

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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18 Problems Which Confront The Universal, Invisible Church Theory

By PASTOR NILE FISHER
Immanuel Baptist Church
Dayton, Ohio

churches, and never the Catholic or Universal Church."



Nile Fisher

Again (Vol. 2, p. 83): "No one thought of the desperate idea of an 'invisible church,' this notion

would probably have brought about a lapse far more rapidly than the idea of the Holy Catholic Church."

H. Boyce Taylor points out in his book, "Why Be A Baptist," p. 51-52, "... Hort in his book, 'The Christian Ekklesia' confesses the necessity of finding some other than etymological, grammatical or historical grounds by which to prove the idea of a universal church. He admitted that the use of the word ekklesia was 'always limited by Paul himself to a local organization, which has a corresponding unity of its own: each is a body of Christ and a sanctuary of God.' Look at this statement. That, 'The Christian Ekklesia' ever refers to anything but a local church cannot be proved by history: it cannot be proved from the etymology of the word: and it cannot be proved by the grammatical construction of the Scriptures where used. The only ground, Mr. Hort says, on which the use of the word as referring to any

(Continued on page eight)

1. Explain how we can believe in total depravity and yet not believe that Christ was a sinner, He being the son of Adam.

The only sense in which Christ was a son of Adam was through Mary. Adam represented and stood for all his seed. But Christ is not of the seed of Adam. Christ's human nature was begotten by the Spirit in the virgin Mary (Matt. 1:20; Luke 1:35). Then, Christ was not represented by Adam, neither was He of the natural generation of Adam. So He was not the subject of imputed guilt, nor imparted corruption.

Gill comments on this same truth as follows:

"I say, all descending from him (Adam) by ordinary generation, are made sinners by his sin, and none else. Had God made more worlds than one, as He could if He would, and worlds of men too; yet as these would not have descended from Adam, they would have had no concern in his sin: had God raised up, children to Abraham out of stones, which He could have done; yet such so raised up, in such a miraculous manner, and not descending from Adam, could not be affected with his sin; and for a like reason the human nature of Christ must be excepted from any concern in it, and from any effect of it, guilt, or pollution; for though he was a partaker of the same human nature, of the same flesh and blood with other men, and made in all things like unto them, yet not by ordinary generation; he was made of a woman, but not begotten by man; God, His Father, prepared a body for Him

in covenant; and in the fulness of time His human nature was formed by the Holy Spirit, in a wonderful manner; it was an extraordinary production; it was a new thing, which God created in the earth, and so an holy thing; was holy, harmless, and separate from sinners, without spot and blemish, and any consciousness of sin; and thus as it was clear of the taint and corruption of nature from Adam's sin, so it was exempt from the guilt of it; see Luke 1:34, 35." (Body of Divinity, page 326).

2. Are the Campbellites correct when they say that we are to live only by what the New Testament says?

The Old Testament is not our rule of faith and practice, but is valuable to every Christian. Types, shadows, prophecies, exhortations, examples, prayers, the Proverbs, the Psalms, and numerous other things are certainly given to us of God for a purpose. The Old Testament is the Word of God, and it is for the Christian, though it is not his rule of faith and practice. I suggest that you read Acts 17:2, 3, 11; Romans 15:4; and I Cor. 10:11.

No, the Campbellites' attitude is incorrect, as they overstep the truth in this matter.

3. Can you name some things that the Campbellites practice that are not mentioned in the New Testament?

Let me answer this the easy way by saying that, the only thing the Campbellites practice that is mentioned in the New Testament is immersion as the proper form of baptism.

Is One A Fanatic Who Lives Separated Unto The Lord?



By Roy Mason
Tampa, Florida

There are many people who want to belong to a church either for the social life that is furnished, or for the feeling that as a church member they are safe from the possibility of going to hell. But while they want to think that they are Christians, they do not want to live like Christ would have them to live. They want to live like the world and for the world. Churches are running over with such members. Indeed they are so numerous that many pastors do not have the courage to preach against the prevailing forms of worldliness, lest they be thrown out. Less than a week before this was written, a man who had been pastor of a Baptist church in a neighboring town, visited our church. He told of preaching

Man That Is Born Of Woman

By Robert Murray McCheyne

"Man that is born of a woman is of a few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not."—Job 14:1, 2.

Three things are taught us in these words:

1. The beauty of man: "He cometh forth like a flower."—Verse 2. There is something beautiful about man. He was made at first in the image of God; and though sin has blighted and defaced that image, yet there are the traces of God's workmanship to be seen in man still. His body is fearfully and wonderfully made; and the soul, though wholly averse from God by nature, is yet a lost piece of silver.

2. He is short-lived: "Of few days — he cometh forth like a flower." When Pharaoh asked Jacob how old he was, although he was one hundred and thirty years old, he said: "Few and evil have the days of the years of

my life been" — few, compared with the life of other men. Some of the patriarchs lived nine hundred years; Methuselah nine hundred and sixty-nine. How few are our days compared with this! Few, compared to eternity — few when we think of the work to be done.

3. Full of trouble. If his days were all full of joy, it would not be so — a sad case, but they are full of trouble; and those that are most anxious for worldly pleasure generally have deepest troubles. Troubles of the body, and of the mind, and of the estate, come upon the back of one another like wave upon wave.

We have had solemn experience of these truths within these few days. There have been five solemn deaths, all connected with our parish, and taken together, they form a practical commentary on these words.

1. Two children died, both lovely and pleasant in their lives, and in their death not far divided.



R. M. McCheyne, Born 1813
Died At Age Of 29

They were full of promise, and their fond relatives looked forward to their being a joy and comfort to them. They came forth like a flower, and were cut down. (Continued on page five)

Shall We Look For Mass Conversion In Our Present Age?

There are no scriptural grounds on which we may base such hope. It cannot be denied that the over-all building and expansion program of our local churches has reached a fabulous pace, the financial status of our churches in general has soared to a fantastic level, and membership enrollment has reached an almost incredible number, but the number that is actually being saved is on the decrease. Conferences are being held everywhere and a concerted effort is being made to formulate a system that will produce mass conversion and a world-wide revival of Christendom; but this is a human delusion not a scriptural perspective. This whole thing issues from the idea that the measure of human works and man's cooperation with God will be the measure of divine success.

But Scripture makes it clear that this whole idea is a lot of mush. The world is not headed for a state of either conversion, or revival. For conformation, see Matt. 24:37-39 and Rev. 3:14-17. (Continued on page eight)

The Baptist Examiner Pulpit

"THE BOOK OF REVELATION"

By PASTOR JOHN R. GILPIN

(Read Revelation 21 and 22.)

I never come to read the last two chapters of the book of Revelation apart from thinking of that old hymn, which I am afraid is sung sacrilegiously most of the time:

"Lord, I care not for riches,
Neither silver nor gold;
I would make sure of Heaven,
I would enter the fold;
In the Book of Thy Kingdom,
With its pages so fair,
Tell me, Jesus, my Saviour,
Is my name written there?"

Is my name written there

On the page white and fair?
In the Book of Thy Kingdom,
Is my name written there?"

Whenever I come to read Revelation 21 and 22, I naturally think about the future. There isn't any doubt in my mind, personally, but what my name is written there. There isn't any doubt that my name was written there before the foundation of the world; but when I think about those I preach to and bring messages to from week to week, it makes me pause and reflect and wonder sometimes if their names are really recorded

in the Lamb's Book of Life. Whenever I think about Heaven and Hell, it is natural that I wonder, and am anxious, to know whether your names are recorded in the Lamb's Book of Life.

THE PRESENT THINGS ARE DESTINED TO PERISH.

"And I saw a new heaven and a new earth: for the first heaven and the first earth WERE PASSED AWAY; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned (Continued on page two)

PLEASE NOTE MEMPHIS, TENN.

Pastor John R. Gilpin will begin a revival with the Woodlawn Terrace Baptist Church of Memphis, Tennessee on March 11.

Both Pastor Wayne Cox and Bro. Gilpin invite all readers of TBE in that area to attend these services and to pray for a genuine revival. May our readers everywhere remember us definitely in prayer.

PASTOR GILPIN VISITS WITH DAYTON SAINTS

On Sunday, February 10, it was your editor's happy privilege to be with Brother Paul Kirkman, and to have a part in bringing into existence the Grace Baptist Church of Fairborn, Ohio, which is the outgrowth of the work of Brother Kirkman.

Fairborn is located just adjacent to Dayton, Ohio, and has a population of nearly 20,000 with an expectancy of 25,000 within the next five years. New houses are going up in every direction. Brother Kirkman has taken advantage of this building boom to establish this new Baptist church.

Brother Nile Fisher of Immanuel Baptist Church of Dayton, was present to read the Constitution. (Continued on page three)

If you want to be a warrior for God, you've got to first be a worshipper of God.

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JOHN R. GILPIN — EDITOR

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We Thank You!

Of recent date, Homelite, a division of Textron, Incorporated, presented us with a 3½ horsepower gasoline saw, which is most deeply appreciated.

Their letter explaining this gift, is as follows:

January 2, 1957

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Sales Promotion Manager

To say that we appreciate this gift is but stating mildly our reaction. There are times when it is hard to find words sufficient to say "thank you," and this is one of those experiences. We are deeply grateful for this gift though, and in order to show our appreciation, I wrote Homelite and asked them for the advertisement presented on this page, which is our gift to them — just our way of expressing our thanks.

"The Book Of Revelation"

(Continued from page one)

for her husband."—Rev. 21:1, 2.

This isn't the only place in the Bible where it tells us that the present things are destined to perish. Listen:

"But the heavens and the earth, which are now, by the same word are kept in store, RESERVED UNTO FIRE against the day of judgment and perdition of ungodly men."—II Pet. 3:7.

Likewise, if you will go back to the Old Testament, you will find that it is recorded that there will be some changes made so far as this present world is concerned.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."—Isa. 35:1.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—Isa. 55:13.

Here are four Scriptures which tell us that the present order of things is destined to perish. Now there is a reason for that. If you will go back to the first part of the book of Genesis, particularly the third chapter, you will find the story of the entrance of sin into the human family, and when sin became a reality in the human family, God cursed this world as a result of sin. From that time on the earth has brought

forth thorns and thistles. There never would have been a thorn; there never would have been a thistle; there never would have been any desert places; there never would have been any wilderness if it hadn't been for sin.

One of these days God is going to completely eradicate not only sin from the world, but even the evidence of sin. The world is not going to be always as it is now; rather, God is going to change this world. Thorns and thistles are going to be removed, the wildernesses are going to be taken away, and even the deserts and the solitary places are going to blossom just like a rose garden today. Beloved, it is going to be wonderful to be here within this world when God makes it over, and when He completely rejuvenates this old world.

Even the heavens are going to be changed, for it says, "And I saw a new heaven." This doesn't mean the Heaven of heavens into which the saints of God are going in God's abode. The Bible makes a distinction as to the heavens. There is the first heaven which you can see above in the daytime—the heaven where the birds fly and where the clouds are. Then there is the second heaven which we see at night, where the moon and the stars are to be seen. Then, beloved, there is the third heaven — the Heaven of heavens — God's only abode. When it says, "And I saw a new heaven," it means the first and the second heavens have changed.

There is a reason for this. This earth suffered as a result of sin. Even the heaven that we see above us in the universe suffered as a result of sin. I am satisfied that if there hadn't been sin that there would never have been a flash of lightning; there never would have been one single thunderstorm; there never would have been a single cloud to come across the horizon. Beloved, I say to you, this earth and the heavens themselves have been polluted and contaminated as a result of sin's entrance into the human family.

But someday, there is going to be a change. God is going to make this world over. The present things, I say, are destined for a change.

II

HEAVEN IS A REAL PLACE.

If you will read Revelation 21, you can't help being impressed by the fact that Heaven, where the saints of God are ultimately going, is a real place. Now there are many creeds that teach that Heaven is only a condition of the mind.

I used to go to a doctor in Cincinnati when I lived there, who believed that Heaven and Hell were only a condition of your mind. Whenever you were happy, you were in Heaven; whenever you were sad and morose and melancholy, you were in Hell. That was his idea of Heaven and Hell, and there are many creeds that teach the same. I want to insist that Heaven is a real place. Jesus said:

"Let not your heart be troubled: ye believe in God, believe also

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Examiner

Editorials

BY BOB L. ROSS



MAN'S WILL

I remember a portion of one of those tongue-twisters which some of my friends and I used to get a kick from, when I was in grammar school. It goes this way:

"I could if I would, but if I wouldn't, how could I?"

As I say, this is only a portion of the "tongue twister," yet it expresses a truth of God's Word as to the depravity of man. Man's will is nothing more than the expression of man's nature. And when Jesus said that "ye will not come to me," that will on the part of man expresses fully the true spiritual character of those outside of Christ. Man can't, because he won't; and man won't because of his depravity.

If a man had a will to come to Christ, this would be the expression of a nature that is not totally depraved. If there is anything in man's nature that prompts man to have a will to come to Christ, then total depravity is a farce as expressed in God's Word.

Paul said that there is no good thing in the flesh. And in Ephesians 2:1, he refers to the pre-

vious spiritual condition of the Ephesian saints a state of spiritual deadness: "dead in trespasses and in sins." And he attributes their spiritual solely to the quickening of God's Spirit. And quickening is executed as result of God's will.

The only will that a depraved sinner can have is that which is prompted by the depraved nature. Thus, a depraved sinner can never have the will to come to Christ. The will to come to Christ must be the fruit of the quickening of God's Spirit.

Thus, the idea that it is possible for a depraved sinner to have the will to come to Christ in addition to the will which he already has of rejecting Christ, is to assert a spiritual monstrosity, involving the denial of man's depravity.

So all talk of "free will," as it is conceived by the Arminian, is evidence of spiritual ignorance as to man's depravity. Man's nature completely motivates man's will, and the only sense in which man's will is free is in the sense that man is free to act according to his nature, being unconstrained by an outward power. Man's will is a power that acts contrarily to man's nature, it is the expression of that nature.

in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a PLACE for you, I will come again, and receive you unto myself, that where I am, there ye may be also."—John 14:1-3.

Jesus didn't say that He was going to prepare a condition of the mind; rather, He said that He was going to prepare a place. Notice again:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But LAY UP for yourselves TREASURES IN HEAVEN, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." — Mt. 6:19, 20.

"For he looked for a city which HATH FOUNDATIONS, whose builder and maker is God. But now they desire a better country, that is, an heavenly: where-

fore God is not ashamed to be called their God, for he hath prepared for them a city."—Heb. 11:10, 16.

Beloved, if Heaven isn't a real place, then these Scriptures don't make sense. How would it be possible for an individual to lay up treasures some place, if that place doesn't exist? Why was Abraham looking for a heavenly country if Heaven itself is not a place? I tell you, beloved, whenever I hear some of the heretics who want to appear brilliant, and who desire that you should think of them as being exceedingly learned — whenever I hear some such individual say that Heaven is only a condition of the mind and that we have our Heaven and Hell here on this earth, and when we die, that is the end of us — whenever I hear an individual talk thus, I think how much he knows about his world and how little he knows about the next world as it is recorded in God's Word.

III

HEAVEN IS A PREPARED PLACE FOR A PREPARED PEOPLE.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."—John 14:1-3.

Notice that Jesus says, "I go to prepare a place for you." This would indicate that the Lord Jesus Christ is now preparing Heaven for His own people. I believe that He is now marking it out, He is finishing it, and He is bringing it into readiness for the saints of God. It is a prepared place, and surely it is a prepared people.

A man has to be prepared to go to Heaven. The unsaved person (Continued on page three)



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THE BAPTIST EXAMINER

PAGE TWO

MARCH 2, 1957

THREE NOBLE CHRISTIAN GENTLEMEN



Brother Paul Kirkman, pastor of the newly organized Grace Baptist Church of Fairborn, Ohio, Brother Nile Fisher, pastor of Emmanuel Baptist Church of Dayton, and Brother Burly Combs who is working with Brother Kirkman in the new church at Fairborn, Ohio, are truly three of God's great servants. It was a joy to be with these brethren for the organization of the new church in Fairborn. We pray God's blessings upon this new work, as well as upon the church of which Brother Fisher is pastor. We would invite (yes, encourage) any of our readers in the area of Dayton to visit and worship with these churches. We are sure that you will find a real welcome.

Dayton Saints

(Continued from Page One)

tution, doctrinal statement, and by-laws, which were adopted by the new body. I had long wanted to meet Brother Fisher, and it was a joy indeed to have the privilege of being with him.

Mrs. Gilpin and I were royally entertained in the home of Bro. and Sister Burly Combs who are working with Brother Kirkman in this new church.

In a letter received from Bro. Kirkman since the services, he says:

"Our hearts are still rejoicing over your ministry and we want you to know how much we appreciate your being with us. The blessings of the day will be long remembered."

"We are especially thankful for the afternoon message. So many up here who do not understand the position that we hold on the

church, often accuse you, Nile Fisher and myself of teaching that only Baptists are going to Heaven. Your message of grace has surely closed their mouths—but good.

"Your message made a tremendous impact upon the many people there and they personally expressed to me their pleasure and blessings received from the Word of God."

"We regret so much you were not able to stay longer. Many would have liked to visited with you in their homes."

In view of the fact that I have known Brother Kirkman most intimately ever since he was saved, sixteen years ago, and further in view of the fact that I love him and his wife in the Lord, it was a joy indeed to be with him and to assist on this occasion, particularly since God gave us the added fellowship with Brother Fisher and Brother Combs as

PASSAGES THAT TEACH SOVEREIGN GRACE

SCRIPTURES ON SOVEREIGNTY, ELECTION, PREDESTINATION, TOTAL DEPRAVITY, GOD'S EFFECTUAL CALL, PARTICULAR REDEMPTION AND ETERNAL SECURITY

By BOB L. ROSS

"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"—I Cor. 4:7.

The difference between Arminianism and Calvinism is the answer to the question in this verse, "Who maketh thee to differ from another?" The Arminian answers by saying that, in some way, men make themselves to differ from others. The Calvinist answers, in the words of Paul, "By the grace of God, I am what I am."—I Cor. 15:10.

This passage, of course, was written to the church at Corinth, which was divided over ministerial personalities. Some had been saved under the preaching of Paul, some under that of Apollos, and others under that of Peter. And these folk were wrongfully glorying in the minister under whose preaching they were saved. Paul firmly rebuked the church for this sinful glorying, pointing out that it is wrong to "think of men above that which is written" (I Cor. 4:6).

In his effort to correct this evil, Paul proceeds to stir the Corinthians up to consider who it was that made them to differ from the lost. He asks, "Who maketh thee to differ from another? and what hast thou that thou didst not receive?"

As it was with the Corinthians, these are questions which every professing Christian should meditate upon, and properly answer. For we, too, are often guilty of giving glory to the wrong person for our blessings. As it is written, "He that glorieth, let him glory in the Lord" (I Cor. 1:31). Consider, Christian reader, who it was that made you differ from another as to—

1. Hearing the Gospel. Did you have a hand in securing that blessing? Or is it not a truth that you would never have heard had not it been for God's sending His servant to preach unto you, or

His bringing you to His servant to hear His word? If God hath caused your soul's ear to hear the Gospel, then give Him the glory. He has made you to differ in this respect from millions who never heard, and millions who have yet never heard. You could have just as easily been left in the darkness of some jungle as those who are now there. But why was it not so with you? Only one answer: God hath made you to differ.

2. God also has made some to differ from others in receiving the Gospel. Not every person who hears the Gospel receives it with joy and thanksgiving. Some hear it once, and believe unto salvation. Some hear it hundreds of times, yet remain in unbelief. Two people go to a Gospel service, and one receives the Word, while the other rejects it; one is broken in repentance from sin, but the other is yet as hard-hearted as stone. Why so? Both hear the same message, the same Gospel—why is one saved, in contrast to the other? God made one to differ. By grace He saved one, and He left the other to himself.

3. God makes the difference as to faith, also. Paul asks, "What hast thou that thou didst not receive?" Repentance—is it not the gift of God? (II Cor. 5:7, 10; Acts 5:31; Jer. 31:18, 19; Lam. 5:21). Yes, repentance is received from God's own hand. And so it is with faith. We are told that it

is "the gift of God" (Eph. 2:8), given in "measures" unto such as it pleases God to give it (Romans 12:3).

Your faith, Christian reader, was produced in you by God's Word and Spirit (Rom. 10:17; John 6:63). Give God the glory that you believed. Do not boast of your own believing, but of God's granting you grace to believe.

4. Some are made to differ from others in that they have a will to come to Christ. Those who are ignorant of grace in salvation, boast of the will of man as if it were some great power. But Jesus hath declared the depravity of man to be of such nature that men "will not" come to Him. Then, He says, "No man can come unto me, except it were given unto him of my Father," for "the flesh profiteth nothing" in this regard (John 6:65, 63). The apostle says that God "worketh in us both to will and to do of his good pleasure" (Phil. 2:13). So we know, then, it is true that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:18). Give God the glory, then, for making thee to have a different will than others, for thou didst receive it from Him, and from no other.

God's making some to differ from others is sovereign grace. He has eternally purposed to make His elect differ from others. His love for His people is as old as God Himself, for Jeremiah declares this overwhelming truth in 31:3: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an EVER-LASTING LOVE: therefore with loving kindness have I drawn thee."

Oh, may we never be guilty of casting the glory due to God beneath the swine's foot of human merit!

IV

HEAVEN IS TO BE A LARGE PLACE.

Jesus said, "In my Father's house are MANY MANSIONS." The word for "mansion" is "abiding place," so literally He said, "In my Father's house are many abiding places."

We have the same thought given to us elsewhere in the Word of God. Listen:

"And I say unto you, That MANY shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Mt. 8:11.

Heaven is not going to be a small place, but rather, it is going to be a large place. It will be a place that is amply able to house the many who are spoken of as coming from the east and from the west to have fellowship with Abraham and Isaac and Jacob throughout eternity.

In the book of Revelation we get a further revelation as to the size of Heaven. Notice:

"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth FOURSQUARE, and the length is as large as the breadth: and he measured the city with the reed, TWELVE THOUSAND FURLONGS. The length and the breadth and the height of it are equal."—Rev. 21:15, 16.

This tells us that Heaven is twelve thousand furlongs long and wide and high. And how long is a furlong? In the Bible, a furlong is 582 feet, which means that twelve furlongs is approximately 1,323 miles. In other words, Heaven is approximately 1,323 miles long and wide and high.

In order to help you visualize how far 1,323 miles might extend, suppose we go out west to Vancouver, Washington, and put down a stake for a starting point. Then we come east across Manitoba, Saskatchewan, Alberta and the provinces of western Canada until we come to the Great Lakes. When we have done so,

we have traveled a distance of approximately 1,323 miles. Then we will turn southward and go down the Mississippi River to New Orleans and we will have again traveled approximately 1,323 miles. Then from New Orleans we will go across the United States out into the Pacific Ocean beyond San Francisco and we will have the third side of the square. Then we will turn north from the southern part of California back to Vancouver, Washington, to our starting point and we will have a square which is approximately 1,323 miles on each side. That just means, beloved, that the entire western half of the United States beyond the Mississippi River is a square of approximately 1,323 miles, or, in other words, the entire twenty-two states west of the Mississippi River, which comprise two-thirds of the land area of the United States, is an area that is surrounded by a square approximately 1,323 miles on each side.

But, beloved, that is just a square, and Heaven is described as being a large place—not only 1,323 miles long and broad, but likewise 1,323 miles high.

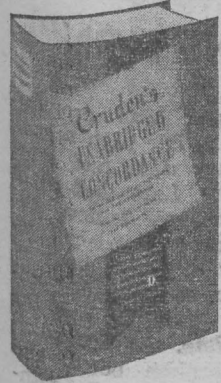
Suppose we would allow ten feet for a story in a building. Since there are 582 feet to the furlong, that would mean 58 stories high to the furlong; and since Heaven is spoken of as being twelve thousand furlongs high, that would mean that it would be equivalent to approximately 700,000 stories, reaching to the sky.

Do you suppose that Heaven will be big enough to take care of all the saints of God? Do you suppose we will have any trouble finding a place to live when we get to Glory. Beloved, when we get to Heaven, the Lord is going to have a place for all of us. It is going to be a big place. (Continued on page six)

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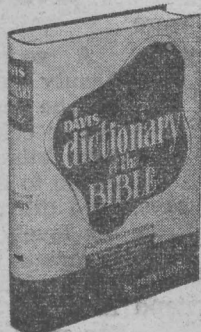
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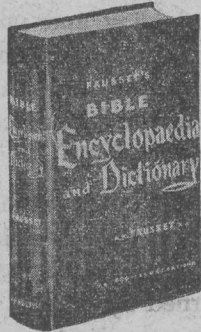
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ASHLAND, KENTUCKY

well. That Bro. Kirkman expects this to be a true Baptist Church is seen by the Constitution of the new organization (Article I) which reads as follows:

"This church shall be known as the Grace Baptist Church, located in Greene County, the city of Fairborn, Ohio.

"1. We use the term Grace as a reminder of God's Sovereign Electing Grace in Salvation.

"2. We use the term Baptist to signify that we are doctrinally related to the Church of the New Testament and to an early group of saints by this name."

Truly do we pray God's blessings to rest upon this new church and those affiliated with it.

"The Book Of Revelation"

(Continued from page two) son today isn't prepared for Heaven, and if he were to go to Heaven, it wouldn't be a place of joy and happiness to him. The most miserable individual that you could find is that individual whom you would force to go to the house of God and sit through a sermon. He is out of his environment and he doesn't care for the things of God. I tell you, beloved, if that individual were to go to Heaven in his present natural state, without having a change of nature and a change of heart, it would be a Hell to him.

As far as I am concerned, I look upon the lake of fire—God's burning Hell, as a positive proof of the love of God, since God shuts up sinners in Hell rather than puts them in Heaven. Beloved, if He were to put unsaved people with an unchanged nature in Heaven and leave them there throughout eternity, they would suffer more than they would in a Devil's Hell in a lake of fire.

I say then, Heaven is a prepared place for a people who are prepared by the Lord to go there.

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

Baptist Youth Witness

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

Spiritual Birth Marks

By B. A. Wilson, Pastor
Grenada, Mississippi

"For I bear in my body the marks of the Lord Jesus."—Gal. 6:17.

Marks are ways we have of identifying certain highways, or canned goods, or automobiles, cattle, horses, buildings and most any thing one might name.

The word "marks," in Galatians 6:17, comes from the (Greek) word "stigma." It means: to brand, like the western horses wear the brand of the ranch they are born on. Or it may mean to puncture, like the volunteer slave in the Old Testament had a hole punctured in his ear by an awl (Exodus 21:6). That was the mark of slavery forever.

So God's children have many marks which identify them as being born of the Spirit of God.

What have Bible writers believed about the sinfulness of man? What one believes for salvation? As to what one suffers? What is the sign to the world? What is the mark to the Christian?

Mark No. 1—Do you believe what God says about your sinfulness?

1. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

2. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jer. 13:23). If a Negro can turn to a white man, then you can be good; both are impossible!

3. "You hath he quickened, who were dead in trespasses and sins." (Eph. 2:1). Do you believe a poor sinner is spiritually dead? If you do not, then you do not believe the Bible.

4. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5).

5. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." (Ps. 58:3). Man is estranged from birth.

6. Even after one is saved, we continue to sin: "If we say we have no sin, we deceive ourselves, and the truth is not in us." (I Jn.

1:8). "If we say we have not sinned, we make him a liar and his word is not in us." (I Jn. 1:10).

Do you believe these Scriptures are a true picture of yourself? Then that is a true BIRTH MARK if you do.

Mark No. 2—What one believes for salvation:

"Ye must be born again," said Jesus (John 3:3, 5, 7). One gets into the physical realm by the natural birth, and one gets into the spiritual realm by the birth from above. "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1).

Counted righteous without working (Rom. 4:5), "But to him that worketh not," says the Lord.

No credit to yourself, "And that not of yourselves, it is the gift of God" (Eph. 2:8).

"The grace of God brings salvation . . ." (Tit. 2:11). One does not have to run the Lord down for salvation. "It is the GIFT OF GOD" (Eph. 2:8).

The grace that saves a sinner is: Jesus suffering death in the (Continued on next page)

Fade, Fade, Each Earthly Joy

Fade, fade, each earthly joy; Jesus is mine.

Break every tender tie; Jesus is mine.

Dark is the wilderness; Earth has no resting place, Jesus alone can bless; Jesus is mine.

Tempt not my soul away; Jesus is mine.

Here would I ever stay; Jesus is mine.

Perishing things of clay; Born but for one brief day, Pass from my heart away; Jesus is mine.

Farewell, ye dreams of night; Jesus is mine.

Lost in this dawning bright, Jesus is mine.

All that my soul has tried; Left but a dismal void; Jesus has satisfied; Jesus is mine.

Farewell, mortality; Jesus is mine.

Welcome, eternity; Jesus is mine.

Welcome, O loved and blest; Welcome, sweet scenes of rest

Welcome, my Saviour's breast; Jesus is mine.

—Jane C. Bonar

A SURGEON'S ARGUMENT AS TO PRAYER

The Youth's Companion told of a young man in an operating room who asked a great surgeon there if he believed in prayer. "And why not?" the surgeon asked.

"What! a man of your scientific training?" the younger man exclaimed.

"And why not?" the keen-faced elderly man replied.

"Surely you cannot believe that God would upset all the laws of

nature to grant the request of one of His creatures. You know how inexorable are the laws of nature."

The surgeon quietly said, "That is exactly why I believe so strongly in the efficacy of prayer. The skeptic seems to think that if a prayer were answered, all the laws of nature would be smashed to pieces. That is not necessarily the case. Why does this instrument that I hold in my hand not fall to the floor?"

"Why, because you are sustaining it," said the boy.

"Exactly—and yet the law of gravitation is not wrecked or denied. It is merely superseded by a higher law—the law of life. Gravity is the great law of the inorganic world, the law of life, is superior to it. Why may there not be a law in the next plane of nature, the spiritual, that just as naturally supersedes some of the laws of the organic world without outraging a single law of nature?"

"Yes, I guess it could," the young man replied. "Then there is something in prayer, after all."

"The effectual fervent prayer of a righteous man availeth much," quoted the doctor. "I tell you, my young man, prayer changes things." And the young man knew from the light on the older man's face that there was one man at least for whom prayer had changed things—yes, many things.

—Gospel Herald

"MEN OF DISTINCTION"

A young girl was crowned beauty queen in her high school, so she and her date had gone out to celebrate. Late that night her father was awakened and called to the scene of an accident. In a ditch lay the dead body of his lovely daughter—pinned underneath the wreckage was the body of her date. On the pavement lay a broken bottle and the smell filled the air. The father was seen wringing his hands together and heard to say, "If I could just get my hands on the criminal who sold them that bottle, I'd wring his neck."

After going home he decided he needed a "shot" to bolster his nerves, so he reached into his usual spot for his bottle of "tonic." The bottle was gone and this note in its place: "Daddy, we wanted to celebrate so we borrowed your bottle—sure you won't mind."

This father had the dubious distinction of buying the death bottle for his own daughter.

When you see many beautiful colored pictures advertising strong drink, remember there are other pictures in real life, like the one above, which the liquor crowd never publishes.

—Selected

The Little Baptist

Chapter XII (Continued)

"Such figures of speech are easily understood only when they occur in the Bible with reference to baptism."

"Since I have turned questioner," said Dr. Farnsworth, "let me inquire: how were the people baptized unto Moses, in the cloud and in the sea? The waters were divided, standing on either side of the Israelites as they went through, and there was also the cloud. I wish to see how you avoid the conclusion that the spray from the sea, and a shower of rain from the cloud, sprinkled the people so as to be very appropriately termed a baptism."

"I take this as another figurative allusion," she said, "and not a literal fact. I do not read of any spray arising from the sea, whose waters stood congealed on either side. Nor do I read of any cloud that was likely to have produced a shower of rain. My Bible describes a significance of the presence of the Almighty, appearing as a pillar of cloud by day, and a pillar of fire by night to guide the Israelites in their journey, and to assure them of His protection."

"But I cannot suppose that any person really believes that this pillar of cloud gave forth a shower of rain. This Bible says that they went over dry-shod. The allusion to baptism is only figurative, but if it could be construed into a literal baptism at all, it would be because the water formed a wall on either side, and the cloud covered them above, thus enveloping them. But the most reasonable interpretation, it occurs to me, is that the Israelites, going out of Egyptian bondage, and witnessing their miraculous salvation at the sea, in going through, acknowledge their allegiance to Moses as their leader and deliverer, just as a person by baptism renounces the bondage of Satan and professes allegiance to Christ. Hence, the event is called a baptism unto Moses."

"Now you know, Doctor, that I take nothing as a proof in doctrine or practice except the Bible, but Bro. McKnight was a good Presbyterian, and as he understood it about as I have expressed it, he may be an authority with you, so I will read what he says:

"And all were baptized into the belief of Moses' divine mission, by their being hidden from the Egyptians in the cloud, and by their passage through the sea miraculously."

"And again he says:

"Because the Israelites, by being hid from the Egyptians under the cloud, and by passing through the Red Sea, were made

to declare their belief in the Lord and His servant Moses, the apostle very properly represents them as being baptized unto Moses in the cloud and in the sea."

The Doctor had despaired of accomplishing the object of his visit; and being narrowed down to the Bible in the discussion, he, as a matter of course, could say but little. He had been interested in drawing out Mellie's opinions merely to see what arguments and explanations she was able to make in relation to the doctrine that she was advocating. After satisfying himself that she was fully posted in the Scriptures and would hear to nothing outside, he said:

"Mellie, I see that you are determined to have your own way; therefore, it is but a waste of time for me to reason with you. It is strange, yet nevertheless true, that when any person imbibes Baptist sentiments, they become hard-hearted and unteachable. They invariably fall back on the Bible, and you can't get them away from it. If you, Mellie, would only listen to me, I could produce history and the writings of the fathers of the church, to show you clearly that sprinkling and pouring were most probably the original manner of administering baptism. But, if this is not so, the church has changed the mode, yet retained the same objection, and our adopted practice does just as well, besides being much more convenient."

Mellie impatiently replied: "I don't care what history says, nor what the fathers in the church have said. And it makes no difference to me how many times the church has changed Christ's ordinances—I am to be governed by what I understand the Bible to say, and, so far, you have declined to assume that the Bible says one word about infant baptism, and have given no proof that it favors sprinkling or pouring for baptism."

"I have repeatedly told you, Mellie," said he, "that it does not in so many words command the baptism of infants; yet I think that it indirectly teaches it, and according to history, it was practiced a few centuries after the days of the apostles."

"You are a Greek scholar, Doctor, and please do candidly answer me one question: Does the Greek word that means 'sprinkle' occur in connection with baptism anywhere in the New Testament?"

He replied: "I candidly answer that I do not know that it does. But you should not think that the quantity of water makes any difference. Baptism is the application of water, and just so the water is used, it is sufficient—a little answers as well as much."

(Continued next week, D. V.)

Man Born Of Woman

(Continued from page one)

2. A young man in his prime. He had reached the vigor of manhood, and thought to see many good days in the land of the living; but God changed his countenance, and he has passed away.

3. Another was the blooming mother of eight blooming children, beloved and admired by all around her, with all this world could give to make her happy; but the cry came at midnight. She came forth like a flower, and was cut down.

4. The last was an aged man, called upon, after long forbearance, to give his account. How solemn the lesson! The child—the young man—the mother—the hoary head—are all laid low this day! "Man that is born of a woman is of few days."

I. Learn The Need Of Immediate Conversion

Some of you are angry that I speak so much of conversion; but, ah! when I stand beside these open graves, I am ashamed of myself for speaking so little. "Except ye repent, ye shall all likewise perish." "Repent, and be converted, that your sins may be blotted out."

Children, seek conversion now, for little children die. These new-made graves are less than yours would be. Young men, seek conversion now, for young men die—they are cut down in their prime. Mothers, do not say you will seek conversion afterwards, when your family are grown, and you have more leisure; seek it now, for mothers die. Old men, do not say this is nothing to you. Others may die, but you must die; and therefore the lesson comes doubly home to you: seek conversion now.

II. Learn The Folly Of Living In Pleasure

There is no net by which the Devil catches more souls than the silken one of worldly pleasure. It is common for worldly people to take it for granted that there is no harm in these things. Children are fond of games. Young people delight in dances, and songs, and laughter. Coarser spirits love the glass, and the glee, and the coarse debauch. More polished circles love the ball, and the concert, and the play. Old withered dames, and swearing captains, tottering on the brink of eternity, could hardly sleep at night without their hand at whist. Where is the harm? Sit down upon yonder grave, and ask the dead. Are you not Christless; unpardoned, unholy, on the road to Hell? Are

your days not numbered? May you not be cut down this night? Where would you be if you were hurried away from the dance, or the play, or the card table, to the presence of your Judge?

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Ecc. 11:9). "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" (Luke 12:19, 20). "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). This is the time for seeking conversion.

Are we to have no pleasure, then? Yes, in Christ—holy pleasures, such as are at God's right hand for evermore. Ah! I have tasted all the pleasures of time, and they are not worth one drop of Christ's sweet love.

III. Learn To Seek One Another's Souls

Ah! there is no place for teaching ministers how to speak like the death-bed. I often feel that I have never preached at all, when I look upon the faces of the dying! O pray for me, that I may go out and in among you more faithfully; that I may speak more boldly, and not fear your anger or reproaches! You will not be angry with me when you are dead. You will not say I preached too plainly then.

Brethren in the eldership! Come and help me in this. You see our people are dying; hundreds are now in eternity who were once under your care and mine.

Dear teachers! Teach the children plainly, for children die. Do not mind their impatience and waywardness. Remember they are dying children—death's mark is on them. The forester puts a mark round the trees that are to be cut down. Every child has got death's mark.

Parents! Seek your children's souls from infancy. Pray for them before they are born. Travail in birth with them till Christ be formed in them. Do not say they are too young, and cannot understand. **God can teach babies.**

Oh, if you neglect this, will you not regret it when the green sod lies on their breast?

In the time of health and strength, it is common for men to boast against God. They are not in trouble as other men, nei-

er are they plagued like other men. Therefore pride compasseth them about as a chain. They can sin with a high hand. But when they are brought to the brink of the grave by fever or wasting consumption; when they need someone to turn them on their bed, or to hold up their fainting head, or to feed them with a spoon like a child; then we see that a sinner is nothing in the hands of an angry God.

And what will it be in eternity, when he falls into the hands of the living God! Perhaps he doubted whether there was a God; but all of a sudden he sees there is a God. He thought there was no Christ—in a moment he meets His holy eye. He thought there was no Hell, and laughed at those who believed it—in a moment he is tossing among its fiery waves; and now he feels it must be eternal. After a thousand years it is but beginning, and no nearer an end. The soul will sink into insupportable gloom; it will wish to die, and not be able.

"What if God, willing to show his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath, fitted to destruction?" (Romans 9:22). Oh brethren, flee from the wrath to come! You cannot bear it. Can you bear a fever, or the stroke of palsy, or a stroke of lightning, or wasting consumption? And these are but a little finger of God's anger.

V. Learn The Preciousness Of Jesus

"Man is of few days," but "Jesus Christ is the same yesterday, today, and for ever" (Heb. 13:8). How amazing the love of Christ, that He died for us—such poor, weak flowers, and worms of a day! How safe we are in Jesus! Although we are nothing—fleeing like a shadow—yet in Him we abide forever. Our very dust is precious dust to Him. Body and soul He will bring with Him, and we shall reign forever and ever. Oh, you that are in Christ, prize Him! You that are in doubt, solve it now by running to Him. You that are out of Him, receive Him now.

Birth Marks

(Continued from preceding page) place of the sinner (Heb. 2:9) and being raised from the dead (I Cor. 15:3-4). Do you believe Christ died for all of your sins: for all iniquity? If He could die for one of your sins, could He not die for ALL of your sins? What a blessed truth!

"He that believeth on ME, hath everlasting life" (John 6:47). That means the believer, now, has unending life. Do you have these spiritual BIRTH MARKS?

Mark No. 3—What one suffers:

A child of God is sure to suffer at the hands of the world. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). The only one who can live godly in Christ, is a godly person. Are you in Christ?

The child of God may suffer at the hands of the Devil, as did Job. The Devil killed his children, destroyed his property, and smote him with sore boils. God permitted the Devil to cause Job to suffer all these things. If Satan should destroy all that you have, would you say as did Job, "The Lord gave, and the Lord taketh away, Blessed be the name of the Lord"? If all were taken that you have dishonored God with, would you have anything left? Read the first and second chapters of Job, to get the full explanation of how a saint may suffer at the hands of Satan, only by God's permissive will.

The child of God may suffer chastisement from the Lord: "For

"Wherever God has His elect, there in His own proper time, He sends the gospel to save them." — John T. Christian



For Little Children

JESUS MAKES SOME MORE DISCIPLES

John 4

Boys and girls, the Bible tells us in the fourth chapter of John how Jesus made disciples and baptized them. But remember, Jesus did not really baptize, for His other disciples did it for Him.

In John 4:1, we are told that Jesus made disciples before the disciples were baptized. I pray that you may learn from this that a person must be saved before he can be baptized.

Many people think that baptism saves. But Jesus saved a person before baptizing the person. He did not sprinkle babies or baptize people to save them. He saved all those who believed on Him for salvation. Listen to

what Jesus says about being saved:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Boys and girls, don't ever believe that you can be saved by water. Only Jesus' blood can wash away your sin. And you are washed in the Blood by trusting in Jesus' sacrifice for salvation. The song says:

"What can wash away my sins? Nothing but the Blood of Jesus!"

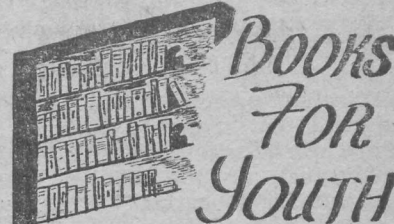
If you are unsaved, only Jesus can save you. His blood can cleanse you of all sin. Listen:

"The blood of Jesus Christ, God's Son, cleanseth us from all sin."—I John 1:7.

The Light Of Prophecy

The city of Jerusalem was captured by the British forces on December 9th, 1917. Two days later the New York World carried a cartoon depicting an old Jewish man sitting in his chair with his young grandson upon his knee. The boy is pictured as looking up at his grandfather and saying "Jerusalem has fallen, what's next?" The old man answered, "Wait a minute, Sonny, I'll get my Bible."

—Alfred V. Russel, "North Star Baptist."



Why Be A Baptist? by H. B. Taylor, Sr. Every young Baptist should read this book, learning more about Baptist doctrine thereby. 25c

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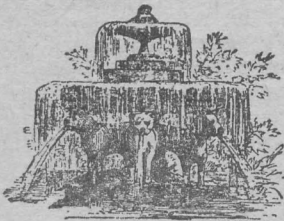
A Baptist Catechism by Charles H. Spurgeon. Parents and young people can make use of this little pamphlet in many ways. 05

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READ THE BIBLE BY SYMBOLS

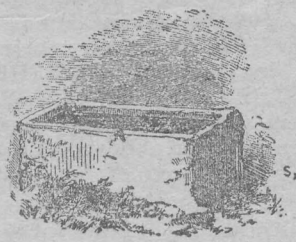
They have forsaken me, the



of living



and hewed them out



broken cisterns, that can hold



"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jeremiah 2:13.

FROM SPURGEON'S PULPIT



"Jesus Christ And Him Crucified"

By Charles H. Spurgeon

Charles Haddon Spurgeon was the famous pastor of Metropolitan Tabernacle, London, England. He became pastor of this congregation, then known as New Park Street Baptist Church, at the age of 16. He was a great preacher of the Word of God, and no building was ever capable of holding his congregations. Few men who have truly and sincerely preached the Word of God have had the visible blessing of God as did Spurgeon. His sermons are still in print to bless the hearts of those who read them.

During his short life (he died at the age of 58), he founded a college for uneducated preachers; he edited a powerful weekly magazine; published thousands of tracts, pamphlets, and books. He was a strong Calvinist, and a Baptist by conviction.

We rejoice that we are able to present his messages and short excerpts in the EXAMINER from time to time.—Ed.

You are told by one person that such-and-such a system of theology is based upon the soundest principles of reason. You are told by another that the old doctrines which you have believed are not consistent with these advanced times.

You will now and then be met by smart young-gentlemen who will tell you that, to be what is called a Calvinist, is to be a long way behind this progressive age; "for you know," they say, "that intellectual preachers are rising up, and that it would be well if you would become a little more intellectual in the matter of preaching and hearing."

When such a remark as that is made to any one of you, I beseech you to give this answer, "I know nothing but Jesus Christ, and Him crucified."

If you can tell me more about Christ than I know, I will thank you; if you can instruct me as to how I may become more like Christ, how I may live nearer in fellowship with Him, how my faith in Him may become stronger, and my belief in His holy gospel may become more firm, then I will thank you. But if you

have nothing to tell me except some intellectual lore which you have with great pains accumulated, I will tell you that, although it may be a very good thing for you to preach, and for others who are intellectual to hear, I do not belong to your class, nor do I wish to belong to it.

I belong to that sect everywhere spoken against, who after the way that men call heresy, worship the Lord God of their fathers, believing all things that are written in the law and in the prophets. I belong to a race of people who believe that it is not the pride of intellect, nor the pomp of knowledge that can ever teach men spiritual things. I belong to those who think that out of the mouths of babes and sucklings God hath ordained strength, and I do not believe that out of your mouth God has ordained any strength at all.

I belong to the men who like to sit, with Mary, at the feet of Jesus, and to receive just what Christ said, as Christ said it, and because Christ said it. I want no truth but what He says is truth, and no other ground for believing it but that He says it, and no better proof that it is true than that I feel and know it to be true as applied to my own heart.

Now, dear friend, if you can do that, I will trust you anywhere—even amongst the wisest heretics of the age. You may go where false doctrines are rife, but you will never catch the plague of heresy while you have this golden perservative of truth, and can say, "I know nothing but Jesus Christ, and Him crucified." As for myself, I can truly say that Jesus Christ and Him crucified, is the sum of all knowledge to me. He is the highest intellectualism. He is the grandest philosophy to which my mind can attain. He is the pinnacle that rises loftier than my highest aspirations, and deeper than this great truth, I wish never to fathom. Jesus Christ and Him crucified is the sum total of all I want to know, and of all the doctrines which I profess and preach.

"The Book Of Revelation"

(Continued from page three)

It is going to be a tremendous place — big enough that we can all have a mansion.

I recognize the fact that there are people who quote Rev. 7 to say that there will be only 144,000 who go to Heaven. I have tried to show you that this 144,000 who are spoken of in Revelation 7, refer to the Jews who are saved during the tribulation period. There are no Gentiles in this number of 144,000, but rather they all are Jews.

Then there are those who quote Matthew 7:13, 14, who try to produce the idea that Heaven is a small place and that Hell is a large place. Notice:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because

strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

These people say that there are only a few people who will go to Heaven and many who will go to Hell. Now, beloved, I am ready to grant you that that is true so far as those who have to find their way to go to Heaven, but do you realize that four-fifths of the human family die before they reach the years of accountability? Unless you believe that God-dishonoring and God-blaspheming doctrine that there will be infants in Hell, you must agree that four-fifths of the human family are in Heaven without having to find their way there. Surely a portion of the remaining one-fifth will likewise be in Heaven.

In speaking about Hell, do you realize that the largest word which is used to describe it is the word "lake," as used in Revelation 21:15, when it is described as a "lake of fire"? Do you realize that the second largest word that is used to describe it is the word "ditch," as used in Luke 6:39, when it says, "Can the blind lead the blind? shall they

not both fall into the ditch?" But when it talks about Heaven, it talks about a place that is 1,323 miles long and broad and wide—big enough for all the saints of God, from the day that God saved Abel to the day when God shall save the last person that shall ever be saved within this world.

HEAVEN WON'T HAVE ANY CHURCH BUILDINGS.

"And I saw NO TEMPLE therein: for the Lord God Almighty and the Lamb are the temple of it."—Rev. 21:22.

When I first read this Scripture for it to make an impression upon me, I thought, how will we ever get along without a temple or a church building where we can worship the Lord? Then I read the last part of the verse and I saw one of the most blessed truths that ever flashed before my eyes from the pages of the Holy Writ — namely, that here within this world when we worship, we go to a church building, but when we get to Heaven, we will go directly to the Lamb of God.

Isn't it precious to know that when we go to worship here, we go into some church building, but up yonder, we will go directly to the Lamb Himself when we shall worship?

HEAVEN WON'T NEED ANY ARTIFICIAL LIGHTS.

"And the city had NO NEED OF THE SUN, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21:23.

The Lord Jesus Christ will be the light of Heaven. How light Heaven surely must be!

When the Jews came out of the land of Egypt, a cloud hovered over them by day and a pillar of fire by night, to guide them in their wilderness wanderings. For forty years these Jews never felt the light of the sun by day, for they were shielded by the cloud, and they never at any time had darkness, for at night this cloud became a pillar of fire.

Beloved, I have often wondered about that cloud. I don't know what happened to it, but I am of the opinion that there is nothing that God has created that is not someplace today. I rather have in mind that that cloud that lead those Jews through their wilderness wanderings was nothing more nor less than a manifestation of the Lord Jesus Christ up wonder in Glory, for it says, "The Lamb is the light thereof." I wouldn't be a bit surprised when we come to stand in the presence of God in Heaven to find that the light of Heaven is the light that emanates from the Lord Jesus Christ.

I think the Apostle Paul had a little experience with that light on the roadway to Damascus. You will recall that as he went along toward Damascus, he fell to the ground, and when he arose to his feet, he was blind. The Word of God says that he saw a light that blinded him, and he was blind for three days' time.

Later on, when the Apostle Paul was describing his experience, he made reference to the brightness of this light. He said:

"At midday, O king, I saw in the way a light from heaven, ABOVE THE BRIGHTNESS OF THE SUN, shining round about me and them which journeyed with me."—Acts 26:13.

Notice that the light that Saul saw was brighter than the noonday sun. Beloved, the noonday sun is the brightest light that we have, but the light that shone from Heaven was brighter than the brightness of the noonday sun.

Somebody may say, "If Saul were blinded for three days following his experience, does that mean that we are going to be blind throughout eternity? How are we ever going to be able to stand the brilliance of the light of Heaven?" Beloved, when we get to Heaven, we are going to have changed bodies. We will have glorified bodies, for we will

have bodies like the Lord Jesus Christ Himself.

Beloved, I am not going to have the same old body of aches and pains that I have had here within this world. There won't be a person in Heaven who will have a squint on his face. There won't be a person who will be wearing glasses. There won't be a single bald-headed man in Glory. I tell you, beloved, we are going to be made like the Lord Jesus Christ, and with glorified bodies we will be able to stand in the presence of Jesus without being blinded by the brilliance and the intensity of Heaven itself.

HEAVEN WON'T BE FILLED WITH THINGS ABOMINABLE.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. 21:27.

There will be nothing abominable to enter Heaven. There will be no saloons, no houses of ill fame, no dance halls, no places to even play bingo. I tell you, beloved, there are a lot of church members, if they get to Heaven, they are surely going to undergo some changes from the time they leave this world until they get yonder in Glory. There are a lot of church members who I think are saved, who let their carnality control them entirely, and they can't be satisfied if they can't play bingo or have a beer now and then. If there be such an individual who is saved, you had better play all the bingo that you can in this world and drink all the beer that you want down here, for there isn't going to be a single bit of it yonder in Glory.

I say, beloved, there will be nothing abominable that shall enter Heaven. All that goes to Heaven will be those whose names are written in the Lamb's Book of Life.

HEAVEN WILL BE A PLACE OF JOYS.

One of those joys is that there won't be any death in Heaven. "And God shall wipe away all tears from their eyes; and there shall be no more DEATH, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

There isn't a one of us but what has had death come to us some time in life. Some of our relatives have passed from this world by the route of death, and all of us know what it is for an individual to die.

Can you imagine how fast people die? Can you imagine the rapidity with which people pass out of this world into the world beyond? Well, beloved, in Heaven there won't be any death. There won't be any funeral bell to ever call the mourners to the house of weeping. There won't be any broken sod. There won't be any parted loved ones. There will be no saddened hearts. There will be no hearses to ever creep along the golden streets of the new Jerusalem. God shall wipe away all tears from their eyes and there shall be no more death.

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: NEITHER CAN THEY DIE ANY MORE: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 21:35, 36.

Brother, sister, to me, one of the joys of Heaven is that there shall be no more death.

Another joy is that there shall be no more sorrow, for it says that "God shall wipe away all tears from their eyes."

There isn't a one of us that has not had his sorrows. Tears have flowed plentifully and freely from our eyes many, many times. But someday, there shall be no more sorrow.

Another joy of Heaven is that it will be a place of perfect knowledge. To me, that is one of the greatest joys of Heaven, for when we get to Heaven we will

understand all things. There are some things about this book Revelation that I think I know and there are some things that I am not sure that I know the meaning of; but, beloved, fifteen minutes after I get to Heaven I will know more about the book of Revelation than the smartest person in all this world will know within this life.

Paul said: "For we know in part, and prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."—I Cor. 13:9, 10.

Heaven in comparison to earth is just like manhood in comparison with childhood. A child knows a little, thinks a little, and he understands many things that he didn't understand as a child. The same is true so far as the saints of God are concerned. When we get to Glory, we will understand them as full grown men—we will know some things in Heaven.

We will know then why all the hardships come within this world. I have often wondered why it is that hardships have come. I have often looked at individuals who seemingly had more of the problems of this world than we have their share, and I wondered why they had to suffer so. I say to you, beloved, I don't understand some of the seeming inequalities of life, but someday, we will know and understand. Then we will know why sin ever became a reality in this world.

One of the joys of Heaven will be the fact that we will know something, for we will know languages then. I would like to be able to speak English perfectly. I know very little about the English language, but I know a little about other languages. I would like to be able to speak many foreign languages. I would like to be able to speak in the gutturals and the dialects of even the lowest savages of the world, but I can not; but someday, I am going to know the languages of the world.

I have often said, and I believe it to be true, that within fifteen minutes after the most ignorant Negro lad gets to Heaven, will know more about Greek than A. T. Robertson ever dared know — and he was recognized in his day as the greatest Greek scholar that ever lived.

I like science. From the time when I first went to school, the things of science have always intrigued me, and I have liked to think in the realms of science. If I had the opportunity I would like to study astronomy. I would like to have a telescope and would like to point that telescope night after night toward the moon and the stars and try to understand them. Listen, beloved, fifteen minutes after I get to Heaven, I will know more about astronomy than the greatest astronomer that ever lived within this world.

Yes, beloved, Heaven will be a place where we will know something. We will know why God loved us. Can you tell me why God loved you? I was a member on the night that I was saved I tried to fathom the love of God, but I couldn't. I tried to take the wings of faith and fly to it, but I found that the circumference was too great. I tried to understand God's love why He should love me so, but long ago I gave up. I realized that it was impossible to even grasp the love of God with these finite minds of ours, but someday, when we stand in His presence, we will know why He should love us.

To me it is a joy to know things and then we will know the mystery of death — why death had to come. You who have seen a loved one, you who have seen a loved one close his eyes and have seen his arms folded across a pulseless breast, and the heart has been broken and the family circle has been destroyed. I say to you, beloved, you have wondered of times why death had to come. We don't know now, but as the old song says:

(Continued on page seven)

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MARCH 10, 1957

JOHN 6:22-71

JESUS, THE BREAD OF LIFE

Memory Verse: "Him that cometh to me, I will in no wise cast out."—John 6:37.

I. Why The Crowd Followed Christ. John 6:22-27.

When Jesus miraculously multiplied the five loaves and two fishes to feed the 5,000, the people reasoned that He might do other great miracles for them as well. Accordingly, they followed Him because of the loaves which He had given them. However, Christ can read the imperfect motives of our hearts. He knew that they were not following Him from the standpoint of love (II Cor. 5:14). It is thus that He still reads the human heart. He knows the motive that prompts the service of each who have professed His name.

II. Works. John 6:28, 29.

Like many today, the crowd thought that there were some works which they might do in order to be saved. Jesus told them that the only work which man could do, was to believe on Him. Cf. Acts 16:30, 31. There is absolutely nothing that a sinner can do to save himself. Cf. Mt. 7:21-23; Rom. 4:5; Eph. 2:8, 9; Gal. 2:16; II Tim. 1:9; Titus 3:5. The only hope a sinner has is to rely entirely upon the finished work of Christ.

III. Depravity. John 6:30, 31.

No greater evidence of depravity can be found than the crowd asking for Christ's credentials or a sign that they might believe. Only the morning before, He had miraculously fed them. Surely this ought to have satisfied. The fact that His miracle did not satisfy, only proves the utter depravity of the human heart.

IV. Christ, The Bread of Life. John 6:32-35.

Bread is a necessary food. Many articles of our diet are more or less luxuries, but not so with bread. We can do without other articles of food, but bread cannot be dispensed with. So Christ is indispensable. We cannot get along without Him.

Bread is a food that is suitable to all. Some cannot eat sweets, the same as others may not eat pickles or meats, but all eat bread. So Christ meets the needs of all alike. He can satisfy the needs of every class of sinners.

Bread is a daily food. Some articles of food we eat only in season, but bread is something used every day. Thus, a Christian should feed on Christ day by day.

Bread is a satisfying food. We quickly tire of some articles of diet, but bread is staple. Just so the Bread of Life always satisfies.

Bread is produced through the process of breaking and grinding. Also, it must pass through the fiery oven. This is equally true of Jesus, for His body was broken for the sins of the world. Cf. Mt. 26:26-28.

V. Christ's Encouragement. John 6:36, 37.

It was not discouraging to Jesus that they should ask for a sign, but rather, He encouraged Himself with the reflection that all who are predestined to salvation shall be saved. Every one that the Father gave to the Son before the foundation of the world shall come to Him.

VI. The Eternal Security Of The Believer. John 6:37-39.

Eternal predestination guarantees eternal preservation. These verses would tell us that He never

May God help us to remember that the Bible is final — that we add not to it, nor take from it, but that we believe it and teach it just exactly as it is written within its pages.

May God bless you!

Separated

(Continued from page one)

against dancing. He had some school teachers in his church who liked to dance, and they got up in arms immediately. Underhand, grapevine propaganda was resorted to and sentiment was worked up against the pastor. While he was away on vacation recently, a crowd was drummed up, composed partly of people who had not been to church in years, and he was voted out of his pastorate. The pastor had led them into a building program that gave them a wonderful church building, and under his ministry the church had made wonderful progress along all lines, but this was all forgotten in the light of the fact that he had preached separation of life. Hell gets afloat and the water rises in many churches when the pastor preaches separation.

Jesus lived a life of separation. Heb. 7:26 speaks of him as "Holy, harmless, undefiled and separate from sinners." It is the duty of the Christian to follow him in this

regard. I Pet. 2:21 says that Jesus "left us an example that we should follow in his steps."

Separation is demanded in the Scriptures. Take II Cor. 6:17 which says, "Come ye out from among them, be ye separate, saith the Lord."

What Wind Of A Life Is A Separated Life?

To live a separated life does not mean that one must wear a strange garb—that one must wear long whiskers, as do they of some sects. It does not mean that one must go around with a supercilious air. Such is usually self-delusion and hypocrisy. It does not mean that we get too "good" in our thinking to associate with other people. It means that we are to seek daily to live in the will of God, trying to please Him in all things, and abstaining from any and all things which we feel that He would disapprove of. A good illustration is the diver who although surrounded by water, is insulated from it by his diving suit, and gets his "atmosphere" from above.

AS TO SPEECH, the separated person will not use profanity and will not engage in the telling of filthy stories. (See Ephes. 5:4.)

AS TO DRESS, the separated person will not adopt the use of clothing which is immodest. (See I Tim. 2:9.) The wearing of "shorts" in public destroys all separation. For a woman to ap-

expels a sinner who has been redeemed. Cf. John 10:28, 29; II Tim. 1:12; Phil. 1:6; John 6:47-50.

VII. Life Through Faith. John 6:40.

Everlasting life is the possession of everyone who trusts in Jesus Christ to save. When Israel was plagued with the serpents, all who looked to the brazen serpent were healed. It is thus with Jesus—we are to look and live.

VIII. Murmuring. John 6:41-43.

The Jews murmured their complaints because of what Jesus had said. They murmured since they had no hunger for "the bread which came down from heaven."

IX. The Sinner Must Be Drawn By God. John 6:44-45.

The human will is too stubborn to bend to God. The Gospel is too spiritual for the carnal mind of the unsaved. Man's only hope thus lies outside of himself. He must be drawn by God. Unless the Lord draw him, no one will ever be saved. Cf. Jer. 13:23. However, this does not mean that man is not responsible before God. If one falls and breaks his hip, he should cry for help. Every sinner is in a fallen spiritual state; thus, he should cry to God for help. Cf. Luke 18:13.

X. Eating. John 6:50.

Eating is a necessary act. One may analyze the contents of bread, or eulogize its superior quality, but in order to gain strength therefrom, it must be eaten. So must one receive Jesus Christ.

Eating is a personal act. It is something no one can do for me. If I am to be nourished, I must myself eat. So, no one can believe on Christ for you. Receiving Christ is as personal as the eating of our daily bread.

XI. John 6:50-59.

This passage does not refer to the Lord's Supper. This supper had not been instituted at the time Christ was speaking. Furthermore, the Lord's Supper is for those who are saved, while Christ was talking to unregenerate sinners. Likewise, the eating and drinking to which Christ referred, was in order to salvation, while eating and drinking at the Lord's table, is for those who are saved.

XII. Christ's Diety. John 6:60, 61.

No one told Christ that many of His hearers were murmuring, but He, being omniscient, knew that this was true. He knew that they were offended by Him. No one but God can know all things. Thus, we have another picture of His Deity.

XIII. Spiritual Awakening. John 6:63.

If ever a sinner is to be quickened, it will be through the power of the Holy Spirit. Neither the logical arguments advanced by the mind nor the hypnotic powers brought to bear upon the will nor appeals to the emotions, will stir dead sinners. It is not the choir nor the preacher, but the Spirit that quickens.

XIV. Turning Away From Christ. John 6:66-68.

Due to Christ's preaching, many turned away to follow Him no more. In this entire chapter, He had been emphasizing mainly the sovereignty of God. This doctrine does not suit the unregenerate. Therefore, many today do likewise.

pear nearly naked in public brands her as fleshly, and unsaved people would laugh her to scorn if she pretended to be a spiritually minded Christian.

AS TO HOME, a separated person will ban from his home those things that are plainly suggestive and evil. Dirty sex magazines, pin-up pictures of nearly nude women, pictures of movie actresses all over the walls, "boogie woogie" music, musical records that are pure trash—such things as these don't belong in a Christian home.

AS TO AMUSEMENTS, the separated person will not patronize the amusements that are plainly sponsored by Satan, and anyone can honestly appraise such amusements.

What Lack Of Separation Does

1. It renders a Christian unhappy. A born again person cannot be happy in his Christian life while giving allegiance to God and the Devil at the same time. It is like a man trying to ride two horses at the same time, going in opposite directions.

2. It renders a Christian spiritually powerless. Powerless with God, in prayer, and powerless as (Continued on page eight)

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"The Book Of Revelation"

(Continued from Page Six)

"Not now but in the coming years, It may be in a better land; We'll read the meaning of our tears, And there, sometime we'll understand."

Yes, beloved, we will know in Heaven why these things had to come.

We are going to know each other up there. There is going to be heavenly recognition. Listen:

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I KNOW even as also I AM KNOWN."—I Cor. 13:12.

When I get to Heaven I am going to know people and they will know me. I won't have to be introduced to them. I will know Abraham, Isaac and Jacob, and I will know all the Old Testament prophets, and I won't have to be introduced to them. You will know them and you won't have to be introduced to them. It isn't a matter of recognition; it is the matter of cognition. We are going to know all those individuals that we will see up yonder in Glory.

How marvelous it is to know that since we have known each other here slightly with these imperfect minds that God has empowered us with, up yonder we are going to know each other perfectly with those perfect minds that God is going to give us!

IX

HEAVEN WILL BE UNENDING.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall REIGN FOR EVER AND EVER."—Rev. 22:5.

This tells us that there will be no end to it, but that it shall be forever and ever.

As the song says: "When we've been there ten thousand years, Bright shining as the sun; We've no less days to sing God's praise, Than when we first begun."

Imagine a bird flying from the earth to the north star, taking a million years to travel from the earth to the north star and another million years to fly from the north star back to the earth — two million years in all. Imagine that bird carrying in his bill one grain of sand every time he makes this roundtrip in two million years. Imagine him carrying in his bill one little drop of water that he picks out of the rivers, carrying it away to the north star. Beloved, do you know that by the time this bird has carried this world and the waters that make up this world to the north star, we will be just ready for breakfast on the morning of the first day in eternity?

I say to you, Heaven is going to be unending. It is going to be a place where there shall be no end.

X

THE UNHAPPY OUTCASTS OF HEAVEN.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

Notice that "the fearful" heads

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THE BAPTIST EXAMINER

18 Problems

(Continued from page one)
thing but a local church can be defended at all, is on theological grounds. That means you cannot prove it from the Greek New Testament at all: but you perhaps might read it into the New Testament from some book of theology."

Mr. Hort was famed for his scholarship in the field of Greek, and with Westcott, published an edition to the Greek New Testament.

3. The problem of Matthew 16: 18, 19 with 18:17-18.

Jesus said, "... upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (16:18, 19).

"And if he shall neglect to hear them, tell it unto the church..."

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (18:17, 18).

It is apparent that the church in Matthew 16:18 is the same as that in 18:17. Verse 19 of the 16th chapter and verse 18 of the 18th chapter tie them together and so identify them. It is furthermore apparent that the church of chapter 18 is local. There is no possible way to tell a thing unto a universal church. It is, therefore, imperative for the sake of consistency, to accept 16:18 as local, otherwise there exists a problem without solution.

4. The problem of the existence of a church without divine command.

If Matthew 16:18 means an invisible, universal, mystical, spiritual church, there is no divine commandment, nor evidence for the existence of local churches given. Yet more than 95 of the more than 100 uses of the word "ecclesia" are unquestionably local, with divine command to have elders and deacons. There is the problem of a divine authority for officers of an institution that exists apart from divine authority.

5. The problem of the existence of an invisible church without explanation.

On the other hand, without Matthew 16:18 to support the theory of an invisible, mystical, universal church, it would exist without reference to beginning, authority, structure, or commission.

6. The problem of I Corinthians 11:18-22.

Verses 18-20, twice reference is made to the Corinthians coming together in the church. Undoubtedly this means their gathering in the local assembly in Corinth. Verse 22 then goes on to state, "What? have ye not houses to eat and to drink in? or despise ye the church of God..." This church that gathered together in a locality is called THE CHURCH OF GOD. Chapter 10, verse 32, records the same phrase. If THE CHURCH OF GOD refers to a universal, invisible, mystical, spiritual body composed of all believers, how can it gather together in one place before the rapture?

7. The problem of I Corinthians 12:14-21.

If there exists literally a universal, invisible, mystical, spiritual body, composed of all believers, of which Christ is the head, how is it that some members are likened to the eye, others to the ear, and some to the nose; all of which are parts of the head. These members are here on earth and Christ, the head is in Heaven. Yet these members are said to be part of the head.

If there is a literal body now in existence on the universal plane in all its mystical wonder,

the Scripture in question is impossible of explanation. If, however, the term "body" is a metaphor to explain the nature of a local church, there exists no problem in this passage.

8. The problem of I Corinthians 12:22, 23.

There are members said to be "more feeble" and "less honorable." Are those feeble members necessary to a universal, invisible, mystical church, the product of divine workmanship? It must certainly be conceded that whatever this universal church is by nature, it could not be perfect.

Furthermore, if this refers to a universal body, designed by, and under the operation of the Holy Spirit, how is it possible for men to set some in places of honor, as verse 23 suggests? This is a thing that Christ said was impossible in God's universal program when the disciples sought places of honor. This is possible in the local church, however.

9. The problem of I Corinthians 12:24-25.

If there is a universal church existing now, and I Corinthians 12 refers to it by the term "body," then it is subject to schism. Paul gives instruction and said, "That there be no schism in the body." But how can this possibly be? Certainly such a church would be the product of divine workmanship into which human responsibility and failure do not enter. Paul definitely affirms (v. 27), "Ye (Corinthian believers) are the body of Christ," and then he goes on to state (12:18), "When ye come together in the church, I hear that there be divisions among you."

There not only can be, but there was in Corinth, division or schism in "the body."

10. The problem of I Corinthians 12:26.

"And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

If this is a universal church, we have the following position: A Christian in Africa suffers. We do not know him. We are not acquainted with the circumstances of the case. We never hear of it. How can this possibly effect us in America? Do we rejoice when all or any of the Chinese brethren rejoice? Does every Christian the world around rejoice or suffer when you and I do? This is a condition that can only be experienced in a local assembly.

11. The problem of I Corinthians 12:27.

"Ye are the body of Christ, and members in particular."

Paul speaks of the Corinthian believers, even excluding himself. They were said to be THE BODY OF CHRIST. How could this situation obtain if the terms "body," or "body of Christ," mean a universal church?

12. The problem of Ephesians 1:22, 23 with 3:19.

"... and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

This is the most often used Scripture to refer to the universal church. Yet, even this same body, "filled unto all the fulness of God," is presently applied, in the apostles' prayer, to the particular congregation in 3:19 which he prays they might be "filled with all the fulness of God."

13. The problem of Ephesians 2:21, 22.

The church is said to be the temple or dwelling place of God. The text reads (ARV): "In whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."

"Each several building" is a reference to the local church. It carries the idea of each local congregation, of which the Ephesian church was one. It is difficult to conceive of the church as a temple referring to a universal thing. Each several building — each local congregation grows together to form a holy temple in the Lord. It is clear that "temple" is a metaphor used of local churches in their place as the

POSSUM RIDGE LETTER

dere bro gilpeens—

this is shore wun bizy time fer me and im late this weak with mi pece fer TBE. i tride tu tel myself that i wuz to bizy to let mi medulla oblongotta er mi cerebrum er mi ceribellum do eny thinkin. i tride to tel myself that i wuz to bizy fe mi larynx and epiglottis to reprodoose eny sounds that mi mind mite hav called on mi vokal organs to send forth. i tride tu tel myself that i wuz to bizy fer mi dermis and mi epidermis tu rite down eny thots that i mite hav had. and then i got tu thinkin that wudnt be atreatin u and about 13,000 uf yore reeders rite, so here i am with a few rikolekshuns and cogitashuns fer the reeders uf our dere old Baptist jernel.

yore reeders will pardun me fer sayin somethin mor about thes anti sundy skulers, but they shore air a splinter under mi toe nale. they hav jist about ruind our church. the feller what brot a tent here last sumer had an artikle in his paper on what is a gude work. in this and in all the rest uf his ritins he has left the imprint that the divided clas sistem is wun unfrutful wurk. then in his paper fer decemur he sez he has not made the sundy skule a test uf fellowship. the blessed old Book sez to hav no feloship with the unfrutful wurks uf darknes. seams tu me that he shore is mity inkonsistent. ef the divided clas sistem is unfrutful, then he shore ort tu make the sundy skule a test uf felloshop.

seams tu me that this yung feller is tryin tu ride 2 horses at the same tim, wun agoin east and the tother goin west, wun goin up a mounting and the other down in the valey. i think hes ridin fer a fall. he puts me in mind uf my old houn dog.

habitation of God.

14. The problem of Ephesians 4:3.

This, with the verses that follow, form an exhortation to the Ephesian church to unity. The sevenfold basis of unity is given, one of which is said to be "one body." How could that church, or any other, keep the unity in the matter of one body, if that body is universal and invisible?

15. The problem of Ephesians 4:7-12.

Christ has given evangelists, pastors and teachers for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." How can evangelists, pastors and teachers edify a universal, spiritual body, when they can only minister in one locality at one time? They could edify part of it (if it were universal), but not the whole of it. Yet they are said to be given in order to edify THE BODY OF CHRIST.

16. The problem of Ephesians 4:12-16.

As we have seen in the above, Christ gave His church the gifts "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

How can a universal, invisible church come to full maturity and be not tossed about by every glorified body is part of God's

old rock tangled with a wildkat tother nite. he didnt nede. eny help tu hold on, he neded help tu git loose. i think this anti sundy skuler is jist about in this sam predikamint.

mi kolored man Mose what lives on mi plac and wurks fer me went tu the sity sum time ago and got run over by an auto. when he went to se a lawyer, the lawyer sed, what u want i suppoze is damags. Mose sed no suh, ise had enuf damags, what i wants is repairs. thats what them anti sundy skulers nede, they nedes repairs.

Mose is jest a little on the un-honest side. he got akuzed uf steelin a ham but the evidense wad testimony wuz sort uf shaky so the jedge sed Mose im going tu akquit u. he loked at the jedge sort uf terrifide like and then sed, jedge duz that mean i hav tu giv the ham back. at that Mose is mor honest than mi pastor who kam in lik a lamb and lik a wulf stol our church and mad hit an anti sundy skule organizashun.

wun thing about Mose is he nos his Bibul. he kan always giv u a scripture by way uf an anser. his mule balked tother day and a crowd uf wite foakes tride tu tie a rock to his tale and that wud mak him go. Mose sed let him dat is widout sin tie de fust stone. Mose went to sundy skule when he wuz a boy. that is why he nos his Bibul. bro gilpeens, God bles u fer yore faithfulness and bro bob. tel everybody to kep on goin tu sundy skule and larnin the Bibul and tel them tu stay away frum eny anti sundy skuler jist lik they wud a koperhead er a blowin vipur.

yer frend,
i s hardtufule

wind of doctrine? If this refers, as many believe, to the universal church, it has never reached this position. It would follow, therefore, that the gifts (for they were given to this end) have all failed, and are failing, and probably will continue to do so until Jesus comes.

17. The problem of Ephesians 5:25-27.

"Husbands love your wives even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

How can a bride be existing as such when not yet wedded to Christ, nor complete? The bride must be complete, accepted and glorified according to this Scripture and Rev. 19.

18. The problem of the actual nature of a universal church.

If a universal church is in existence today, what is it? Of whom is it composed? If it is the body of redeemed from Pentecost to the Rapture, the same thing obtains. Can a part of the whole exist as the whole? If the body of Christ exists today as such, then a part of the whole is called the whole, else you do not have it in existence. Looking at it from another standpoint, can the church be universal until the last soul is saved? If so, then it is a universal church before it becomes universal.

Furthermore, if the universal church exists today, where is it? Thousands of the redeemed are dead and the souls are in Heaven, their bodies are in the grave. Thousands are living upon the earth in unredeemed bodies. Thousands (and perhaps millions) are yet to be saved. If all the saints, either of all time, or from Pentecost to the Rapture compose it, then part of it is in Heaven, part of it is in the grave (for the

program according to Ephesians 5; Revelation 19; etc.), part of it is scattered upon the earth, part of it hasn't yet come to pass. With this in view, we have a universal body, with the members scattered over the earth, some members not yet in existence, and some scattered in Heaven. This is a breakdown of the very idea of organic union as a function as pictured in the term "body."

And again, if there exists a universal church, what is it doing? It certainly is not carrying out the great commission. It has never baptized anyone. It has never called a preacher. It has never nurtured new converts. It has never set up a teaching program. It has never conducted a church service. It has never held a prayer meeting. It has never gathered together as an assembly. Where all this has been done, was done by local churches and individuals acting on their own.

If there is a universal church existing today, what is its purpose? Why does it exist? It cannot meet together. It cannot organize to do the work of Christ. It cannot promote an evangelistic campaign. It cannot do anything to exist as a figment of some person's imagination. What good is a theological concept that cannot find no concrete expression?

Mass Conversion?

(Continued from page one)

Both passages refer to conditions that will prevail at the close of this present age. Furthermore, it is clear from Dan. 2:34, 35 that it will be the Lord, not man, who will bring in a kingdom of righteousness and peace. The "stone" speaks of none other than Christ Himself. Compare also Rev. 11:15. Those who are clamoring for universal conversion or world-wide revival, and shouting world peace through the efforts of men (whether through the United Nations or through the Evangelist, it really makes no difference), we suggest that they read I Thess. 5:3.

—The Harvester

Separated

(Continued from page seven)

a witness for Christ anywhere.

3. It brings the chastening hand of God. Such a Christian lives in disobedience and therefore the rod of correction is laid heavily upon him.

4. It will bring loss of eternal rewards. Such persons will be saved if truly born-again, but their works will be burned up (Cor. 3) and they will be "saved yet only so as by fire." Every un-separated Christian is daily throwing his life away!

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