

The Baptist Examiner

Paid Circulation In All States and Many Foreign Countries.

"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

VOLUME 18, NO. 33 RUSSELL, KENTUCKY, SEPTEMBER 17, 1949 WHOLE NUMBER 589

Why Is Salvation Spoken Of As Past, Present, And Future?

This is a mystery to some people, for it is true that sometimes salvation is spoken of in the Bible as though it had already taken place; sometimes as though it were a present experience, and sometimes as if it is to be in the future.

And there is no contradiction! The writers are speaking of different phases of salvation.

A Brief Study of the Word Salvation

When one goes to the original Hebrew and Greek, he finds that the words translated "salvation" involve the thought of safety, deliverance, preservation, healing. Salvation is a comprehensive word, and it embraces all of the redemptive acts and processes that have to do with the redemption of a human

being. Such as: justification, propitiation, imputation, sanctification, glorification, redemption.

The Different Tenses of Salvation

This study will enable us to see why salvation is spoken of in the past, present, and future.

I. THE PAST. The believer in Christ HAS BEEN saved, from the GUILT AND PENALTY of sin. Read 2 Tim. 1:9; 2 Cor. 2:15; 1 Cor. 1:18; Ephes. 2:5, 8.

II. THE PRESENT. The believer IS BEING saved from the HABIT AND DOMINION of sin. And this is the process of sanctification. Read Phillip. 1:19; 2:12, 13; Rom. 6:14; 2 Thess. 2:13; Galat. 2:19, 20.

Now it is true that some don't show much development along

this line. They are like a stunted plant that stands still in the matter of growth. Unless a plant is given some nourishment it won't grow, and it is that lack that is the matter with many a Christian. The things they feed on "stunts" their growth, such that they never amount to anything. But every genuine Christian ought to make some development. We ought to be ahead of five years ago.

III. THE FUTURE. The believer in Christ IS GOING TO BE SAVED from the VERY PRESENCE OF SIN. Read Rom. 13:11; 1 Peter 1:5; 1 John 3:2; Heb. 10:36.

When will this be?

It will be at the return of Christ, when the resurrection of the saved dead shall take place (Continued on page four)

His Offering

'Twas a common congregation,
Not many rich or poor,
And they settled back in their places
When the sermon at length was o'er.

'Twas a missionary sermon,
And the pastor tried, indeed,
To touch the hearts of his people
For India's great need.

He asked for a large collection
To send the precious Word,
And he raised the mute petition,
"Touch their pocketbooks, O Lord!"

But "'twas only a begging sermon,
One hears so many now!"
And a look of saddened patience
Stole o'er the preacher's brow.

As they gave their dimes and nickels
With a have-to-do-it air,
Instead of the look of helpful joy
God's people ought to wear.

'Way down in front, on the free seat,
Sat a shabby little boy,
No mother's pet and plaything,
No father's pride and joy.

Poor child! He had no mother,
And he was a drunkard's son,
Known to the congregation
As "drunken Lacy's John."

Of course he had no offering,
So the deacon passed him by,
"Let us ask a blessing on it,"
Said the pastor with a sigh.

"Oh, wait," said the barefoot laddie,
As he started to his feet,
"And ask one on my offering too!"
The deacon passed my seat."

So back went the good deacon,
And his face wore a friendly smile
As he passed the box to the little lad
Who was standing all the while.

"I haven't much to give," he said,
"But I'll give all I can.
And I'll go out to India
And preach when I'm a man."

And from his ragged jacket
He drew his treasured pence,
And carefully he counted them—
Just twenty-seven cents!

"There, that is every bit I have,"
Said the shabby little lad,
(Continued on page four)

Critical Review Of A Newly Published Book That God's People Ought To Read

Present Day Methodism and the Bible, by Newton C. Conant, 107 pages. Price \$1.00. Published by the Bible Protestant Press, Box 910, Cambridge 5, N. J.

This book was written to explain why thirty-four churches of the Eastern Conference of the Methodist Protestant Church refused to enter the union of the M. E. Church, the M. E. Church, South, and most of the conferences of the M. P. Church; and why these thirty-four churches later changed their name to Bible Protestant Church.

The author charges that the leaders of the Methodist Union are Modernists, denying the inspiration of the Bible, alleging contradictions therein, denying the fall of man, representing the accounts of creation and the

flood as being mere revised pagan stories, charging mistakes and inaccuracies in most of the books of the New Testament, etc. He charges also that these leaders "deny practically every fundamental doctrine of the historic Christian faith," among which he lists the doctrine of the Trinity, the deity of Christ, the atonement, the resurrection of believers, the new birth, etc. Documentary evidence is presented to substantiate every charge. No one will doubt the truth of the author's charges after reading the book.

These thirty-four churches are to be commended for withdrawing from Methodism. And the author is to be commended for his courage in inditing Methodist leaders. We heartily commend the book to every Methodist. The last chapter of the book discusses the question: "Stay In or Come Out." In this (Continued on page four)

OUR DEBT

By John R. Gilpin, Jr.

My dad and your friend is out of town on a much needed and well earned rest. It is his third vacation in over 20 years as pastor of the First Baptist Church of Russell.

Due to his being out of town, I don't know exactly how much has come in to be applied against the debt, but I do know there were several contributions. Dad will give a full report in the next issue when he gets back.

In the meantime let me tell you that it costs a lot of money to get this paper out each week. It costs to buy paper, ink, pay workmen, and pay utilities. It also costs dad lots of hard work to prepare the articles. In addition (Continued on page four)

Mused Uncle Mose

De choiah wuz singin' "Ise boun' fo' de Promise Lan'," an' Deac'n Short say he is goin' dar too, but he couldn't keep up wid dat choiah.

God's People Are To Be Separate From Evil, False Teachers, And The World

Benjamin Dotson
Elkhart, Ind.

Let us consider the subject from the New Testament viewpoint. First, separation from evil brethren. In 1 Cor. 5:11 Paul says, after dealing with the man in the church who had a sin so grievous that it was not named among the Gentiles that a man should have his father's wife: "I have written unto you not to keep company, if a man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one not to eat." And with the foregoing, read Eph. 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

Second, separation from false teachers. We are not to fellowship false teachers, and the woods are full of them. The

writer has offended quite a number of people by his stand on this issue. He has refused to fellowship some teachers that twist and distort the Word of God. In the middle of a ten-year pastorate in a northern Indiana city, he had to withdraw fellowship of a ministerial association, because of unbelief and apostasy. After nearly forty years of unbroken pastoral ministry in a denomination of the Federal Council of Churches, he had to sever connections and be true to God, because of Christ-denying apostates in the leadership of both Federal and World Councils. He had to separate from fellowship of those who practice and teach dogmas unknown to the simple gospel of the Lord Jesus Christ.

Let us end this discussion (Continued on page four)

Wedding Vows Changed

A Worcester, Mass., clergyman has changed the portion of the wedding vows which reads, "as long as you both shall love," to "So long as you both shall love."

The Rev. Gordon M. McKee, pastor of All Souls Universalist Church, said that the original version was "antiquated," that it does not conform to the "present cultural pattern of society." "There is no reason to ask couples to take a vow which they may not keep," he said. The Universalist Church does not bind its ministers to any regulations except the legal requirements. He said that he has performed between 15 and 20 marriages using the word "love" instead of "live."

This clergyman is doing as the Church of Rome does in (Continued on page four)

The First Baptist Pulpit

"WHY DID JESUS DIE?"

"For when we were yet without strength, in due time Christ died for the ungodly."—Romans 5:6.

The text which I have read to you this morning should be sufficient answer to the question of my subject. Yet, beloved, it is an actual fact that the majority of people of this world have a very faulty and erroneous conception of the death of Jesus Christ. To be perfectly truthful, beloved, even the majority of God's children—those who have been saved by grace—

have never fully conceived the wondrous plan of redemption that is ours in Christ Jesus. I say this morning, beloved, that even the majority of professing Christians have confused views as to the death of the Son of God.

Let me remind you in the very outset that Jesus Christ did not die as a sinner. Those two who died on the cross the same day that Jesus died, did die as sinners, but not so with Jesus Christ. There was no sin within His life. There was no stain, no blemish, no spot nor

wrinkle in the character of our Lord Jesus. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as a lamb WITHOUT BLEMISH AND WITHOUT SPOT."—1 Peter 1:18, 19.

Thank God, this morning, there was no spot, no blemish and no sin stain in the life of (Continued on page two)

The Mormon Menace

The Mormon Church is a great ecclesiastical political machine. They have great buildings and attractive publications and they VOTE as a unit when any thing the least related to the Mormon interest is involved. The Mormon vote controls Utah, Nevada and Arizona, and in several other localities in the West. The church maintains numerous missionaries who travel throughout the world. The following facts will throw some light on the subject.

There are 67 branches of the Mormon church in Salt Lake City, all of them equipped with moving picture theatres and dance halls. Every possible agency is used by Mormonism to help retain its young people. How well Mormonism succeeds can be observed by anyone who stands outside a Mormon chapel at the close of a Sunday School (Continued on page four)

THE BAPTIST EXAMINER

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PUBLISHED WEEKLY

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

SUBSCRIPTION PRICE
One Year In Advance.....50c
(Domestic and Foreign)
Send Remittances to Russell, Ky.

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

Paid circulation in every state and many foreign countries.

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

"Why Did Jesus Die?"

(Continued from page one)
the Lord Jesus Christ.

"For he hath made him, WHO KNEW NO SIN, to be sin for us; that we might be made the righteousness of God in him.—2 Cor. 5:21.

Notice those words: "HIM who knew no sin." Our Lord Jesus knew what sin was, He knew what sin's effect was, He knew what sin was in the lives of others, and the effect that it had in their lives; but in Himself, Jesus Christ knew no sin.

"For such an high priest became us, who is HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS, and made HIGHER THAN THE HEAVENS."—Heb. 7:26.

Thus, beloved, from these Scriptures you can see that Jesus Christ did not die as a sinner. When you die physically, that death will be because that you and I are sinners. In fact, beloved, death, even physical death, comes merely because of the presence of sin in the human family; however, Jesus Christ did not die as a sinner. In those 33 years that He lived here in this world, tabernacling among men and sojourning in His flesh, there was never one single sin that entered the life of the Son of God.

I would have you notice also that Jesus Christ did not die as a martyr. I mean by that, He did not have to die. He could have prevented it had He so used the power of God to do so.

"Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matthew 26:52, 53.

Simon Peter acting impulsively as was characteristic of him, had drawn his sword and hacked at the first man who walked up to arrest Jesus. The sword evidently had fallen with a glancing blow so that it merely cut off the ear of this man. Immediately Jesus performed a miracle by placing the ear back upon the man's head, and then with a rebuke, said to Simon Peter, "They that use the sword will perish with the sword." He furthermore declared that if it were His desire, He could call better than twelve legions of angels to His defense. One legion is five thousand. If Jesus could call better than twelve legions of angels, that meant he could call better than sixty thousand angels to His defense. If you will go back in the Old Testament, you will find that in one night's time one angel slew better than 185,000 individuals. Listen:

"And it came to pass that

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

SYMBOLS

If CHRISTIANITY had a designed symbol it might be the "cross and crown." However, it is not a "religion," but a life, and its best representation is not an inanimate object, but a Spirit-filled Christian.

"Get close to the hearts you would win for Christ."—Pinkerton.

BRAHMANISM. Each Brahman wears upon his forehead, breast or arm, the particular mark of his caste. It is marked on fresh every morning and serves as an open testimony of his faithfulness to his caste and god.

You have said: "I fear the climate," "my health," "that I cannot learn the language." Why should you not say: "I fear the heathen are going to hell. I must go to them."

HINDUISM. The "iron bracelet" of Hindus is placed on the wrist of a woman when she is married, to show that by the laws of Hinduism she is the slave of her husband.

"Nothing earthly will make me give up my work in despair."—David Livingstone.

BUDDHISM. The image of Buddha stands out clearly as its symbol wherever Buddhism exists. The position of the image (always sitting) and the quiet, peaceful expression of the face depict its teachings.

If you exchanged places with the heathen, would you believe them converted, if they had your spirit and conduct?

Since TAOISM is practically the worship of demons, the "dragon" is a fitting symbol of the religion. It is used on the national flag and on postage stamps and the emperor is said to sit on a dragon throne.

You may think you are enlarging your bank account by not giving to missions, but at the judgment you may find every cent thus saved is forever lost.

CONFUCIANISM. The ancestral tablet, so revered in all Chinese homes, is a striking symbol of Confucianism. The father's absolute authority, as head of the house, is exhibited in the respect paid to the tablet after his death.

ZOROASTER believed, since Ormazd created the light, that the sun, which is the largest of his created objects, would be a fitting symbol of his presence.

Can you prove to Christ that you are not called to be a missionary?

THE PARSEES constantly use a picture of the "rising sun" as a symbol of their religion. Their reason is the same as that which caused Zoroaster to employ it in the beginning. A flame of fire is also a much employed symbol.

THE SHINTOISTS teach that the sun goddess gave a mirror to her son Ninigi when he came to subdue the earth, saying, "Look upon this as my spirit." All shrines have a duplicate as a symbol of the divine man within us.

MOHAMMEDANISM. The crescent, which is the symbol of Mohammedanism, is also the standard for the sultan of Turkey, who is the head of the Moslem religion.

As regards Christ and missions you are a servant, yet you pass judgment on the heathen as though you were their master.

night, that the angel of the Lord went out and smote in the camp of the Assyrians an hundred four-score and five thousand: and when they arose early in the morning, behold, they were all dead corpses."—II Kings 19:35.

Notice that one angel slew better than 185,000 men in one night's time, and Jesus declared that He could call better than 60,000 angels to His defense. If that be true, and it was true for Jesus Himself declared it to be so, then the Son of God was no martyr, and He did not die as such.

I would like for you to notice also that the Lord Jesus Christ did not die in order to raise the standard of living. I will grant you, beloved, that everywhere the life, death and resurrection of Jesus is preached, the standard of living is raised. I'll grant you that one of the outgrowths of the death of Jesus is an elevation in the standard of living. I'll grant you that one of the by-products of the crucifixion of the Son of God is that the standards of men are raised.

However, He did not die for that purpose. I don't think the Lord Jesus Christ cares one particle whether you eat with your fingers, with chopsticks or with silverware. I'm satisfied it doesn't make a bit of difference to Him whether you use William Rogers 1870 Silverware, or ten cent store artillery. I'm satisfied that it doesn't make any

difference to Him whether you wear an Indian loin's cloth about your body, or whether you are dressed in silks and satins. I'm satisfied that our Lord did raise the standard of living by His death, but He did not die for that purpose. That's only a by-product of the death of the Son of God.

I say then, beloved, Jesus did not die as a martyr; and He did not die in order to raise the standard of living. Why then did Jesus Christ die?

I

IN THE FIRST PLACE, JESUS DIED THAT HE MIGHT RESTORE THIS EARTHLY KINGDOM BACK TO GOD. Listen:

"For to this end Christ both died, and rose, and revived, that he might be LORD both of the dead and living."—Romans 14:9.

Beloved, when God made this world, He put Adam not only as the federal head of creation, but as the lord over this universe. The animals were all subject to Him, and everything that lived, moved and breathed in the Garden of Eden was under subjection to him. He was the lord over the creation. You recall how that Adam, following his wife's example, sinned. She was deceived by the serpent, and she, in turn, seduced Adam, with the result that Adam and Eve sinned. Following their sin, they were expelled from the

Garden. From that time man lost his dominion over the physical universe. Man lost his dominion over this kingdom of the world.

However, beloved, Jesus Christ came to this world, lived 33 years, died, and revived, as this text says, that He might be "Lord both of the dead and the living." Someday Jesus is going to be Lord over this world just like Adam was lord in the Garden of Eden. Adam never was more of an emperor in Eden than Jesus Christ shall be some day when He sets up His throne and reigns in this world; and, beloved, the only way that the second Adam, Jesus, could gain back what the first Adam lost in Eden's Garden, was by the cross of Calvary.

II

CHRIST DIED THAT HE MIGHT DELIVER US FROM WORLD CONFORMATION.

"Who gave himself for our sins, that he might DELIVER US FROM THIS PRESENT EVIL WORLD, according to the will of God and our Father."—Gal. 1:4.

Paul is not talking about what the world once was, nor what the world will be in the future—he is talking about what it is today, and he refers to this world as a present evil world." He further declares that Jesus Christ came to Calvary and died that He might deliver us from this present evil world. The "us" refers to you and to me—those of us who are God's children, so that Paul declared that Jesus Christ died on the cross that He might deliver God's children from this present evil world.

That doesn't mean that He is going to deliver us by the route of death nor by some miraculous manner of taking our sinful nature out of our bodies. Instead, it means that by His death, if we behold the death of Jesus Christ, it transforms us and lifts us above this present evil world.

In the light of this verse, beloved, why should God's people spend their time grasping after stocks and bonds, real estate, and the material things of this world? As surely as we are here, within this life we need to remember that our Lord said, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal."—Mt. 6:19, 20. Listen to me this morning, our Lord died for us that He might redeem us and deliver us from this present evil world.

Unsaved people grasp after money and the things of this life. They greedily run after the things of this world, but our Lord Jesus died that He might keep us from world conformity—that He might deliver us from this present evil world, so that God's children, instead of laying up treasures in this world, ought to be laying up "treasures in heaven where moth and rust do not corrupt, and where thieves do not break through and steal."

If it be true that Christ died to deliver us from this present evil world, then why should God's people follow the world as to ungodly fashions? I ask you this morning, why should Christian men and women live like the world, dress like the world, and act like the world when Jesus died to deliver us from this present evil world? There isn't one statement in this Bible that I know of that tells a Christian woman to be care-

ful that her dress is according to the latest fashion, but, beloved, there is within this Bible an exhortation as to the adornment of the child of God, when it says:

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—I Peter 3:3, 4.

Notice that our Lord says that a Christian woman's adorning is not to be that which will magnify her flesh, but she should be adorned with the Word of God—let that be the thing that stands out so far as her life is concerned. Why? Because Christ died to deliver us from this present evil world.

I think this morning of that Scripture in the book of Philipians which refers to Christians as being the enemies of the cross of Calvary. I used to read that passage and I thought Paul was talking about unsaved people, but as I read it this last week, I was convinced once and for all that Paul meant that even Christian people are sometimes the enemies of the cross. Listen:

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things).—Phil. 3:17-19.

Paul is talking to Christians. He refers to them as "brethren" and he says to those to whom he refers as "brethren," "some of you are enemies of the cross of Christ." Why? Because you mind earthly things.

Our text in Galatians says, "Christ died to deliver us from this present evil world." Listen to me, I say He died to deliver you and to deliver me from this present evil world. You and as God's people, need to see to it that we become not an enemy of the cross of Christ, by minding earthly things, but rather, we need to see to it that we constantly remember the cross of Calvary, that we may be delivered from this present evil world.

III

JESUS CHRIST DIED THAT HE MIGHT SANCTIFY THE REDEEMED OF GOD.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might SANCTIFY and cleanse it with the washing of water by the word."—Eph. 5:25, 26.

It says that He gave Himself for the redeemed that He might sanctify them. Beloved, our Lord Jesus Christ wants you and me to be sanctified. I know that a lot of folk have foolishly misinterpreted the Word of God and placed a false emphasis upon the word "sanctify" with the result that a lot of people shy away from it, thinking it is something to be feared. Not so, beloved, Jesus Christ died for you that you might be sanctified.

What does this mean? In the Old Testament we read that when God gave the Law, He sanctified the mountain, meaning that He set it apart to His service. God gave the Sabbath and sanctified it, meaning He

(Continued on page three)

ELDER J. A. HULSE
Ardmore, Oklahoma



This is Brother Jim Hulse, whose excellent article on "Union Meetings," appeared in the last issue of this paper. Due to lack of space his picture was crowded out, so we present Brother Jim's likeness now. Thank the Lord for a few Baptists today, like Jim Hulse, who still believe the Old Testament!

Why Did Jesus Die?"

(Continued from page two)
it apart to His service.

say this morning, our Lord Jesus Christ died for one purpose—that we might be sanctified—that we might be set apart to the service of the Son of God. Listen to me today, beloved Christians, if you are a child of God, then the Lord Jesus Christ gave Himself for you—died for you that you might be set apart to His service. You are not to serve yourself. You are not to think in terms of self. You are not to think and live in terms of what you can get out of this world, but rather, in terms of what you can give in service to the Lord Jesus Christ. We are sanctified—set apart—that purpose, by the death of Jesus at Calvary.

IV

JESUS CHRIST DIED IN ORDER TO MAKE US HIS VERY OWN.

"Who gave himself for us, that might redeem us from all in-

iquity, and purify unto himself a PECULIAR PEOPLE, zealous of good works."—Titus 2:14.

I used to wonder about that word "peculiar," and I used to have a great deal of difficulty concerning it. I saw a fellow one day in Ashland walking barefooted, with his whiskers having grown long and with a staff in his hand, announcing that he was John the Baptist. You would say that he was peculiar. No, he was not peculiar, he was just plain queer. I used to think that word "peculiar," he was just plain queer. I individual who was definitely contrary to everything and everybody else in the world.

One day, beloved, I saw the Greek concerning that word and came to realize that the word "peculiar" did not in any wise at all refer to quaint, queer characteristics, but rather, when it says that Jesus "gave himself for us that he might purify unto himself a peculiar people," it means that He gave Himself that He might purify unto Himself a purchased people, for the word "peculiar" is the word for "purchase."

Listen, beloved, Jesus Christ died for our sins in order that He might make us His very own. He purchased us. If you will go back and read the seventeenth chapter of John, you will find that you and I and all the redeemed of the Lord were given to Jesus as a love gift by God the Father before the foundation of the world. Everyone of God's elect were given to Him as a love gift, but, beloved, we are more than a love gift of the Father, we are today His very own for He has paid the price and we have been purchased by Him. I say then, beloved, Jesus Christ died that He might make us His very own purchased possessions.

V

JESUS DIED IN ORDER TO BEAR THE GUILT OF OUR SINS.

You and I many times bear the consequences of our sins, but Jesus Christ bore the guilt. You sin and wreck your life physically as a result of sin, and you bear the consequences, but Jesus Christ at Calvary bore the guilt of our sins. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the

scriptures."—I Cor. 15:3.

"But God commendeth his love toward us, in that, while we were yet sinners, CHRIST DIED FOR US."—Romans 5:8.

"Wherefore Jesus also, that he might sanctify the people with his own blood, SUFFERED WITHOUT THE GATE."—Heb. 13:12.

Beloved, isn't this a precious truth that Christ died to bear the guilt of our sins? Oh, how many times have I stood here and said to you that sin has to be paid for. How many times have I reminded you of the fact that either you must pay for your sin in Hell, or trust Jesus Christ to pay for it on the cross? I tell you this morning, beloved, one reason why Christ died was to pay the guilt of sin.

You could have paid for it in Hell. Every Christian man and woman here this morning could have gone to Hell and could have suffered throughout eternity and could have paid the guilt of that sin; but, beloved, Jesus Christ came to Calvary and paid the guilt thereby. Will you walk down to Calvary with me this morning and see Him who was mal-treated more than any individual that ever lived in this world, with his beard plucked from his face until his face was a gory mass, with his back lacerated from the whipping that He had received in Pilate's judgment hall, until that back was nothing but a mass of gore and quivering flesh. Will you see Him as the nails were driven into His hands and His feet, and as the spear went into His heart? Will you see Him as He hung there upon the cross with a forehead that had been bruised and mangled by the crown of thorns that had been placed there? As you look upon Him who was thus mal-treated more than any individual who ever lived, you can say one thing—"He died to save me from the guilt of sin."

Why were those thorns pushed down into the brow of Jesus? To pay the guilt of your sins. Why were those nails driven into the palms of His hands and His feet? To pay the guilt of your sins. Why was that spear thrust into His heart? To pay the guilt of your sins. There is not one thing about Calvary but what could be said that it was for your guilt, to keep you out of Hell. Listen to me this morning, if you ever get to Heaven, if you ever walk down those streets that are paved with gold, it will be because Jesus Christ at the cross of Calvary paid the guilt of your sin.

VI

JESUS DIED THAT HE MIGHT GIVE US LIFE.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—Heb. 2:14, 15.

The only reason you will ever live through eternity is because Jesus Christ died on Calvary. Beloved, does this thought grip your heart and soul as it does mine this morning? Ordinarily you think, "Christ died for my sins" and you let it go at that; but, beloved, Jesus died for more than your sins—He died to give us life, and the only reason that some day the graves will be opened and we will live forever, is because Jesus Christ Himself died on the cross. We have life because Jesus had death.

LAI'D ON THE ALTAR

Laid on Thine altar, O my Lord divine,
Accept my gift this day, for Jesus' sake,
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hands,
This will of mine, a thing that seemeth small,
Yet Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all.

"Hidden therein, Thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep loves, fond hopes, and longings infinite;
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp, till beauty hath it none;
Now from Thy footstool, where it vanquished lies,
The prayer ascendeth, 'May Thy will be done.'

"Take it, O Father, ere my courage fail,
And merge it so into Thine own will, that 'e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with love divine,
I may not know or feel it as my own,
But gaining back my will, may find it Thine."

VII

JESUS DIED THAT HE MIGHT RESTORE US TO FELLOWSHIP WITH GOD.

That's what is wrong with you, sinner friend, this morning—you are out of fellowship with God. That's what's wrong with every unsaved man in this town. Do you know how you can get back in fellowship with God? Listen:

"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 Peter 3:18.

Why did He die? That He might bring you back to God. Oh, listen to me this morning, lost sinner, you will never get back to God in your own strength. You will never get back to God by church membership, nor baptism, nor reformation. The only reason you will ever be restored to fellowship with God is because Jesus Christ died for your sins on the cross.

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him."—II Cor. 5:21.

How do you get back to God? Through Jesus. How do you get the righteousness of God? Through Jesus. You will never get back to God nor receive the righteousness of God except through the Lord Jesus Christ.

I'm glad this morning that every saved man has fellowship with God the Father, and I'm glad that every saved man is clothed in the righteousness of God's own Son. When God sees you this morning, He doesn't see you as the miserable, filthy, worldly-minded, fleshly sinner that you are, but He sees you in fellowship with Him, clothed in the righteousness of His Son. He sees you thus all because Jesus Christ died for your sins on the cross of Calvary.

VIII

JESUS DIED THAT WE OURSELVES MIGHT SERVE HIM.

You say, "I thought we were saved by grace and not by works." That's true. No man was ever saved by one bit of

work that he ever did. There can never be as much human effort in salvation as would be required by the small amount of effort it would take to crook my little finger. We are saved by grace, but Jesus Christ died in order that we might serve Him. Listen:

"And that he died for all, that they which live should not henceforth live unto themselves, BUT UNTO HIM WHICH DIED FOR THEM, and rose again."—II Cor. 5:15.

When I read that verse of Scripture this past week in my private devotion, I tell you, beloved, I almost shouted. Do you get the full import of it? He died, not that we should live unto ourselves, but that henceforth we should live for Him who died for us.

I tell you, beloved, Jesus Christ died for us that we ourselves might serve Him. He doesn't want any of your "hell-scared" service. He doesn't want any service that is rendered because you hope to go to Heaven after a while. God wants you to see that Jesus gave His all at Calvary, and, therefore, you ought to give yourself back to Him. No child of God can say that God asked too much of him, in view of Calvary.

When the Parrotts were visiting us, getting ready to go to Brazil, Mrs. Parrott told of one of her experiences. Originally, she objected to go to Brazil as a missionary, and someone had said to her, "Just think of the glory you will have after a while, in the reward that will be yours after this life is over." She said that didn't make any appeal to her. She wasn't caring what was going to happen after this life was over—she was thinking about this life right now. Then she said she saw this truth—Christ had died for her, and if Christ had given His all for her, she ought to give her life in turn to Him.

I was talking to a man this last week about Brother Brandon's leprosy, and he made mention—
(Continued on page four)

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The Mormon Menace

(Continued from page one)

session and witnesses the apparently never-ending exodus of youth. Much of the business of the city is in control of Mormons. A non-Mormon merchant frankly told me that a Gentile who was known to be unidentified with any church whatever stood a better chance of success than if he were either an active Protestant or a devoted Catholic. Mormonism maintains 51 theological seminaries, of which 38 are located next to high school so as to attract young men into the Mormon ministry.

Every Mormon church community has a church dance hall and they give regular church dances to hold their young people. A Baptist church in Colorado MOVED TO ANOTHER SECTION OF THE TOWN because a Mormon church located near made such a noise at their regular dances that it disturbed their worship. Such is the devil's church if you ask me.—*Orthodox Baptist Searchlight.*

"Why Did Jesus Die?"

(Continued from page three)
tion of the fact that it was a terrible end for a great Christian character; however, beloved, it is asking nothing more than any child of God ought to be willing to pay. You and I would shrink from the thought of a life in the tropical lands, ending in the disease of leprosy to bring one to an untimely grave—we would shrink from the thought of this, and yet it is no more than any of us ought to be willing to give in service to the Lord. This text really gripped my soul, with the thought that henceforth we should not live for ourselves but we should live for Him.

IX

JESUS DIED THAT WE MIGHT HAVE A GLORIOUS INHERITANCE AFTER A WHILE.

I am looking forward to the day when we are going to have an inheritance. I'll be perfectly frank with you when I say that this old world doesn't offer very much to a child of God, but God offers an inheritance after a while. Listen:

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. 9:15.

What a blessed truth that is! We have an eternal inheritance awaiting us after a while. Why? It is His death that makes possible that inheritance. As you go down the streets of the New Jerusalem and look down and see those golden cobblestones for your feet to step upon, you will go back in your mind and say, "Calvary is responsible for this." When you look into the face of God the Father, when you worship God the Son, you will say, "It was Calvary that made this possible." When you associate with the redeemed of all ages—those martyred dead who have given their lives in confirmation of their faith through the years—when you associate with them and with the angels of God, you can say, "Calvary made all this possible for me." Oh, beloved, that inheritance is in store for us this

morning because Jesus Christ died for us.

X

JESUS DIED FOR US THAT WE MIGHT EVER BE IN HIS PRESENCE.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep, we should LIVE TOGETHER WITH HIM." I Thess. 5:9, 10.

Beloved, He died for us that we might ever be in His presence. I ask you this morning, "Wouldn't you like to be continually and forever in the presence of Jesus Christ?" Wouldn't you like for that to be a reality? He died for us, whether awake or whether asleep, whether we live long or whether we die early, that we might be ever in His presence. Why did Christ die? He wants you this morning in His presence. He doesn't want you, as a child of God, in the presence of the world. If He has redeemed you, He doesn't want you living in the world, and He doesn't want you living for the world. If He has redeemed you, He wants you ever in His presence.

Sometime ago I heard a preacher over the radio tell why Christ died. He summed it up by saying, "The supreme value of the death of Jesus is that it gives us an example that we ought to be true to our convictions even if we have to die for them." I thought, how pitiable to tell people that the supreme value of the death of Jesus is that it is an example to us. No, no, beloved, Christ died for our sins, and the supreme value to you and to me—to sum up all of these ten reasons for His death—the supreme value of it all is that a soul might be saved from a Devil's Hell and rescued unto an angel's paradise, and that eternally you and I might be in the presence of the Lord Jesus Christ.

Oh, may the death of Jesus mean more to you from this hour on than it has ever meant before. May you go out of this house saying, "Thank God for Calvary and for what it has meant to me in this study this morning."

May God bless you!

Salvation

(Continued from page one)
and the immortalization of the saved living. Then body, soul, and spirit shall be completed and in conformity to Christ.

To Sum Up

In the sense of deliverance from the GUILT AND PENALTY of sin, when one trusts in Christ, he is that minute as much saved as he shall ever be.

In the sense of being delivered from the habits and practices of sin, as we learn more of the will of God, and longer live the Christian life, we ought to become stronger, better, more free of the objectionable things.

In the sense of being saved from the presence of sin and complete and wholly perfect in every respect, that awaits the return of the Lord and our glorification.

So salvation is in THREE TENSES—past, present, future.

Separation

(Continued from page one)
with a prophecy. We believe there is a great cleavage coming in the ranks of the so-called Christian forces of the world:

the fundamentalist on one side, and the modernist on the other. Then in the fundamentalist group there will be a second division. Not over the Word of God and the inspiration of the Scriptures; not over blood salvation or the virgin birth. But there will be in the fundamentalist group, a division of God-called and God-empowered men and women, who will discard man-made creeds and dogmas, who will take the simple gospel as their only guide and rule of practice, and will insist on "the thus saith the Lord." They will accept Christ and salvation in the simple terms of the Word, they will obey the command to be baptized as the Bible plainly says, "buried with him by baptism unto death" (Rom. 6:4) and will unite in a fellowship that knows no "lords over God's heritage," where there is equality of privilege and duty in the Lord's service. The ministry in many denominations has resolved itself into an appointment with salary considerations. Some conferences grade men in a salary group. Men of the \$2,000 group hang together, as do the higher and lesser groups. One man told the writer that he did not get the better appointments, for his bishop was a Mason and most of the other men were Masons, so they got first consideration. The early fathers used to pray for God's direction on the committee that stationed the ministers to their various fields of labor.

The congregational groups are not faultless either. One brother who had candidated in a dozen or more churches without being called, told the writer, that every church, without exception, that he candidated for, had one or two laymen who paid liberally to the support of the church, sitting on the lid, and forbidding the congregation from calling a man unless they felt they should. My, what the judgment seat of Christ will reveal!

Finally, brethren, we need to live lives of separation from the world. The average Christian can be found at every place of frolic and worldliness, that you can find sinners. They have no power and influence as Christians. They are a dead weight on the church. Reminds us of the story of the minister, who, in preaching the funeral of one such member, said, "This corpse has been a member of this church nigh unto fifty years." There are too many corpses belonging to our congregations. We need living, consecrated, active people to further the work of the Lord.

Let us close this short discussion of two articles, with an original poem, written on the theme of separation:

SEPARATION

In II Corinthians, sixth,
We are told to separate
Come out from sin and unbelief,
Not the least to hesitate;
God promises He will receive
When you obey His command,
And withdraw from apostasy,
And upon the Bible stand.

Separation's a rocky road,
Many friends won't understand
They'll misinterpret your purpose,
Criticize your faith's demand;
But you will of course remember
Your Lord was misunderstood,
You must treat your critics
As you feel the Saviour would.

"Blessed are ye when men revile you,"
Falsely for His own Name's sake,
Gladly for the Lord to suffer
When His glory is at stake;

Let not trials make you bitter,
Rather let them make you
sweet,
Counting it a blessed privilege
To lay all at Jesus' feet.

His Offering

(Continued from page one)
"But I know that God'll bless it,
'Cause I gave Him all I had!"

"Here, deacon, pass that box again!"
Called honest Farmer Dorr.
"We haven't done the best we could;
We want to give some more!"

And so the contribution box
Went around the church once more,
And dollars now went dropping in
Where nickels dropped before.

Men all unused to giving
Gave now and softly smiled,
For now they gave to Jesus,
Led by a little child.

And the pastor asked a blessing
On a sum that made him glad,
And all because one little boy
Gave Jesus all he had!
—Elizabeth F. Guptill

A Critical Review

(Continued from page one)
chapter he quotes a statement of the General Conference held in Boston in 1948 to the effect that "the basic Methodist principle is that a person is a member of the Methodist Church as a connectional Church and not only as a member of a local congregation." This means, and let every Methodist contemplate it, that every Methodist is a direct member of the whole Methodist Church. He cannot consistently console himself with the thought that "my local congregation is sound and that satisfies me." His membership in the local congregation makes him a direct member of the Methodist Union and his affiliation and financial support serve to sustain this union with its Bible-denying leaders and policies. Let every Methodist mark well the following from the Christian Beacon of November 16, 1944:

"The leading Methodist minister of Washington said flatly, 'In our denomination what you call the Faith of the Fathers is approaching total extinction. Of course, a few of the older ministers still cling to the Bible. But among the younger men, the real leaders of our denomination today, I do not know a single one who believes in miracles, in answers to prayer, in what you call the new birth, in the return of Christ, or any of the things that you classify as fundamentals.'"

The author of the book rightfully asks the question:

"Shall my tithes and offerings which I have set aside for the Lord be given to finance the following—

- "1. Leaders who have departed from the faith?"
- "2. Unbelief in the Word of God?"
- "3. Doctrines opposite to Truth?"
- "4. Unsound literature?"
- "5. Unsound seminaries?"
- "6. The Social Gospel?"
- "7. The Federal Council and its near Communism?"
- "8. The way back to union with Rome?"

And when Methodists decide that they do not wish to support

Our Debt

(Continued from page one)
tion to over 40 hours weekly he spends in the shop, he does a lot of work at night getting the material together.

While he is away, I would like to ask you to send a contribution for the work of this paper. I would like to have a good offering to give him when he comes home. If you believe in the message of this paper, let me ask you to show it by your financial help just now.

Wedding Vows Changed

(Continued from page one)
handling the Bible. He changes it to suit himself. God has ordained and commanded that marriage be a lifetime union (Mark 10:4,5). Let us not try to improve upon God.

Tobacco Vs. Religion

NASHVILLE, Tenn. (BT)—The average American smoker spent \$62.00 for smoking tobacco in 1948, according to C. Aubrey Hearn.

The average American in 1948 contributed only \$6.00 to all religious causes. The average American church contributed only \$24.00.

Hearn also reveals that the smoking habit has so conquered the American people that the sale of cigarettes has doubled since 1939 and is 130 times that of 1914.

The average American smoker consumes 17 cigarettes a day. This amounts to an individual expenditure of \$62.00 a year, which sum, with interest, would reach almost \$750.00 in ten years.

There are many reasons why Christians should not smoke, but the one suggested by these figures should be sufficient. If you smoke, you are on the wrong side of the ledger. Why not give that smoking money to God? We challenge you to pray about it.

such, they should not turn to the Bible Protestant Church, based upon "the Scriptural doctrines and principles set forth by John Wesley." Nay, verily. They should forsake Wesley and everything that is distinctive about Methodism. For before Methodism turned modernistic it had already forsaken Bible baptism, added works to grace as a means of salvation, denied the security of the believer, and changed the scriptural form of democratic church government. Every Methodism when aroused by the Modernism of modern Methodism should resolve to take nothing short of the Word of God. He should turn from Wesley to Christ and the apostles. He should divest himself of the glasses colored by Wesleyanism and read the Bible for himself as did the noble Bereans. When he has done this he will be led, not to the Bible Protestant Church, but to a New Testament church, such as those that have existed in every age since Christ. Such a church will be found teaching immersion for baptism; salvation wholly by grace through faith, involving the security of the believer; and the autonomy and democratic polity of the local church. Most likely when he finds such a church, it will be known as a Baptist church.