

The Baptist Examiner

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

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The Day Of Atonement

Sins Put Away By The Sacrifice Of Christ

By James P. White
Vernon, Alabama

atonement for the soul."—Lev. 17: 11.

I. When Was The Atonement Made?

The Old Testament order was that the high priest was to bring the blood of the offering into the Holy of Holies, once each year, to be repeated again each year, and He was never to come into the presence of God without blood which he was to offer first for his own sins, then for the people. "And this shall be an everlasting" (Continued on page seven)

The day of Atonement in the Old Testament was one of the most important of all days for the Jews. For the common Jews saw in a typical manner how God could be just and at the same time justify a sinner. The Bible knows nothing about the putting away of sins, except by a Divine offering.

There are three things that we would like to consider about the

Dear Brother Gilpin:

I greet you in 'Jesus' Name.' For a long time I have planned to write you and let you know how much TBE means to me.

I was in the Virgin Islands conducting revival services with the Baptist churches there when I came in contact with your blessed paper. A pastor there paid for my subscription.

Brother, I was saved in a union meeting, and then went over to a "Rock 'n Roll" group of Pentecostals, but I started studying the Bible—God's own Word.

I could not see their sinless perfection, and so many works of grace, especially the talking in the Devil's language. Then I went over to the Baptist church where I received some wonderful truths, but as I continued to study, the Lord revealed new truths to me, which these Baptists would not accept, such as unconditional election and the church truths.

I started to wonder if I was right or they, since I was the only one who believed these particular truths, but thank God for TBE. When I read this paper, I got more courage to "contend for the Faith once delivered unto us." I am now termed as an ex-

tremist, because of my bold stand.

Brother, I am kindly asking you to remember me in your prayers, and to assist me in my studies with whatever books you know will be helpful. I will be very happy if you can send me a copy of "The Church That Jesus Built," by Bro. Roy Mason. Also, send me any other books you can on this great and most perplexing subject—that is perplexing to so many who are professing to be Baptists.

I am a faith missionary, as no group here would take me on, due to my doctrinal position, but God is able. The needs are great, but all answers are found in Phil. 4:19. God bless you in this wonderful work that He has given you to do. Please write if possible.

Yours in Christ,
Hamza Mohammed
(British West Indies)

EDITOR'S NOTE: Truly do we thank the Lord for Bro. Mohammed and the work he is doing. And we thank the Lord that here is a brother many miles removed from us, who receives a blessing from TBE's weekly visit to him. May the Lord continue to richly bless and use him in the field unto which He has called him.

Modern Scholarship And The Right Form Of Baptism

A. T. ROBERTSON
Greek Scholar of World Renown
Now Dead

lexicon. The standard Greek lexicon for the world for ancient Greek is that by Liddell and Scott, the two Church of England scholars. It is entitled, "A Greek-English Lexicon," and is the eighth edition and dated 1901. It says, "Baptizo, to dip in or under water."

Sophocles, a native Greek, has produced a "Greek Lexicon of the Roman and Byzantine Periods" (date 1870), covering precisely the time when the New Testament was written. He says, "Baptizo," to dip, to immerse, to sink." He gives numerous examples and adds, "There is no evidence that Luke and Paul and the other writers of the New Testament put upon the verb meanings not recognized by the Greeks."

The modern Greek is in use today, and the word baptizo is given by Contopoulos in his "Modern Greek and English Lexicon" (date 1869) as meaning "to wet, immerse, tinge." As is well known, the modern Greeks practice immersion only and use baptizo for the act. They are supposed to understand their own language.

The standard lexicon of the Greek New Testament is by Thayer, of Harvard University, entitled "A Greek-English Lexicon of the New Testament" (date 1887) He says, "Baptizo: 1. Properly to dip repeatedly, to immerse, to submerge. 2. To cleanse by dipping or submerging, to" (Continued on page eight)

TRI-LEMMA

By J. R. Graves

(From the preface of the book by the same title.)

Tri-lemma! Trilemma! What does the word mean, and of what does the book treat?

When one is pinned between two perils we say he is in a dilemma—i.e., between two horns. When he is pinned between two, and pierced by a third, may we not say he is in a Tri-lemma?

It will be remembered that when the Pharisees upon one occasion demanded of Christ his au-



J. R. GRAVES

thority for what he did in cleansing the temple of money changers and thieves, He replied: "I will also ask of you one question: The baptism of John, was it from Heaven (i.e., valid), or of men? (invalid) answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not" (Continued on page eight)

Did You Ever Hear, 'Sunday Is The Only Day I've Got'?

By ROY MASON
Tampa, Florida

Thieves of God's time use this as their stock excuse for not attending public worship on Sunday, and they say it in such a tone and manner as to indicate that it is an irrefutable excuse.

One need not expect unsaved people to have an interest in Sunday and what it commemorates, nor need one expect them to be interested in worship and the things of God. One should be able to expect an interest in these on the part of saved people. However, there is good reason for people abstaining from the ordinary duties of life one day a week, and that reason is recognized by our government. The government recognizes Sunday as a legal day of rest from the ordinary duties of life. This is not done because of religion, but because there is need of such a period. France, after the Revolution, when atheism was in flower, knocked out Sunday observance and established a day of rest every tenth day. It didn't work. It was found that both men and machinery wore out quicker while this obtained. It was further noted that every seventh day marks the ideal time for the cessation of ordinary activities. God knew His business when He ordained that one day in seven should be used as a day set apart—a day of rest from ordinary labors. He gave the Sabbath to the Jews (and never to any other race). The Sabbath

commemorated the deliverance of the Jews from Egypt. See Ex. 31:15-17. The Lord's Day, commonly called Sunday, is not the Sabbath, but it conserves the same principle that one should cease from the ordinary labors of life for one day out of seven. But the Lord's Day is much more—means much more, than the old Sabbath. The old Sabbath commemorated the Jewish deliverance from bondage in E-



ROY MASON

gypt. The Lord's Day commemorates the Saviour's resurrection through which we are delivered from a far greater bondage.

WHY DO WE OBSERVE THE LORD'S DAY?

1. It celebrates the greatest event that has ever taken place—the resurrection of Jesus from the" (Continued on page eight)

The Baptist Examiner Pulpit

"THE BOOK OF REVELATION"

(Read Revelation 13.)

I am a firm believer in the Trinity—that is, that God is Triune—God the Father, God the Son, and God the Holy Spirit. I don't have much sympathy with the Russellites, or with any of the other "ites" of the world who do not believe in the Trinity of God.

Everything that God has ever done, the Devil has aped or imitated or counterfeited. While the Lord is a Trinity, the Devil also is a trinity.

For example, we read in the Bible that the Lord Jesus Christ

established His church and we read in Revelation 3:9 about a synagogue of Satan; so while the Lord has built a church, the Devil has imitated what the Lord has done, and has established what John calls a "synagogue of Satan."

God calls preachers to go out into the world to preach His Word, and the Devil calls men whom he sends forth into the world to preach his message. The Bible refers to the Devil's men as ministers of Satan. We read:

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great

thing if HIS MINISTERS also ..."—II Cor. 11:14, 15.

God gives to us the blessed doctrines of the Bible and the Devil imitates every doctrine of the Bible. For example, we have salvation by grace, and he has salvation by works. God gives to us the ordinance of baptism for the saved; the Devil perverts the ordinance of baptism and says that the ordinance is for the purpose that you shall be saved. God gives to us the ordinance of the Lord's Supper for saved people as a memorial of the death of the Lord Jesus Christ for us, and the" (Continued on page two)

1957 BOOK CATALOGUE READY SOON

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A STRANGE CONVERSION

A young man had been for some time under a sense of sin, longing to find mercy; but he could not reach it. He was a telegraph clerk, and being in the office one morning, he had to receive and transmit a telegram. To his great surprise, he spelled out these words, "Behold the Lamb of God, which taketh away the sin of the world." A gentleman out for a holiday was telegraphing a message in answer to a letter from a friend who was in trouble of soul. It was meant for another, but he who transmitted it received eternal life, as the words came flashing into his soul. —C. H. Spurgeon

To put off repentance another day, means one more to repent of and one less to repent in.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"The Book Of Revelation"

(Continued from page one)
Devil says that the Lord's Supper is not as a memorial, but that it is sacramental in that grace is conferred thereby.

I say, beloved, there isn't a doctrine that God has given to us within His Bible but what the Devil has imitated that doctrine in some manner, and that is especially so in the realm of the Trinity. I say that I believe strongly that God is a Triune God — the Father, the Son, and the Holy Spirit, but this thirteenth chapter of the book of Revelation tells us about the Devil's Trinity.

Revelation 13:1 tells us of the BEAST that rises up out of the sea:

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea."

This beast that comes up out of the sea is the ANTI-CHRIST, which we will identify a little later. This beast has an able confederate in the person of a beast that comes up out of the earth, which is spoken of in Revelation 13:11, when it says:

"And I beheld ANOTHER BEAST COMING UP OUT OF THE EARTH; and he had two horns like a lamb, and he spake as a dragon."

This beast, beloved, is the ANTI-HOLY SPIRIT.

The first beast out of the sea gets his power from the dragon, as we read in Revelation 13:2:

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the DRAGON GAVE HIM HIS POWER, and his seat, and great authority."

Who is the dragon? If you will read in Revelation 12:3, you will find that it speaks of a "great red dragon." Then in Revelation 12:9, we read:

"And the great DRAGON was cast out, that old serpent, called the DEVIL, and Satan."

So, beloved, we see that the dragon is the Devil. In other words, the dragon is the ANTI-GOD.

In this passage of Scripture the beast out of the sea is the Anti-Christ, the beast out of the earth is the Anti-Holy Spirit, and the dragon is the Anti-God. Therefore, we have here the Devil's counterfeit of God Almighty's glorious Trinity.

The one which we are particularly concerned about now is the Anti-Christ, and this thirteenth chapter of Revelation gives to us a marvelous picture of the Anti-Christ.

I

THE SEA.

"And I stood upon the sand of the sea, and saw a beast rise up out of THE SEA, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."—Rev. 13:1.

This beast, as I have said, is the Anti-Christ. We will identify him more completely as we go along. You will notice that he rises up out of the sea. The sea represents people. We read:

"And he saith unto me, The WATERS which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations,

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and tongues."—Rev. 17:15.

"Again the kingdom of heaven is like unto a net, that was cast into THE SEA, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just."—Mt. 13:47-49.

You can see from these two Scriptures that the sea represents the teeming masses of society. So when it says that this beast comes up out of the sea, it literally means that the anti-Christ is going to come up out of the teeming masses of society.

Now, beloved, I hold no belief whatsoever for the idea that the Anti-Christ is going to come as a demon from Hell. Rather, it says that the Anti-Christ is going to come up out of the seas, or, in other words, he is going to come up out of society.

He is going to be a human being just like you and me! Somewhere, sometime, there is going to be a babe born into a home and that mother is going to nurture and nurse that babe, not knowing that she is rearing the Anti-Christ. That mother is going to carefully guard that babe and someday that child is going to rise up out of the masses of society, as a ruler of this world, as the Anti-Christ.

II

WHEN HE WILL ARISE.

The question is, when is he going to rise? I take for granted, beloved, that he is going to rise when the seas are the roughest. In other words, if the sea represents the teeming masses of society (and we see by Matthew 13 and Revelation 17 that it does) and the Anti-Christ is coming out of the sea, and out of the masses of society, he naturally will rise when the sea is at its worst, or when humanity is tossed hither and yon and doesn't know which way to turn.

God's Word tells us this to be true. Listen:

"This know also, that in the last days PERILOUS TIMES shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."—II Tim. 3:1-5.

This is talking about the last days and it speaks of them as "perilous times." It is then when things are in such a state that we can expect the Anti-Christ to arise.

Another Scripture shows us the same truth:

"Let no man deceive you by any means: for that day shall not come, except there come a FALLING AWAY FIRST, and that man of sin be revealed, the son of perdition."—II Thes. 2:3.

When is he going to be revealed? When there is a falling away on the part of the people of God.

Beloved, we have a falling away right now, and as the days pass by, there is going to be more and more of a falling away. There isn't going to be a world-wide revival in your day nor in mine. Instead, we can expect things to get worse and worse, and some of these days when things get so bad that it seems that there is no hope at all, when the sea is at its roughest, when the masses of society are tossed hither and yon and don't know which way to turn, it is then that out of the masses of society the Anti-Christ is going to rise to control this world.

III

HE WILL HAVE IMPERIAL DOMINION.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and TEN HORNS, and upon his horns TEN CROWNS, and upon his heads the name of blasphemy."—Rev. 13:1.

Notice that he will have ten horns. In other words, all earthly

Reader Says That Jesus And John Were Never Baptists

We just received a letter from a member of one of the "Holiness" churches. This person makes this comment relative to Jesus, John the Baptist and Baptists:

"I am referring to your Sunday School lesson for December 23, 1956, 'The Marriage of the Lamb.' Jesus was not a Baptist, neither was John."

Well, let's just see whether or not Jesus and John were Baptists. We will use this test: first, we will consider history; secondly, we will compare the doctrine of Christ and John with what Baptists stand for.

HISTORICALLY

Jesus and John were not Catholics, for the Catholic Church did not come into existence until three centuries after Christ's death. The Catholics claim to be the oldest church. Well, in one respect it is the oldest church: it is the oldest church of the Devil; it is the first church the Devil ever built. After the Devil saw that the "gates of hell" could not prevail against and destroy the church that Jesus built, then he built his own church to compete with Christ's church. One wasn't enough, though, so the Devil has started many churches since.

Neither were Jesus and John Lutherans, for Lutherans did not exist until Martin Luther broke with the Catholic Church in the sixteenth century.

The two could not have been Episcopalians, either, for the King of England, in 1534, broke with Rome and set up the Church of England as his state church.

Calvin started the Presbyterian Church a few years after Luther started the Lutheran Church, so Jesus and John were not Presbyterians.

Brown started the Congregational Church, so Jesus and John weren't Congregationalists.

John Wesley got his fill of the Church of England, so he instigated the movement that now calls itself the Methodist Church. Were Jesus and John Methodists? Certainly not.

Alexander Campbell founded the Campbellite movement, so Jesus and John were not Campbellites.

Joe Smith founded Mormonism, William Miller and Ellen White put Seventh Day Adventism on the religious map in 1844, C. T. Russell was the instigator of the so-called "Jehovah Witness" movement, Mary B. Eddy dreamed up "Christian Science," A. Semple McPherson founded the "Four Square Gospel" sect, and there have been too many of Satan's churches started in the last two centuries to name the rest of them in this short article.

Thus, Jesus and John were none of these. But since this person who wrote to us is a "Holiness," let me say that regardless of which of the many branches of Holy Rollerism this individual is a member of, there was no such doctrine as Holy Rollerism until John Wesley and his crew separated from the Church of England. Ever since Wesley's day, there have been Holy Roller movements popping up all over the place.

power will be summed up in his horns.

Notice also that he will have crowns upon his heads, which will tell us that he is ruler and that he has dominion over the entire world.

Here, beloved, is an individual who has ten crowns—more crowns than any individual in all the world. When the Pope, in 591, put upon himself a triple crown, it was said that he was the most crowned individual that had lived from the day of Adam down to that time, and no man from that time on has ever dared to wear more crowns than the Pope. I say to you, beloved, when the Anti-Christ arises, he is going to wear ten crowns upon his heads, and he is going to control the world.

(Continued on page three)

Well, were Jesus and John Baptists? If they were not Baptists, then what were they? You can put your finger on those who started all of the other so-called churches, but no one has ever yet been able to put his finger on the man of this world who started Baptists. The reason is, the Man who founded Baptist churches was from Heaven. He said, "Upon this rock I will build my church, and the gates of hades shall not prevail against it."—Matthew 16:18.

DOCTRINALLY

Now let's look at the doctrine of Jesus and John, and compare it with Baptists.

First, John:
Let me say that no Baptist believes that John was in the church. Baptists believe that John simply prepared the material out of which Jesus built the church (Luke 1:17). But we do believe that John's doctrine is the same as that of Baptists today. Notice: John preached . . .

(1) Salvation before baptism—Matthew 3:6-9. Baptists preach the same.

(2) Baptism by immersion—Matthew 3:6, 16; John 3:23. Baptists preach the same.

(3) Baptism by the proper (God-ordained) administrator—John 1:6, 33. Baptists preach the same.

(4) Eternal security—John 3:36. Baptists preach the same.

(5) Salvation by Grace—John 1:17. Baptists preach the same.

(6) Blood redemption—John 1:29. Baptists preach the same.

(7) The absolute sovereignty of God—Matthew 3:9. Baptists preach the same.

Now let us look at Jesus' doctrine. Was Jesus a Baptist in doctrine? Notice:

(1) Jesus acknowledged John's baptism as scriptural baptism—Matthew 3:13-17. So do Baptists. Jesus could not join any other church on the baptism that He received from John but a Baptist church, because all other so-called churches reject John's baptism as being Christian baptism. This should settle the question as to whether or not Jesus was a Baptist. Baptists are the only people that would have the Lord Jesus on His baptism!

(2) Jesus preached salvation before baptism—John 4:1. So do Baptists.

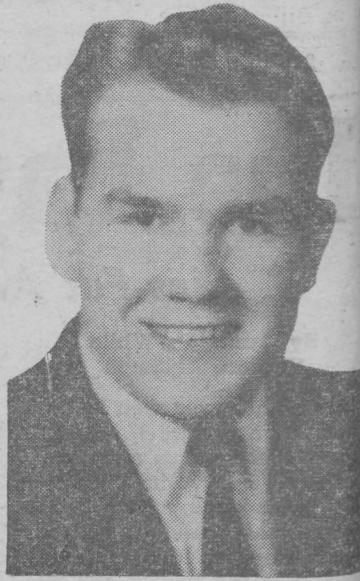
(3) Jesus preached that salvation is through faith—John 3:18. So do Baptists.

(4) Jesus preached Eternal Se-

curity—John 3:16-18; 5:24; 6:58; 10:27-30. So do Baptists.

(5) Jesus preached baptism immersion—John 3:22. Scholars agree that the word "baptize" means to immerse. So Jesus believed in immersion. So do Baptists.

(6) Jesus taught that He founded His church—Matthew 16:18. So do Baptists.



ELDER BOB L. ROSS

(7) Jesus taught church government—Matthew 16:18. So do Baptists.

(8) Jesus taught congregational church government—Matthew 15-19. So do Baptists.

(9) Jesus preached the Sovereignty of God—Matthew 11:26. So do Baptists.

(10) Jesus preached unconditional election—John 6:37, 44, 65. So do Baptists.

(11) Jesus preached the limitation of atonement—John 10:11, 15; Matthew 26:28. So do Baptists.

(12) Jesus preached that the church is to do His mission work—Matthew 28:19, 20. So do Baptists.

(13) Jesus taught that all men are sinners and that they would be rooted up—Matthew 15:13. So do Baptists.

(14) Jesus taught that the church belongs to the church—Matthew 28:19, 20. So do Baptists.

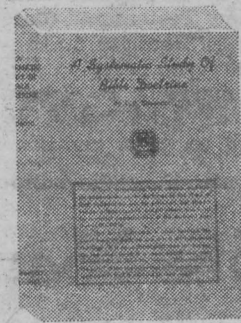
(15) Jesus taught and set the example for close communion with the church—John 13:27-30. Baptists teach the same.

These are a few of the major doctrines which reveal that Jesus and John taught the same truth that Baptists teach today. In view of history, and in view of the doctrinal affinity between Christ, John, and Baptists, if Jesus and John were not Baptists, the League of pray tell me what they were!

—Bob L. Ross

OUR JANUARY OFFER

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THE BAPTIST EXAMINER

ASHLAND, KENTUCKY

What About This Slogan "Revival In Our Time"?

"Revival in Our Time" is the familiar slogan of the Billy Graham evangelistic team. Are we experiencing genuine revival in our generation under the leadership of Billy Graham? This question deserves an unbiased answer based upon the facts. Sentiment should not prejudice us to disregard the facts.

A world-renowned Scotch preacher told the editor this summer that there were five murders in Scotland the first week after the close of the Billy Graham crusade in Glasgow. Actually all the murders were in Glasgow itself. There never had been so many murders in one week in all the previous life of that city.

Mr. Graham had a month-long "crusade" in the city of Memphis, where the editor lives. Did the city of Memphis experience revival? Let the facts speak for themselves. The population of Memphis is 455,000. There are 555 churches in Memphis. But there are 1522 wine, beer and liquor outlets. There are 5 bartenders to every preacher. There were 1,000 arrests for drunkenness in Memphis in 1955. Half of the budget of the police department was used to process drunks and crimes committed under the influence of drink. Every 40th citizen (on the average) was arrested for drunkenness. The budget of all the churches and religious organizations was \$40,000,000. Taxes indicated that almost five times that much was spent for alcoholic beverages. There were 686 marriages in Memphis in 1955. There were 1,448 divorces in Memphis in 1955. These statistics given out by the police department of the city, do not give any evidence of "revival in our time."

You owe it to yourself, your church, your country, and the Savior to make an honest appraisal of "revival in our time." It is true that Mr. Graham has preached to more people than any other man who ever lived. It is true that Mr. Graham has more "decisions" reported in his "crusades" than any other man ever had. It is true that Mr. Graham has been recognized as "the clergyman of the year." It is true that presidents, governors, mayors, and other politicians gladly appear on the platform to endorse Mr. Graham. It is true that Bishop Sheen and other prominent Catholic leaders have said "Bravo Billy," applauding Mr. Graham for his impartial attitude towards Catholicism. It is true that Mr. Graham said to a young lady who had made a decision in one of his crusades and who told him of her decision to enter a monastery to study to be a nun, "God bless you, dear sister."

Any man who raises a question about Mr. Graham is immediately assailed with scathing denunciation. In hero-worshipping America, Mr. Graham is the religious "hero" of our time. He is accepted and supported by Catholic, Protestant, Jew, and even Southern Baptists. Southern Baptists have always opposed "union campaigns," in which modernists, liberalists, and the rest of their kind are accorded equal recognition and opportunity with those who believe the Bible. What a complete reversal of position for Southern Baptists to acclaim and support Mr. Graham, who will not accept a city-wide campaign unless all the religious bodies are officially in support of the "crusade." You who read this column would do well to get information yourself concerning the organization being set up for the New York City campaign for May of 1957. Before you set up a prayer group, you should find out who you are praying for. The editor of this paper cannot support a "crusade" in which men who deny the inspiration of the Scripture, the virgin birth, the necessity of blood atonement and regeneration, are leaders of the crusade. "All hail Robert McCracken and Billy Graham!" Not for this editor. If this is "revival in our time," the editor of TRUTH cannot have any part in it.

—Editor J. H. "Dick" Melton, in Truth.

"The Book Of Revelation"

(Continued from page two)

I wish you would pause in your mind and go back to those days following World War I when the League of Nations became a reality, and which ultimately became a League of "Notions," and mostly false notions at that. After World War II when the League of Nations was no longer in good repute, they dropped the name and brought the same organization over from Switzerland and started what is called the United Nations. It is the same old organization with but very, very few changes. But, beloved, I say to you, there is a day coming when the dreams of the League of Nations shall come true, when someone great, the Anti-Christ, shall reign and rule completely so far as this world is concerned.

Several years ago, after Wendell Willkie had been defeated for the presidency, he wrote a book on the subject "One World." Some people said that Willkie had gone crazy when he wrote his book, but, beloved, when he wrote his book, he wrote just exactly what the world is going to see, and what is going to come to pass some of these days. There will be one world under one imperial ruler—the Anti-Christ.

IV

HE WILL BE A BLASPHEMER.

"And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of BLASPHEMY."—Rev. 13:1.

"And he opened his mouth in BLASPHEMY against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."—Rev. 13:6.

This individual, when he arises, will come as a blasphemer.

I would like to remind you that there never was a time of blasphemy and irreverence as there is at the present time. A person can hardly get on the buses and ride any distance without making his ears to become a sinkhole for the putridity to which he has to listen.

Sometime ago, I rode from Ashland to Russell on a bus—just four miles. Seated behind me were two young women, and I dare say that those two women took the name of God in vain twenty-five times between Ashland and Russell as we were riding along.

I tell you, beloved, there is a blasphemy that is worse than taking the name of God in vain, and that is the blasphemy when a preacher dares to stand behind the sacred desk and to hold in his hand, deceitfully and hypocritically, the Word of God, and say that Jesus Christ was not born of a virgin, that He is not the Son of God, that He did not come out of the tomb, that He did not die for sinners, and that He did not rise into the heavens above. When a man says that, that is the worst profanity that any cussor could ever produce. I tell you, beloved, we are living in a day that is leading up to and giving rise of the Anti-Christ who will be a blasphemer—who will blaspheme against God and the name of God.

V

HE WILL BE AN INTELLECTUAL GENIUS.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having SEVEN HEADS and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."—Rev. 13:1.

This tells us that he will have

Money for Masses

"Ye are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ."—1 Pet. 1:18.

Money for Masses—to pray for the dead, The richer the one is the more will be said; The poorer we are the less attention is given, And longer it takes the soul to reach Heaven.

Money for Masses—No matter how poor. How much we may suffer the means to procure, As hard as we work for the little we make, The Priest every cent of our income would take.

Money for Masses—or the Priest will soon tire To pray for the souls now writhing in fire; Give money we must, or Masses will cease, Our loved ones still suffer, and find no release.

Money for Masses. And should you believe Your loved ones, if suffering, the Priest could relieve. Would you not give every cent you possess If only their souls might soon be at rest?

Money for Masses! This must come sure; But how few are the priests that ever die poor! Drink wine, smoke cigars, in broadcloth attired, Leave thousands behind when life has expired.

Money for Masses! Think how you gave To the Priest all your life, and helped him save, Now poor, and the little ones crying for bread, No money he'll give that they might be fed.

Money for Masses! On the years roll, Prayers for repose of the suffering soul; Nothing but Masses can we see ahead, Prayers to relieve our loved ones now dead.

Money for Masses! Would God we could know

This horrible doctrine was really not so; Our fears would depart—how happy we'd be If the truth of this matter we clearly could see.

Money for Masses! But who ever read— We're told in the Bible to pray for the dead? Or the soul after death is cleansed from sin? Or by Masses relieved from suffering and pain?

Money for Masses! Now we see well To die saved is Heaven; if lost, it is Hell. It is here the blood cleanses, not after we die; It is here Jesus saves and prepares for the sky.

Money for Masses! This purgatorial scare Is filling the pockets of Priests everywhere. Read God's Word and then you will see How you've been duped to believe such a lie.

Money for Masses! Oh, what a sham! A trick of the Devil, the millions to damn; Here only the soul from all sin is made free, For no one can read God's Word and not see.

Money for Masses! But the Priest must die, too. Who'll pay for the Masses to carry him through? 'Tis plain, we all answer, his brother Priest Will offer prayers freely till his soul is released.

Money for Masses! But time will expire, And the last Priest will die and enter the fire; And we want to know, if you can explain, How he'll get out, when no Priests remain?

Money for Masses! Hang on to your purse, Let the Priest threaten, condemn and curse, Believe God's Word, 'tis safest and best, Trust in Jesus, then dying you'll enter His rest.

seven heads. Of course you know that a head is symbolic of intelligence, and the number seven in the Bible always signifies fullness and completeness. It is a number that is always ascribed to God. When it tells us that this individual will have seven heads, it is a symbol of full intelligence.

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and UNDERSTANDING DARK SENTENCES, shall stand up."—Dan. 8:23.

This Scripture refers to the Anti-Christ and it says that he will understand dark sentences. This Hebrew expression, "dark sentences," is only found in two other places in all the Bible. In I Kings 10:1 you will find that it

is used in connection with Solomon, when the queen of Sheba came to see him and asked him "hard questions." In Judges 14 that same expression is used when Samson gave his "riddle."

Now, beloved, notice that it says that this individual will be able to understand dark sentences which is also translated "hard questions" and "riddle." I tell you, beloved, when this individual comes into existence and takes over and controls the world, he is going to be an intelligent genius, the like of which the world has never yet seen. He will be able to understand the dark sentences, he will be able to explain the hard questions, and he will be able to answer all the riddles of the world that may be put to him. When he comes on the scene, the world will be swayed because of the seeming unusual intelligence that he apparently is the possessor of.

VI

HE WILL BE A POLITICAL GENIUS.

"And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and OBTAIN THE KINGDOM BY FLATTERIES. And after the league made with him he shall work DECEITFULLY; for he shall come up, and shall become strong with a small people."—Dan. 11:21, 23.

When he comes on the scene, he is going to come in a peaceful manner; but he is going to become strong with a small people. Then, he will work deceitfully and will become strong through the use of flattery. He is going to be a political genius.

You know what a good politician is, don't you? Well, he is the fellow, they say, that kisses all the babies, that pats all the ladies on the back, and can drink corn liquor with the crowd that likes their bourbon, and drink

lemonade with the crowd that favors prohibition. He can be baptized by sprinkling, or by pouring, or by immersion, or he may be like one candidate whom I know who was baptized in all three ways while running for one office.

Do you remember how it was that Absalom acted—how he rose up in rebellion against his father? He would rise up early in the morning and would go out in town and when anyone who was burdened or who had a controversy would come, Absalom would tell him that there was no man deputized of the king to hear him. Then he would say, "I wish I were the king. I would have somebody to whom you might come, that you might receive justice." Thus it was that while David was asleep, his son Absalom was sowing discord and was working deceitfully behind his back as a shrewd politician.

Beloved, when the Anti-Christ comes, he is going to work the same way.

VII

HE WILL BE HANDSOME.

"And the beast which I saw was LIKE UNTO A LEOPARD, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority."—Rev. 13:2.

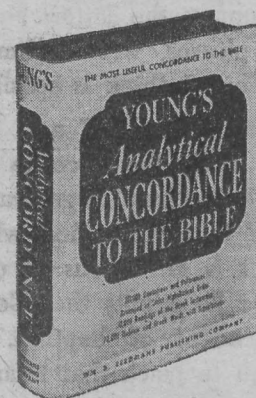
They say that the leopard is the most handsome of all beasts. I rather imagine that that is why the Anti-Christ is able to accomplish as much as he does because he will be handsome, just like a leopard.

I would like to remind you of (Continued on page six)

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PAGE THREE

JANUARY 19, 1957



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RUTH GILPIN, Associate Editor

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

Is There Such A Thing As "A Creedless Church"?

We hear much said today about a creedless church? What kind of a church would a creedless church be? Of all the absurdities that I ever heard of I think the idea of a creedless church is the greatest. The creed of a church is what the church believes. A creedless church, therefore, would be a church that believed nothing. I think I know of one place where such an organization would be appropriate; viz.: in the insane asylum. A creedless church would be the finest kind of a church for people without minds. But so long as men and women have minds they will necessarily believe something. The church is an organization for the purpose of propagating Christianity. But to propagate Christianity the church must hold certain teachings about Christianity. Otherwise there could be no work of propagation. Whenever the church ceases to have a message for the world it is always a dead church, and in order to have a message it must mold a certain fundamental truth with a conviction that is as deep as life. There are certain fundamental doctrines upon which the very existence of the church depends. I mean such doctrines as the inspiration of the Bible, the deity of Christ, His vicarious atonement, the lost condition of men, the fact that salvation comes by faith in Jesus Christ and that there is no salvation outside of Him. These doctrines are very essential to the very life of Christianity.—W. T. Connor.

A THOUGHT FOR THE NEW YEAR

"Behold the Lamb of God" is the standing rule from generation to generation, from the first of January to the last of December.—Spurgeon.

THE KINGDOM

God has three institutions in the world—the family of God, the kingdom of God and the church of God. The family of God is mentioned only once in the New Testament and is composed of all God's children in Heaven and on earth. Eph. 3:15. The kingdom of God includes all who have been born again and are living on earth at any one time. Jno. 3:3-5, Matt. 18:1-3. The church of God is a local congregation of baptized believers covenanted together with Christ as its Head, the Holy Spirit the vicegerent of the Lord Jesus in the administration of its affairs, and the great commission of Matt. 28:18-20 for its marching orders and the divine specification as to its work and worship. This church is of necessity a local church. The Lord Jesus, who is the head of each local church used the word church 23 times. In every instance He used it of a local congregation. Matt. 16:18, 18:16; Rev. 1 to 3, 22:16. Wherever He speaks of a territory bigger than a local congregation, He always uses the plural number. For example, the

(Continued on next page)

SPURGEON ANSWERS—

"If Some Are Elect, What Is The Good Of Preaching?"

By C. H. SPURGEON
(Now With His Lord)

Captious and cavilling persons will object, "You say that God loves His people, and therefore they will be saved; what is the good of preaching?" What is the good of preaching? When I say that God loves a multitude that no man can number, a countless host of the race of men, do you ask what is the good of preaching?

What is the good of preaching?
To fetch these diamonds of the Lord out of the dunghill; to go down to the depths, as the diver does, to fetch up God's pearls from the place where they are.

What is the good of preaching?
To cut down the good corn, and gather it into the garner.

What is the good of preaching?
To fetch out God's elect from the ruins of the fall, and make them stand on the rock Christ Jesus, and see their standing sure.

Ah, ye who ask what is the good of preaching, because God has ordained some to salvation, we ask you whether it would not be a most foolish thing to say, because there is to be a harvest, what is the good of sowing? There



Charles Haddon Spurgeon
Died 1892

is to be a harvest, what is use of reaping? The very reason why we do sow and reap is, (Continued on next page)

The Little Baptist

Mrs. Brown was thoroughly confused, but she ventured at last to say, "I don't believe that baptism or any outward ceremony confers or seals any spiritual grace, and therefore, I see no reason for baptizing children before they are capable of understanding and acting for themselves. I can find no Bible authority, nor even a reasonable excuse for it. Still I do not charge my church with believing in baptismal regeneration. The old Fathers may have so long ago, when the church was just merging out of the dark ages of ignorance and superstition, but our people have outgrown that now. They don't preach it, and I presume that they do not understand the book to teach that anyone is saved by baptism."

"Maybe not by baptism," said Frank, "but on account of, or in consideration of baptism, the Holy Spirit regenerates the child. I read on page 152, that 'the efficacy of baptism is not tied to that moment of time when it is administered, yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsels of God's own will, in His appointed time.' And I am sure, Mother, that our church takes it as granted that all the baptized children are regenerated, or will be, for on page 461 the rule is: 'All baptized persons are members of the church, are under its care, and subject to its government and discipline; and when they have arrived at the years of discretion, they are bound to perform all the duties of church members.'"

Mrs. Brown took the book and read on page 151: "Although it be a great sin to condemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed into it as that no person can be regenerated and saved without it, or that all that are baptized are undoubtedly regenerated."

She asked Frank to go into the library and bring Dick's Lectures on Theology, which she knew to be a standard work in her church, and whatever it taught might be regarded as orthodox Presbyterianism. While he was gone, she pondered the question: Is grace in any way connected with baptism? The book was brought and she opened it, and on page 475 read: "Baptism being a Divine institution, no adult person can safely neglect it; yet it is not so connected with salvation that unbaptized children are excluded from the kingdom of Heaven. We can not persuade ourselves that the salvation of in-

fants is so much in the power of their parents that they can deprive them of eternal life by their carelessness or deliberate wickedness. Baptism is only a sign of the communication of spiritual blessings; and we entertain, no doubt, that as the sign is not always accompanied with the thing signified, so the thing signified is often enjoyed without the sign."

Frank interrupted the reading by saying: "Well, Mother, I think that is strange reasoning to come from a great man like Mr. Dick. He seems to argue that baptism is somehow connected with the conferring of grace, and a very important thing; yet the 'carelessness or deliberate wickedness' of the parents will insure the salvation of the child just as well. Oh, for the jewel of consistency!"

"Mrs. Brown continued to read: 'We do not with some Papists and too many Protestants, and particularly with some half-popish Divines of the Church of England, hold the strange unscriptural opinion, which is too much countenanced by the language of their rituals, that baptism is regeneration We are convinced that there is a baptism of the spirit, distinct from the baptism of water; that the former does not always accompany the latter; and that God gives the spirit to whom He pleases, without limiting the gift to the usage of the sign.' This, I think is sensible," said Mrs. Brown.

"Sensible, it may be," said Frank, "but who can tell after all what is really the doctrine of the Presbyterian Church on this subject? Baptismal regeneration is taught in one place and contradicted in another. And while Mr. Dick holds on the one hand that it is efficacious in conferring and signifying grace, on the other he admits that God gives the spirit to whom He will, independent of baptism. If the Pedo-baptist churches do not mean to teach that infants are regenerated by baptism, they ought to change the language of their creeds and rituals, for there is danger of thousands of children being deceived, as I was by reading them. Why don't they have their books to say what they mean, and to mean what they say? For surely no good can come of mystifying a plain subject. And if it is true that the churches have outgrown their creeds, why don't they make new ones, or else fall back on the Bible?"

Mrs. Brown was called away to attend to some domestic duties, and the conversation here ended.

(Continued Next Week D. V.)

"GIVE ATTENTION TO READING"

This was the exhortation of Paul the old man to Timothy the young man.

Pastors, editors, evangelists, deacons, and teachers all need this exhortation today. Many of them are mighty dry because they have not been keeping fresh, constant reading. "Reading makes a full man." The man who reads always has something to say when he gets before a class or congregation. But you cannot read to profit without good books. Give your pastor or teacher a good book as a present and if it doesn't help.

Channing said:

"It is chiefly through books that we enjoy intercourse with superior minds, and these are valuable means of communication in the reach of all."

Carlyle said:

"The true university of the days is a collection of books."

Said Emerson:

"Knowledge exists to be imparted."

And Macaulay wrote:

"Knowledge advances by steps and not by leaps."

In buying books look well into the character of books you buy. "Too much reading, or indiscriminate reading of trivial matter, can have only harmful results. It tends to mental dissipation and loss of power. Better visit the woods, look at the trees and animals and listen to the birds, than to pore over pages of diluted and doubtful thought clothed in attractive phrasing to catch the unwary. Such reading has no building power for either mind or heart, but leaves its subject less able to meet the emergencies of life. Thousands of readers have wasted time and energy surrendering themselves to be entertained — sometimes poisoned — by the fiction writer. Such literature is in its nature ephemeral; hence, if it survives it must answer some vital human need." —News and Truth

JANUARY 19, 1957

"SCIENCE IN THE BIBLE" QUIZ

By Chester Shuler
In The Gospel Herald

We sometimes hear the expression, "Science is just beginning to catch up with the Bible." Surely, the Word of God does mention scientific things, or references thereto and sometimes explanations thereof. See if you can correctly answer all of the following questions:

1. In Genesis 2 we read about the first person on earth to be given anesthesia. Who was this?
2. What verse in Isaiah 40 reveals that the earth is round?
3. What does John 26:7 teach concerning the scientific position of the earth?
4. In Proverbs 23:7 wise King Solomon has stated a well-known fact of modern psychology. Can you identify it?
5. Genesis 1:21, 22 answers a

familiar question about "which came first, hen or egg." Which did?

6. In Job 38:35 a modern means of communication is suggested. Name it.

7. A simple agricultural fact is set forth in Jesus' words as recorded in John 12:24. What is it?

8. Five branches of modern science are suggested by five of the names often given to Christ; name each. (a) Rock (Ps. 61:2). (b) Bright and Morning Star (Rev. 22:16). (c) Lily of the Valley (S. of Sol. 2:1). (d) Light of the World (John 8:12). (e) Word of Life (I John 1:1).

- (a) _____
- (b) _____
- (c) _____
- (d) _____
- (e) _____

(Answers Below)

Answers To "Science In The Bible" Quiz

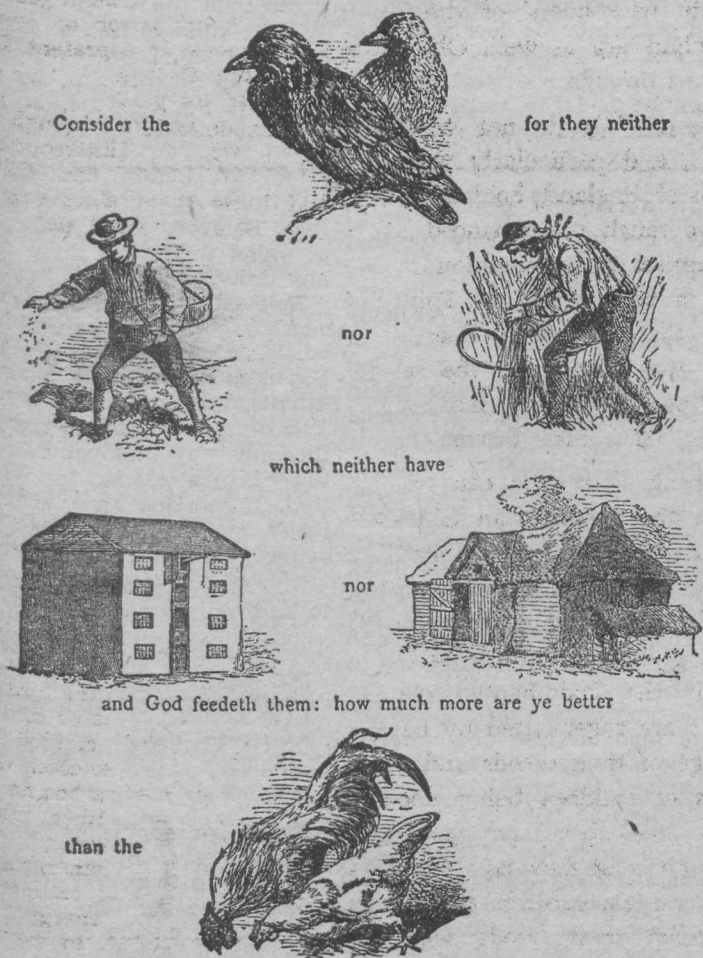
(See Above)

1. Adam (Gen. 2:21).
2. Isaiah 40:22.
3. Suspension in mid-air. "He hangeth the earth upon nothing."
4. "As he thinketh in his heart, so is he..." (Power of thought.)
5. Hen. "And God created... every winged fowl... and God blessed them, saying, Be fruitful, and multiply... and let fowl multiply in the earth" (Gen. 1:21, 22).
6. Radio or television. ("Canst thou send lightnings, that they may go, and say unto thee, Here we are?"—Job 38:35.)
7. Seed must be planted in the earth if it is to multiply.
8. (a) geology; (b) astronomy; (c) botany; (d) physics; (e) biology.

ORDER AS WIDE AS THE UNIVERSE

A pig rooting in an orchard might by chance make the form of the letter A, but does anybody think that the animal could make the whole alphabet? You see the objection that things are what they are by chance is not big enough. It might give a reason for a few things that happen, but it is an absurdity to use it against an argument which speaks of order as wide as the universe, and as varied as its infinite illustrations.

READ THE BIBLE BY SYMBOLS



"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?"—Luke 12:24.



"That whosoever believeth on him should not perish, but have eternal life."

After the serpents had bitten the Israelites, and many of them were dying, they realized that they had sinned against God and against Moses. At God's command, Moses put the serpent of brass on a pole, raised it in the camp, and every snake-bitten Israelite became well when he looked upon the brazen serpent, according to Numbers 21:9. Here are two important matters in this supernatural healing: First, nothing was done for them until they realized that they had sinned—had been convicted. Second, every one who looked was cured instantly—by grace through faith.

Centuries later, Jesus told Nicodemus that just "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—John 3:14, 15.

The Israelites looked upon the serpent and were cured without any medicines, poultices, or remedies. In just the same way, we look at Jesus, who died on the cross for our sins—believe on Him for our salvation. Jesus is our sin-bearer and substitute. When we believe on Him, and Him alone, He blots out all of our sins. Baptism, church membership, and other works have no part in our salvation. It is "not of works, lest any man should boast" (Ephesians 2:9).

Now, notice two necessary requirements here: First, we must realize that we are sinners, know that we are lost—be convinced by the Holy Spirit.

Second, we must look by faith to what God has provided—"Behold the Lamb of God that taketh away the sin of the world" (John 1:29). The Spirit said through Paul and Silas, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Yes, there is LIFE FOR A LOOK. Have you looked to Jesus for salvation? Will you look now? "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isaiah 45:22).—L. G. Frey.

The Kingdom

(Continued from preceding page) seven churches of Asia. We call attention to these so that you may get clearly in mind that the churches and the kingdom are not synonymous in anything. The kingdom began with John and the first church began with Jesus. There is just one kingdom, there are many churches. The kingdom is composed of all that are born again. The churches include only Baptists. There are multitudes in the kingdom who do not belong to any New Testament church, and alas, there are many members of New Testament churches who like Judas Iscariot were never in the kingdom of God. The kingdom is a monarchy in its government and the churches are democracies. The kingdom is invisible, the churches are visible.

— H. Boyce Taylor

TEACHING CHILDREN

By C. H. Spurgeon

Every teacher and parent should read this message.

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For Little Children

JOHN POINTS LOST SINNERS TO THE LORD JESUS

Memory Verse: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

Boys and girls, one day John the Baptist was out preaching and baptizing. And this was nothing unusual for John to do, for he was always preaching and baptizing those who were saved. On this particular day, Jesus came near.

Two of John's disciples were standing by John. John pointed to Jesus, and said to his disciples, "Behold the Lamb of God."

The two disciples understood what John meant, and they left John to follow the Lord Jesus. When John called Jesus "the Lamb of God," these two disciples knew that the Lord Jesus was their Saviour sent from God.

Now, how did they know this? Well, they knew it because John called Jesus, "the Lamb of God." You see, boys and girls, for years and years the Jewish people had been looking forward to the time

when Christ would come. The Jews had offered animal sacrifices to picture how Christ would die for their sins. Many times the Jews would offer a lamb as a sacrifice. The sacrifice pictured the death of Christ. When a Jew offered a lamb or some animal as a sacrifice, he showed that he was looking for the true Lamb of God who would one day come to die for sins.

So when John saw Jesus, he called Him "the Lamb of God." For Jesus is the Sacrifice for our sins. He suffered the penalty of our sins. He did it as our substitute. He died in our place. We should have been punished in Hell for our sins, but Jesus suffered for us.

Now when I say that Jesus suffered for "us," I mean that He suffered for all who believe on Him or who will believe on Him, as their sacrifice to pay for their sins.

Have you trusted the Lamb of God as the sacrifice for your sins? You are guilty of sin, and if you are to be saved, you must trust His sacrifice.

"If Some Are Elect"

(Continued from preceding page) cause we feel assured that there is to be a harvest.

And if, indeed, I believed there was not a number who must be saved, I could not go into a pulpit again. Only once make me think that no one is certain to be saved, and I do not care to preach. But now I know that a countless number must be saved; I am confident that Christ "shall see his seed, he shall prolong his days." I know that, if there is much to dispirit me in my ministry, and I see but little of its effects, yet He shall keep all whom the Father has given to Him; and this makes me preach.

I come into this chapel tonight with the assurance that God has some child of His, in this place, not yet called; and I feel confident that He will call someone by the use of the ministry, so why not by me? I know there are not a few souls whom God has given me through my ministry, not only hundreds, but thousands. I have seen some hundreds of those who profess to have been brought to God through my preaching at Park Street, and elsewhere; and with that confidence I must go on. I know that Jesus must have a "seed." His people must increase, and it is the very purpose of the ministry

to seek them out, and bring them into God's fold. Our Saviour tells us the use of the ministry is, that they may "believe on me through their word."

There is one peculiarity about this. Christ says, "They shall believe on me through their word." Have you never heard people call out about running after men? They say, "You are all running after such-and-such a man." What then, would you have them run after a woman? You say, "The people go after one particular man." Whom else shall they go after? Some persons say, "We went to such-and-such a place, and the people there love their minister too much." That would be very dreadful, but it is not so. As for ministers being in danger of being ruined by too much love in any particular place, they get too much of the reverse somewhere else. If we get a little sweet, somebody else is sure to put in much that is bitter. Is it not singular that Christ should say, "They shall believe on me through their word?"

Now, do God's people believe on Christ through the word of the ministry? We know that our faith does not rest on the word of man, but on the Word of God. We do not rest on any man, yet it is through "their" word; that is, through the word of the apostles, and through the word of every faithful minister.

Overwhelming Grace

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Ephesians 2:7). Once when Henry Clay was in serious financial difficulties, his friends got together, quietly raised the money, and paid off the debt without telling him. One day Mr. Clay went to the bank to discuss his debt. "There is no debt," said the bank manager. "A number of your friends paid the debt, and you do not owe one dollar."

Mr. Clay was deeply moved, and never forgot the kindness of his friends. It is a feeble illustration of the love of God to all His children. It was this knowledge of the unsearchable riches of Christ which so completely overwhelmed Paul, and should likewise overwhelm all of His followers.

—The Sunday School Times



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Work of Spirit: Personal, Direct, Immediate
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Once-for-all Salvation
Eternal Life here and now
Salvation in Christ
Gospel of Grace
Ordinances impart no grace

CAMPBELLITES

Founder: Alexander Campbell
Baptism: From men
Subjects: Children of the Devil
Design: New Birth
Government: A Monarchy
Work of Spirit: No Spirit except the Word
Open Communion
Repeated Apostasies
Eternal Life in Heaven
Salvation in church
Gospel of works
Sacraments impart grace

"The Book Of Revelation"

(Continued from page three)
this fact, that all the modernists are amicable, wonderful gentlemen, and are good looking. They stand straight in the pulpit and they are able to sway the audience when they speak.

So far as I am concerned, I could never qualify to be a modernist. Neither could I be the Anti-Christ. Beloved, I have had a lot of appellations tied on to me, and I have been called a lot of things, but nobody has ever called me the Anti-Christ. I would be ruled out to start with, because he is handsome. He will be handsome and because of that, he will be able to accomplish that which he does.

VIII

HE WILL BE BLOOD-THIRSTY.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."—Rev. 13:2.

They say that the leopard is not only the most beautiful of beasts, but that he is likewise the most blood-thirsty. We know a little about the leopard from his very, very far-removed cousin, the little weasel, which likes to slip into the chicken house at night and suck the blood from perhaps thirty or forty chickens—never eat the flesh, but just suck the blood from the chickens. The leopard is the most blood-thirsty of all the animals of God Almighty's footstool.

Listen, beloved, that is going to be the real nature of the Anti-Christ. He is going to come in peaceably at first, but his real nature is that of being blood-thirsty and it will manifest itself. You can't read this book of Revelation without realizing that the tribulation period is going to be a "survival of the fittest." During the last part of the tribulation period it will be a time when blood will flow freely within this world.

As I have said before, I don't believe that there will be a single person saved during the tribulation period but what will seal his testimony with his life's blood. I believe that every man that is saved during the tribulation period will go to Heaven as a martyr for the Lord Jesus Christ.

IX

HE WILL HAVE AN INDOMITABLE WILL.

"And his feet were as the FEET OF A

BEAR."—Rev. 13:2.

The feet represent the will. Our feet can't take us any place until the will operates. It tells us that the Anti-Christ has feet like the bear—large feet. In other words, it indicates that he is a person with indomitable will.

Who has the largest feet of all the animals? The bear. Then it would tell us that this individual has a will power that is stronger than any individual that has ever lived within this world. My brother, my sister, surely he must be an individual of indomitable will to be able to control the nations of the world, religiously, politically, commercially, and industrially. In every phase and respect of life he is to manifest an indomitable will.

X

HE WILL BE AN ORATORICAL GENIUS.

"And his mouth as the mouth of a lion."—Rev. 13:3.

What beast can roar the loudest? What beast has the ability to be heard the farthest? Let a lion make a kill either in captivity or out in the open, and he will put his foot upon that kill and throw his head back, and his roar will rend the skies.

Beloved, it says that this Anti-Christ is going to have a mouth like a lion. He is going to be an oratorical genius.

"And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a MOUTH THAT SPAKE VERY GREAT THINGS, whose look was more stout than his fellows."—Dan. 7:20.

As I have said, the Anti-Christ is an imitator of the Lord Jesus Christ. The Lord Jesus Christ spoke as never man spoke; therefore when the Anti-Christ comes, he is going to imitate the Lord Jesus as a speaker.

I say to you, beloved, William Jennings Bryan, if he were alive when the Anti-Christ comes, wouldn't be able to hold a candle for this individual to speak by. He will surpass all orators of the world, both ancient and modern. He will be an oratorical genius.

XI

HE WILL RECEIVE HIS POWER FROM THE DEVIL.

"And the DRAGON GAVE HIM HIS POWER, and his seat, and great authority."—Rev. 13:2.

Not everybody in this world gets his power from God. There's many a person who stands in the pulpit who gets power, but he

doesn't get it from God. I believe with all my heart that there is many a person who gets his power from the Devil.

This verse tells us that the Anti-Christ will get his power and his seat and his authority from the Devil. Couldn't Jesus have done likewise? Didn't the Devil come to Jesus in the beginning of His ministry (Matthew 4) to bring three temptations—one, to turn stones into bread; another, that He cast Himself down from the temple in the sight of the people, that the people might see Him and believe upon Him; another, that He fall down and worship the Devil and he would give to Him all the kingdoms of the world.

Beloved, when the Anti-Christ comes, he will take the Devil up on his offer—the offer that Jesus spurned—and he will get his power from the Devil.

XII

HE WILL HAVE SUPERNATURAL POWERS.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the WORLD WONDERED after the beast."—Rev. 13:3.

"And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. 13:7, 8.

This tells us that he has a wound and it looks like he is going to die, but he lives. He has supernatural powers to the extent that all the people of the world wondered after him. In other words, everybody worshipped him except the elect of God—except those whose names are written in the Lamb's Book of Life.

Beloved, isn't this a glorious passage of Scripture? Some people say they wonder why I preach election so much. Beloved, the reason that I preach it so much is because I preach out of the Bible, and you can hardly preach from any passage out of God's Word without getting election out of it.

Thank God, every one of God's elect is going to spurn the Anti-Christ, but those who are not God's elect are going to worship him because of his supernatural powers.

XIII

HE WILL BE A RELIGIOUS GENIUS.

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, so that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."—Rev. 13:4, 8, 14, 15.

When the Anti-Christ takes over, he is going to be worshipped. Not only will he be worshipped, but his able confederate, the beast out of the earth, who is the Anti-Holy Spirit, is going to make an image to the beast and will give to that image power to speak. He is going to give that image supernatural power and everyone who won't worship that image of the Anti-Christ will be put to death.

You say, "Brother Gilpin, how in the world is the Anti-Holy Spirit going to make that image to speak and act like a man?" Beloved, I don't know. Hypnotism is a strange thing. I have seen a few professional hypnotizers work, and, beloved, through hypnotism strange things can be done. I have seen things done when a hypnotizer, apparently with the sweep of his hand, hypnotized the entire audience. I sat there spell-bound and believed that what I saw was taking place, when actually it was what the hypnotizer had put within my mind.

I don't know the explanation as to how the Anti-Christ causes this image to act and talk like a man, but the fact is, he is going

What Parents And Teachers Should Tell Their Children

by T. T. MARTIN

"Children, obey your parents in the Lord, FOR THIS IS RIGHT." This is an unheard note in many modern homes. Instead, there is heard, "Jimmie, you must be a good little boy, and mind Mamma and Papa, and do what they tell you to do, and Jesus will take you to Heaven when you die; but if you do not obey Mamma and Papa, the 'bugger man' will catch you." A more fatal, soul-destroying teaching could not be given. Jimmie is not going to be saved by obeying Mamma and Papa. If he dies before he knows right from wrong, he is going to Heaven; for all babies go to Heaven when they die; but, after he knows right from wrong, he will be saved just like any other sinner, by repentance toward God and faith toward our Lord and Saviour Jesus Christ, by Christ dying for his sins ("Christ died for our sins."—I Corinthians 15:3); by Christ's dying redeeming him from his future sins as well as his past sins (Our Saviour Jesus Christ, who gave himself for us that he might redeem us from ALL iniquity."—Titus 2:13-14).

Yet many fathers and mothers, alas! many Sunday School teachers utterly blind children to God's way of salvation by telling them they are going to get to Heaven by being good boys and girls and by loving Jesus. They are like the city dude who decided to become a farmer. He built him a splendid home on the farm, and then built himself a splendid barn for his corn. Someone then told him that if he didn't have a good lock on his barn some of his mean neighbors would steal his corn. The city dude got a fine lock and had the carpenters put it on the barn door. Someone then told him that if he did not have some cats to catch the rats that the rats would destroy his corn. He got an old Maltese cat with five kittens. His little head then came up against a granite wall of difficulty; for he saw that if he locked the barn door to keep the neighbors from stealing the corn, the old cat and kittens could not go in and catch the rats; and if he left the door open so the old cat and kittens could go in and catch the rats, the neighbors would go in and steal his corn. He thought he was ruined as a farmer until one bright idea got loose in his head. He had the carpenter cut a hole in the bottom of the barn door about four inches in diameter, so that the old cat could crawl in and out while his door was locked, and the neighbors could not crawl through and steal his corn. Then he had the carpenters cut five little holes by the side of the

large hole, one hole for each kitten! Foolish do you say? Yes many parents and many Sunday School teachers are just that foolish in dealing with children—they talk to them about being good children, and obeying Mamma and Papa and loving Jesus, and that they will go to Heaven when there is not one word of



ELDER T. T. MARTIN

truth in it, but the most deadly, soul-destroying error. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish but have everlasting life."—John 3:14-15. The people bitten by the serpents and dying, God told Moses to make a brass serpent and put it upon a pole, and tell them that every one that was bitten "when he looked upon it shall live." An old hardened sinner, looking at the brass serpent, was certain to live; a small boy of a girl, bitten by the serpent, could understand that, if he would look at the brass serpent, he would live.

Why not tell the child of God's love for sinners; that our sins must be punished; but that Jesus came and died for the sins of all believers; that He gave Himself for us that He might redeem us from all iniquity; that the moment he repents from his sins and receives Jesus as his Saviour, as the one who died for all of his sins, clear up to the time he dies, that the moment he trusts his whole salvation to the Saviour, that Jesus says, "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."—Jn. 5:24. Then tell the child to live a good life, and do right, from love to Jesus for dying for his sins, for Jesus said, "If ye love me, keep my commandments."

and hung them over a clothes line. Beloved, there was plenty of union there, but there wasn't any unity.

Beloved, you can have union meetings today. You can get Methodists, Campbellites, Catholics, Baptists, Holy Rollers and Protestants and mix them up together. You can have union all right, but the only way that you can have unity is by a belief of the Word of God. If you get away from the beliefs and the tenets of the Word of God, there isn't any unity.

The Anti-Christ, I say, is going to be a religious genius.

XIV

HE WILL CONTINUE AS AN OPPRESSOR FOR 42 MONTHS.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."—Rev. 13:5.

Forty-two months, or three and one-half years, doesn't sound like a very long time, but it will be a long time for the individuals that will be on the earth at that time.

XV

HE WILL BE A MILITARY GENIUS.

(Continued on page seven)

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PAGE SIX

JANUARY 19, 1957

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JANUARY 27, 1957

JOHN 2:1-25

CHRIST'S FIRST MIRACLE

Memory Verse: "Take these things hence; make not my father's house an house of merchandise."—John 2:16.

I. The Marriage. John 2:1-12.

1. This was not the marriage of Jesus as the Mormons teach (V. 1, 2).

2. By His presence, our Lord endorsed the custom of matrimony which He had instituted. Cf. Gen. 2:18.

3. Christ's presence is essential for a happy marriage. Cf. I Cor. 10:31.

4. "Woman" was a common designation used in addressing females. It was not a harsh word, but was often used when speaking with great affection. Cf. John 19:26; John 20:13.

5. Jesus called His mother "woman," to show that it was God speaking to her. Had He called her "mother," it would have emphasized human relationship.

6. Christ's statement of verse four was an intimation that His season of subjection to Mary and Joseph was over and that in the future she must allow Him to act in His own way.

7. This shows that Mary was capable of sin and error. The blasphemous system of Mariolatry, taught by the Roman Catholic Church, is thus proven a lie.

8. "Mine hour" was the hour of His humiliation and suffering. He would not permit Mary to dictate to Him. The hour when He would be subject to man's will was when He would be delivered into the hands of sinners. Until then, He was to be about His Father's business. Cf. Jn. 7:30; 8:20; 12:23, 27; 16:32; 17:1.

9. Mary submitted to Jesus (V. 5). Here is a lesson for us. How often we try to dictate to God. May we learn like Mary to submit to Him!

10. This was a miracle. Jesus needed no grapes, nor an indefinite space of time. Through His power, He made the wine.

11. This is a lovely illustration of the regeneration of a sinner.

(1) Man is like an empty water-pot of stone—cold and useless.

(2) We see the worthlessness of man's religion to help the sinner. These pots were designated for ceremonial purification (V. 6), but their valuelessness is shown by their emptiness.

(3) Jesus commanded these to be filled with water (water is symbolic of the Word of God, Eph. 5:26); it is the word that God uses in salvation.

(4) The water produced wine (wine is symbolic of joy, Ps. 104:15): The Word produces joy in the heart of the "born again."

(5) This was a miracle, which is precisely what the new birth is.

12. Jesus used nothing but water in the hands of obedient servants. Water is symbolic of the Word of God. Cf. Eph. 5:26. It is the Word of God in the hands of obedient servants that God uses in the salvation of the lost. Cf. I Cor. 1:21.

13. Verse 10 illustrates Satan's method of working. He gives the best first, and reserves the bitter until last. Cf. Heb. 11:25; Rom. 6:23.

14. This is just the opposite to God's way of working. His service grows sweeter day by day. Cf. Prov. 4:18.

The Anti-Christ will be able to control the world. He will have the atom bomb, the hydrogen bomb, the cobalt bomb, and he will have all the rest of the bombs that will be brought into existence by that time at his disposal. Why wouldn't he be able to control the world?

We talk about Alexander the Great. Why was he great? Because he was a murderer; because he was a butcher; because he was a warrior. But, beloved, the exploits of Alexander the Great in his Grecian Empire will be story book play in comparison with the Anti-Christ when he controls the world.

XVI

HE WILL PERSECUTE ALL WHO DIFFER WITH HIM.

"And it was given unto him to make war with the saints, and to overcome them; and power was given him over all the kindreds, and tongues, and nations. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."—Rev. 13:7, 15.

Beloved, think about some of the things that Baptists have gone through in the past. They have suffered in the days gone by. Go back to the day when that faithful Baptist preacher refused to bow before heresy and they put him in a leather sack with snakes, scorpions and creeping things of all kinds and sewed the top and dropped him into the sea. Tell me, beloved, that Baptists haven't suffered in the past!

May I remind you of that day in the sixteenth century when the Catholics invited the Huge-

nots into Paris, France, and on St. Bartholomew's Day, fell upon them and killed seventy thousand Huguenots in one day's time, until the blood ran in the streets of Paris. When the Pope heard what had happened, he ordered that they sing the Doxology in all the churches.

Let me remind you of that day long ago when, because Baptists refused to bow before heresy, that they were put upon poles while still alive, and with shirts starched with oil and grease, were set fire and used for torches around the king's arena. Beloved, they were dying in defense of the faith.

Let me tell you of that Baptist preacher who refused to have anything to do with Easter. You say, "Brother Gilpin, most all Baptists have something to do with Easter." Let me tell you something, beloved, history says that because one Baptist preacher didn't have anything to do with Easter that they cut him to pieces, piece by piece, and let him suffer as long as they could until he expired.

I say to you, beloved, what Baptists have gone through with in the past is only a foretaste in comparison to what is coming to pass when the Anti-Christ comes into this world. Thank God, you and I are not going to be here. All of God's children will be gone—caught away when Jesus comes. Some of His elect will be saved during the tribulation period, but they will go to Heaven as martyrs to the cause of Christ, because they won't worship the

15. Verse 3 illustrates the way of the world. The unsaved man has a "wine"—a satisfaction of his own, but eventually it gives out.

16. This is a type of the failure of Judaism. The wine of Judaism had given out. Wine is an emblem of joy. Cf. Ps. 105:15; Eccl. 10:19; Judges 9:13. Judaism still existed as a religious system, but it ministered no comfort to the heart. These water-pots were not emptier than the religion of Judaism. Christ came to supply that need. His creation of wine showed that what Judaism could not do, He could do. Cf. Rom. 8:3.

II. Cleansing The Temple. John 2:13-25.

1. We see Christ's zeal for His Father's House. The outer court of the Temple covered about fourteen acres. Gentiles could enter this court but not the inner one. All trading was done in this outer court. But Christ's zeal could not permit even this.

2. This shows Christ's deity — "My Father's house."

3. This shows that the Lord Jesus could get literally mad over sin. It tells us of the "wrath of the Lamb" and is a picture of what shall happen when the unsaved stand at the Judgment.

4. This fulfills Isa. 52:13. Christ drove out the oxen and sheep. He threw the money of the changers to the ground. But He ordered the doves taken away (V. 16). He did not turn these loose as this would have resulted in loss to the owners. How perfectly He combined His wisdom with zeal.

5. This is a warning as to the proper use of the Lord's House today. All sales for profit, bazaars, picture shows, theatricals and suppers turn His house into a den of thieves. May Baptists beware!

6. The Jews asked for Jesus' credentials as to His action (V. 18). The sign He offered was His resurrection which would prove that He was God and that as such, He had the right to cleanse the defiled Temple.

7. Jesus would not commit Himself to man (V. 23, 24). Fallen man is a creature that God will not trust. How this shows human depravity!

8. It is wise not to trust in the appearances of friendship on short acquaintance (V. 24).

9. Our Saviour's omniscience (V. 24, 25).

10. This incident gives added proof of the failure of Judaism. Here was positive evil, fully exposed and uncondemned, covetousness lay at the bottom of this incident. Cf. I Cor. 5:6-11. The feast of the Passover was at hand. All heaven should be put away. Yet, here was the leaven of covetousness within the very temple of God. Col. 3:5 says that covetousness is idolatry. Israel was boasting that they worshipped no heathen gods, yet Christ found idolatry—covetousness—within His Father's House. This is the picture of Israel: the priests were too blind to see Christ (Jn. 1:19-26), the nation was joyless (no wine—Jn. 2:3), and the Temple was desecrated. It is no wonder then that we find John 1:11-13 true of His ministry!

11. This is a prophecy as to the cleansing of the Temple after the Anti-Christ has possessed it, just before the beginning of the Millennium. There will be buying and selling then (Rev. 13:17), and that perhaps within the Temple. It will need cleansing. Zech. 14:21 doubtless refers to this.

XVII

HE WILL BE A COMMERCIAL GENIUS.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred three score and six."—Rev. 13:16-18.

What a day it will be when men will be virtually slaves to the Anti-Christ! If you want to buy or if you want to sell, you will come up before an individual who will give you an inspection. If you do not have the mark of the beast either in your hand or on your forehead, he will refuse to buy or sell from you. You will be completely shut out.

Beloved, we know a little about this in our own experience. You remember when World War I was being fought how that we had rationing of flour. Then when World War II came along, we had red stamps and blue stamps when things were being rationed. Beloved, we are just getting ready for the Anti-Christ, and when he comes, that will be the way that buying and selling will be done. He will be a commercial genius (Continued on page eight)

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JANUARY 19, 1957

The Day Of Atonement

(Continued from page one)

ing statute unto you, to make an atonement for the children of Israel for all their sins once a year."—Lev. 16:34.

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and the errors of the people."—Heb. 9:7.

From these Scriptures we find that the high priest was to make the atonement offering once every year.

But we find from the sacred Scripture that our great High Priest entered Heaven itself for us.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:11, 12.

The Lord Jesus Christ will never offer Himself again, for this He did once! "Once in the end of the age hath he appeared to put away sin by the sacrifice of himself."—Heb. 9:26.

II. Where Was The Atonement Made?

The high priest under the old economy killed the sacrifice outside the tabernacle, and caught his blood in a basin and carried it into the most holy place, and sprinkled it upon the mercy seat before God. And God passed over the sins of the children of Israel for another year. The sins of the children of Israel were not covered on the altar of sacrifice outside the tabernacle, but in the Holy of Holies in the presence of God.

The writer of Hebrews says, "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."—Heb. 9:7. The word "atonement" means "to cover"; so when the blood was sprinkled in God's presence, the sins of the people were covered.

The same thing is true of our Lord Jesus Christ. He died upon the cross as our sin offering, and went by the eternal Spirit into the presence of God, and sprinkled His own blood in the true holy place, and obtained eternal redemption for us. It was on our behalf that He went into the real holy place to sprinkle His own blood before God to cover our sins. Thus was the atonement made. Christ came to save a particular people (Matt. 1:23), and for the sins of those people only. He suffered, died, was buried, arose, ascended, atoned, and is coming again.

We believe in an atonement that really atones for sins — for all our sins. It is a blessed thing to know that all our sins were laid upon the Lord Jesus Christ, and that He put them away, and that we shall never be charged with them again. What has the Lord done with our sins, anyway? The prophet of old declares:

"Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back."—Isa. 38:17.

They are never to be seen by Him any more, forever put out of His sight, and that done by our Lord alone.

Again, the prophet declares: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud thy sins."—Isa. 44:22. Truly, our sins are great, but we have a great High Priest that has borne away our sins in suffering God's wrath against sin.

III. For Whom Was The Atonement Made?

In the Old Testament, the atonement was made for the people of Israel only.

"And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year."—Lev. 16:34.

Many people lived around the people of Israel, but it was only designed for the Lord's earthly people.

So it is with the Lord Jesus Christ, when He went into the presence of God, He made atonement for only His own people, not for the whole world. We must hold to the doctrine of a limited atonement. I would much rather believe in the limited view which makes salvation sure to all the elect for whom it was intentionally designed, than to believe in the false doctrine of the general atonement that doesn't make salvation sure to any. In the inspired Word is where we find the limited view, which is as old as God Himself. May we read some of the Word:

"For the transgression of my people was he stricken; he shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many for he shall bear THEIR INIQUITIES. And he bare the sin OF MANY, and made intercession for the transgressors."—Isa. 53:8, 11, 12.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall SAVE HIS PEOPLE FROM THEIR SINS."—Matt. 1:21.

"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, AND I KNOW THEM, and they follow me: and I give unto them ETERNAL LIFE; and they shall never perish."—John 10:26, 28.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John 17:3.

"And when the Gentiles heard this they glorified the word of the Lord and as many as were ordained to eternal life believed."—Acts 13:48.

There is one fact which we all must face; and that is, that there are many in Hell today, and that there are also many in Heaven. If the false doctrine of the general atonement be true, as some claim, then all those in Hell will suffer for the same sins that the Lord Jesus Christ suffered for, which would make God an unjust Person, claiming payment twice for the same sins.

There is one more fact which we can not evade: if such doctrine be true, then the Lord Jesus Christ didn't do any more for the people in Heaven, than He did for the people in Hell, which would make salvation depend upon the work of men to some degree. But we read:

"Not by works of righteousness which we have done, but according to his mercy he saved us."—Titus 3:5.

Then, the Apostle Paul declares: "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Romans 9:16.

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

We believe in an atonement that really covers our sins. It was intentionally designed for the elect, or the people of God. Now we can rejoice in the fact that the atonement was made once; that it was made in Heaven, and that it was made for us who believe on the Lord Jesus Christ.

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

"The Book Of Revelation"

(Continued from page six)

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to MAKE WAR with him? And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."—Rev. 13:4, 7.

"And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people."—Dan. 8:24.

Possum Ridge Friend Joins Our Staff Of Correspondents

possum ridge, ky.
dere bro gilpeens:

tother da i red your paper about sundy skules, and i shore liked the way bro. bob set on them thar anti-divisioners. i got lots uf likkens over long division when i wus in skule, but i never got wun as hard as bro. bob liked them anti-divisioners.

sum uf thes anti-sundy skulers down hear in this part of old kaintuck are shore foamin over what bro. bob rote. uf coarse they kant anser hit but they are doin lots uf foamin and spuin and fuedin and fussin. ef they wus to tri to anser hit, hit wud be lik a chigger tryin to byt a elephant er an ant tryin to reck a tran.

the way bro. bob treted them thar antis made me think uf the u s army goin out with ther big guns to kill grashoppers.

wun uf them anti-sundy skulers fetched a tent hear to preech. he fuled lots uf the peepl but he never fuled me. i'm mity hard to fule. wunc pap voted

fer woodro wilson fer presidint. they shore fuled him. they never wus a presidint by that name. i went to town wun da and i went over to se the collige. i found out they had a presidint all rite, but his name wusnt wilson. i dont aim ter brag er nuthin but i always cud see thru them folks what tride tu fule you. hit didnt take me but a nite er two to se that this hear anti sundy skuler wus a plumb fulin the peepl. he wus as bad as the camelites in twistin the bible. he seamed smart but not smart enuf to fule me. hits suprizin how sum thats more eggikated than me fel fer him. they jist didnt use their think tank. sinc hit wus in the summer maby ther branes had gone on a vakashun. tel bro. bob tu give thes hear antis anuther likken sum time. ef you print this ill no you want me to rite reglar like fer TBE and ill be glad ter du hit. ive got a lot mor i want tu tel you about thes hear antis.

yer frend,
i s hardtufule

Sunday

(Continued from Page One)
dead, Jesus arose after having been in the tomb three full days and nights, and he arose at sunset, just as the Jewish Sabbath expired and the new day started. Certainly there should be something to commemorate the resurrection. The Lord's Day is that event.

2. Jesus used that day as a day of meeting with His disciples following the resurrection. For a period of 40 days (Acts 1) He met with the disciples intermittently, and it was particularly on the first day of the week that He met with them. (For example, see Luke 24:13-31).

3. The disciples after the ascension continued to meet on the Lord's Day for worship. A good illustration is found in Acts 20:7. John on Patmos speaks of being "in the spirit" on the Lord's Day. Seemingly that particular day was marked by him as out of the ordinary.

4. Christians have been meeting on the Lord's Day for worship ever since the days of Christ and His apostles. The Adventists try to disprove this. They say that the pope changed the Sabbath to Sunday and give the pope's words to prove it. No matter what any pope has ever said, no pope started Christians worshipping on the Lord's Day. The writings of the early church fathers, before ever a pope existed, show that Christians worshipped from the earliest times on the Lord's Day—not on the Sabbath.

WHOSE DAY IS IT?

Revelation 1:10 says "the Lord's Day." If it is the Lord's Day, then "how come" that people say, "Sunday is all the day I've got." Sunday is **not** THEIR DAY—it belongs to the Lord. If it is His, then it should be used in a way that honors Him. It is not so used in the following instances:

1. It is not used to honor God when one runs his business on Sunday. That allows no time for the worship and service of God. The doctor and the druggist and the nurse and some others may necessarily be busy on Sunday because of the nature of their work, but all business that can be closed down ought to be.

2. It is not used to honor God, when the day is used purely for pleasure. This is the main purpose for which Sunday is commonly used today. SUN-day has become FUN-day. Such results in people ignoring the soul such that they laugh and play their

way on into Hell.

3. It is not used to honor God, when used purely for physical and mental recreation. The old Sabbath was a day of rest. The Lord's Day is not merely a day of rest—it is a day for worship and Christian activities. The habits of people on the Lord's Day pretty well reveal their spiritual state and condition.

Tri-lemma

(Continued from page one)
believe him? But if we shall say, Of men; they feared the people . . . And they answered and said unto Jesus, We can not tell."—Mark 11:29-33.

These Pharisees and deceivers of the multitudes were evidently in a tri-lemma, for they were self-condemned when they said they could not tell. Had they decided according to the evidences before their eyes, they could have answered Jesus correctly, but they were influenced by other motives than a desire to be governed by the truth. This circumstance suggested the title of this little book; for Protestants, when asked if Catholic baptisms are valid, "reason among themselves," and when they see that they are unbaptized and unchurched, answer it as they may, they answer: "We can not tell," when they know and can tell, if they would but admit the plain truth.

After twenty years I have been able to finish and re-issue this little volume. It was hastily prepared and put before the public when the action of the Presbyterian Assembly touching Romish baptisms was awakening inquiry. The Assembly had suppressed the discussions, and thousands were anxious to learn all that could be known of what had transpired upon its floor, and the positions their leaders had taken **pro** and **con**. This book was the only source of information attainable by the people of the transactions of the Old and New School Presbyterian Assemblies in America, and it is today. Its object was to widely extend and deepen the interest of the Protestant laity in this question of Romish baptisms, since their grave and reverend professors had declared and demonstrated the fact that whether valid, or invalid, all Protestant ministers were unbaptized, and unordained, and without authority to preach; and the entire laity were also unbaptized and unchurched.

I have had the pleasing evidence from all parts of the continent, even from distant Oregon, that the little Book has done "yeoman service" in leading Protestants to seek a baptism that was not derived from "The Man of Sin," and church relationships in churches that never symbolized

with the Papacy.

I have now enlarged the work, and again send it out upon a more extended mission. Catholics rejoiced over the dismay it carried into the ranks of Protestants, as did Free-Will Baptists, Campbellites, and Anti-Missionary Baptists, but what will they now say when as destructive a question is brought home to them, viz.: The baptisms of the Baptists—are they from Heaven (valid), or of men (invalid)? Answer as they may, they will inevitably find themselves unbaptized and unchurched.

(Get this book from us for 40c.)

Modern Scholarship

(Continued from page one)

wash, to make clean with water." Cremer's "Biblico-Theological Lexicon of New Testament Greek" (date 1892; ninth edition in German, 1912) is the standard lexicon for theological terms and the work of a famous German scholar. He says, "Baptizo: immerse, submerge."

There are one or two new lexicons of the Greek New Testament by German scholars that are not translated into English. One is by Preuschen under date of 1909, and is entitled "Vollständiges Griechisch-Deutsches Handwörterbuch zu den Schriften des Neuen Testaments." He says that baptizo means "ins wasser tauchen," "to dip into water." The most recent of all New Testament Greek lexicons is by Ebeling under date of 1913. It is entitled "Griechisch-Deutsches Wörterbuch zum Neuen Testamente." He makes baptizo mean "tauche ein, unter," "I dip in under." It is useless to quote lexicons that are out of date. Those quoted above are the latest, and the best in the world, and they are unanimous and conclusive.

II BIBLE DICTIONARIES

If we turn to the Bible Dictionaries we shall find a similar story. The Bible Dictionary longest in use was edited by Smith. The article on baptism was written by Prof. Frederick Meyrick, of Trinity College, Oxford University, a Church of England scholar. It says, "Hence baptisma, properly and literally, means immersion."

The Bible Dictionary (five volumes, 1899-1904) in most frequent use today is that edited by Hastings. The article on baptism is written by Alfred Plummer, the famous scholar of the Church of England. It says, "A death to sin was expressed by the plunge beneath the water, and rising again to the life of righteousness by the return of light and air; and hence the appropriateness of immersion." Plummer, however, it should be said, argues against the necessity of immersion today on the grounds of convenience and expediency. On the contrary, in Hastings "Dictionary of Christ and the Gospels" (two vols., 1905-1908), Marcus Dods, late principal of New College, Edinburgh, the leading New Testament scholar of Scotland and Presbyterians, says in the article on baptism, "Man is dead and buried in the water, and he rises from this cleansing grave a new man. The full significance of the rite would have been lost had immersion not been practiced."

III COMMENTARIES

If we turn to the great modern commentaries, we find the same result.

Among Methodist scholars, let us take the following: It is proper to quote John Wesley ("Notes on the New Testament on Romans 6:4"), since he is the founder of Methodism. Wesley says, "We are buried with him. Alluding to the ancient manner of baptizing by immersion."

Prof. G. G. Findlay is one of the foremost Methodist scholars of England, and writer on I Cor. in the "Expositor's Greek Testament" (1900). In explaining how the Israelites were baptized unto Moses in the cloud and in the sea (I Cor. 10:2), he says, "The cloud shading and guiding the Israel-

ites from above and the sea making a path for them through its midst and drowning their enemies behind them, were glorious signs to our fathers of God's salvation; together they formed a **loutron palingenesias** (Titus 3:5), inaugurating the national covenant life; as it trod the miraculous path between upper and nether waters, Israel was born unto its divine estate."

Prof. A. S. Peake, another great British Methodist scholar, writes on Colossians in Expositor's Greek Testament. In the comment on Colossians 2:12, he says, "The rite of baptism in which the person baptized was first buried beneath the water, and then raised from it, typified to Paul the burial and resurrection of the believer with Christ."

Presbyterian commentators are equally explicit. Calvin, in his commentary on Acts 8:38 says, "Here we see how baptism was administered among the ancients; for they immersed the whole body in water."

Principal James Denney, of the United Free Church College (Presbyterian), Glasgow, writes on Romans in the "Expositor's Greek Testament." On Romans 6:4, he says, "Therefore we are buried with him (in the act of immersion), through that baptism into his death—burial being regarded as the natural sequence of death and a kind of seal set to its reality."

Prof. A. B. Bruce, also of the United Free Church College, Glasgow, wrote in the same series on the "Synoptic Gospels." On Matthew 3:14 he merely alludes to the symbolic significance of the rite as denoting death to an old life and rising to a new.

Finally let us hear some of the great Episcopal (Church of England) commentators. Lightfoot, almost the greatest of all commentators, in his "Commentary" (1890), on Colossians 2:12, says, "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; he emerges thence, he rises regenerate, quickened to new hopes and a new life."

Prof. H. B. Swete, of Cambridge University, in his great "Commentary on Mark" (1893), says on 1:9, "With the added thought of the immersion, which gives vividness to the scene." Let us conclude with Sanday and Headlam ("Commentary on Romans," 1895), on Rom. 6:4, in the "International Critical Commentary." Prof. Sanday is the leading Biblical scholar of Oxford University. He says, "It expresses symbolically a series of acts corresponding to the redeeming acts of Christ: 'Immersion—Death. 'Submersion—Burial (the ratification of death). 'Emergence—Resurrection.'"

A SETTLED QUESTION

With this showing of modern scholarship, Baptists properly claim to have won their contention beyond the shadow of a doubt.

In confirmation of all this it is perfectly natural to find baptizo used in the Septuagint in II Kings 5:14, "And Naaman went down and dipped himself in the Jordan seven times." And also Josephus uses baptizo for the dipping and drowning of Aristobulus (Antiquities Book, XV, chapter 3, section 3).

Every passage in the New Testament is intelligible with the meaning of immersion. No instance has ever been found in any Greek writing where baptizo means to sprinkle or to pour. It always means to dip either literally or metaphorically.

The New Testament uses ranzo for sprinkle and eccheo for pour, but neither of these occurs in the New Testament for the act of baptism, but always baptizo is used, which means dip.

To return evil for good is devilish; to return good for good is human; to return good for evil is God-like.

"The Book Of Revelation"

(Continued from page seven)
and the nations of the world will be virtually his slaves. They will buy and sell at his command.

XVIII

HE WILL HAVE AN ABLE CONFEDERATE.

"And I beheld another beast coming out of the earth; and he had two horns like a lamb, and he spake as a dragon."—Rev. 13:11.

This beast coming up out of the earth, the Anti-Holy Spirit, going to be the spiritual adviser to the Anti-Christ.

Now who is going to be on the earth to carry on the work of God? In Revelation 11:3 it speaks about the "two witnesses." Beloved, those two witnesses are none other than Elijah and Enoch.

Notice this fact, this Anti-Holy Spirit is going to be here to tempt to caricature the work of Elijah.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."—Rev. 13:13.

What did Elijah do when he was here on earth? Go out yonder and stand beside Elijah on Mt. Carmel, with the burned-up plains of Jezreel stretching out before him, and hear him as he prayed a little prayer; see the fire fall down from Heaven burn up the sacrifice and the altar and to consume the stones of the altar.

During the tribulation period Elijah will be here to encourage the saints of God. What is the Anti-Holy Spirit going to do? He is going to caricature the work of Elijah. He will bring fire down from Heaven in order to deceive the people. I tell you, my brother, my sister, terrible days await the world when the Anti-Christ puts in his appearance.

I am glad that I am not going to be here during the tribulation period. Some of my brothers and sisters in Christ Jesus will be here. They are going to suffer as martyrs when I am yonder in Glory to walk the streets of gold.

CONCLUSION

If these saints of God have stood for the things of God against the Anti-Christ during the tribulation period, then how about you and me today? Don't you think we ought to try to stand a little more squarely for the things of Christ against the things of this Anti-Christian world? Beloved, God wants us to be faithful and true and to stand for the things that are right, looking forward to that day when we are going to stand before Him.

May God bless you!

He who has not forgiven his enemy has never tasted one of the most sublime enjoyments of life.

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