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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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ANOTHER SEVENTH DAY ADVENTIST HERESY

The False Doctrine That The Soul Sleeps From Death to Resurrection.

by ROY MASON
Tampa, Florida

alive and active and knowing following the death of the body.

Consider I Thessalonians 4:14-17.

Note that it says, "Them also which sleep in Jesus will God bring with him." How could he bring with him that which is asleep in the grave? The obvious meaning is that the Lord brings the saved dead "with him," and awakens the sleeping body, and body, soul, and spirit are reunited.

Consider The "Great Cloud Of Witnesses."

Read Hebrews 12:1-2. The picture (Continued on page eight)

I have read quite a few books by Dr. DeHaan, and I enjoy his preaching over ABC Network. What do you think of him as a teacher of the Bible? Also, I have visited the Salvation Army Camp and have heard some wonderful Gospel messages. They believe very much in sanctification. Will be looking for your answer in the paper...

teachings of God's Word, as to its entire truth. I do not say that he does not hold any truth, but I do say that he is wrong on so much that he is doing more harm than good. Let me just enumerate a few of his harmful doctrines:

First, he is a universal, invisible church preacher. I know of no doctrine that will lead men into grosser error as to their service to God after salvation than this heresy.

Second, DeHaan is an Arminian. He rejects the Bible doctrine of election and the Bible doctrine of particular redemption.

Thirdly, DeHaan is most surely in error as to the Lord's Supper. In his booklet dealing with this subject, he made the statement that the Lord's Supper could be observed with a banana and a cup of water! Of course, he is an open communionist.

Fourthly, DeHaan is a unionizer of the rankest sort. Regardless of what one believes, DeHaan will unionize. Once I heard him say over his broadcast that if a group of people practiced foot-washing, and if we were present in the services, we should (continued on page eight)

The doctrine of "soul sleeping" is a Seventh Day Adventist doctrine, but it is one that many Baptists ignorantly believe in. Adventists have made the doctrine seem plausible by quoting a few Scriptures. For instance, Ecclesiastics 9:5 "The dead know not anything." Virtually the same language is found in one of the Psalms. These passages are quoted as if they completely settle the whole thing. But if such passages teaching soul sleeping, then they hopelessly contradict other

passages. This would set Scripture against Scripture, and would destroy the trustworthiness of the Bible.

What Is It That "Knows Not Anything." Let Us Ask.

The answer is—THE BODY. It is the body that goes into the grave, and the dead body is completely insensible, but the whole man, body and soul and spirit is not considered in the passage just referred to. We have numerous other passages that make clear that the spiritual part of one is

Bible Proofs Of Apostasy

J. N. DARBY

Before entering on these proofs, we would for a moment point the reader to the various dispensations which have already run their course, and as each one has invariably continued and ended in increased evil, is it not reasonable to infer that our dispensation will go on and end similarly? For we have not the least hint at any exception to this rule in the Word of God: on the contrary, ours is but the antitype of its previous and various types, and will therefore be found, as they have been, in antagonism with God, especially toward, and at the end of the dispensation. How did the Adamic period end? How did the antediluvian age go on and end? How the Noahic, the patriarchal, the legal, or that under the law of Moses? And how the first coming of Christ, in such love, meekness, and mercy? All these dispensations we know continued and ended in universal and fearful apostasy and wickedness, and ours will do the same, as I shall now, I trust, simply prove from the New Testament.

I

The subject of the "talents" presents us with the proof that instead of all being converted or having in the world a universal reign of righteousness introduced by the instrumentality of man, carelessness and contrariety to God would continue and abound. The party who received the one talent turns round on his mas-

ter, and calls him a hard, "austere man," reaping where he had not sown, and gathering where he had not strawed. But has he not received a talent as a present from his master? Is this being hard, or gathering where he had not strawed, or reaping where he had not sown? Here we have the lie of Satan and of the human heart. And this is precisely where the nominal church is. It has received gifts, but only to hide and trample on them. This man had trodden under foot the love of his master, and then turns and tells him a terrible lie. He is, therefore, as professors will be who remain unconverted, cast into outer darkness. (Matt. 25: 24-30).

II

When the net is drawn to shore at the time of the end, does it present (in the way of figure) a multitude all knowing the Lord, "from the least to the greatest" of them, as it ought to do, and would have done were things to go on and improve by the religious efforts of men? Instead of such a result, we see the wicked or unconverted there, who, instead of being changed, are cast into the lake of fire. (Matt. 13: 47-50).

III

In the invitation of the marriage of the king's son, one would have thought that none would be found there but the rightly and really qualified ones, and if the true wedding garment or gospel had been received by all, then all would have remained at the wed-

ding; but what do we find? "When the king came into see the guests" he sees a mixture—a man not having "on a wedding garment," and this man is not converted, but cast into outer darkness, where there is weeping and gnashing of teeth. Here then we have, up to the time of the "king's coming," a daring, hypocritical class of men, with a false garment of their own forming, found with a high profession until the eye of Christ at His coming detects it. (Matt. 22:1-14).

IV

During the present period, while our Lord is seated at the right hand of the Father, it is that we are told the gospel will convert the world, and therefore evil will gradually decrease until the enemies of Christ become His friends. Were this the case, He would, of course, have no foes, but all friends at His second coming. Diametrically opposed to this, however, are His own words cited from Psalm 110: "Sit thou on my right hand until I make thine enemies Thy footstool." His enemies, therefore, continue "till the end." (Matt. 22:41-45).

OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
GRUNDY, VIRGINIA
Sunday—8:30-9:00 A. M.

VI

The three questions, "When shall these things be? What shall be the sign of thy coming? and of the end of the age," or world? put by the disciples to the Saviour,

were eminently calculated to elicit the tidings (were it true) that the gospel would gradually go forward and convert all the nations before the end of the world or age; for in answering these questions, the history of the whole period at least in its great outlines, would necessarily be brought forward by our Lord. What do we find, then, in His reply? Not only that no such evangelism or conversion would take place, but on the contrary, the most appalling manifestations of sin, of Satan and of sorrow, and no cessation of these horrors until the end. "Ye shall hear of wars and rumors of wars: nation shall rise against nation, and kingdom against kingdom: there shall be famines, and pestilences, and earthquakes, in divers places. Then shall they deliver you up to be afflicted, and shall kill you, and then shall many be offended, and shall betray one another and hate one another. And because iniquity shall abound, the love of many shall wax cold. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations (observe this, for a witness—it is not said to convert all nations, but for a witness to the nations); and then shall the end come." Is not this a fearful epitome from the Lord's own lips, of the increasing evils that will occur both in the churches and in the world, until the Lord Himself shall come in power and great glory and put an end to it? (Matt. 24:1-31).

OUR BAPTIST POSITION

1. It demands the immediate relation of the soul of every person to God, without the intervention of any human being, or ceremony, or rite.

2. It requires the baptism of believers only — those alone who are old enough to exercise intelligent faith, and therefore excludes the baptism of infants.

3. It requires the entire separation of church and state. "A free church in a free state."

4. It demands absolute religious liberty. We respect the right of everyone to worship God as he understands the Bible to teach.

5. It demands that the constitution of the church shall be purely voluntary and democratic. Baptists are responsible, not to a bishop or priest, but to God alone.

6. It distinctly implies the salvation of infants. Neither baptism (Continued on page eight)

A MICHIGAN READER SETS FINE EXAMPLE

We have just received a list of 24 new subscriptions from Brother Junior R. Bourn of Michigan, which he and some friends have sent to us. His letter is as follows:

Dear Brother Gilpin:

A group of us who are receiving THE BAPTIST EXAMINER have made up a list of subscriptions for you. Enclosed with this letter is the list of subscribers and a check covering the amount.

Sincerely yours,
JUNIOR R. BOURN.

We rejoice to have this fine list of new subscriptions and we thank God for the spirit that prompted these friends in sending these subscriptions to us.

Brother Bourn has led the way. Might it please the Lord to direct others to follow his example.

(Read Revelation 1:1-8)

I would like to say, first of all, that the name of this book is The Revelation. It is not, as most people say, The Revelations, but rather, The Revelation. I am satisfied that this is one of the most common mistakes that is made today relative to any portion of God's Book.

Now, it is true that in it, there are a lot of visions, but actually, the name of the book is "The Revelation."

I

THERE IS A RELATIONSHIP BETWEEN GENESIS AND REVELATION.

RELATION.

There is quite a contrast and similarity between the first book of the Bible and the last. Several years ago, I began to study these two books, and it was amazing and at the same time most interesting and spiritually stimulating as I noted the contrast and the similarity between them. I would like to mention twenty-five points of similarity and contrast.

1. Genesis presents man in innocence and follows with him in sin. Revelation pictures man in sin and follows with him in innocence.

2. Genesis shows how the Devil turned the Paradise of Eden into a desert. Revelation shows how Jesus will eventually turn this desert back into a Paradise.

3. Genesis foretold the bruising of the serpent. Revelation tells how this will take place.

4. In Genesis we have the beginning of time (Gen. 1:1). In Revelation we have the end of time (Rev. 10:6).

5. In Genesis man lost his dominion over the earth. In Revelation, through Christ, man will reign over the earth.

6. In Genesis we see the first (Continued on page two)

That which we have given up for Christ is not forfeited but transferred

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"The Book Of Revelation"

(Continued from page one)

paradise lost. In Revelation we see the second paradise restored.

7. In Genesis the sentence of death is pronounced (Gen. 2:17). In Revelation, death is abolished (Rev. 21:4).

8. In Genesis the first bride is taken from the wounded side of the first man, Adam. In Revelation the second bride is taken from the wounded side of the second Adam (Jesus).

9. In Genesis man is driven out of the tree of life. In Revelation man regains the tree of life.

10. In Genesis the first marriage was performed by God in the presence of angels. In Revelation the marriage of the Lamb is performed by God, in the presence of angels.

11. In Genesis the serpent entered the world. In Revelation he is cast out of the world.

12. In Genesis a curse is pronounced upon the human family. In Revelation there is no curse.

13. In Genesis by the disobedience of one man many were made sinners. In Revelation, by the obedience of one man, many are made righteous.

14. In Genesis, God clothed man in skins, typifying the blood of Christ. In Revelation, God clothes man in fine linen made white by the blood of the Lamb.

15. In Genesis, the first Adam is defeated. In Revelation, the second Adam is victorious.

16. In Genesis, man weeps his first tears. In Revelation, God wipes all tears from their eyes.

17. In Genesis, man suffers in pain. In Revelation, there is no more pain.

18. In Genesis, the heel of Christ is bruised by Satan. In Revelation, the heel of Christ crushes the head of Satan.

19. In Genesis, we have the first family. In Revelation, we have the whole family of Heaven.

20. In Genesis, man descended from life to death. In Revelation, man ascends from death to life.

21. In Genesis, the first two chapters, we have no sin, no sorrow, no pain, no tears, and no death. In Revelation, the last two chapters, we have no sin, no sorrow, no pain, no tears, no death.

22. In Genesis, we see the rainbow of the covenant on the cloud of judgment. In Revelation, we have the complete rainbow round about the throne, the covenant fulfilled.

23. In Genesis, the Devil added to God's Word. In Revelation, the plagues of the Bible are added to the man who adds to God's Word.

24. In Genesis, the earth is destroyed by the universal judgment of the flood. In Revelation, the earth is destroyed by the universal judgment of fire.

25. In Genesis, the Book ends "in a coffin," which is the curse of mankind. In Revelation, we are told of a resurrection, the hope of mankind.

I have taken time to give you these twenty-five points of similarity and contrast between the first book of the Bible and the last book. I think that when this is published in THE BAPTIST EXAMINER, that if you will read them carefully, you will find that there is a veritable gold mine of

Scriptural wealth that is wrapped up in these twenty-five statements by way of contrast and similarity.

II

THE INTRODUCTION.

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. 1:1-3.

These three verses formed John's introduction to the book. The very first words of the book gives us its name. In the Greek, it is "Apocalupsis"; when it was translated into the Latin tongue, we get the word "Revelatio"; and when it was thus translated into English, we get the name, "The Revelation."

The word "Revelation" literally means, "a drawing back of the veil." It is highly conspicuous to me that the very thing that Daniel was told to shut up and conceal, John, on the isle of Patmos, was told to reveal and to show to the world. I say then, this book of Revelation is truly a

revelation, or a drawing back of the veil, so that you and I might get a look into the future, to know what is coming to pass in the days that are before us.

You will notice in your Bible at the top of the page at the beginning of the book of Revelation, that it says it is the Revelation of St. John the Divine, but in the very first verse of the book it says contrariwise, for the Bible declares that it is the revelation of Jesus Christ. I would remind you that the book of Revelation was written by the Apostle John, but it is not the revelation of the Apostle John. It is actually the revelation of Jesus Christ.

The person who says that he is not interested in the study of the book of Revelation certainly is missing a tremendous blessing in view of the fact that the book of Revelation was written to reveal Jesus Christ. Beloved, I am interested in learning everything that I can about Jesus Christ, and the man who has never studied the book of Revelation has certainly missed a wonderful picture of the Lord Jesus.

In the last part of this first chapter of the book of Revelation, you will find the most marvelous pen picture of the Lord Jesus Christ we have in all the Word of God. To be sure, in the Gospels we have a picture of Jesus in His humiliation, but in the book of Revelation, we have

a picture of Jesus in His lordly kingship as He exists today. We see Him in this book of Revelation not as the lowly Nazarene, but as the lordly Nazarene, which He is today. So I would remind you that this book of Revelation was written to give to us a pen picture or a revelation of the Lord Jesus Christ Himself.

I want you to notice also that this book, like all the balance of the Bible, is inspired of God. Listen:

"The Revelation of Jesus Christ, WHICH GOD GAVE UNTO HIM, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."—Rev. 1:1.

You will notice, beloved, that it says that this book was given of God. This book of Revelation is an inspired book.

I would remind you that I do not put a question mark about any portion of the Word of God, but rather, from Genesis 1:1 to Revelation 22:21, I look upon it and I consider it as the Word of God. I don't say that this Bible contains the Word of God, for if I were to do so, that might indicate that it also contains something else. I do not say that it contains the Word of God, but I say that it IS the Word of God, and every bit of it from Genesis through Revelation is inspired of God. We read:

"ALL SCRIPTURE IS GIVEN

BY INSPIRATION of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

"For the prophecy came not in old time by the will of man: but holy men of God spake as THEY WERE MOVED BY THE HOLY GHOST."—II Pet. 1:21.

I say then, beloved, this book of Revelation, like all of the balance of the Book, is the inspired Word of God.

Notice also that everything that is written in this book of Revelation is going to come to pass. We read:

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants THINGS WHICH MUST SHORTLY COME TO PASS."—Rev. 1:1.

There isn't one thing in this Bible but what is going to come to pass. Now there are a number of things in this book of Revelation that appear to us as being very, very far-fetched; it appears that they would never come to pass. For example, in Revelation 17 and 18, we will have the picture of the old whore and her harlot daughters. I will say in advance of giving you the interpretation, that the old whore represents Roman Catholicism and the harlot daughters represent the Protestant churches that have come out of Rome. When you read Revelation 17 and 18, you have

(Continued on page three)

Celebrating 25th Anniversary



Shown left to right: Television Photographer from KTHV, Gov. Orval E. Faubus, Governor of Arkansas, and Pastor M. L. Moser, Sr. Gov. Faubus is presenting to Brother Moser an "Arkansas Traveler's Certificate" during the Special Anniversary Service at the Central Baptist Church of Little Rock on July 15. This

certificate was given him in recognition of his 25 years as pastor of the Central Baptist Church in Little Rock and his 38 years of pastoring churches in the State of Arkansas. The choir of the Central Baptist Church is shown in the background. Gov. Faubus is a Baptist.



Shown left to right: Carl Eldridge, Chairman of the Anniversary Committee, M. L. Moser, Jr., Missionary Pastor of the Central Baptist Church, Pastor M. L. Moser, Sr., Mrs. M. L. Moser, Sr., and Governor Orval E. Faubus, Gov. of Arkansas. Carl Eldridge is shown here presenting the keys to the Chrysler Windsor automo-

bile to Pastor M. L. Moser, Sr. and Mrs. Moser in recognition of his 25 years of service as pastor of the Central Baptist Church. This is a gift of the members of the church to Bro. and Mrs. Moser. The car is shown in the background with the ribbon around it.

"The Book Of Revelation"

(Continued from Page Two)

the picture of the destruction of the old whore and her harlot daughters, or in other words, the destruction of Roman Catholicism and all the Protestant churches that have come out of Rome.

Now, beloved, there isn't anything farther from our conception than this. In fact, it is hardly possible for us to believe that this could ever take place. It has gotten to the place that if Cardinal Spellman or any other leading Catholic even sneezes, he gets his picture in almost every paper in the country. It is a fact, beloved, that every time they make a few new cardinals and dress them up in scarlet robes there is a battery of photographers on hand ready to take pictures of them and to give them world-wide publicity. I say, beloved, nothing could be farther from the truth now than what it says here within the Word of God, and yet, though it looks like it could never take place, I insist on the fact that ultimately Rome and all the Protestant churches are going to be destroyed, for this revelation was given to us to show us the things that must come to pass. Though it looks far off in the future, and though it appears very remote that Rome will ever be destroyed, I tell you, beloved, it is bound to come to pass, for God said that it is one of the things which is a "must" with Him.

I want to call your attention to something else which seems just as far-fetched, and that is the chaining of Satan and his ultimate destruction in Hell. Every place that we go, we rub elbows with sin and we brush shoulders with Satan. Everywhere we find evidence of the Devil. In fact, you can't move any place in this world but what you come in contact with the Devil and his adversaries. The Word of God tells us that the Devil is ultimately going to be cast forever into Hell, but before this takes place, he will be chained and cast into Hell for a thousand years. After the thousand years are up, he is given a little liberty, and he comes forth from Hell, but he isn't changed one particle. He is the same old Devil as he was when he caused trouble in the Garden of Eden—the very first time that trouble entered the human family. When he comes forth from Hell after the thousand years, his very first act is to rise up in rebellion against Almighty God, and then he is going to be cast ultimately and finally into Hell, never to get out again.

I say, beloved, it doesn't look like that is going to take place. It doesn't look like that is going to come to pass. It looks like it is mighty far-fetched, but it is going to come to pass, for this first verse in Revelation says that it must come to pass.

There is something else that is given to us in the book of Revelation which must come to pass, and that is the battle of Armageddon. If you will read in the book of Revelation, you will find that God talks about a battle—a battle that we choose to call the battle of Armageddon. It is described more than once in the book of Revelation, but especially in the last part of the nine-

teenth chapter. It tells us that when the battle is fought, the blood is going to flow up to the horses' bridle. Now, beloved, can you imagine a battle so intense and so severe that when it is fought there will be enough people killed that the blood will flow as deep as the horses' bridles? I say, beloved, it doesn't seem but remotely possible that that will ever come to pass, but I know it will come to pass because it is one of the "musts" in the book of Revelation. God says that what is in this book are things that must come to pass.

We read:
"And he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—Rev. 1:1-3.

Verse 3 tells us how precious this book of Revelation is. It carries a three-fold blessing. There is a blessing to the man that reads the book of Revelation, there is a blessing to the man who hears the words of Revelation read to him, and there is a blessing to the man that keeps the words that are recorded in the book of Revelation.

A few years ago, I knew a Methodist preacher who declared that the book of Revelation was not supposed to be read, studied, nor preached from. He said that it just wasn't supposed to be considered at all, because nobody could understand what it meant. Now, beloved, when that individual said that, he set himself up to lose three blessings, for God said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

So far as this is concerned, I would remind you that not only the whole book of Revelation but all the Bible will bring a blessing to your soul every time that you read it, or hear it read, or when you obey its precepts.

In view of the fact that we have a three-fold blessing concerning this book of Revelation, then every person ought to be a stickler for the whole Bible. There isn't a portion of this Bible but what you ought to be a stickler for, and especially this book of Revelation.

Every once in a while I meet up with someone who speaks of the Bible as though it were last year's almanac. Individuals will speak about the Bible, and refer to certain portions of it, as "essentials" and the balance of it as being non-essentials.

Several years ago, a man who was head of a nationally known life insurance company spoke in Cincinnati to a group of preachers. He said that he thought preachers ought to leave alone the non-essentials of the Bible and just contend for the essentials. Now, beloved, will you tell me how you are going to draw a line of demarcation between the essentials and the non-essentials of the Bible? If it were not essential, God would not have put it in the Book. You can be certain of one thing, every word of this Bible is an essential for the purpose for which it was written.

I will go further in that respect and say that there is not a word in this Bible but what you and I ought to be willing to die for. It is all essential. Not one bit of it, in any wise at all, is to be relegated as something that isn't worthwhile. Ah, my brother, you and I ought not only be a stickler for the book of Revelation, but we ought to be a stickler for the entirety of the Word of God.

III

THE SALUTATION.

"John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne."—Rev. 1:4.

As was customary, John signed

his name in the beginning. Did you ever get a letter wherein the individual signed his name before he started writing? To be sure, the style that is taught in schools, and that which is used today in business and social correspondence, is to sign your name at the end of the letter. Would you believe me when I tell you that that is a style that has been in vogue only in the last one hundred years? Prior to that time, an individual in writing a letter, always signed his letter first, so that when you opened it you knew from whom the letter came.

Never in my life have I received but one letter that was written on that basis. Several years ago, when I was just a boy preacher, I received a letter from an old Baptist preacher, 92 years old. He started his letter out by saying, "Elder So-and-So, to Brother John R. Gilpin." Well, beloved, that is how John wrote this book of Revelation. He signed his name first, and then tells us to whom he is writing. He is writing to the seven churches of Asia, which are discussed in Revelation 2 and 3.

You will notice that when John addressed this letter to these seven churches he was writing to Baptist churches. I needn't remind you that the only kind of church that they had in that day was a Baptist church. In fact, that was the only kind of a church that he could have written to. He couldn't have written to a Campbellite church, because the world never saw a Campbellite until the year 1827. He could not have written to a Holy Roller church, for such came into existence even after the days of Alexander Campbell. He couldn't have written to a Methodist or an Episcopalian or a Presbyterian or a Lutheran church, because not a one of these came into existence until fully fifteen hundred years after the birth of the Lord Jesus Christ. I say, beloved, when John wrote this book of Revelation, he wrote it to seven Baptist churches of Asia.

Baptist people ought to be interested in the book of Revelation. I can understand why it is that the Methodists wouldn't have any use for Revelation. I can understand why the Holy Rollers and the Campbellites wouldn't have any use for it. I can understand why all these modern heretics wouldn't be interested in the book of Revelation, but, beloved, Baptists ought to have a special interest, because this book was written to Baptist churches.

In fact, the whole of the New Testament was written to Baptist churches. I believe that the Bible is a Baptist Book from beginning to end, and I say concerning the New Testament especially, that it was written by Baptists, was written for Baptists, was written to Baptists, and was written in order to make Baptists, and especially is this true of this book of Revelation.

In the salutation, John said, "Grace be unto you, and peace." I wonder why he didn't say, "Peace be unto you, and grace." Beloved, it is obvious that the order is very, very important. You have to have the grace of God before you can have the peace of God. No man can be at peace with God until first of all he has experienced the grace of God. Therefore, when John wrote to these seven churches, he said, "Grace be unto you, and peace"—grace, God's gift, and peace, the out-growth of that grace.

When John wrote to these seven churches, he salutes them in the name of the Triune God, for he said:

"From him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."—Rev. 1:4, 5.

Notice, "From him which is, and which was" is God the Father,

and "from the seven Spirits which are before his throne" is reference to the Holy Spirit, and then "from Jesus Christ" is reference to the Son. When John saluted these churches, he saluted them in the name of the Triune God—God the Father, God the Son, and God the Holy Spirit.

Somebody will say, "I just can't understand the Trinity." Beloved, if you could, you would be just as big as God. If you could understand this and all the other great doctrines of God's Word fully and completely, you would be just as big as God Himself. But, beloved, whether you can understand it or not, it is in the Bible. God is three in one—the Father, the Son, and the Holy Spirit. On the day that Jesus was baptized, the Son was there in person, the Father spoke from the skies, and the Holy Spirit came down and rested upon the Lord Jesus Christ, so there were all three—Father, Son, and Holy Spirit—at the baptism of the Lord Jesus Christ.

All the way through the Bible we find the Trinity. To be sure, we don't find the word "Trinity" in the Bible, but we find the presence of the Trinity throughout every book of the Word of God.

If you read Isaiah 6, you will find that Isaiah had a vision of the Lord, high and lifted up in the temple, and that the seraphim bowed in the presence of the Lord and cried, "Holy, holy, holy, is the Lord of hosts." If you will study it carefully, I think that you will come to the same conclusion as I have, that each of those "holies" was directed to one of the three persons of the Trinity.

I tell you, beloved, when John saluted these churches, he saluted them in the name of the Triune God.

In the New England section of America, Unitarianism is rampant and has taken over the religious life of that section. Baptist churches by the hundreds have succumbed to Unitarianism. What is true there is fast coming to pass in the southern part of the United States. There are but few churches today but what are being affected by those individuals who believe in an Unitarian God, and who deny that God is a Trinity. Whenever you meet such an individual, remind him of Revelation 1:4 where John salutes Baptist churches in the name of a Triune God.

IV

Notice also that John reminds these churches what this Triune God has done for them:

"And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that LOVED US, and WASHED US from our sins in his own blood, And hath MADE US KINGS AND PRIESTS unto God and his Father: to him be glory and dominion for ever and ever. Amen. Behold, he COMETH with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—Rev. 1:5-8.

First of all, he said, "Unto him

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that loved us." Beloved, I wonder if you realize in any measure the vastness of the love of God. I have wondered many times just how little we comprehend God's love. I think it was the love of God which caused Jesus Christ to come down to this world. When we see Him as he unloosed the golden sandals in Heaven, and as He laid aside the golden crown and annointed to the awe-stricken angels His purpose in coming to this earth—this can only be understood in the light of God's love. As I see Him there in Bethlehem as a babe, God in man, the very God of very God, I say surely it is God's picture of love.

When I see Him as He grows to manhood and begins to preach and travels innumerable miles across the deserts of Judea and Palestine—when I hear those numberless sermons and when I see Him work those miracles in behalf of humanity to instruct them concerning God, I say, beloved, it is nothing but God's picture of His love.

When I see Him in Gethsemane, as great drops of bloody perspiration fall from His brow—when I see Him as He goes to Pilate's judgment hall, and as He wears a crown of thorns upon a head that should have worn the most lustrous diadem that was ever placed upon the brow of any mortal—when I see His back as it bleeds from the scourging through which He has passed, and when I see Him as He wears a purple robe and as they salute him, saying, "Hail, King of the Jews," I say, beloved, it is but a picture of how God loves us.

Stand ye yonder at Calvary and see Him who was nailed to the cross. He was God. He had the power of the Almighty coursing within His body. When they said, "If thou be the King of the Jews, save thyself," He could have done it if He had wanted to. Jesus only clutched the nails of that Cross a little tighter and hung there on that cross to die for our sins, that we might know the love of God.

John reminded these seven churches of this one fact, that God loved them.

Brother, sister, you and I need to know this truth, that God loves us. You and I need to realize what He has done for us. He has loved us—not with a human love, but with an everlasting love He has loved us.

I like the words of that song which says:

"Could I with ink the ocean fill,
Were the whole sky of parchment made;
Were every stick on earth a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

In Ephesians 3, Paul prays that we might comprehend the length, the breadth, the depth and the height of the love of God.

Beloved, how long is the love of God? Go back beyond creation, and back, and back, and back to eternity past, and then out, and out, and out to eternity to come. Beloved, there you have the length of God's love.

How wide and how broad is God's love? It is broad enough that it comprehends individuals of every class, every color, every language, and every tongue of all the nations of all the earth. You and I could never love that way. We just naturally make distinctions between classes and nations and individuals. But God's love is so broad that it comprehends the elect of God of all the nations of the world.

How deep and how high is His love? Beloved, the love of God is so deep that it goes down beneath your sin, and it is high (Continued on page eight)

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PAGE THREE

SEPTEMBER 1, 1956

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

ARE YOU LOWER DOWN THAN A DOG?

LOVE — THE MOTIVE POWER IN THE BELIEVER'S LIFE

By T. T. MARTIN

Our Lord, the night before He was crucified, in instituting the Lord's Supper, said, "This is my blood, of the new covenant which is shed for many for the remission of sins." Then He said, "If ye love me keep my commandments," for He wants no man's Hell-scared service. It is not the love from a feeling, but from a principle.

Attending one of our great southern law schools was a young man from Texas, with his right arm gone up to his elbow. Daily he would be seen upon the street with his big, fat, lazy cur dog following him, and he would go to the market and buy the dog a cutting of beef. One day some of the citizens gathered around him, and one of them asked, "Why do you love that old cur dog so?" His eyes glistening with tears, the young lawyer replied, "Gentlemen, money could not buy him. Do you see this stub of an arm? Old Bob is our farm dog at home. One day I was riding horseback, twelve miles from home, and my horse threw me, and I fell over a bluff, breaking and mangling my right arm. The fall knocked me unconscious. Old Bob ran twelve miles back home, and, running into the house, looking up into my father's face, he howled and whined piteously. Then, turning to my brother, he looked up into his face and whined and whined and howled; and then, running out of the door, he went around the house, howling and whining. Coming back into the house, he looked into my father's face and continued howling and whining.

"My father said, 'Something is the matter with Bill, or Bob would not be acting in this way.' Father and brother went to the lot, threw the saddles on their horses, and as they swung into their saddles, old Bob started on a run down the road. My father and brother say that he never slackened his pace for twelve miles. Coming to the bluff, he lifted his head and howled and howled. I was still unconscious. I would doubtless have died had they not come. They climbed

down the bluff and brought me back to consciousness and later succeeded in getting me home. But my arm was in such a serious condition that it had to be amputated. Gentlemen, money couldn't buy him. Come on, Bob," and the young man broke down weeping, and, turning, passed down the street with his dog.

Shall a man love a dog for saving his life, and then you say that you believe that, if Christ died to redeem you from all your sins, you would not, after receiving Him as your Saviour, serve Him from love? You put yourself beneath your dog in character.

Preaching in a large tent in the South on love being the motive-power in the believer's life, I happened to say that the motive of love, gratitude, would work with dogs. As I dismissed the congregation, a gentleman came forward and said to me, "You told the truth when you said that the motive of love would work with dogs. I am a country physician, living eight miles from town. Some weeks ago a poor, starved, lost hound came up out of the swamp into a farmer's yard. The farmer set his cur dogs on the poor hound, and they almost killed him. When the poor hound was almost dead, the farmer called his cur dogs off, and the hound got up and started for the swamp, whining, and howling. Time and again he staggered and fell; but at last he managed to reach the swamp. A few days afterwards the poor, starved hound came into another farmer's yard, and his boys beat him with rocks and sticks until again he was almost killed. But when they stopped, he managed to get back

to the swamp. A few days afterwards, past sundown one evening, he came to a Negro's home. The yard gate was open, and the Negro was sitting on the front steps of his cabin. As the hound came through the gate, he got down on his stomach, and began whining and crawling towards the Negro, whining and begging for mercy. When he came up to the steps, he rolled over on his back and held up his paws, whining piteously. The Negro, seeing that the dog was almost starved, went to his kitchen and brought the dog some food. As the dog gulped the food down, the Negro led him to the gate, and pointing down the road, ordered the dog to leave. Then, seeing that the dog was lost, he kept him and fed him, bringing him back to health and strength. A few days ago, the Negro died. When they had buried his body, as they were leaving the graveyard, they saw that hound come up out of the forest and lie down by the Negro's grave. Day by day the neighbors, passing by, have seen that dog lying by the grave as guardian. He could not be induced to leave. This morning, as I came by the cemetery, I saw the dog lying by the grave, dead."

Young people, will you put yourselves beneath the dog by saying that, if you believe Christ redeems us from all iniquity, you would receive Him as your Saviour, be redeemed from all of your sins up to the time you die, and then you would not serve Him from love?

(The foregoing is taken from Brother Martin's book, "Heaven, Hell and Other Sermons." The price is \$1.25.)

A Bible...

Instead Of A Bed

Our great-grandparents married in the hard year, 1817. Working in the regimental shoe factory in Cologne, Great-Grandfather had saved two hundred silver thalers and was able to think of establishing his own home. So he bought for himself and his young wife a little house with garden and field in Wetz- hielden. Poverty was rampant on all sides because of the French occupation and the passage of Russian troops. Two crop failures had brought the time to famine conditions. The house was in disrepair. One even had to move the bed to a dry spot when it rained!

Great-Grandmother was devout as well as her husband, but he had a deeper inner life. In the whole area were none who shared with him this devotion to the Saviour. So he was everywhere known as "the pious shoemaker." There were no religious papers, tracts, or the like, but he read his Bible faithfully.

A capable worker, he earned eight groschen daily, and therewith raised eleven children. After some years, marriage brought a difficulty. A wider bed was needed. The older child slept between his parents; the second in a cradle which it had outgrown. If God were to give them a third child, a new bed would be needed.

An opportunity to buy came. A rich man was obliged to auction off all his property. "Now's your chance," said Great-Grandmother. "We've saved seventeen thaler and that's enough." Great-Grandfather assented silently. He was, in general, silent. On the other hand, his wife had a talent for entertainment that was a sheer delight.

As Great-Grandfather was known to be no patron of drink-shop or dance hall, his coming to the auction awakened interest. "What are you going to buy? Beds? There are plenty."

The sale began. People drank, gossiped, were noisy. A giant book, twenty inches by fourteen and weighing fourteen pounds, was put up. The auctioneer shouted: "Here's a Bible with many interpretations. Who wants to buy?" Followed jokes about it and scornful reading of passages. A merchant offered fifteen groschen. He wanted the leaves for wrapping paper. Great-Grandfather offered a thaler. Competition continued. Finally, amid jest and laughter, it was knocked down to him for seventeen thaler. "But weren't you going to buy a bed?" mocked the onlookers. He counted out the seventeen thaler, silently took his Bible and went. No bed could he buy that day.

He reached home. "What have you there?" asked his wife. "A Bible." "Where's the bed?" "I didn't buy any." "Why not?" "The Bible is to blame." "What did the Bible cost?" Pause. "Seventeen thaler." Pause. Then came the downpour!

Great-Grandfather said nothing. He had taken off his Sunday coat, put on his apron, and had sat down to work. Only once did he get in a word, "I could no longer hear the Holy Book abused."

But for Great-Grandfather the sun had gone down. When the house-father read the evening portion from the new Bible, Great-Grandmother went into the kitchen. Next day early a well-to-do miller of the neighborhood appeared. "What can I do for you?" asked Master Breidenbach. The miller scratched his head in embarrassment. "I've come because of the Bible and the bed. I told the whole story to my wife, and she washed my head until it hummed. 'When you men drink, you blaspheme.' She preached the whole evening. Early this morning she waked me. Hadn't she?" (Continued on page five)



Our Bible Study

STUDIES IN GALATIANS

by A. M. Overton
(Now in Glory)

CHAPTER IV

"Now we, brethren, as Isaac was, are the children of promise."—V. 28.

The "we" includes Paul, and "all the brethren which are with me," and the members of "the churches of Galatia" (Galatians 1:1, 2), who are all addressed as believers in Jesus Christ. Therefore, all believers in Christ, all saved people of this age, "as Isaac was, are the children of promise."

"But as then he that was born after the flesh persecuted him

that was born after the Spirit, even so is it now."—V. 29.

It has ever been true that religious professors, who know not God, hate and would gladly destroy those who teach and believe the truth of God's grace. It has been this group that through the ages has instigated and prosecuted the bitterest kind of persecution. We find that same spirit of hatred prevailing today among the professional, organized religious groups, who make so much of numbers, records, and "results" in all their work, but who are strangers to God's only way of saving lost sinners, by grace through faith in the Lord Jesus Christ.

But, what is God's eternal and (Continued on page five)

GOD TOLD HER

An untutored woman sat reading her Bible, when a learned skeptic came along and inquired, "What is that you are reading?"

The woman answered, "It is the Word of God."

"Who told you it is the Word of God?" asked the skeptic.

"God told me," answered the poor woman.

"And how did God tell you that?" asked the learned one.

The woman was quiet for a moment, and then, looking up toward the brilliant sun, she inquired, "What is that?"

"It is the sun," the skeptic replied.

But the woman asked, "Who told you it is the sun?"

The skeptic answered, "No one need tell me it is the sun. It tells me itself. I know it is the sun, for it gives me life, and light, and heat, and happiness."

The woman said, "And that is how God told me this is His Word. It also gives me light, and heat, and happiness. It is its own witness."

The Little Baptist

CHAPTER IV (Continued)

Mellie threw back her flowing hair, that now hung in tresses over her face, and with large teardrops chasing each other from her full blue eyes, threw her arms around each in turn, and pressed upon them a warm kiss of true affection and forgiveness. Not a word did she utter. Her heart was so full that she could not speak. But so magical was the effect upon the others, that they were forced to give vent to their feelings in sobs and tears.

Mr. Hamilton came in just in time to learn the situation, and said that it seemed that his remarks in the morning must have been providentially directed, as he himself was at the time ignorant of what had previously passed among his pupils. From this time forward, the most perfect harmony prevailed in the school. Jealousy, that hideous monster, that had crept in, was now effectually killed, and peace was restored to its rightful possession. Each now seemed to vie with the other as to who could do her own part best. They were all kind to each other. They no longer sought to detract anything from little Mellie; hence, she was again the general favorite of the school. With pride Mr. Hamilton often boasted of his well disciplined, orderly, and harmonious school; and had but little trouble, either from the indolence or other misconduct, of his pupils.

(Continued on page five)

SEPTEMBER 1, 1956

Are You Living, Or Are You Dead?

Emphasis today is upon natural life. People will spend a fortune and travel the world over to escape natural death and to prolong life for just a few days. But: have you ever given consideration to spiritual death? The Bible is very clear on the subject of death; there is physical, spiritual, and eternal or the second death. "It is appointed unto man once to die" (Heb. 9:27). This we all will experience if the Lord delay His coming. But we can escape these other deaths (spiritual, eternal) today if we would. Here is the reason why we should and the way we can live.

ALL ARE DEAD

"And you hath he quickened WHO WERE DEAD in trespasses and sins (Eph. 2:1).

"Jesus saith unto her, I am the resurrection, and the life: he that believeth in me, **THOUGH HE WERE DEAD**, yet shall he live" (Jno. 11:25).

DEATH THE RESULT OF SIN "Wherefore as by one man

(Adam) sin entered into the world, and death by sin; and so **DEATH PASSED UPON ALL MEN**, for all have sinned." (Rom. 5:12).

"For ALL HAVE SINNED and come short of the Glory of God" (Rom. 3:23).

"For the **WAGES OF SIN IS DEATH**; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

JESUS CHRIST DIED FOR OUR SINS

"For he (God) hath **MADE HIM** (Jesus) to be **SIN** for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

"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" (1 Pet. 3:18).

"Who his own self **BARE OUR SINS** in his own body on the tree, that we, being dead to sins,

"THE LITTLE BAPTIST"

(Continued from page four)

Mellie continued at school three years, making rapid progress all the time. For brilliancy and vigor of mind, she had no equal. The gratuitous titles conferred on her of "Little Inquisitive" and "Little Baptist," if not deserved, were accepted by her with marked approval. Especially the latter, by which she became widely known, was appreciated as a most agreeable distinction. When teased by her companions for being a "Little Baptist," she would reply: "If I do become a Baptist, it will be because the Bible makes me a Baptist. If the Bible does make me a Baptist, why, then, I'll be a Baptist--*that's all*." Thus she would reason, feeling fully conscious that no blame could be attached to her for following the teachings of the Bible, notwithstanding she might go contrary to the wishes of her dearest friends.

Without presuming to present her conclusions as infallible, yet she was a most worthy example, in that she took the Bible for her teacher, and resolved to be led by its instructions, regardless of the opinions of her church or people. She exhibited a child-like simplicity and confidence that should actuate all of God's intelligent creatures. Like the little Samuel of old, she was ready to say, "Speak, Lord, for thy servant heareth." She fully recognized that it is God's province to command, and each individual's duty to obey.

(Continued Next Week, D. V.)

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should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24).

TRUST HIS DEATH FOR YOU AND LIVE

"Verily, verily, I say unto you, He that **HEARETH MY WORD** and **BELIEVETH** on him that sent me hath everlasting life and shall not come into condemnation but **IS PASSED FROM DEATH UNTO LIFE**. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24).

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have **EVER-LASTING LIFE**" (Jno. 6:40).

RESULT OF THIS LIFE

(a) **IT IS ETERNAL**: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him (Jesus) should not perish, but have **ETERNAL LIFE**" (Jno. 3:14-15).

(b) **IT GIVES PEACE**: "Therefore being justified by faith **WE HAVE PEACE** with God through our Lord Jesus Christ" (Rom. 5:1).

(c) **IT ASSURES NO CONDEMNATION**: "There is therefore now no condemnation to them which are in Christ" (Rom. 8:1).

"He that believeth on him (Jesus) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jno. 3:18).—Tract.

Our Bible Study

(Continued from page four)

unalterable decree concerning such? The last two verses in this study make it plain and emphatic:

"Nevertheless what saith the scripture? **Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.**"—VV. 30, 31.

There is no doubt here as to the utter, final, and complete expulsion and banishment of all those who are "born after the flesh." The Greek word for "cast out" (according to Thayer) contains the idea of violent expulsion and banishment, which idea is illustrated in the use of the same word in Matthew 21:12, Mark 11:15, Luke 19:45 ("cast out"), and John 2:15 ("drove out") when the Lord Jesus expelled the money changers and merchants from the temple.

The two systems of law-salvation and grace-salvation have no common ground. They are violently opposed to each other, and cannot be in fellowship without dishonoring the Lord Jesus Christ and deceiving the people. That is why the Lord's children, and especially those who are engaged in teaching and preaching the Word, need to know and understand the plain truths so vividly set forth in this God-given allegory in this

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For Little Children

THE CHILDREN OF ISRAEL FIGHT WITH THE AMALEKITES

(Read Exodus 17:8-16).

Boys and girls, as Moses and Aaron were leading the children of Israel through the wilderness, they met a man named Amalek who was leading a group of his people that were called Amalekites. The Amalekites were wicked, unsaved people, who didn't know the Lord as their Saviour.

So Moses told Joshua to choose out some men and to go out to fight with Amalek. Joshua was one of the children of Israel who was trained to fight. Moses said that he would stand on the top of the hill with the rod of God in his hand. No doubt, boys and girls, this rod was the same staff that Moses had used when he did those great wonders before King Pharaoh down in Egypt. And Moses probably also used this same staff when he lifted the rod over the Red Sea and the waters parted for the children of Israel to walk safely across to the other side. So, now Moses promises Joshua that he will stand on top of the hill during the battle and will hold the rod of God in his hand.

So Joshua got the men together and fought with Amalek. And Moses and Aaron and another man named Hur went to the top of the hill. And Moses held up the rod of God in his hand.

When Moses held up the rod of God in his hand, the children of

Israel would get victory over the Amalekites. But when Moses's hand became tired and he put it down to rest, the Amalekites would win over the children of Israel. Maybe, boys and girls, Moses prayed as he held up the rod of God in his hand. And the children of Israel were encouraged to win the battle when they saw Moses praying to the Lord. We don't know if Moses was praying or not, but we do know that as long as he held up the rod of God in his hand, the children of Israel were winning the battle.

And the children of Israel did win victory over the Amalekites. The Lord gave Joshua and the children of Israel victory, and they won the battle.

Boys and girls, there was someone else whose arms were lifted up. His arms were lifted up and stretched out and nailed to a wooden cross. Who was He? Yes, He was the Lord Jesus Christ. And boys and girls, the Lord Jesus never took His arms down at all. He gave His life and died for sins, so that we might have salvation through His precious blood that was shed to pay for sins. Jesus said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

Have you trusted the Lord Jesus Christ as your Saviour?

fourth chapter of Galatians.

The Galatians are warned and at the same time so are we, that it is no light matter to give assent, encouragement, and support to any legalistic system of salvation. They are challenged to examine themselves as to whether or not their profession came about "of the flesh," or "by promise." We would likewise challenge every reader to examine himself.

The practical and personal application of this allegory to the Lord's people will be taken up in the fifth chapter.

Bible Or Bed

(Continued from page four)

slept the whole night. 'Up, you, and go to Breidenbach. We've a bed in the spare room we rarely use. If he spent seventeen thaler for a Bible, he'll have the bed

for nothing.' So she told the hired boy to load on the bed together with bedstraw and bedclothes. He'll soon be here with the wagon."

Great-Grandfather opened the kitchen door. "Come here, Frederick!" "Good morning, Frau," said the miller, "Greetings from my wife. You take the bed and when I need a pair of shoes, perhaps the master will make them." Great-Grandfather and Great-Grandmother looked at each other. Then went out and did as Peter once did—wept bitterly.

The driver was knocking on the door and the man hurried out to unload. The new bed was soon up and that evening the children slept in it.

That same evening Great-Grandfather took the new Bible and read from it with his wife. The passage was the Thirty-seventh Psalm, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

—By the Late Ernest Gordon.

VACATION MEDITATION

A glistening ocean, a shining sun
and a beach of shimmering sand
These Thou hast made by just a touch
of Thy Almighty hand.

Birds to sing in onward flight
Skies of blue above,
These Thou hast made with tenderness
By just a thought of love.

My life too Thou hast created
Guarded it each day,
Given it the hope of heaven
and the power to pray.

Loved it more than all else that
Thy hand hast made to be,
Oh what love that caused the mighty God
to care for me—

How my soul is thrilled,
My heart o'erwhelmed by
joy within
To know such love—the love of God
That covers every sin—

—SHARON ROSE MASON

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How A Presbyterian Became A Bible Believing Baptist

I was born in an evangelistic Presbyterian home. Very early in my life, my father taught me to study the Bible with great interest, about the truths contained in the Word of God, and to attend Sunday School. Later when I was older, my friends young people of the church, went to the movies, dances, and I thought that perhaps it would be good if I did these things too, but my father insisted that I did not have to do everything they did.

About the time I was 20 years of age, I felt the call of the Lord to preach His word. It resulted from a message preached by my pastor. I talked with the pastor about my desires to prepare myself for the work of the Blessed Master. He told me that I would have to wait until the next meeting of the Presbytery of the Gulf of Mexico. This I did, and I attended the meeting and they told me that I would have to wait another year. During this time I finished learning to type and finished my primary education. I studied with all my might so that I would be ready to enter the Seminary the next year.

Finally, I arrived at the Bible School in Mexico City with total humility to take the classes. But as we went to the services at the church each Sunday, I noticed that the greater part of the believers when they left the church went to theatres, bars, and dances.

We lived in harmony with the majority, and there came an occasion when they invited me to go to the picture show and as it was impossible for us to go, one of them said: "What is wrong with going to shows and dances? The Bible doesn't prohibit it."

We told them that the Apostle James in chapter 4 said: "He who is the friend of the world is the enemy of God." We soon lost these friends.

In the second year of school we received studies on the erroneous doctrines as Seventh Day Adventists, Pentecostals, Russellites, Mormons and Unitarians, but of the doctrine of baptism we learned nothing, because they did not touch upon it.

The library of the Presbyterian Bible School is full of Baptist books, at least the majority of them written by Baptists, and all the commentaries of major importance are from the Baptist publishing house. Before I left the school, I bought several Baptist books and among them was one entitled, "Preparing for

Membership in the Church." I studied this very much and gave studies in the churches and congregations, but I could not understand clearly about baptism as I now understand it. They had taught me that baptism was not important because it could not save and that which washes is the blood of Jesus.

For two years I taught in the rural areas as practice and later we had to prepare a thesis to graduate and get our diplomas.

I worked five years as a Presbyterian worker and was assigned to the Rive Zone of Tabasco and given a motor boat to go from place to place on the rivers. In all, I attended 12 congregations and four new places in order to open up the work in these new areas.

I soon was forced to ask for permission to retire for one year because of my family. My father-in-law suffered an accident that cost him his life and my mother-in-law did not have anyone to attend to her interests and so she asked me to come and take care of things. Finally, I left the place and during the year another worker took my place while I could finish my year with my mother-in-law and return to take up my work again.

Before the year was up, I returned to take my place, but when I arrived nobody took me in charge. Later I talked with the pastor of the area about continuing my work and he told me that the worker who had taken my place didn't want to leave. He said he might be able to find work for me on the other side of the State, but I soon realized that they were not going to give me work. I stayed and helped in anyway I could. The reason that they would not continue to work with me was because of our differences as related to Bible Doctrines. I worked then in a business, a small store in the market. Later, I changed my job and began working in a carpenter shop, preaching as best I could with my work as it was.

While working here I met Brother Isidro Estrella who was well known in the work of the Lord. From him I learned of the new Baptist mission that was going to be begun in Guerrero. He gave me several tracts. From that time, I again began seriously thinking about Baptist doctrines. He told me he was going to return and when he returned he told me that he was going to be baptized and ordained into the Baptist ministry as a missionary. (Continued on next page)

Attend A Great Bible Conference

The Central Baptist Church of Little Rock, Arkansas, takes great pleasure in announcing its Bible Conference for the week of November 13-15, and hereby extends a warm welcome to all her friends to attend these services. Among the many speakers who will take part in the Conference is Brother Nelson Colyar of Denver, Colorado, who will speak six times on the subject, "Prophetic Evangelism."

The editor of THE BAPTIST EXAMINER, JOHN R. Gilpin, is to discuss, "God's Plan Of New Testament Missions And The Sovereignty Of God." Some folk who read Brother Gilpin's messages on election and who do not know the mission program of the church which he pastors, dub him a "Hardshell." By this message, many folk will get their eyes open concerning New Testament missions, and at the same time will see the truth concerning the sovereignty of God.

The following is a list of subjects which will be discussed during this Conference:

"The Sovereignty Of The Church"

"God's Plan Of New Testament Missions And The Sovereignty Of God"

"Evils Of Organized Work: Modernism Of The Southern Baptist Convention"

"Alien Baptism And The Baptists"

"Seventh-Day Adventists And The Bible"

"Mormonism And The Bible"

"Jehovah's Witnesses And The Bible"

"Divine Healing or Pentecostalism And The Bible"

"Campbellism And The Bible"

"Interdenominationalism And The Bible"

A complete list of the speakers and subjects will be given in the next issue of this paper. Let all our readers now make plans to attend this Conference. Entertainment will be furnished by the members of the Central Baptist Church. As we look forward to November, we urge all of our readers to plan for this spiritual treat. Make your plans now to attend this great Bible Conference sponsored by the Central Baptist Church of Little Rock, Arkansas.

A Few Letters From Our Faithful Mexican Workers

Guanajuato, Gto.
July 21, 1956

Dear Brother:

The present serves me to greet you together with your family and the church, desiring all kinds of blessings and progress in the things of the Kingdom of the Lord. We are all well, also the church and the seminary, thanks unto our good Lord.

For the expenses of the school, I will need \$100.00 pesos more or less to buy Bibles and New Testaments for the preachers to sell and as they sell them we will be able to buy others from the Bible Agency in Mexico City. Selling Bibles is indispensable in opening up work in new territory as the preachers gain a foothold into the homes by this means and then are given an opportunity to preach to them.

The church at Irapuato now has a pastor and so has freed three students who were working either in the church or missions

June 11, 1956
Guanajuato, Gto.

Very Esteemed Brother:

I am writing this letter to greet you and at the same time to pray God's blessings upon you and your family as well as with all the beloved Brethren of the United States. I also wish to give you a report of the work in the village of San Juan and with the church in Irapuato where I am preaching.

We have realized a good work each Saturday in San Juan. We go each week and have an average attendance of 15 to 20 people. We have also begun to work in another place called "El Guadalupe." We have three places which have received us very well and have said that we may have services, but they are going to tell us when we can come to their homes for the services.

During the week of vacation between the semesters in the seminary I am working in Irapuato.

MEMBERS OF MISSION AT FRONTERA



near the church, and these students are now free to go to new places. It is for them that we need the Bibles. We have been working with Gideon New Testaments, but we are out and it takes several months to get a new supply in this country. Also, we are not able to sell the Gideon Testaments, and many people hold the Word of the Lord in small regard if the Bibles are not valuable enough to be sold instead of given away.

This month we began work in two new towns. These new towns are Guanamaro and Dolores Hidalgo. Pray for these two towns as we seek to begin the work there.

Your friend and brother
in the Lord,
Ignacio Cabrera

At the dormitory in Guanajuato everything looks beautiful. We have gardens in the patio of the house and they are very pretty. Everyone passed his examinations with good grades and thanks to the Lord, the Seminary is marching very well in all respects.

Please pray for us as students in the seminary and preachers in the missions that the Lord will bless us and our work.

Your brother in Christ,
Marcelino Ramos

Frontera, Tabasco

Very Esteemed Brother in the Lord:

I am praying God's richest
(Continued on next page)

Mission Of Gonzales

Mission Of Las Heveas

Mission Of Abasoto

Mission Of Guillermo Prito

Mission At La Crimea, Chiapas



He who receives scars for Christ here will wear stars with Christ there

ISIDRO ESTRELLA AND FAMILY

mission in Frontera.
Your Brother in the
Lord's work,
Israel Marin R.

Frontera, Tabasco
June 16, 1956

My Esteemed Brother:

To the glory of the Lord, I share with you as workers of the Lord. We have moments of joy and of sorrow, but our sorrows God transforms into sweetness and delights.

After many days of affliction of spirit, but of prayers and begging for the holy work of the Lord in this place, God has granted me the great privilege to see realized my desire to initiate the Christian activities in this city. The 10th of June at 8 o'clock, we had a meeting and I preached the first message of the Word of God as a dedication for our building and at the same time we organized our small Independent Baptist Mission, thanks to the Lord.

I beg you and the church and the other Christian Brethren to pray for us that the Lord will bless us and make us to prosper.

Fraternally your brother,
Isidro Estrella

A Presbyterian

(Continued from preceding page) After his return he visited me and invited me to go to Guerrero because Brother M. L. Moser, Jr. was going to arrive there. I got ready as soon as possible and went to Vicente Guerrero. At the organization of the Baptist Church in Vicente Guerrero, Bro. Moser gave two days of doctrinal discussions and with all the explanations that he gave I became convinced of Baptist doctrines, but Bro. Moser advised me to study the Bible in conjunction with several books that he lent me.

After studying them for myself, I began to indoctrinate my father and my brothers and when the Pastor of the Presbyterian Church in Frontera came and asked me if it was true, that I had become a Baptist, I told him that I had found the doctrines of the Baptists to be identical with the Bible and that I was disposed to join with them. He then asked me to forgive him if it was his fault that I had left the Presbyterian church and I told him no, that it wasn't his fault, that this was not for convenience, but was because I had found the truth as relates to Bible doctrine. When he left he said that baptism wasn't important as I seemed to think, because baptism didn't save, but I told him it was a matter of obedience or disobedience to God.

Now I am convinced that the true doctrine of the Lord is that which is in His Holy Word and as preached by Baptists. I was a strong Presbyterian because my father was a strong Presbyterian and taught me that outside of Presbyterianism there was no pure doctrine. Now I am a Baptist and my father and mother also are firm in the doctrine of Baptists and, thanks unto the Lord, we found the truth. We are now praying that my three brothers will come to the truth of the Word of the Lord.
—ISRAEL MARIN

ATTENTION

We covet your prayers and your offerings as God may lead and enable you.

Send All Offerings to—

LATIN AMERICAN
BAPTIST MISSIONS

c/o CENTRAL BAPTIST
CHURCH
LITTLE ROCK, ARKANSAS

All Offerings Are Acknowledged
By An Official Receipt.

Catholic Persecution In Columbia, South America

JACOB AND ESAU



"In this world ye shall have tribulation." "The Devil as a roaring lion goeth about seeking whom he may devour." Bible facts like these mean little to soft, luxury-loving Christians. Usually when you talk about persecution people do not listen. Some call it "sensationalism," others just don't care.

Recently there has come into my hands a missionary newsletter from Argentina that contains a report of persecution in Columbia. In order for you to understand just what persecution Christians must undergo in a Catholic country, I am going to quote a portion of this Newsletter. In the Newsletter, the writer quotes from a recent publication, and I have already ordered a copy of the book. In part, the Newsletter said as follows:

"'Dry Wind,' a book born out of atrocities committed in Columbia, was published in Argentina. You are not likely to read the book in Spanish as I did. Let the following translation from the 'Latin American Evangelist,' show the depths of depravity and cruelty to which men will go in the name of religion. The author, Daniel Caicedo, a medical doctor, tells of the village priest blessing the dead and dying during the massacres of hundreds of citizens in the village of Ceylan. He describes his 'fervent mystical look as of an officiator at a sacred rite,' as eyes, tongues, hearts, were cut out of the still-suffering victims. He gives an eyewitness account of the death of believers in Jesus Christ:

"No more than ten of us remained alive of Andinapolis and La Primavera. They fell upon those towns which had been converted to the Gospel, and demolished them. It was horrible. I took refuge in a chicken house, from which I saw the assassination of Pastor Davison and the family that worked for him.

"The servant and two little girls were mistreated by some 20 policemen. Afterwards they buried their bayonets in them . . . Since the mother was pregnant, they knifed her in the stomach and the six month's fetus came out . . . Pastor Davison, on his knees with his hands tied, saw the crime enacted. With his eyes turned to heaven he implored the Lord Jesus to give him strength. His lips pronounced the Twenty-third Psalm: The Lord is my shepherd . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil . . .

"A machete cut opened his face from ear to ear. The policeman shouted, 'Long live Christ the King! Long live the conservative party!' The victim let out

These are the sons of Pablo Aligo, a member of the Mission at Las Heveas. These two may have the opportunity to hear God's Word, but there are millions like them in sin-darkened Mexico that will die in ignorance, never hearing the true Gospel.

no sound. His only expression was in his eyes, and the police, conscious of the fact, pierced them until they fell out. The saint continued on his knees, on a great pillow of blood. Other police intervened and beat him with their belt buckles . . .

"The saint fell to the ground and the detectives and policeman began to jump on him . . . No one knew when he died; only that when they crucified him it could be seen that blood no longer flowed from his wounds . . .

"If you could have seen the fervor with which all those Christians died who were burned alive, tied to the trees with wires and wet down with gasoline, you would realize that the Lord Jesus did not abandon them in those moments . . . Although the pain must have been tremendous, you heard no blasphemy. Among the shouts of desperation, the name of Christ . . . Some helped strengthen others."

Twentieth century martyrs! Friend, they were folks like you. They died for love of Jesus. Oh that Christians who live far from these things might realize the start of reality of spiritual conflict. Calvary was costly! To be witnesses for Christ to the uttermost part of earth must be costly. Will you be faithful? Will you do your part to win for the Lamb that was slain the reward of His sufferings?

Letters

(Continued from preceding page) Blessings are resting upon you, your family, your beloved church and the others who are praying for us here in Mexico.

I am writing to say that I am sending two pictures that you asked me to send. I am sorry there aren't more present for the pictures because I wanted to take a picture of three new believers, but they were sick and it was impossible. This is a little group of believers that are members of the Baptist mission in Frontera.

We are only few in number, but we are praying the Lord of the harvest that there will soon be more brothers with us. There are several who are very interested. The Brother with the book in his hand (in the picture) is an Elder in the Presbyterian church who says he is with us. Pray much for him too.

At the same time, I wish to explain that my desire is not to

his Golden Wedding Anniversary and did not invite any from his church. I went and had the opportunity to preach a message from the Word of God in a service to give thanks for his 50 years of marriage. This was the 15th of June of this year.

Since then, he has attended the Sunday School. He is very old but is very enthusiastic. I beg your prayers to the end that the Lord will use me for the glory and good of His work in Frontera.

Your Brother in Christ,
Isidro Estrella

work in Frontera only, but I want to work in the River Zone but the thing is that the trip is very difficult because the boats pass very seldom and then not on regular schedule. When I worked with the Presbyterians I had a small motor boat in which I made the trips, and I could go from one place to another whenever I wanted to. I am praying that the Lord will enable me to have a small boat and possibly there are some brethren in the United States who would be able to help me to secure a boat to work in this River Zone. I know these places and pray that there are souls there whom I might reach for the Lord.

A boat with a 15 horsepower motor is sufficient. Here they cost \$5,790 pesos (\$500.00 dollars) but this is for the motor alone. I am willing to do all for the Lord that is possible, but as you can see we are very limited because of the rivers. I am willing to leave it all in the hands of the Lord as to what is best. Please pray for us in the new

OFFERINGS RECEIVED MONTH OF JULY, 1956

Tabernacle Baptist Church, Tulsa, Oklahoma	\$ 20.00
Mr. D. E. A., Wichita Falls, Texas	50.00
Jennings Avenue Baptist Church, Fort Worth, Texas	24.58
Divide Baptist Church, Sulphur Springs, Texas	25.00
Mr. N. R. Y., Sulphur Springs, Texas	5.00
"The Prayer Group," Baton Rouge, Louisiana	45.00
Mr. J. M. B., Lonoke, Arkansas	10.00
Mrs. H. A. B., Little Rock, Arkansas	5.00
Mrs. T., Little Rock, Arkansas	2.00
Mr. J. B. W., North Little Rock, Arkansas	25.00
Woosley Baptist Church, Point, Texas	25.00
Mrs. T. J. G., Dallas, Texas	1.00
Mrs. R. E. H., Garland, Texas	1.00
Miss E. M., Philadelphia, Pennsylvania	2.50
Mr. Thomas Family, Bevier, Missouri	25.00
Mr. J. A. F. and Mrs. J. H., Texarkana, Ark.-Tex.	20.00
Mr. W. W., Canyonville, Oregon	14.00
Providence Baptist Church, Henderson, Texas	24.00
First Baptist Church, Clute, Texas	10.00
Woosley Baptist Church, Point Texas	25.00
Miss E. M., Philadelphia, Pennsylvania	2.50
Mr. and Mrs. T. J. A., Memphis, Tennessee	20.00
Mr. and Mrs. L. T. W., Bardwell, Kentucky	15.00
Rock Cleft Camp, Little Rock, Arkansas	5.19
Mr. W. E. B., Velasco, Texas	20.00
Grace Baptist Church, Tyler, Texas	15.50
Mrs. E. M. B., Lincoln Park, Michigan	2.00
Mrs. M. T. B., Alexander, Arkansas	1.00
Woodlawn Terrace Baptist Church (Ladies Auxiliary)	10.00
Memphis, Tenn.	42.78
Highlands Baptist Church, Boone, Colorado	68.00
Calvary Baptist Church, Ashland, Kentucky	756.13
Central Baptist Church, Little Rock, Arkansas	

TOTAL MONTH OF JULY, 1956 \$1,317.18

BIBLE PROPHECY REVIVAL

of the

Central Baptist Church
Little Rock, Ark.

on the

"New KLRA"

(Your Town and Country Station)

1010 Kc — 24 Hours a Day — 10,000 Watts
TWICE DAILY

1:45 A. M. Monday Through Saturday 6:45 A. M.

Speaker: M. L. MOSER, Sr.

(Also KCMC, Texarkana, Ark.-Tex., 1230 Kc.

9:15 A. M. Sunday)

I Should Like To Know

(Continued from Page One)

do likewise for the sake of fellowship. This is very definitely contrary to what Paul taught in II Thessalonians 3:6.

I could mention other things on which DeHaan is definitely in error, but these will suffice. Let me say that if all preachers were like DeHaan, there would not be a Baptist church on earth. But what is true of DeHaan in this regard is true of Fuller, Epp, and other interdenominationalists.

As to the Salvation Army, I have always wished that they had a zeal that was according to knowledge (Romans 10:2), instead of wasting their time, money, and energy in propagating heresy. No, they do not believe in sanctification; they believe in sinless perfection. The Salvation Army was founded by Booth and not by Jesus Christ. It is another one of the plants that will be rooted up by the Heavenly Father (Matthew 15:13).

2. Should a good Baptist preacher ever preach on "dispensations" in a series of messages? All the New Testament references I find say:

"Preach the Gospel"—50 times.

"Preach Christ"—23 times.

"Preach the Word"—17 times.

"Preach the Kingdom"—8 times.

Let me ask this querist a question: If the Bible teaches dispensational truth, then is not preaching upon this truth, preaching the Word? Preach the Word means to preach the entirety of the Word of God.

3. We are having quite a discussion on interpreting the word "church." Does the word "assembly" mean a building? Is it possible to have a church, yet meet in a house. Your paper started this discussion.

No, the word "assembly" does not mean a building, if you mean by that a building made of materials such as brick, wood, steel, mortar, etc. If you mean it in the sense of Ephesians 2:21, yes.

Yes, it is possible to have a church meet in a house. For example, read Romans 16:5, I Corinthians 16:19, Colossians 4:15. I would suggest that you order from us B. H. Carroll's book—"Ecclesia—The Church," and get this thorough discussion of the word "church." It contains 57 pages and sells at 35c per copy, or three copies for \$1.00.

4. Explain the phrase, "shame them that have not," in I Corinthians 11:22.

I am not exactly sure what Paul refers to here. But he probably has reference to the poor of the congregation who did not have the food that some of the others had. The richer Corinthians seemingly were a proud people and wanted to "show off" in the church before the others.

5. Could a Christian get offended over lodgism, so that he would not place his letter in a Baptist church?

I believe that there are those who are saved and who belong to lodges. And they are there because they do not know the truth as to the Lord's church and as to separation from man-made organizations. Also, they do not know the truth as to lodges.

But after one has heard the Word of God on this subject, and continues to reject God's Word, it is evident that he is not a Christian, for Jesus said, "If a man love me, he will keep my words." (John 14:23).

6. Should I teach our young children to pray?

No, you should not, since only the children of God can pray (Proverbs 15:3). Do all that you can by way of teaching them the Word of God and by setting them a godly example. Your chief aim should be to teach them of sin,

the punishment of sin, pointing them to Jesus Christ who alone atones for sin.

7. When we are having family worship, should the mother lead audibly in prayer, or should only the father lead, while others pray silently?

Of course, the father should take the lead in family worship and should direct it. But I very definitely believe that any saved member of the family can pray and fully participate in the worship.

8. Who was the author of Job?

The Holy Spirit. II Peter 1:20, 21. As to the human instrument, I am not sure. It may have been Moses.

9. In a Baptist church recently, I observed that the pastor, after the preliminary singing, stood and looking over the audience, called on the female members to lead in the opening prayer. There were no ministers and deacons present. I may be wrong, but I just did not think it was according to Scripture. I want to know your opinion please, of course according to the Bible.

All that one has to do to see the error here is to read I Corinthians 14:34 and I Timothy 2:8.

10. What do we do with the nine gifts? Do we take them all but the healing?

In I Corinthians 12, where Paul enumerates the special gifts of the Spirit, Paul says in verse 51: "Yet shew I unto you a more excellent way." Then in chapter 13, he shews us that "more excellent way." In verses 8-10 of the thirteenth chapter, we read:

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Paul has reference here to the New Testament, the written Word in verse ten. Cf. James 1:22-25. These Scriptures teach that the special gifts of the Spirit were to cease when the New Testament was completed.

11. What does it mean, "They shall lay hands on the sick, and they shall recover"? (Mark 16:18).

It means just what it says, and that Scripture has been literally fulfilled. But these supernatural gifts as Paul teaches, have ceased.

12. Does Revelation 22:18, 19 apply to the Bible as a whole, or to the book of Revelation only?

It applies to both since the entirety of the Bible is the Word of God, and certainly one book is no less important than another (Matthew 5:18, 11 Timothy 3:16).

13. What do you think of baby dedication services in the church?

Such services are unwarranted by the Scriptures and tend toward Catholicism.

14. Do you approve of reading Thomas a Kempis' "Imitation of Christ"? Was he not a Roman Catholic monk, and how could his teachings be in harmony with the Scriptures?

I have heard much of this book, but have never read it. Some say that it is very good. Many Catholics years ago were sounder than lots of Baptists today. This may have been true of this man; I just don't know.

15. Why do some Baptist writers and preachers refer to Savonarola, Chrysostom, Augustine and other Roman Catholics of historical note, as the "fathers of the church," when these men taught the doctrines of the Roman Catholics?

They picked this up from the Catholics and Protestants. The Catholics have so changed through the years, though, that none of these men would, if living today, associate themselves with Catholicism.

16. Should the writings of these men be regarded in relation to us

as Spurgeon and other ministers?

Their writings are very valuable in many ways, though not as helpful to the average Christian as writers of the last few hundred years.

17. Would you advise one to move his letter to a church where the B. T. U. is held, and where coffee and sandwiches are served in the church basement?

No. I would seek another church which is not so worldly.

18. Would you contribute to the purchase of a coffee urn to be used for the above purpose?

No. Baptists would use the money for missionary purposes which they spend on eating and drinking in the churches, missionary work would more than double itself in a very short time. Nowadays, so-called Baptists eat just about as much as they send for missions—perhaps more.

Soul Sleeping

(Continued from page one)

ture drawn there is that of a vast amphitheatre such as they used for the Olympian Games. There are the spectators and the runners in the race. Plainly WE are the runners in the race, and the spectators are the "heroes of faith" of the previous chapter, as well as the other blessed dead of the ages. The whole appeal is to run a worthy race in the light of the truth that we are being looked upon by these. They KNOW what we are doing, and if they know, they are not asleep.

Were Moses And Elijah "Walking In Their Sleep?"

In Matthew 17:1-8, we have the story of how Moses and Elijah appeared with Jesus on the Mount of Transfiguration. Had they been asleep this would have been impossible, unless "they were walking in their sleep" as some one has suggested. Moses had been dead for centuries, yet here he is alive and active and knowing all about what should take place at Jerusalem. This indicates clearly that he was not only awake—he knew what was taking place on this earth—just as we shall after death.

Did Stephen Expect To Sleep A Few Centuries?

In Acts 7 we have the story of the stoning of Stephen. As he died he cried out "Lord Jesus receive my spirit." Did he expect the grave to receive his spirit? No, he expected the Lord to receive it, and Jesus is pictured as standing ready to welcome the victorious spirit of the first Christian martyr.

What Did Paul Mean?

In Philippians 1:23 Paul says, "Having a desire to depart AND BE WITH CHRIST . . ." Where did he expect to be when he left the body? The answer is too plain for anybody to mistake—he expected to be with Christ (not in the grave). This one passage is really enough to knock soul-sleeping out of the box completely. Again we have Paul saying, "Absent from the body PRESENT (or at home) with the Lord." Certainly he did not expect to be in the grave, body, soul, and spirit, for he says that to be absent from his body means to be present with the Lord. There is no refutation possible concerning such Scriptures. The Adventists try to argue and circumlocute around, but to no avail. Beware always of highly involved argumentation that seeks to set aside the plain obvious meaning of a passage of Scripture.

Where Did Jesus Take The Penitent Thief?

He didn't merely take him to the grave—but to Paradise. In other words he took him into the active, conscious existence that he entered into.

Why do people want to believe in the dull, drab theory of soul-sleeping? The truth is, the Adventists had a system of theology foisted on them by an epileptic prophetess, Mrs. Ellen G. White, and this is like an official utter-

ance of the Pope to the Catholic Church—it must be accepted and adhered to. Pity any group who gets into the straight jacket of a man or woman founded theological system.

"The Book Of Revelation"

(Continued from page three)

enough that it picks you up and sets your feet on the Rock of Ages, and ultimately will transplant you yonder to Heaven.

No wonder Paul prayed that we might be able to comprehend the love of God. I can't comprehend it. On the night that I staggered into the arms of God, I tried to fathom the love of God, but I found it was too deep. I tried to take the wings of faith and circumscribe it, but I found that its circumference was too great. I tried to comprehend its meaning, but I found that it was too great for my finite understanding. Beloved, you and I will never know nor understand fully the love of God until that day when God shall wipe away the filmy mist of doubt and fear from our eyes, and then we will understand the love of God.

John also tells these Baptists that they had been washed. Listen:

"Unto him that loved us, and WASHED US from our sins in his own blood."—Rev. 1:5.

John reminds these people that they are a washed people and that their sins have been washed away—not in the river, and not in the baptistry, but washed away in the blood of the Lamb.

Beloved, whenever anyone tells you that you are saved by baptism—that your sins have been remitted because you have been baptized, remind him that while that may be the doctrine of his church, the doctrine of Baptist churches from the day of John, down to this day, is that Baptists have had their sins washed away in the blood of the Lamb. Others may be satisfied with a pool, and others may be satisfied with an ordinance, but, beloved, Baptists have to go back to the blood of the Lord Jesus Christ.

Could there be anything sweeter than to know this truth, that we have been washed from our sins in the blood of the Lord Jesus Christ? As the old song says:

"What can take away my sin?
Nothing but the blood;
Nothing but the blood.
What can make me whole again?
Nothing but the blood;
Nothing but the blood.
What can pay sin's old back debt?
Nothing but the blood;
Nothing but the blood.
What can make me a Christian yet?
Nothing but the blood;
Nothing but the blood."

Oh, beloved, some people may be satisfied to be a member of a lodge; some people may be satisfied to be a member of a Protestant church; some people may be satisfied to go along with the ritualism of Catholicism; but, beloved, I am made to rejoice because I am a member of a church that John reminded in the first century that they were a blood-bought people.

John also reminded them that they were kings and priests. Listen:

"And hath made us KINGS AND PRIESTS unto God and his Father; to him be glory and dominion for ever and ever. Amen."—Rev. 1:6.

If you are saved, you are a king and a priest.

I suppose anyone would like to say that he is the son of the governor, or of the president, or of a king. Let me tell you something, beloved, I am a king. I am a priest. I am a son of God—who is King of kings and Lord of lords. He has made me to be a king. I haven't come into my kingship yet. I don't have a kingdom and I don't know what part of this earth I am going to reign over, but I am more of a king than the eldest son of any king

within this world. The crown prince may die before he becomes king. Many things may happen that might prevent him from becoming king, but, beloved, there isn't anything that can keep me from reigning here within this world.

Not only am I a king, but I am a priest.

Every man who buttons his collar hind part before is just 2,000 years too late. The day that Jesus Christ hung upon the Cross an unseen hand of God reached down out of the skies and rent that veil of the temple from top to bottom, signifying henceforth that the way was open into the holy of holies and that no man needed a priest to come to God, but rather, Jesus Christ was our High Priest, and each of us are believer priests under Him. In the Old Testament, a man needed a priest to come to God, but since the day of the Cross of Jesus, the priest has been unnecessary. I tell you, beloved, a Catholic priest is 2,000 years too late, for each believer is his own priest now.

What a responsibility is ours today! If you are a king, you ought to live like a king. If you are a priest, you ought to act like a priest.

Back in the days of King Louis of France, they took him and his beautiful wife, Queen Marie Antionette to the guillotine and cut their heads off. Then they went to get the young prince who would become king at his father's death, to do likewise with him. When they started to the guillotine with him, someone said, "If we kill him, we will only send his little soul to Heaven." Instead of killing him, they put him in the hands of old vile "Meg," to let her make him fit for Hell. She took off his princely clothes and clothed him in rags. She fed him with garbage, and the people would torment him. Sometimes his tormentors would go too far and he would shake his curly head and clench his dimpled fists and stomp his foot and say, "I will not do it; I cannot do it; I was born to be a king, and I must not defile myself."

Beloved, you and I were born to be kings. May God help us then to remember our position under God. May we live lives of purity before Him.

Then finally, John reminded these Baptists that Jesus is coming again. We read:

"Behold, he cometh with clouds, and every eye shall see him."—Rev. 1:7.

Thank God! Are you ready for His coming?

Our Baptist Position

(Continued from page one)

tism nor any other ordinance or consecration is required to save those who have not arrived at the age of moral responsibility.

Therefore, the fundamental Baptist principle of salvation by faith alone, implies that every human being shall be responsible to God alone; that no one can remove this responsibility from any other, or assist any one in having it. The individual relation of every human soul to God is the necessary result of pure Baptist principle.

—Religious Herald

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