

Do not curse the devil openly and bless him secretly.

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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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✓ Should We Use Musical Instruments In Our Churches?

By Roy Mason
Tampa, Fla.

Does God Change With
The Times?

Read Malachi 3:6. If God does not change, then He doesn't change His attitude concerning music. People do change as regards their musical tastes. With the advent of radio, came the "crooner" with his slobbery, sobby slush. Instrumentally, we have "swing." Both are musical perversions. But God hasn't changed in His attitudes or His tastes.

Did God Ever Approve Of
Musical Instruments?

The answer is YES! Let us

remember that the Psalms were inspired of God, and when they command that God be praised in a certain way, that command expresses the will of God. Let us examine a couple of the Psalms in this connection;

Psa. 149:3, "Let them praise his name in the dance (musical instrument); let them sing praises unto him with the TIMBREL AND HARP."

Psa. 150:3-5, "Praise him with the sound of the TRUMPET; praise him with the PSALTERY AND HARP. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon

Christ In You

Has someone seen Christ in you today?
Christian, look to your heart, I pray,
The little things you have done or said—
Did they accord with the way you prayed?
Have your thoughts been pure and your words been kind
Have you sought to have the Saviour's mind?

The World with a criticizing view
Has watched—but did it see Christ in you?
Has someone seen Christ in you today?
Christian, look to your life, I pray.

There are aching and blighted souls
Being lost on sin's destructive shoals.
And perhaps of Christ their only view
May be what of Him they see in you.
Will they see enough to bring hope or cheer?
Look to your light! Does it shine out clear?

the loud cymbals; praise him upon the high sounding cymbals."

Note the musical instruments mentioned here — the timbrel, trumpet, the harp, organ, cymbal, and stringed instruments.

Question: Would God command the use of such instru-

ments in His worship in Old Testament times, then turn around and frown upon the use of such in New Testament times? Of course not.

Are Instruments Used In The
Worship Of Heaven?

YES! Read Rev. 14:2, "And (Continued on page four)

The Right Way And The Wrong Way ✓ So Far As Salvation Is Concerned

There are only two ways of salvation in the world — the way that is right, and the way that is wrong.

The way of popularity is the wrong way. It is man saving himself by his own good deeds, and that is no salvation at all. This is the "way that seemeth right unto man, but the end thereof are the ways of death." Every word of the Bible condemns this way as the "broad way that leadeth to destruction."

Man cannot save himself because he is disqualified from the start in that "All have sinned and come short of the glory of God." "We are all as an unclean thing." You cannot clean up dirt with that which is already dirty. "All we like sheep have gone astray,"

The other way is God's way of salvation. The Lord Jesus said, "I am the way, the truth, and the life, no man cometh unto the Father, but by me." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

At the same time, the wrong way has a threefold manifestation. Note that the reference in Proverbs declares, "but the end are the WAYS of death," The word is plural, not singular. There is only one WAY of true salvation. The WAYS of death are plural.

Actually there are just three ways of death, no more, no less. God enumerates them for us in John 1:13, "Which were born, not (1) of blood, not (2) the will of the flesh, nor (3) of the will of man, but of God." Search the world over and you will not find one false system of religion that cannot be classified under one of the three heads indicated above.

The threefold classification is necessary because man is a trine creature. He is body, soul and spirit. Some false ways are man's body working out his salvation. Others are man's soul working out a way of salvation. Still others are man's spirit working out a way of salvation. Whether it is body, soul, or spirit, it is always the way (Continued on page four)

NOTHING FILTHY ABOUT THIS MAN'S LUCRE

Barber Vincent Malacarne has some of the cleanest money in Yonkers, New York. Mr. Malacarne was made temporary custodian of \$300 by his wife recently.

Mr. Malacarne, whose barber shop is at 179 Willow St., put the money in his wallet and wrapped it in a towel. When the laundry service picked up the linen, the wallet went along with it.

Detectives found the wallet and money, intact but damp, whirling around in one of the firm's washing machines!

The general public seems to be under the impression that the Bible terms all money "filthy lucre"—but such is not the case.

The term "filthy lucre" occurs but five times in the Scriptures, and strange as it may seem, all five are in connection with "bishops," "deacons," "elders," and false "teachers." (See I Timothy 3:3, and 3; Titus 1:7 and 11; and I Peter 5:2.)

The word "money" is used 138 times in Holy Writ. In (Continued on page four)

A Logical And Helpful Study As To God's Ordained Laws Relating To Prayer

By Albert G. Larson
Minneapolis, Minn.

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matt. 7:7, 8.

Prayer is founded upon the most general and plain laws of action. These laws are a recognized system of order, governing human conduct. Common usage has arranged these principles as we have them in our text. You cannot help but notice the consecutive order in the text. Certain actions precede consequent results. Certain actions give occasion for certain responses. The figures of speech here applied to prayer, are borrowed from the ordinary interpersonal relations and press of life. And there are no reservations in their application to prayer.

To begin with, we discover in these words, the prevailing commonness of these laws of prayer. It may help us to form an esti-

mate of their commonness if we consider the universality of certain actions which are followed by certain results. Human relations and movements exemplify this constant rule. To illustrate, work is followed by production; thus the opposite is also true: idleness is followed by non-production. The act of purchase is followed by possession. Transgression is followed by guilt and condemnation. Confession is followed by forgiveness. An endless list could be enumerated to show that certain actions have certain outcomes.

In the natural order of things, custom demands that we accommodate ourselves to this established order; for instance: there is no induction of ideas into the mind without the conveying of word or language, at least so far as conventional means go, for information must proceed from communication. Hence, if we want to convey certain information to others, we must use and convey the words or the language which will convey that information. Thus, too, if we have a need, we must communicate that need to those who may (Continued on page four)

TO SEE HOW YOU LIVE

Some years ago we heard a missionary tell a story out of his experience and, if memory serves us, it went something like this.

This missionary, whom we shall call Mr. M., entered a new field of service in a distant land. He followed a man who had been laid aside in illness and had left the mission. So, Mr. M. and his family moved into a house, far in the interior, that had been occupied by his predecessor. The new family had not been there many hours when there was a knock at the door. When Mr. M. answered the summons, he was greeted by another family, a family of natives—father, mother, and three children.

(Continued on page four)

(A sermon preached by Pastor James H. Sims before the Temple Baptist Church, Evansville, Indiana.)

In this busy, hurried age, it is more important than ever before to have reservation. Unless you provide for a reserved place for yourself and those traveling with you, you cannot hope to get a suitable place on a train, plane, or bus. You must reserve a seat on the public conveyance, reserve a room in the hotel where you plan to stop, reserve a table to assure yourself a meal at mealtime . . . everything is

coming more and more to require reservations and appointments. Doctors, dentists, lawyers, and these days, even preachers, cannot be seen without an appointment having been made. There is only one place where you can always go and be assured of a place to sit without previously making a reservation, and that place is the church. I'm praying for the day when you will have to come an hour early or make reservations to even get a seat in the Temple Baptist Church.

But even if the age weren't

so busy and hurried under the stress of troop movements and such things, I would want to have reservations made ahead of time for any journey that I planned to make. Likewise, there are several reasons why I want to be sure I have my reservations made in the journey of life. Let me mention just three of my reasons for preferring to travel, whether on a journey by train or the journey of life, with the aid of reserved places.

(1) I want to avoid unnecessary (Continued on Page Two)

The First Baptist Pulpit

"DO YOU HAVE THE PROPER RESERVATION?"

✓ DOERS AND NOT HEARERS ONLY

An old Scottish elder, who was faithful in church attendance but the cause of a great deal of trouble among its members, told his pastor one day that he was going to pay a visit to the Holy Land. "And when I get there," he said with great enthusiasm, "I'm going to climb Mt. Sinai, and read the Ten Commandments from the top of it."

"I can tell you something better to do," his pastor replied. "Stay at home and keep them."

It is a grand thing to know Scripture by memory, but grander to know it by heart. "Be ye doers of the Word, and not hearers only," says James 1:22. It is an admonition that never grows old and is always needed.

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"Do You Have The Proper Reservation?"

(Continued from page one)
sary inconveniences, and provide for as many comforts as I can to make the trip more enjoyable. The reserved place is always more comfortable. I remember while I was in the United States Navy I learned this lesson. The first leave I ever received was a 10 days pass after my "boot-camp" training at Bainbridge, Maryland. The Navy works on the assumption that a boot hardly has enough sense to come in out of the rain, so we were not given any opportunity to buy our own tickets and make our own reservations. The chief in charge of my group appointed one of the group to act as treasurer. The treasurer then made a list of the boys and the places to which they desired to go. He then collected the necessary amount of money and went and bought our coach tickets for us and delivered them to us. We had no choice in the matter, we were forced to take the facilities he had purchased for us. That train ride was the most miserable I ever took in my life. We were herded onto the train like cattle and treated worse than cattle by the other passengers. From Richmond, Virginia, almost to Jacksonville, Florida, I stood, or alternately stood and lurched from one side to the other on the connecting platform between two of the passenger coaches because there was no seat to be had inside the coach. I need hardly say that it took me most of the 10 days to recuperate from my train ride home.

The time came, all too soon, to take a train back to Bainbridge, Maryland, for further orders. This time I was determined not to be pushed around by fate and circumstances. I bought a reserved seat ticket on the crack streamliner, the Silver Meteor. Now everything was very much different. I stepped into a clean, air-conditioned coach, found my place, and sank down into the cushions of a seat far more comfortable than many beds I have slept on since. There was no lurching nor spine-cracking jerking, but a smooth, gradual acceleration to a high speed that returned me to Washington, D. C., in a fraction of the time it had taken on the other train to travel from Washington to Jacksonville.

LISTEN! I'm sold on the benefits of having reservations, reserved seats. Here's another reason:

(2) With a reserved place, I am more sure of the care and attendance of the railroad company. Of course they do their best for all the passengers, but those who have taken the trouble to make reservations ahead of time always receive the best treatment, because the

company has more opportunity to plan ahead for an exact number to be taken care of, and the personnel assigned to take care of the reserved sections of a train are better trained in courteous service than the other employees.

(3) The power and wealth of the company is more solidly behind the rights and welfare of one who has a reserved seat than one who travels in the public coach.

Apply these three reasons, we should rejoice that we have a reserved place in Heaven because we know that, therefore,

(1) Our every need has been planned for and will be supplied.

(2) God will not allow any unclaimed reserved places in Heaven, therefore we are sure that "whom he justified, them he also glorified."

(3) The eternal armies of the angels of Heaven stand back of our rights — even the infinite power of the Almighty stands ready to defend our welfare, and is making sure that "all things work together for good to them who love God, to them that are called according to his purpose."

It is a good thing, then, to have reservations—to be sure of a reserved place. Now how do you go about getting reservations in Heaven—how is this inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you—is it obtained? How did I obtain my reservation on the Silver Meteor for my journey from Jacksonville, Florida, to Washington, D. C.? Well, I had to trust the man at the ticket window to whom I gave my money, and who gave to me the reservation slip. I simply had to take his word that all the necessary arrangements would be made so that when I stepped onto that coach and sought to claim the seat to which he assigned me there

would be no angry man or woman to argue that they too had reserved this same seat. My friend, there is only one who can make sure that your reserved place in Heaven will not be contested—that is the Lord Jesus Christ. He has the book listing all the reserved places: that is the Lamb's Book of Life—is your name written there? It will do you no good to plead that some priest or preacher told you there was some other way to Heaven—trusting others will not make your reservation sure. Trust only in the One who has the authority, who holds the keys of Hell and death, the Alpha and the Omega, the first and the last, the One who was head, and behold! He is alive forever more—that One in whom you must trust is the Lord Jesus Christ.

And now I come to my text:

I Peter 1:1-5: "Peter an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Now we see that Peter is writing to Christian Jews, and he says to them, "you have an inheritance reserved in heaven for you." He is saying the same thing to everyone here tonight who is born again—"begotten again."

Now this reservation in Heaven, presupposes certain things — certain things must come before one can be said to have a reservation in Heaven. In the worldly sense in which I have been talking about reservations it is the same way. There are three steps followed in the making of any reservation.

(1) I make a choice of destination.

(2) I make as sure as possible of reaching my chosen destination by making a reservation and paying for it.

(3) I complete my reservation when I actually take my reserved place.

I also see these things in the making of a divine reservation in Glory. Our reserved place in Heaven is chosen FOR us by God the Father; it is bought FOR us by God the Son; it is made sure for us, or the guarantee is given to us, by the Holy Spirit. So there are all the members of the Trinity involved in my having a reserved place in Heaven; and back behind my reservation in Heaven are FIVE of the greatest doctrines of the Bible.

I—Election . . . (v. 2) "Elect, according to the foreknowledge of God the Father."

II—Redemption . . . (v. 2) "Sprinkling of the blood of Jesus Christ."

III—Regeneration . . . (v. 3) " . . . which according to his abundant mercy hath begotten us again."

IV—Resurrection . . . (v. 3) " . . . unto a living hope by the resurrection of Jesus Christ from the dead."

V—Salvation . . . (v. 5) "unto salvation ready to be revealed in the last time."

Election . . . Redemption . . . Regeneration . . . Resurrection . . . Salvation.

I—ELECTION. The term election is a very controversial one. In many circles to make the assertion, "I believe in election," is to have the epithet "hardshell" thrown at you and be branded as a heretic. However, those who know the slightest about the theological history of the people called Baptist must admit that election is not only a frequently recurring word in the Scriptures, but it is pre-eminently a Baptist doctrine. A young man who had studied at one of our great Southern Baptist seminaries was asked what he believed about election. "Election?" he said with a queer look on his face, as though he had just overheard someone speaking in an unknown tongue. And then gradually the blank look was replaced by the slightest glimmer of recognition for the sound of the word as he said, "You know, I believe we did have a little something about that in school, but I don't remember anything about it. We didn't study much about that." My conclusion is they must not have studied it at all, for to have even a "little something" about the doctrine of election is enough to grip your soul and set off in your mind a spark of curiosity that will become a raging inferno unless you study this Bible Doctrine thoroughly. My friends, you may hurl as many theological stones at me as you please I will always believe, cling to, rejoice in, find assurance and comfort in, and PREACH the doctrine of Election. "Elect according to the foreknowledge of God the Father . . ." How could a mortal man dare to formulate such a doctrine? Could a man be conceited enough to believe that he had personally been chosen of God and foreknown of God from before the foundation of the world? It is hard to believe that anyone could be

presumptuous enough to originate such a doctrine as this — surely God the Spirit inspired these men to write about this glorious doctrine.

Christian friends, it is wonderful to know that we have a reserved place in Heaven, but how much more wonderful to know that we have been chosen, elected of God to fill that reservation made for us. There is much we could say, and would like to say about the doctrine of election . . . but staying close by our passage of Scripture for consideration this morning, note just two things about this foundational Bible doctrine:

A. Election is according to the foreknowledge of God the Father. This does not mean as some would make it mean, that God only elected us to do what He foreknew that we would do. If He foreknew what we would do, then why didn't He just let us do it—why elect at all? The very term "election" is against such an interpretation. To elect is simply to choose. II Thess. 2:13 shows the eternity of this choice: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Sophistry and twisting of plain language will never succeed in separating the eternal decrees and the foreknowledge of God — they always go together. God's foreknowledge is based upon His eternal decrees and works in conjunction with His eternal decrees and is not a forerunner of His eternal decrees.

B—Election is through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. The sanctification of the Spirit is that supernatural act of God in the re-birth whereby the person reborn is eternally set aside as the property of Almighty God. Obedience is to the truth of the Gospel message. II Thess 2:13 phrases it "belief of the truth," and this passage has it, "unto obedience (to the Gospel) and sprinkling of the blood of Jesus Christ." And here it the truth, which makes me believe so strongly in election and at the same time be so strongly missionary and evangelistic. Election is by means — the means are (1) sanctification of the Spirit and (2) obedience to the Gospel or belief of the truth. We must pray for God's Spirit to work in hearts and we must preach the Gospel as a means of bringing about the salvation of the elect. "Whosoever shall call on the name of the Lord shall be saved. But how shall they call on him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:13-15a). Here is the divine chain which must be attached to the divine chain of Romans 8:29,30. "For whom He did foreknow he also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified: and whom He justified them He also glorified." It is true that everyone who was foreknown by God will be glorified, but it is also true that everyone who is sanctified by the Spirit and obedient to the Gospel must have someone to preach the Gospel to him, for "faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17). Yes, it is a glorious truth that our reserved (Continued on page three)

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"Do You Have The Proper Reservation?"

(Continued from page two)
place in Heaven rests upon the Election of God the Father.

II—REDEMPTION. We read here of the "sprinkling of the blood of Jesus Christ." We have spoken of the means of God in election. God does not do things apart from means. Thus He did not elect and predestinate to salvation human beings apart from means. God had pronounced the sentence in the Garden of Eden that if man ate of the forbidden fruit he should surely die." This same truth was later reiterated by Ezekiel, "the soul that sinneth it shall die." (Ezek. 18:4). God had said that "the life is in the blood and it is the blood that maketh atonement for the soul." (Lev. 17:11) and in order that God might maintain Himself as a God of justice and still spare from eternal death that creature called man, there must be some means of redeeming man. That means of Redemption was carried out in God's own Son, Jesus Christ. God's choosing us unto our reserved place in Heaven would not be enough—someone must pay the price of redemption; someone must pay for the reservation in Heaven. Milton dramatically pictures the voluntary decision of the Son of God to become the suffering Saviour of mankind in Paradise Lost. All the angels are drawn up in solemn and holy convocation around the throne of the Father as He tells them of what has transpired on the earth. Satan has discovered the Garden of Eden, and God knows that he is going to tempt Eve and that she will succumb to his temptation. The Father announces to all the assembled hosts of Heaven that man is going to fall from innocence through the sin of unbelief and disobedience, and that Adam and all his posterity must die unless some Heavenly Being who is willing and able to die to satisfy the Divine Justice will die for man.

Heavenly Powers, where shall we find such love, Which of ye will be mortal to redeem Man's mortal crime, and just thy unjust to save, Dwells in all Heaven charite so deare?"

All Heaven is silent for a little space and not one of the Heavenly Beings dares to volunteer himself to die for sinful man. Suddenly the Son of God Himself steps before the throne to say,

"Man the aid of grace Can never seek, once dead in sins and lost; Atonement for himself or offering meet, Indebted and undone, hath none to bring; Behold ME then, me for him, life for life, I offer, on me let thine anger fall Account me man; I do for his sake will leave Thy bosom and this glorie next to thee Freely put off and for him lastly die Well pleased, on me let Death wreck all his rage."

Thus the eternal Son by the power of the eternal Spirit offered Himself without spot to God as the sacrificial Lamb to God to purchase our elected salvation by the shedding of His precious blood.

III—REGENERATION. God the Father of our Lord Jesus Christ has begotten us again. We are His creation, "it is he that hath made us and not we ourselves." Yet through sin, we, His creatures, became alien-

ated from Him, with the awful wall of sin between us and Him. But now according to His abundant mercy He has begotten us AGAIN . . . we have been born again. May we always insist upon the absolute necessity of the New Birth . . . "Marvel not that I said unto thee, Ye must be born again." (John 3:7). We could not enjoy the pleasures of that place which is reserved for us with our unregenerate natures . . . therefore, God must make us new creatures in Christ Jesus, by the supernatural rebirth from above. Two things we need to notice about regeneration:

A—It is "according to His abundant mercy." We are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13). It was not according to any merit present or foreseen in us, for all "our righteousnesses are as filthy rags" in His sight. If I give a few left-over scraps from my kitchen to a tramp at the back door, I am showing mercy. But if I invite that tramp in and serve him a bountiful turkey dinner with all the trimmings, I have shown him "abundant mercy." Thus it is that the Heavenly Father whose ways are far above our ways as the heavens are above the earth, loved us "when we were yet sinners" and bestowed upon us His abundant mercy in the marvelous re-birth from above.

B—It is "unto a living hope . . ." This re-birth is not just for a few ecstatic emotional thrills, but it is "unto" something . . . unto what? unto a lively (or a living) hope. The re-birth which fits us for Heaven as new creatures in Christ is not only wholly of God's grace and abundant mercy, but it is wholly unto a living hope. There should be no room in the thinking of a re-born child of God for despair and discouragement. The hope that we have is not for a day, a week, a month, a year, not even just for 100 years—it is forever, it is eternal, it is everlasting! It is a hope which is as eternal as the eternal life that we receive as a gift of God through Jesus Christ our Lord. Our hope is the One who is also spoken of as the Hope of Israel, the Lord Jesus—He is our Hope, and He LIVES today to make intercession for us. Someday that Hope will become a reality when He shall appear and we shall be like Him for we shall see Him as He is. Thinking of the Lord as our living hope, ever living to make intercession for us brings us to our next great doctrine undergirding the assurance of a reserved place in Heaven for each of the elect.

IV—RESURRECTION. Because of the resurrection of Christ, we have the guarantee of a physical resurrection if we die before He comes again, and because of our guarantee of the resurrection we are sure of receiving our inheritance incorruptible which is reserved in Heaven for us. Christ was "delivered for our offences, raised again for our justification," (Rom. 3:25) so His resurrection is the central doctrine of Christianity—the doctrine upon which the other doctrines are strung as pearls—if the strand broke, all the pearls would be scattered and lost; it is the center of the doctrinal system of the Bible and all other doctrines revolve around it as the planets, stars and the earth revolve around the sun. We have the "living Hope" because of the resurrection of Jesus Christ from the dead. What will be the result of our resurrection or change as the case may be? He "shall change our vile body, that it may be fashioned like



unto His glorious body, according to the working whereby He is able even to subdue all things unto himself." (Phil. 4:21). On the resurrection of the dead in Christ, their bodies, Paul says, "It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." (I Cor. 15:42-44). We are heirs of God, and joint heirs with Jesus Christ; the function of the resurrection change of our bodies it to make them fit for the inheritance reserved in Heaven for us. It is incorruptible—"And this corruption shall put on incorruption; it is undefiled and fadeth not away—" and this mortal shall put on immortality."

In Election we were chosen by God the Father for the reservation in Heaven. In Redemption our sin debt was paid by the Son of God on the Cross. In Regeneration we were set apart and stamped God's property by the sanctification of the Holy Spirit. In Resurrection we shall be glorified and made fit for the reservation for which God chose us. In Salvation, complete salvation, all things shall be summed up and we shall be like Him.

V. SALVATION. Salvation is spoken of in at least three tenses in the Bible—there are: the PAST tense in which we are spoken of as having been saved from the guilt and penalty of sin (as in Eph. 2:8,9—For by grace are ye saved through faith); in the present tense, we are being saved from the dominion and habit of sin in our bodies as we grow in grace; in the future tense, we shall be saved from the very presence of sin when the Lord receives us

unto Himself so that we shall ever be with the Lord in that place of inheritance which he has reserved for us. Here Peter refers to being "kept by the power of God through faith unto salvation ready to be revealed in the last time." In Hebrews 9:28 "and unto them that look for Him, shall he appear the second time without sin unto salvation." In these passages, clearly is it the future tense of salvation, or salvation in its entirety for body, soul, and spirit that is spoken of. Paul says, "we shall be changed"—that is the whole personality, the totality of our nature, body, soul, and spirit shall be changed. How glorious that change shall be! All our blemishes taken away—these vile bodies made like unto His glorious body! As the Psalmist says in Psa. 68:13 "though ye have lain among the pots, yet shall be as the wings of a dove covered with silver, and her feathers with yellow gold."

If you are not a Christian there is a reservation for you. II Pet. 2:17 "to whom the mist of darkness is reserved forever." Read Matt. 22:11, 12 . . . "And when the king came in to see

the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment. And he was speechless. Then said the king to the servants; Bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called but few are chosen." Would you be case into outer darkness if you had to face God today?

From the human point of view, you can change reservation today. If you have never trusted in the Saviour, if you have never believed that He died on the cross for sinners and trusted Him as your Saviour, then there is a place in darkness waiting for you—you are condemned already. But if you will right now believe the gospel the good news that Christ died to save sinners and that He will save you if you will only trust Him to do it, you can be sure of a reservation in Heaven . . . "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." Make your calling and election sure by trusting Christ right now.

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Filthy Lucre

(Continued from page one)
many instances the money is properly used, while in others, improperly. It will be seen by reading II Kings 12—where the word occurs 13 times—that

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THE BAPTIST EXAMINER
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Music In Church

(Continued from page one)
I heard the voice of harpers, harping with their harps." Then verse 3, "And they sung as it were a new song . . ." There we have mentioned the use of harps and the exercise of singing, in close connection.

Read also Rev. 15:2-3. There harps and singing are mentioned in close connection in Heaven.

Another question: Would God approve of the use of musical instruments in Old Testament times, and approve of the use of instruments in Heaven, but disapprove of the use of such here and now? ABSURD! If the anti-fiddlers could get to Heaven, wonder if they would seek to reform God's musical tastes? But if they depend on water or "water works" in part to take them there, they "ain't a gwine to git thar!"

Personal Aversions To Certain Instruments

We have known people who disliked to hear a "fiddle" played in a church. Some don't like an organ. They have no valid ground of objection except, "I just don't like it!" That attitude is entirely selfish, for they would thrust their own musical taste upon others. We should realize that there is a wide range in musical tastes. What we may not like, others may like. What may not help us may greatly help others. Anything that is worshipful and that is of such nature as to honor God may be used in worship. In a church preference should be given to the songs and the music that seems to benefit and uplift the great number. That is why it is a mistake for a few people who know the technical points of music to set up technical standards. The majority of worshippers care nothing about musical technicalities. Singing is not to be a technical exercise in a church—it should be worship!



How You Live

(Continued from page one)
"Are you the new 'Jesus-man'?" asked the head of the native family.

"I am," was the reply.
"Well, then," said the native, "we have come to live with you."

Mr. M. was rather nonplussed. While he stammered some excuse or other the native father continued to speak.

"You see," he said, "we heard about Jesus from the 'Jesus-man' who has gone. But we did not have the invitation to live with him. So now we come to live with you for a long time. We want to see how a 'Jesus-man' lives and then perhaps we will ourselves trust in this Jesus you preach."

Here was a challenge indeed! If some unbeliever, perhaps a seeking soul, were to come and live within your home or mine, would he find there that which would draw him to the Lord Jesus? It is a question that requires a heart-searching and honest answer.

—The Pilgrim



Laws Of Prayer

(Continued from page one)
be able to help us, or direct us to its supply.

We should also appreciate that "asking" is as much of an action, relating itself to results,

as are other actions in life. For among men, outgoings in the form of requests, questions, and solicitations are very common to their existence. If we are not sure about anything, we ask those who do know. The quest for knowledge is based largely upon the principle of interrogation. Inquiry generally brings the information. Likewise, children live in a world of questions which demand answers, and if we want to get along in this world, it is necessary to ask questions. If this is true upon the human level of relation and association, how much more true when we apply this rule in communicating with God. He does not need our information, we need His.

This being so, it is as needful to properly associate this constant rule, in the action of praying, as in other actions of life, since the laws of prayer are regulated by the common rules advanced in our text. The figures of speech in our text are similitudes taken from the ordinary activity and press of life, as we said in the beginning. There are no reservations: lack drives us to supply; when it comes to loss, it demands recovery; when it comes to hidden things, they demand discovery; when we humans want something, we ask for it. The borrower goes to the lender, etc.

Take the word "ask" to illustrate. If you go to a grocery for groceries, the grocer is guided by the requisition you make. There can be no filling of an order where there is no order. The one implies the other. Equally, to ask infers that there is someone to whom we make our application. By asking we make our application to man, and equally true is this to Godward, although some prefer to make all their requests to men, and never to God. To God they maintain silence. Nevertheless, this premise may be set down as a principle: asking governs the reception of things; "ask and ye shall receive." And just like the cause of answers lies in the questions asked, thus also there can be no answer where there is no request, the one implies the other.

Now take the word "seek." That word "seek" pertains to sight. It is composed of the prefix "see," so that it actually means to look for. If we do not know what course to take, we look for some indications, or trace of the way we should take. And it is that which is concealed from us we seek to find. Seeking is followed by discovery—"seek and ye shall find." But there is, more than the thought of search in the word "seek." There is the thought of pursuit. That which we seek, we follow persistently till we arrive at a discovery or ascertain a solution. Accordingly, those who pursue God in prayer certainly have things made known unto them which could be discovered in no other way. Their praying eventuates in experience; "seek and ye shall find."

Take the word "knock." Here is a word that relates itself to difficulty and emergency. "Knock" is an aggressive means for aid—a resort to higher power, and final means for aid—a forceful impulse to attract the attention of the one who can help us. In the dead silence of night if someone should knock at your door, with special impetus, you would be bound to give heed with a startled mind. "Knock" is one phase of praying. Instead of our fixed and stagnant praying, we have here an impelling momentum towards God, when everything within us is set in motion towards God; our desperate need being the motive power which sets us in

an urgent and earnest moving towards God. Real need will ever cause us to divulge that need, and most likely to refuse negation. The gateway to all our blessings is with God. Knocking at His gate, or at His door, will enable you to behold His marvelous resources. Urgent praying will ever pave the way for a conspicuous manifestation of God's hand. We have here a pre-designed, a foregone conclusion—"it shall be opened." At the very time we knock, we may lift up our eyes and behold the abundant resources that aforesaid were concealed to us. It will be the dawn of a better day for you when you pray thus urgently.

In the second place, we discover in these words, the unfailing dependableness of these laws of prayer.

Prayer is an ordinance of God. What is an ordinance? An ordinance is an established rule or law. Prayer therefore becomes the means, contrived by God, whereby man may express his dependence in an orderly fashion before Him, and thus show forth obedience to the way God has ordained, as well as to honor Him.

There can be nothing improper in an order established by God. It suits the creatures perfectly, since God did not ordain prayer for Himself, but rather to fit the creature's need. Neglect of prayer therefore becomes a non-observance of God's ordinance. Whoever is guilty of this neglect is robbing God of the honor due Him. By such negligence we frown upon God's ordinance as if God were disqualified to make requirements for us.

Compliance to this ordinance of prayer is the true orientation of the reasonable creature to his God. In fact, without the exercise of this obedience, he must remain at a distance from God. Prayer is called in Scripture, "a drawing nigh to God." So that the ideal situation of man can only be when he is rightly turned to God.

Moreover, God does operate in keeping with the ordinance of prayer. And there always will be the concurrence of God's hand, with His own Word, with His own promises. To anticipate any indifference on the part of God to His own ordained ways, would be to make Him a sinner like ourselves. God cannot play false, nor disgrace His own Word, nor flatter us with empty

words. The words of our text confirm God's concurrence, for what other meaning can you put upon "shall receive," "shall find," "shall be opened"?

It is God's excellence that works all things agreeably to the consul of His own will. There never has been any negligence in God's performance. Whatever He has commenced, He does finish. Neither is outside interference successful against God's determined purpose. Dan. 4:35, "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

Experience of multitudes of witnesses have testified of God's faithfulness to His Word. His faithfulness is to all generations. Psalms 119:90. Great is His faithfulness. Lam. 3:23. It is too big a job to accumulate all of God's faithfulness. All providence proves a permanence of faithfulness in God. Evidence of God's faithfulness runs throughout the entire Word of God. What influence does all this unfailing dependableness have upon us? Does it gender dependent confidence in us, or do we have the impudence to discount God's veracity?



Filthy Lucre

(Continued from page three)
money can be used in the service of the Lord, to His glory.

It all depends on the use to which money is put, as to whether it is "filthy lucre" or "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

"But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (1 Timothy 6:9-10 R. V.)

Are you using or abusing your money?

Baptist Faith Missions needs money badly for the sending out of new missionaries. It costs a lot of money to equip a missionary family and get them to their new field. Doubtless, there are readers of this paper who could individually send and support a missionary on foreign soil. How about using your money to do so?

Then there is the ever pressing need of THE BAPTIST EXAMINER. It takes a lot of money to keep the paper in the mails from week to week. In this respect, the paper is like a thirsty child—it always needs a "dink."

Likewise, we are interested in enlarging this paper from four to eight pages weekly. About one year ago, we started talking about it. To do so, we needed a linotype and a new press. Now we have the linotype, but we still owe \$1,000.00 on it. We haven't been able to pay anything on it recently. Just as soon as we can, we want to buy a new press, but this takes money. I know that we have readers who could contribute the money for this new press, yet God seemingly hasn't impressed them thus. Pray with us to this end, and in the meantime, remember: Don't abuse your money—use it for God!



Right And Wrong Way

(Continued from page one)
to hell because it is man work-

ing out his own salvation.

Strangely enough we find the greatest antagonism between the followers of each of these three false ways of salvation. Those who have a body salvation, complain against the branch that has a mere soul salvation, declaring them to be heretic and many other things. Then those who have the spirit salvation, fight against those who have the other type just as fervently. The truth is that none of them have any salvation worth talking about, for there is "None other name under heaven given among men whereby we must be saved."

As over against these three ways to hell that put the emphasis upon one of the three parts of the human entity, the Lord ministers to all three. For the body, He is the "Way," for the soul, the "Truth," and for the spirit, the "Life."

Now may we turn to another passage that gives us a clarification similar to that found in John 1:13. This is Matt. 13. In verses 3, 4 and 19 we read as follows: "Behold a sower went forth to sow; and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up." Verse 19 contains the explanation: "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." This is he which received seed by the wayside.

Here is the profession that is "of blood" as indicated by the reference in John. It can be easily identified. When the Lord came to the proud Pharisees with His message of salvation they objected, "We have Abraham for our father," and that settled it for them. A good many Jews today consider that there might be something in the salvation of the Lord Jesus Christ—for the Gentiles. According to them, we certainly need something to rescue us from sin, but they do not. They were born of Abraham and saved without the necessity of accepting our Saviour (they think).

Here is the Roman Catholic Church. When a couple is married by the priest, they promise to bring up their children in the Roman Catholic Church. As soon as their children are old enough they are taken to the church and baptized. From that hour on they are members of the Roman Church and saved because they are born of Roman Catholic parentage and have been baptized into the church. Of course they admit that if they commit some mortal sin they will be lost, but only that can keep them out of heaven. Their (blood) parentage plus the blessing of the church saves their children. (According to them). This is salvation by blood—and no salvation at all.

A majority of the Protestant churches have followed in the train of the Roman Catholics and do the same thing. If a child is born of people who are members of the church, it is baptized when it is a baby, and therefore saved. Even some of our Bible Presbyterian friends cannot see through this subterfuge, and they go right on doing the same thing, even though they have separated from the apostate Presbyterian Church of U. S. A. They assure us that they are only declaring their intention to bring them up in the nurture and admonition of the Lord—but since when was that necessary to such a process?

—The Tabernacle Trumpet

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