine," a great help. Price \$3.00. Order it today.

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Mrs. Arthur B. Davis
Ironton, Ohio.