

MISSIONARY

PREMILLENNIAL

Evil communications corrupt good manners.

BIBLICAL

BAPTISTIC

# 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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WHOLE NO. 990

## "IMITATING CHRIST?"

By Pastor E. D. Strickland  
Temple Baptist Church  
Evansville, Indiana



ELDER E. D. STRICKLAND

We seek to give all honor and glory to the God of grace and to the Gospel of His Son Jesus Christ. We have no ambition of our own, we trust, but we want to be ambitious enough to get the gospel or good news out that Jesus saves all who believe in Him, without any merit, deserving, or work on their part. I am well aware of the fact that the religious world advises the lost person to "try," to "be sincere," to "do the best one can," to "work," to earn salvation and an inheritance in glory by his own doing and merit. But the Bible says before one can be saved he must

quit working and believe. So the false religious world goes counter to what God says in His Word.

The deceiver would say "work to enter Heaven."

God says "it is to him that worketh not but believeth" (Rom. 4:5).

The false religionist says one must earn a place of favor with God.

God's Word says it is "being justified freely (without cost) by his grace through the redemption that is in Christ Jesus."

The false prophet would say to give to God the heart, life de-

(Continued on page three)



## Some False Notions People Have About Consecration

By Roy Mason, Tampa, Florida

What is a "consecrated" person? It is a person who dedicates his life — his time — his service to some person, cause, or thing. This dedication of self may be to something either worthy or unworthy. There are Communists who are dedicated to the Communist cause, and who are willing to undergo any hardship, privation or danger in order to promote the cause of world-wide Communism. There have always been devotees of false religions who have been consecrated to a false god. Some there are who serve causes that are either unworthy or trivial. One could become interested in the welfare of blind mice and could work and strive in the attempt to raise funds for their betterment. This could become almost an obsession and one could become intensely consecrated to such a task. Many have become devoted to a task about as practical and as worthy.

When people speak of a Chris-

tian as a "consecrated" person, just what do they mean? The answer is, different things are meant by different people. Let us note some of the wrong notions concerning consecration that are current today.

1. The consecrated "church worker." Many "church workers" are looked upon as consecrated Christians today, when the actual truth is they have little of the love of God and for lost souls in their hearts. They are consecrated to a round of church duties, mainly involving organization and a round of social activities. They work hard getting up programs, and putting on parties and things of that kind, while at the same time they are worldly in heart and in life. Their consecration is not spiritual—it relates to the material. The average "church worker" is of that stripe exactly.

2. Consecration to a system. The Roman Catholic hierarchy is (Continued on page eight)

## "I SHOULD LIKE TO KNOW"

1. Is it right to recognize birth-days in church service and sing "Happy Birthday," and give a collection according to the person's age, etc.?

I do not think that church services should be characterized by such, though I see nothing wrong in celebrating a person's birthday.

2. Where was the old serpent, the Devil's habitation when the angel bound him and cast him into the bottomless pit?

He had been walking "to and fro" in the earth (Job 1:7, I Peter 5:8).

3. What is perdition and where is it located?

Perdition is the place of torment. Only God knows where it is located.

4. Is it wicked to pray for money to come to you, enough to pay off a church debt, and two hospital bills for your two sons?

If you are a child of God, I say no. But always pray with the attitude of willingness to conform to God's will regardless of all else. What He has brought upon you is for a purpose (Romans 8:28).

5. If what you call "Campbellism" is the same as the doctrine taught by the Apostles, is it no less the truth because Alexander Campbell taught it?

Yes, if Campbellism were the same as the Apostles' doctrine, it is the truth. (Continued on page eight)

## "HAVE YOU TRIED THE BLOOD?"

On the border of the Forest of Dean resided one William Rivers, a well-known sportsman. His one absorbing passion was fox-hunting, which he pursued with ardour. Year after year he spent his time in this way, or in reveling and drinking with dissolute companions, and enjoying all the supposed pleasures connected with such a life. Wherever there was a hunt, there he was to be found.

After some years spent in the service of sin, Rivers set his heart on a change of residence. A house likely to answer being pointed out, he went to the proprietor, and asked for the key. The landlord offered to accompany him, and show him the house, but he declined, saying he preferred going over it by himself. Having examined the lower part of the dwelling, he proceeded upstairs, and ascended to the attic. As he entered the highest room, he saw something scratched on the window pane, and approached nearer in order to read it. These words, traced with a diamond, met his gaze:

"Prepare To Meet Thy God."

He staggered, and, for the first time in his life, he trembled before God. The Spirit of God met him there alone. He stood riveted to the spot, and in the agony of his soul cried out, "Lord, have mercy upon me! Lord, save me!" At length he got out of the house, but the solemn words followed him, "Prepare to meet thy God."

Now he lost all pleasure in his fox-hunting, and became misera-

ble. He tried to drown serious thought amongst his evil companions, but those awful words haunted him wherever he went.

Several days passed thus, when his eye caught a notice that, in a certain village, sixteen miles off, Mr. Spurgeon was to preach that evening. He said to himself, "I'll go and hear that man." He ordered his horse, and rode the sixteen miles that he might hear something which, perchance, would give his wounded spirit relief.

The text was, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Doubtless," said Mr. Spurgeon, "there are some young men before me who are weighed down with sin and misery, and wanting 'rest' (at the same time pointing here and there). Have you tried the blood, brother? Have you tried the blood — the blood of Jesus Christ, which cleanseth us from all sin?"

The conscience-stricken man

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### The Precious Blood Of Christ

He believed in the Lord Jesus, and was saved, and left the chapel "born again" — a new man in Christ.

Depend upon it, my unconverted reader, you can never be prepared to meet God save through faith in the blood of Jesus Christ. Your inner consciousness tells you that you are not ready, nay, you shrink from the very thought of meeting God, and, like Adam, would hide yourself from Him.

You must know in your heart that you cannot hide from God, but must stand before the judgment-seat to give an account of the deeds done in the body, and to answer for your rejection of the Son of God.

Prepare! Prepare!

How? By looking unto Jesus; by trusting in His blood. The blood of Christ will save you. The blood of Christ will cleanse you. The blood of Christ will give you peace, power, glory. "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephes. 1:7). "The blood of Jesus Christ . . . cleanseth us from all sin" (I John 1:7).—Cheyne Brady



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To This Appeal?

### SPEAK PLAINLY

A correspondent writes, "We had an old servant, a pious woman, who had one morning heard a preacher of the intellectual school. We asked her, 'Well, Betsey, how did you like the minister?' Her answer was, 'I liked him pretty well till he got on to the mathematics; then I was done for.'"

There were many others to whom that sermon was mathematics, for it certainly was not the plain man's pathway as it is set forth in the gospel. O that preachers would give us as little as possible of their mathematics, and as much as possible of Christ crucified. It may be a grand thing to puzzle an audience, but it must be a far better thing to edify, to impress, and to comfort. Take a little more trouble and make your statements plainer, and everybody will be better for it.

### AMUSEMENTS

Because of the ravages of the Colorado beetle, all foreign potatoes, though in themselves unobjectionable, are kept out of Italy. It seems a hard measure, but the danger appears to justify it.

We are often placed under the same necessity as to amusements: enough, but we cannot shut our eyes to the serious evils which become connected with them, and therefore we feel it our only course to make them contraband altogether. You must sift out the beetles, and you must shut out the potatoes; you cannot remove the attendant sins, and so you must forego the pleasures. "Hard Puritanism!" cries one. Common sense, say we, and if we had more of the so-called Puritanism among us, we should be all the better for it.—Sword and Trowel.

## The Baptist Examiner Pulpit

### "Set Thine House In Order"

By PASTOR JOHN R. GILPIN

"In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live."—Isa. 38:1.

I am sure that every one of us has received at sometime in life, some kind of a legal notice. If nothing else, maybe it was a notice stating that tax valuation had been increased, or maybe you were a more fortunate person in

getting a notice that your taxes had been decreased, or it may have been that you received a notice that your taxes were due. A man came to see me a few days ago, who was in desperate circumstances. He had received a legal notice to move.

Even though most of us may have received some type of legal notice sometime or other in life, I am certain that no other individual ever received a stranger notice than the one that came to

Hezekiah. It wasn't a notice to move; it wasn't a notice as to an increase in his tax valuation; it wasn't a notice that his taxes were due; but it was a notice from the God of the universe, through the prophet Isaiah, that he was going to die. He said, "Set thine house in order: for thou shalt die, and not live."

When I began to study this text, I asked myself the question as to what God meant when (Continued on page two)



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Set Thine House In Order

(Continued from page one)

He talked about "thine house." As much as I dislike some popular songs, I am afraid that that song, "This Old House," pretty well explains what Isaiah meant when he said, "Set thine house in order: for thou shalt die."

Then I turned through the Word of God to see how the word "house" was used, and I found that God used the word "house" as referring to our bodies. We read:

"For we know that, if our EARTHLY HOUSE of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—II Cor. 5:1.

Thus, you can see that He referred to our bodies as being "earthly houses."

Notice again:

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour WIDOWS' HOUSES, and for a pretense make long prayer: therefore ye shall receive the greater damnation."—Mt. 23:14.

What had happened was that these individuals had devoured the estates of the widows and the Lord referred to their estate as their houses.

So you can see that the word "house" as used in the Word of God means both the body that we live in and the property that we have. In other words, when God said through Isaiah to Hezekiah, "Set thine house in order: for thou shalt die, and not live," He meant that Hezekiah was to reach out and pull unto himself all the tangible things of his life—his property, all that he had, his body, and his spiritual relationship to the Lord—and set everything in order, for he was going to depart from this life and pass out into the world beyond.

I

WHO IS THE LANDLORD?

Beloved, if the Lord is telling us to set our house in order, then I ask, who is the landlord? We read:

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? . . . your body and your spirit, which are God's."—I Cor. 6:19, 20.

Surely you and I are not the landlords; we belong to Almighty God. This tenement house that you and I occupy belongs to the Lord.

I say that our bodies are His because He created us. Listen:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. ALL THINGS WERE MADE BY HIM; and without him was not any thing made that was made."—John 1:1-3.

Beloved, these bodies that we have were made by God. Therefore, we cannot claim in any wise at all that we are the landlords, because God made this body in which you and I dwell today.

Not only is it true that He made us, but He holds us together. Do you realize that at best we are nothing but a bunch of dust

walking around within this world, and that it is the power of God that cohesively holds us together? Listen:

"And he is before all things, and by him all things consist."—Col. 1:16.

The word "consist" means "held together." Therefore, if it were not for the power of God, you and I would be nothing but the dust of this world. We would fall apart and fall back to the ground, if it were not for the power of God, for by Him all things consist, or all things are held together.

So I say that the Lord is the landlord. We belong to God not only because He created us and because He holds us together, but He is the landlord from the standpoint that everything that we have comes from Him. We don't have anything because of our superior strength physically, or because of our superior strength mentally. We don't have anything, beloved, except what we get from God.

"But thou shalt remember the Lord my God: for IT IS HE THAT GIVETH THEE POWER TO GET WEALTH, that he may establish his covenant which he sware unto thy fathers, as it is this day."—Deut. 8:18.

Everything that you have, beloved, you have because God has given you the power to get wealth.

Years ago, I preached one evening on the subject of tithing. I said in my sermon that every person owes one-tenth of his income to God. After the services were over, a deacon in the church came around to me and in a very haughty, angry manner pulled up his sleeve and pointed to his muscle and said, "I want you to know that what I have, I have because I work for it, and I don't owe God one-tenth of what I have." I turned to this Scripture and read it to him, which says, "But thou shalt remember the Lord my God: for it is he that giveth thee power to get wealth."

Beloved, you don't have anything today but what God has given you the power to get it.

So I say that God is the landlord. He created us. He holds us together in a cohesive manner, and He gives us what we have from day to day. God is the landlord that looks down upon us as we live within this tenement house that He has given us to live in for a space of time within this world.

II

HOW IS THE LANDLORD TREATED?

Sometimes the landlord gets a mighty sorry deal. We have an apartment upstairs over the printing shop and we have had an unusual experience of recent date as a result of renting it. They burned up a lamp shade on one of the lamps, they tore up two pieces of the furniture so that they had to be thrown away. They wore the rug in one spot until it is practically threadbare. They took a radio and pawned it and got drunk on the money, so the wife herself told me. They left me with four weeks arrears on their rent. This is just a few of the things that they did so far as the treatment of the apartment was concerned.

I say, sometimes the landlord gets a mighty sorry deal, and when I was thinking about this text, I asked this question, how is the landlord, our God, often treated?

Beloved, do you remember how old Pharaoh reacted when Moses went back to the land of Egypt to deliver the children of Israel? Moses told Pharaoh that the Lord wanted these people to go out of the land of Egypt over into the land of Canaan. When he did so, Pharaoh raised up in the face of Moses and said, "And who is the Lord?"

Turn to the book of Isaiah and you can see how the Jews treated the Lord, their landlord.

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and THEY HAVE REBELLED against me. The ox knoweth his owner, and the ass

Examiner  
Editorials

BY BOB L. ROSS



WHAT'S WRONG WITH DEHAAN'S BOOKLET ON "STOREHOUSE TITHING"?

M. R. Dehaan, the non-sectarian radio preacher, has a booklet in print, opposing the Bible doctrine of giving to the Body of Christ, the church. Of course, all the parasitical non-sectarians, undenominationalists, and interdenominationalists oppose this truth. As one of them has said, this doctrine "would put every independent gospel radio and missionary endeavor out of business." That is what we contend that practically every truth of God's Word will do for those who "despise the church of God." The non-sectarians avoid all the "divisive" truth of God's Word in order to feast upon all sects. Thus, baptism, the church, the Lord's Supper, giving, etc., are corrupted into "do-as-you-please" matters.

Let's now consider Dehaan's arguments. Let's notice them one by one.

1. First, he says that tithing was "given under the dispensation of the Law." Mr. Dehaan should know better than that if he has read Hebrews 7 and Genesis 14.

2. Secondly, he thinks that "the Body of Christ constitutes ALL born-again believers the world over," and that "storehouse tithing" tends to be "narrow, bigoted and sectarian." Well, let Mr. Dehaan give us the passage that says the Body of Christ is made up of all the saved. The universal, invisible theorists have thus far failed to do so. Paul told the church at Corinth, "Now ye are the body of Christ, and members in particular." No universal church there or elsewhere.

3. Next, he thinks that this doctrine denies the "Holy Spirit's ability to lead the individual in matters of giving." But Mr. Dehaan should know that the Spirit's work is to glorify Christ, and we are told by Spirit-inspired Writ that "unto him be glory IN THE CHURCH by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:21).

his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: THEY HAVE FORSAKEN THE LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward."—Isa. 1:2-4.

Is it possible that God would care and provide for Israel and give to Israel all the blessings that He did and yet Israel would rebel against Him and become a people laden with iniquity? That is exactly what God said was Israel's reaction to the Lord.

I wonder about us as to how we treat our landlord, Almighty God. After He has made us, provides for us, and looks after us from day to day, I wonder how we use this house that He has given us to live in. I am satisfied that some people take the house that God lets them live in, yet never serve nor praise Him. Instead, they blaspheme His Name, and abuse His house that He has given them, for evil purposes. Surely, beloved, many, many times we are often very, very unworthy tenants.

I come back to my own experience and I think how our tenants abused our property. Then I look up into the face of my God and I think, surely I have treated my God ten thousand times worse, because He has given me my body, He provides for me, and He holds me together from day to day. I am afraid that many times I have treated the Lord worse than a landlord is treated by an unworthy tenant.

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Suppose we look at it from this standpoint: A firm over East sends a man out to the West Coast to represent them. Every month that man gets his expense account and every month he gets a check by way of salary from the firm that sent him out. All the time that man represents a competitive firm out on the West Coast. He is 4,000 miles removed from the home office and they know nothing about what he is doing. Though he is 4,000 miles away and receives his expense account and his salary from one company, he represents a competitive firm all the time.

Beloved, that is no worse than you and I do in the sight of God. Every individual in this world gets God's blessings and uses those blessings in the service of the Devil. You breathe God's air, you drink God's water, you eat God's food, you enjoy God's sunshine, yet serve the Devil every day. I tell you, beloved, since our landlord, our God, is shabbily treated many, many times, surely you and I are very, very unworthy tenants.

III

HOW LONG IS MAN'S LEASE ON THIS HOUSE IN WHICH HE LIVES?

We oftentimes act like we are freeholders, or that we have a ninety-nine year lease on this property in which we live. But do you realize that we are tenants at the absolute will of Almighty God? Do you realize that we have possession of this house only from second to second? Beloved, I do not have a guarantee that I will live in this house one minute from now. I do not have a guarantee that I will live in this house thirty seconds from now. We only live in this house at the absolute will of God from second to second; God might evict us at any moment.

Let's notice from God's Word how precarious a possession we have, in the house in which we live:

"As for man, HIS DAYS ARE AS GRASS: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy

of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness upon children's children."—Psa. 103:17.

"REMEMBER HOW SHORT MY TIME IS: wherefore hast thou made all men in vain? What man is he that liveth, and shall not see death; shall he deliver his soul from the hand of the grave?"—Psa. 89:47, 48.

"Lord, make me to know mine end, and the measure of my days; what it is: that I may know HOW FRAIL I AM. Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee: verily every man's best state is altogether vanity."—Psa. 39:4, 5.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."—Psa. 90:10-12.

"Whereas YE KNOW NOT what shall be on the morrow, For what is your life? It is even as a VAPOUR, that appeareth for a little time, and then vanisheth away."—James 4:14.

I tell you, beloved, the lease that we have on this old house from our landlord, God, is a lease that is from moment to moment—from second to second. We hold it at the absolute will of God, and when God's time comes for the lease to be cancelled, He will do so. He will ingress and egress upon this old house at His desire, and at any moment that He might wish to do so, and will terminate our lease at His desire.

IV

WHAT IS THE RENT THAT WE ARE PAYING FOR THIS HOUSE IN WHICH WE LIVE? (When I thought about this, the (Continued on page five)

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The gunman takes "Your money or your life," while the booze-dealer takes them both.

## SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JUNE 23, 1957

### THE CRUCIFIXION OF JESUS

JOHN 19

Memory Verse: "It is finished."—John 19:30.

#### I. The Sovereignty Of God Illustrated.

Pilate attempted to let Christ go free. Cf. John 18:38; Luke 23:20, 22; John 19:12; Acts 3:13; Mt. 27:19; John 18:31; Luke 23:7; John 19:39. Yet in spite of his attempts, he sentenced Christ to be crucified. Why? Because it was God's will from the foundation of the world that Christ be sentenced thus. Cf. Acts 2:23; 4:27, 28.

#### II. Jesus Scourged. John 19:1-3.

This was Pilate's last effort at a compromise. He thought that by brutally mistreating Christ, when the Jews should see their suffering and bleeding King, they would release Him. The victim to be scourged was usually stripped, stretched with cords on a frame, and beaten with rods. It was so painful that often the sufferer died under it. Oh, what punishment Christ suffered for you and me!

#### III. Why Was Jesus Thus Treated?

1. The depravity of man. Man hates God. Cf. Jer. 17:9; Rom. 8:7; Rom. 3:13-16. Here we see man's depravity in its most hideous form.

2. This was Satan's hour. Luke 22:53. All restraint of God was withdrawn from Satan. Gen. 3:15.

3. To show us what sinners really deserve. Each of us deserve the treatment Jesus received.

#### IV. Christ's Innocence Reaffirmed. John 19:4.

We have seven testimonies as to His innocence. Judas, Mt. 27:4; Pilate, John 18:38; Herod, Luke 23:15; Pilate's wife, Mt. 27:19; the dying thief, Luke 23:41; the centurion, Luke 23:47; those who stood with the centurion, Mt. 27:54.

#### V. The Chief Priests Demand Jesus' Death. John 19:5, 6.

Pilate appealed to the Jews' pity, hoping to release Him. However, they were not softened one particle by the sight of the bleeding Saviour, but like beasts of prey who have tasted blood, they thirsted for more.

Note that it was the chief priests who demanded His blood (V. 6). In virtually every instance, the blood-thirsty persecutors of God's own have been religious leaders—of course, unsaved as they were.

#### VI. The Last Indictment Against Jesus. John 19:7.

They now accuse Christ of blasphemy. The other six charges against Him are: A threat to destroy the Temple, Mt. 26:61. A charge of being a malefactor, John 18:30. Perverting the nation, Luke 23:2. Forbidding to give tribute to Caesar, Luke 23:2. Stirring up the people, Luke 23:5. A charge of being a King, Luke 23:2. Seven in the Scriptures is the number signifying completion. This seven-fold indictment witnesses then the completeness of His rejection.

#### VII. Christ And Pilate. John 19:8-11.

Pilate's fears that perhaps Christ might be from Heaven, lead him to ask for Christ's origin (V. 9). Christ gave him no answer. This shows that Christ knew Pilate's insincerity, for if he had been an earnest soul seeking the light, Christ would have answered him, for the Lord never refused

who would do violence to the laws of scriptural interpretation would so construe it.

Herein is the bold and brazen error of modernism and liberalism in religion. Modernism looks upon the death of Jesus only as an example of supreme devotion. He gave Himself in supreme allegiance to the will of God. In this way they say He set the great example for us to follow. We are advised to follow Him and His example to save ourselves even as He was saved by what He did. They completely ignore the substitutionary and vicarious elements in His death. They deny that He arose bodily but He lives only in influence and maybe spiritually but they do not dare to know. They stake life after death on a "grand perhaps."

Modernists make much of the expression: "the principles of the Cross." They mean by this, devotion to a cause even unto death if necessary. They recommend that sinners give themselves to God's cause even unto death if necessary and Heaven will be their home. Only Satan could spawn such a lie. It is works and human merit from A to Z; and about the most blasphemous thing a sinner can do is to offer God his depraved faculties and attainments as human merit for eternal life. It is more ridiculous than trying to exchange on even terms rags for rubies, dirt for diamonds, or filth for fine gold.

Though we may not be conscious of the effect of modernism

such. He even stopped dying long enough to save a dying thief. Cf. Luke 23:42, 43. To this politician who is puffed up with his own importance, who has sinned away his opportunities and forsaken God's mercies, Christ turns a deaf ear. Reader, in God's name, beware!

#### VIII. Pilate's Last Attempt To Save Jesus. John 19:12-15.

Shortly before, Pilate has incurred the hatred of the Jews. Cf. Luke 13:1. Now, the Jews charged him of being no friend of Caesar if he let Jesus go free (V. 12). In view of this, Pilate knew that he was likely to lose his governorship and head as well. It was up to him to choose between Christ and the world. Knowing that nothing but Christ's blood would satisfy them, Pilate chose the applause of the world and delivered up Jesus.

The priests said, "We have no king, but Caesar" (V. 15). God took them at their word. Since then, they have been without the Lord as king. Cf. Hosea 3:4.

#### IX. Prophecies Fulfilled. John 19:16.

They did not drag nor drive Christ, but led Him. Cf. Isa. 53:6.

John 19:17. Was crucified outside of Jerusalem. Cf. Heb. 13:12; Lev. 16:27; Jn. 19:18. The Jewish form of capital punishment was stoning. Yet Christ was crucified. This fulfilled Psa. 22:16; John 19:18. Was crucified with two thieves. Cf. Isa. 53:12; Isa. 53:7; John 19:24. This gambling was prophesied in Psa. 22:18.

#### X. The Title On The Cross. John 19:19, 20.

It was written in three languages, so that each one might read it in his own language that Christ was King. The Holy Spirit used this to bring about the conversion of the repentant thief. His statement, "Remember me when thou comest into thy kingdom," shows that his faith rested upon what Pilate had written.

#### XI. A Small Devoted Group. John 19:25-27.

The Jews were present to satisfy their cravings for His death. The Roman soldiers were there to perform their duty. Besides these, there was a little group, five in all, who were there out of devotion.

How perfectly Jesus fulfilled the law. The law demanded children to honor their parents. Cf. Ex. 20:12. In youth, Christ had done so. Cf. Luke 2:52. Now on the cross He honors His mother by providing a home for her. In this He set a splendid example for children.

#### XII. Christ Thirsting. John 19:28, 29.

This shows Christ's humanity. He suffered for us and thirsted that we shall not thirst hereafter.

#### XIII. "It Is Finished." John 19:30.

These were Jesus' last words. The plan of salvation was finished. Cf. Jn. 6:28, 29; Mt. 7:21-23.

#### XIV. Scripture Prophecies Fulfilled. John 19:31-42.

(1) No bones broken (V. 36). Cf. Psa. 34:20; Ex. 12:46. (2) Christ pierced (V. 37). Cf. Zech. 12:10. (3) Christ's burial (V. 38). Cf. Isa. 53:9. (4) Christ embalmed with spices (V. 40). Cf. II Chron. 16:14. (5) Christ buried in a new sepulchre (V. 41). Cf. Num. 19:9.

carnal, fallen, evil nature could not be saved by the law before Christ, how can he in his fallen state and corrupt nature imitate the life of Christ and be saved by his own attainment today?

To set forth the good life of Jesus for salvation for sinners today is no less a legal-law principle than a law-for-salvation absurdity before Christ came. Both are a flesh-meriting attempt. Paul says, "For I know that in me (that is, in my flesh), dwelleth no good thing." How can we with honesty take that which the Scripture says is no good, and try to bribe God to take it in exchange for salvation and life eternal? God is not in the trading business!

God gives life to the believing sinner without the sinner giving for it.

For the believer in Christ, God takes care of his sin-guilt through the death of His Son. Through His Son's resurrection He charges perfect righteousness to the believer's account.

Jesus perfectly fulfilled the law in His death and resurrection. Sin was judged in Him, that the righteousness of the law might be fulfilled in us who are not dependent upon a system which relies on works of flesh.

THE BAPTIST EXAMINER

PAGE THREE

JUNE 15, 1957

## From Spurgeon's Pulpit

### THE JOY OF BEING ELECT

By C. H. Spurgeon

In this world, it is thought a mighty thing to be elected to the House of Commons; but how much more honorable to be elected to eternal life; to be elected to "the church of the first born," whose names are written in Heaven; to be elected to be a compeer of angels, to be a favorite of the living God, to dwell with the Most High, among the fairest of the sons of light, nearest to the eternal throne!

Election in this world is but a short-lived thing, but God's election is eternal. Let a man be elected to a seat in the House: seven years must be the longest period that he can hold his election; but if you and I be elected according to the divine purpose, we shall hold our seats when the day-star with age, and when the eternal hills shall have bowed themselves with weakness.

If we be chosen of God and ever; for God changeth not in the objects of His election. Those whom He hath ordained, He hath ordained to eternal life, "and they shall never perish, neither shall any man pluck them out of His hand."

It is worth-while to know ourselves elect, for nothing in this world can make a man more happy or more valiant than the knowledge of his election. "Nevertheless," said Christ to His apostles, "rejoice not in this, but rather, 'rejoice that your names are written in heaven'—that being the sweetest comfort, the honey-comb that droppeth with the most precious drops of all, the knowledge of our being chosen by God."

And this, too, beloved, makes a man valiant. When a man by grace has attained to the assurance of his election, you can never make him a coward, you can never make him cry craven even in the thickest battle; he holds the standard fast and firm, and cleaves his foes with the cimeter of truth. "Was not I ordained by God to be the standard bearer of this truth? I must, I will stand by it, despite you all." He saith to every enemy, "Am I not a chosen king? Can floods of water wash out the sacred unction from a king's bright brow? No, never! And if God hath chosen me to be a king and a priest unto God for ever and ever, come what may or come what will—the lion's teeth, the fiery furnace, the spear, the rack, the stake—all these things are less than nothing, seeing I am chosen of God unto salvation."

It has been said that the doctrine of necessity makes men weak. It is a lie. It may seem so in theory, but in practice it has always been found to be the reason. The men who have believed in it, have always done the most valiant deeds. There is one in which this is akin even with Mohammed's faith. The deeds that were done by him were chiefly done from a firm confidence that God had ordained him to his work.



Never had Cromwell driven his foes before him if it had not been in the stern strength of this almost omnipotent truth; and there shall scarcely be found a man strong to do great and valiant deeds unless, confident in the God of providence, he looks upon the accidents of life as being steered by God, and gives himself up to God's firm predestination, to be borne along by the current of His will, contrary to all the wills and all the wishes of the world.

"Wherefore the rather, brethren, give diligence to make your calling and election sure."

#### "Imitating Christ?"

(Continued from page one)

votion, etc.  
God says "as many as received him to them gave he power to become the sons of God" (John 1:12).

The deceiver would say to the lost person, "you must pray and beg God to let you off."

God's Word says only a believer can call on the name of the Lord, and the gift of God is eternal life. God bestows the benefits of His Son's death on the Cross as a free gift to all who believe and receive. He gives to every believer eternal life. In fact, He is more ready to give salvation from Hell than the sinner is ready to receive salvation. But God does not let the sinner off for his sins. Sin has to be paid for by someone. Either the sinner must pay for his sins himself or his God-acceptable substitute must pay the penalty. A sinner believes in Christ, and God counts his debt paid in the death of His Son. You see, God does not let sin go unpunished. In salvation, God in His reckoning, simply transfers the penalty for sin from the believing sinner to the sinner's substitute, Jesus Christ.

Concerning the life of our Lord there is a serious religious error abroad in the minds of many ministers and lay people as well. The essence of this error is that people think lost sinners can be saved by imitating the good life which Jesus lived.

There are passages in the Bible which lift up the life of Jesus Christ as an example, but this is never done for lost people. Only one saved by grace and regenerated by the power and grace of God is in position to follow Jesus or imitate His life. For example, we read in I Peter 2:21: "Christ also suffered for us, leaving us an example, that ye should follow his steps." Is He here speaking to lost people, telling them how to be saved from sin?

The first chapter, first and second verses, of this epistle reveal that the letter is addressed to the sojourning elect according to the foreknowledge of God, the sanctified by the Spirit and those with faith in the blood of Jesus Christ. The bulk of instructions in the book is to the suffering saints of God. The immediate context of the verse commanding to follow Jesus' example reveals that the Holy Spirit is advising the suffering children of God to take their suffering patiently. This is the way Christ suffered—with patience. In this sense we are to follow in His steps. There is not the slightest intimation here that the sinner saves himself from Hell by his suffering. Only those

Your Help  
On Our Debt  
Is Appreciated



"Remember now thy Creator in the days of thy youth."—Ecc. 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

## Protestant Persecution Of Baptists In Early America

A HISTORICAL ACCOUNT OF THE BRUTAL  
PUNISHMENT INFLICTED UPON ELDER OBADIAH  
HOLMES AND OTHER BAPTIST BRETHREN

By BANVARD

### Part 5: Fundamental Propositions

During this period of delay for the accommodation of the Congregational clergy, Clarke, though kept a prisoner, was not idle. He applied himself to the proposed service of drawing up the propositions which he had pledged himself to the magistrates to defend. These propositions, or theses, were four in number.

#### The First

asserted that Jesus Christ, the anointed One, was the great Head of His church; that as the anointed Priest, He alone had made atonement for sin—as the anointed Prophet, His teachings were authoritative; that as the anointed King, He had gone to His Father for His glorious kingdom, and would ere long return again; and that it is His PRE-ROGATIVE ALONE to make laws and ordinances for the observance of the church, which NO ONE HAS ANY RIGHT TO ALTER.

#### The Second

asserted that baptism, or immersion in water, is one of the commandments of the Lord Jesus Christ, and that the only proper person to receive this ordinance is the penitent believer in Christ.

#### The Third

maintained that it was both the privilege and duty of every such believer to improve the talents which God had given him, and in the congregation may either ask for information to himself, or may speak for the edification, exhortation, and comfort of the whole; and out of the congregation, at all times, upon all occasions, and in all places, he ought to walk as a child of light, justifying wisdom with his ways, and reproving folly with the unfruitful works thereof, provided all this be shown out of a good conversation, as James speaks, "with meekness of wisdom."

#### The Fourth

was in the following language:

"I testify that no such believer or servant of Christ Jesus hath liberty, much less authority, from his Lord, to smite his fellow-servant, nor yet with outward force, or arm of flesh, to constrain his conscience—no, nor yet his outward man for conscience sake, or worship of his God, where injury is not offered to the person, name, or estate of others, every man being such as shall appear before the judgment seat of Christ, and must give account of himself to God, and therefore ought to be fully persuaded in his own mind for what he undertakes, because he that doubteth is damned if he eat, and so also if he act, because he doth not eat or act in faith; and what is not of faith is sin."



These points Clarke resolved, in the strength of Christ, to defend with all his ability.

The next day, as the first days of the morning sun were gilding the hill tops, and drinking the early dew, one of the magistrates of Boston visited the prison. Having aroused the jailer, he asked to be admitted to an interview with Clarke. After being introduced to the cell of the imprisoned Baptist, he inquired if the conclusions which he intended to advocate were drawn up. Mr. Clarke informed him that they were. He asked for a copy of them. Mr. Clarke demurred. No official sanction had yet been given to the anticipated controversy, and he was unwilling that his conclusions or propositions should be known until that point had been gained. The magistrate urged him with much importunity to part with a copy of them; but he refused until the promise was given him that the motion for the disputation should be granted officially, under the secretary's hand. He then complied with the urgent request of his early visitor. Whilst Mr. Clarke was expecting this official permit, and was preparing for the public discussion by the diligent study of the Bible, he was greatly surprised by being informed by the jailer that the order for his release from prison had come.

Some friends had, without his consent, and contrary to his judgment, paid his fine, and secured his discharge.

As it was generally known that a public disputation was at hand, in which the points of difference between the Congregationalists and Baptists were to be discussed, as rumor said, between Mr. Clarke on one side and Mr. Cotton on the other, great expectations had been raised as to the result. Clarke, being fully convinced that if this disputation did not come off, the responsibility of the failure would be attributed to him, and inferences be drawn unfavorable to his side, as if his brethren feared the results of the discussion, and therefore paid his fine, so that he might return to Newport, and thus not be on hand for the controversy, immediately prepared an address, in which he stated that if the honored magistrates or general court of the colony would grant his former request, under the secretary's hand, for the disputation, he would cheerfully embrace it, and would come from Newport to defend the opinions he had professed. Having in this manner evinced a willingness to meet his opponents at any time they might appoint, he threw the whole responsibility of the failure, in case there should be any, upon them. By so doing, he maintained his own manliness, and gave public evidence that neither he nor his friends had any fear of exposing their principles to the closest scrutiny.

Next Week: Part VI, "A Great Change—A Dilemma."

## We Have The Fullest Manifestation Of God's Justice In The Cross Of Christ

The justice of the divine character has been expressed in every age in legible and terrific forms. We behold it in the expulsion of the rebel angels from Heaven and of man from paradise. We see it in the shoreless sea, that swept the ancients of the world from their earthly habitations, and the fire-shower that covered with desolation and death the cities of the plain. The battlefields of earth, red with blood and reeking with the carnage of the slain, the broken sceptres of despots, and their crowns rolling in the dust, alike proclaim to us that justice and judgment are the habitation of His throne who is Jehovah of hosts, the Prince of princes. Conscience, too, by her remorse

and forebodings of future judgment, speaks unmistakably of one, ever her King and Lord, who is just in all his ways and holy in all his works. The graves of our world, deep and crowded with the bodies of immortals, and the moaning of souls, suffering in the gulf of woe, are signal evidences of the impartiality and inflexibility of divine justice. And yet it is not in these that we have the highest manifestation of the unfaltering rectitude of God; it is in the Lord Jesus Christ.

Divine justice found form for itself in all his ways, words, and of His throne who is Jehovah of hosts, the Prince of princes. Conscience, too, by her remorse

stitutionary character, and the Most Holy and Merciful suffering and dying upon it is to me, at least, the most perplexing phenomenon in the universe, and the darkest blot on the moral government of God. Regard it, on the other hand, as a willing divine self-sacrifice for the sins of others, then, though all be dark around, brightly burns the light on Calvary.

For here we see that God saves; but it is through the great propitiation, the perfect righteousness of His Son. The sinner is pardoned, but the sin is atoned for, and the equity of the moral government of God maintained and magnified. Here God is not only proclaimed to be just, but specially

## SCRIPTURE ILLUSTRATED

"Ye must be born again." — John 3:7.

A raw countryman having brought his gun to the gunsmith for repairs, the latter is reported to have examined it, and finding it to be almost too far gone for repairing, said, "Your gun is in a very worn-out, ruinous, good-for-nothing condition; what sort of repairing do you want?" "Well," said the countryman, "I don't see as I can do with anything short of a new stock, lock and barrel; that ought to set it up again." "Why," said the smith, "you had better have a new gun altogether." "Ah!" was the reply, "I never thought of that; and it strikes me that's just what I do want. A new stock, lock and barrel; why that's about equal to a new gun altogether, and that's what we'll have."

Just the sort of repairing that man's nature requires. The old nature cast aside as a complete wreck and good for nothing, and a new one imparted.

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"Ye will not come to me, that ye might have life."—John 5:40.

We are told that in stormy weather it is not unusual for small birds to be blown out of sight of land onto the sea. They are often seen by voyagers out of coast, hovering over the masts on weary wings as if they wanted to alight and rest themselves, but fearing to do so. A traveller tells us that on one occasion, a little lark, which followed the ship for a considerable distance, was at last compelled through sheer weariness to alight. He was so worn out as to be easily caught. The warmth of the hand was so agreeable to him that he sat down on it, burying his little cold feet in his feathers, and looking about with his bright eye not in the least afraid, and as if feeling assured that he had been cast amongst good kind people whom he had no occasion to be so backward in trusting.

A touching picture of the soul who is aroused by the Spirit of God and blown out of its own

reckoning by the winds of conviction, and the warm reception which the weary little bird received at the hands of the passengers conveys but a faint idea of that welcome which will greet the worn-out, sin-sick souls who will commit themselves into the hands of the only Saviour.

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"And the door was shut." — Matt. 25:10.

Several years ago we heard an old minister relate the following incident: He had preached the Word for many a year in a wooded hard by a beautiful village in the Inverness-shire Highlands, and was his invariable custom, on missing this congregation, to repair to the Baptist Chapel in this village to partake of the Lord's Supper with his people assembled there. It was then usual to shut the gates during this service, in order that communications might not be exposed to any disturbance through persons going out or coming in. On one occasion the burden of the Lord pressed upon his servant with more than ordinary severity, but anxious to deliver it and clear his soul, he detained his hearers a little beyond the time, and consequently the keeper retire from the outer gate, after having shut it. He called to him, quickening his pace at the same time, but his cry was not heard, the attendant retreated inside and the minister came up "just" in time to see the door put to and hear it fastened from within. He walked around the chapel looking up at the windows, but could gain no admittance; there was only one door, and that door was shut. He listened and heard the singing, and thought how happy God's people were inside, while he himself was shut out. The circumstance made an impression upon him at the time which he could never afterwards forget, and he was led to ask the question, "Shall it be so with many at the last? Yea, many shall seek entrance then, but shall find none." Sinner, enter now, before the door is shut.

## The Skylark And The Kite

A paper kite floated high in the air, sometimes perfectly still, it seemed to survey the grandeur of the scene below; and then again it swayed from side to side; while its long tail swung with graceful motions in the evening breeze.

A skylark was ascending near,

so in saving the unjust who believe in Jesus. Thus it is not in the groans of earth, nor in the wailings of lost spirits in perdition, but in the cross of Christ that we have the very "top of justice." The cross is the stake upon which, according to the promise, the storm of divine judgment should be discharged.

It is the scaffold where, according to Romans 3:25, God resolved to declare His righteousness for the remission of sins that are past through the forbearance of God; the Moriah where for the benefit of a sinful world, the curse pronounced in paradise is endorsed in the sacred humanity of the great Surety; the altar of burnt offering, on which the Lamb of God submitted to endure that suffering which ought in justice to have fallen on me; and the dying bed, where death, over which Satan hath power, and to which I was subject by a sentence of the supreme tribunal, is permitted to seize upon and slay another, in order that he might for ever lose his claim upon me.

If such, then, be the cross in relation to divine justice and to me, the unjust, surely it is not wonderful that I should exclaim with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

—J. Dunlop

and sung its beautiful notes, as if rejoicing in the freedom of wing and song.

The kite felt proud of its own elevation: 'How superior I am to you' it called over to the lark; 'I ascend with none of the labour you are obliged to use. How weary, I judge, your wings must be in supporting your weight so high and so long! and how small a creature you appear against me who am fifty times as great.'

The lark would scarcely cease its song to attend unto and answer the boasting kite; but at length it replied:

"It is by the exercise of living power that I rise above the earth. I love to soar towards the sky; for which purpose strong opinions have been given me. It is therefore natural for me to fly, and my happiness is manifested by the notes with which I delight the ears of listening rational beings."

'But you, notwithstanding all your boast, are but a poor flimsy thing; scarcely a body, and without natural motion.'

'If now lifted by the wind, you are not in your safest situation, and only let the string break, to which you are fastened, and your downfall is inevitable. Adieu.'

The lark rose higher and higher, till it was hidden in the clouds, and its melody could no longer be heard from the earth. Broken sudden gust had indeed broken the twine, and the kite helplessly hurried about at the will of the wind, was at last precipitated to the ground, and was shattered to pieces.

Empty vanity may aspire, but only living piety will find its home and element on high.

To live above the world is to have occasion and matter for holy

(Continued on next page)



JUNE 15, 1957

## Set Thine House In Order

(Continued from page two)  
first thing that came to my mind is that every person ought to go to church. If the Lord lets us live in this house, then we ought, at least, go to church.

It is true that everybody ought to go to church. Listen:  
**"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."**—Heb. 10:25.

Beloved, I tell you, it is a shame the lack of church attendance that there is within this world. J. Edgar Hoover says there's only 2 per cent of the American population that attends church services on Sunday night. Can you imagine, beloved, that out of every 100 people in the United States, only two out of that 100, according to statistics, are in the house of God for church services on Sunday evening?

When I thought about it, I thought now maybe that is the rent the Lord wants us to pay for this old house in which we live; but it isn't. We ought to go to church, but that isn't the rent the Lord is asking.

Then I thought again—how about our tithes? Certainly, every individual owes God one-tenth of his income. Listen:

**"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."**—Mal. 3:8-10.

Beloved, I believe the Word of God, and I believe in tithing. I have just one message and that is the Bible message, and when I read the Bible, I find that God says that we owe Him one-tenth of what we have. But that is not the rent He asks for us living in this old house. We ought to pay our tithes and we ought to make offerings in addition to our tithes, but our tithe is not the rent that our Lord asks of us.

Then I thought again—what kind of rent does the Lord expect of us? Does He ask of us

that we live righteously, soberly, and decently? Is that the kind of rent that He wants? I turn to God's Word and I read:  
**"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"**—Micah 6:8.

When I read this Scripture, I thought, maybe that is the rent the Lord asks. Maybe He wants us to live righteously, soberly, and humbly within this world. The more I thought about it, beloved, the more I came to this conclusion: the rent that He asks for us living in this old house is not the rent of church attendance, nor tithe-giving, nor that of decent, holy living in this life.

What rent, then, does God ask of us? If it isn't our tithe, if it isn't that He asks of us our church attendance and our faithfulness to His house, and if it is not living righteously in this life, then what is it that God asks of us by way of our living within this body? Beloved, the more I read in the Bible, the more I came to this conclusion, that the rent that we owe Him is that we are to praise Him day by day as long as we live. Listen:

**"Because thy lovingkindness is better than life, my LIPS SHALL PRAISE THEE."**—Psa. 63:3.

**"But I will hope continually, and will yet praise Thee more and more."**—Psa. 71:14.

**"And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and DAILY SHALL HE BE PRAISED."**—Psa. 72:15.

**"Seven times a day DO I PRAISE THEE because of thy righteous judgments."**—Psa. 119:164.

Beloved, I say to you, the rent that God asks of us for living within this house—the rent that we owe our landlord—is that of praising Him.

V

### HOW OFTEN ARE WE TO PAY OUR RENT?

Some people rent a house and pay for it every week, some pay every two weeks, some pay by the month, some every quarter, some by the year, and some never pay for it. How often are we to pay our rent for this house in which we live? Beloved, if we have but a moment by moment, a second by second, possession of

it, then we ought to pay our rent in exactly the same way. Our rent to God, our praise to Him, ought to be moment by moment, second by second, praise to Almighty God. Listen:

**"I will bless the Lord at all times: his praise shall continually be in my mouth."**—Psa. 34:1.

In view of this truth, I ask you, do you have your rent paid up on this old house in which you live? I am afraid that most of us are very much in arrears so far as our rent is concerned. I am satisfied that those of us who have paid the most rent by way of praise are still far behind in the praise that we ought to render to Him.

You say, "I praise God for His goodness to me"—but how about the times that you have complained? You are made out of the same dust and are held together by the same power of God that I am, and I know that you complain and grumble every day about the things that happen within your life.

Maybe you are like the old lady that I knew years ago in my first pastorate, who was always complaining when she came to church about the church building being cold. She complained about the wind going through her shawl so badly. One day I reminded her of the fact that other people wore shawls and it went through theirs too, but of course it went through hers worse than it did anybody else's.

I am satisfied, beloved, that most people are just about like that. We complain and grumble about everything here within this world. We are so far behind in paying our rent to God by way of praise, due to our grumbling and complaining, that I am satisfied that the best person there is, is so far in arrears in paying his rental praise to Him that he will never get caught up. I tell you, beloved, ours should be a moment by moment, a second by second, praise to Him.

VI

### WHAT IS OUR DUTY IN REGARD TO THIS HOUSE IN WHICH WE LIVE?

Our duty is not to destroy it. We are not to injure it. We are to take care of it to the best of our ability. We have no business to over-eat, or under-eat, or over-work, or under-work. We have no business to over-sleep, or under-sleep. We have no business to injure or destroy this house in which we live. We are just tenants, and we have but a moment by moment, a second by second, lease from Almighty God.

Notice that God says, "Set thine house in order." Most of us, I am afraid, try to set the other person's house in order and don't do a very good job of our own. You may see some things about my house that look rather dilapidated, but, beloved, instead of your being concerned about my house, you are to set your own house in order. It is something that you have to do yourself.

Nobody else can set your house in order. You can't leave it to a priest, or to a preacher, or to a rabbi. You can't go to a priest and whisper the sins of your life to him and depend upon him to forgive you of those sins. God says you are to set your own house in order.

You go to church and make a profession of faith and are baptized and you expect that baptism to wash away your sins. What are you doing? You are depending upon the church and the preacher to set your house in order. God says it is up to you to set your own house in order.

Let me remind you, beloved friends, that the only way that a man's house can be set in order is for Jesus Christ to become Lord of the life of that individual. Unless Jesus Christ is your Saviour and your Lord, your house can never be set in order.

I wonder even about us who are saved, to whom Christ is Lord and Master and Saviour. I wonder if it might not be true that our houses need some pretty careful attention. Beloved, I want to tell

## "TRAIN UP A CHILD . . . ."

### THEY MUST FACE THE TOMORROWS



### Skylark . . . Kite

(Continued from preceding page)  
singing; and while true faith bears the soul upward to the atmosphere of Heaven, whatever is but earthly in its nature, however high it rises, will be drawn again unto it, whose downfall is ruin, and the end thereof to perish forever."—E. B. LONDON.

VII

### WHY SHOULD WE SET OUR HOUSE IN ORDER?

Just like Hezekiah, we have been served with a notice—a notice that we are going to die. Beloved, that is a pretty good reason why we should set our house in order, for we are going to have to quit this old house in which we live.

Up until a few months ago, I lived in the same house for seventeen years. I paid over \$10,000 in rent on that one house. When I moved out of it, the one thought that was in my mind, I wondered what the landlady would think when she came in to clean and make any necessary repairs in order to rent it to somebody else. My desire was to return the house to her in just as good a condition as I could after having lived in it seventeen years. You know, beloved, one of the greatest joys that I ever had was when this lady from whom I had rented for seventeen years told me that the house was in better condition than it was when we moved into it seventeen years before.

Beloved, I got to thinking in terms of this Scripture. It was my desire to turn that house over to that lady in good condition, and, beloved, some of these days I am going to leave this old house in which I live. I am going up yonder and I am going to turn this house back to God. When I do, I desire to leave nothing behind that shall not bring honor to my God.

In view of the fact that the death notice has been served on each of us, it is the duty of every man to set his house in order.

### CONCLUSION

I ask you, is your house in order? Is your house the way you want it? Those of you who are saved, are you as close to the Lord Jesus Christ as you would like to live? Are you living at the foot of the Cross like you would like to live every day? Is there anything in your life that needs to be changed? God says, (Continued on page eight)

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And JESUS saith unto him, The



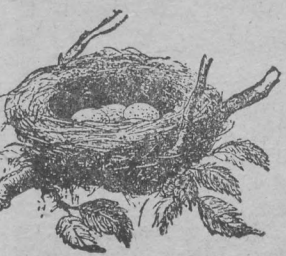
have



and the



of the air have



but the SON OF MAN hath not where to lay his head.

"And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head."—Mt. 8:20.



# mexican news flashes

A NEW TESTAMENT MISSION WORK

CHURCH CONTROLLED

JUNE 1957

P. O. BOX 1146, LITTLE ROCK, ARK.

DIRECTED BY M. L. MOSER, JR.

## GLOWING REPORT OF ALL OUR MISSION WORK IN MEXICO

### Chontalpa Mission To Have Building

In the past two issues of MEXICAN NEWSFLASHES I have been telling you of my visits to the different missions in the States of Chiapas and Tabasco in the extreme south of Old Mexico, and in this issue I want to tell you of my visit to the mission of Chontalpa.

Chontalpa is one of our newest missions and yet one of our older missions. It was formerly in Macayo, an island in the middle of the Mezcalapa River, but because of flooding every year for the past few years, all of the believers there prayed about the matter and decided to move to Chontalpa where there would be no problem with the river and would be on the railroad line, giving them a means of communication with the outside world.

Today, the mission of Chontalpa has already more than doubled its size, something it could not do in Macayo, because only a few people lived on the island, and after getting most of them for services, there were no more people to come to the services, but Chontalpa is growing each year as new families move there.

Because of the rapid growth of the mission, the brethren, through Brother Julio Morales asked me if I would be able to help them secure the money to build them a church building, as none of the homes are large enough to accommodate the mission. After time and prayer, I mentioned this need in the MEXICAN NEWSFLASHES, and within a short

(Continued on next page)



This is a picture of the congregation that gathered to hear us in the mission of Gonzales. Some of them were off to the left and did not get into the picture, but most of them are visible. Brother Julio Morales is in the picture in the back left-hand corner. These pictures will show you what your mission dollar is accomplishing in the land that is "south of the border."



In Mexico, the men attend the services more than the women, and this picture shows some of the men of the mission in Gonzales. The man in the front row and to the right is the Brother who moved to La Crimea, Chiapas and then returned to Gonzales, and the first service in Gonzales met in his home until they outgrew his home and had to move to a larger place. He now has a son in the seminary in Guanajuato, Joel de los Rios.

### Church Building In Gto. To Be Dedicated June 16

In Mexico few churches own their own buildings, and most of them meet in homes which are either rented or belong to one of the members. The Lord has blessed us with a building in Guanajuato, and the Lord willing, the church will hold special dedication services on June 16.

The church building is not yet completed, but is far enough along that the church can begin the use of the building. By law, all church services in Mexico must be conducted in buildings owned by the federal government. This applies to Catholic churches as well as Baptist churches, and Brother Cabrera went to Mexico City and made the arrangements to begin the process of deeding the building over to the Federal Government. This will enable us to meet openly in Guanajuato with the protection of the Federal Government rather than as before, in secret.

As most of you know, we were meeting in the boys' dormitory for the services of the church, but since we received orders to move out of the dormitory, the church has not had any definite location to meet, but would have to meet in a different home each week, and under those circumstances, it is difficult to invite visitors to come to services, since they are illegal in private homes. But now, all of that is ended. The church now has its own building, and will be able to meet openly for services and invite strangers and visitors to the services without the fear that they will run to the authorities and denounce the home to the government as a place of religious services.

We want to thank everyone who had a part in the building of the church building. A fine

group of Christian ladies in Baton Rouge, Louisiana were the first to help us in beginning the work on buying the property and the construction of the building. The Central Baptist Church in Little Rock voted to stop the work on

(Continued on next page)

### Prayer Answered! Building Now Available For Seminary

The Lord has answered our prayers, and we have secured a new building for our seminary in Guanajuato, Mexico. We do appreciate all of you praying for the seminary and God provided us with another building, just a few blocks from where the seminary

was located.

Brother Isidro Estrella wrote me and told me that the building is two stories and in a little better shape than the one we had, only without any electricity; so we had to put the electric wiring in the building, but with buildings closed to use because we are Baptists, we thank God for opening up another building to us. It will cost a little more in rent, but this one is in better condition than the other one, and Brother Isidro Estrella writes me that it is worth the extra money. Before we had only one bath for everyone, and this building has a bath on the first floor and also one on the second floor, and if you think that wasn't a problem, put that many people in one building with only one bath, and it becomes a problem in a hurry; so we are thanking the Lord for answering our prayers.

### TRACT MINISTRY IN MEXICO

Last year we printed and distributed over 100,000 Gospel tracts in Mexico. We feel that our tract ministry is very important, because with all of the thousands of cities and communities where we cannot preach for lack of preachers and time, we at least can distribute the Word through the printed tract.

This month I have received a letter from someone who received one of our tracts. He writes:

"Dear Brother:

"I have received a tract called 'The Gift,' written by Father Carlos Chiniquy. I am very interested in this tract. I would like to receive one of the free Gospels (Continued on next page)

### SERVICES IN THE MISSION AT HUANIMARO



This is a part of the group that gathered there for the services in the home of Brother Jaramillo in Huanimaro. Brother Joel Rosas is on the extreme left, and he is the pastor of the church in Irapuato and visits the mission each Thursday evening.



## Chontalpa

(Continued from preceding page) time a letter came from a gentleman in Louisiana with a check for \$300.00 for the church building. To me this was a prompt answer of prayer, as we had made this a definite object of prayer, and I had already told them in Chontalpa that I would be able to help them, even though I did not have the money nor know where the money was coming from.

Original plans called for only building a building out of bamboo cane walls, thatched roof, etc., but since I have visited with them and talked with them, I feel that it is better to build the building of a more permanent construction, so plans are made to build the building of a permanent construction.



J. Rosario Aguilera

Brother Aguilera is the other man who received Jesus as his Saviour on the night that we visited the mission of Huanimaro.

The reason we changed our plans was because the Government of Mexico is going to build a city in Chontalpa. At the present time, it is just a small town without any municipal government, but the government has already laid out the city square, the city streets, etc., and the Lord has enabled us to secure a plot of ground 160 feet x 160 feet for only seven dollars and the land is on a corner in the middle of the town. This means that the church building will be in the very heart of the town, on a corner, along with the government buildings that will be built. We couldn't have secured a better location, and since this will be the

first church there, we will have the best place in the city.

Since the mission already has nearly 100 who attend services, and usually more than 60 at each service, there is no doubt that the mission is going to grow as the city grows, and the city is growing every month as new families are moving in and building homes. For this reason, it is necessary to build the church building with an eye to the future, because it is not improbable that there will someday be as many as 200 for services there, so we will build the building as large as we are financially able to do so.

Since \$300.00 will not build a brick building large enough for 200 people, we have made plans to only construct a permanent roof and to construct the permanent concrete pillars right now (which would use up the \$300) and then the building can be used now and gradually they can build the walls of bricks, little by little, giving them a permanent building.

The men of the mission are going to donate all of the labor. They are going out into the forests to cut the trees and haul them back to the site, and will do all of the labor necessary for the construction work, with the exception of the building of the concrete pillars as none of them are able to do that type of work. In other words, the \$300.00 will be used only for the purchase of the materials and the men of the mission will do all of the work.

After this work is done, they can begin using the building for their services and can put up some temporary walls of bamboo cane, and gradually as they have money they can build the permanent walls of brick. This will mean that the first church building in Chontalpa will be a Baptist Church building, rather than a Catholic Church building, and the mission there will grow rapidly with their own building.

We do thank the Lord for sending this offering in order that we might build this church building. The Lord willing, this will probably be the second Baptist church organized in the State of Tabasco, as we organized the church in Vicente Guerrero in March of 1956. One church is on one side of the State of Tabasco, and the Mission of Chontalpa is on the opposite side of the State.

We urge all of you to pray with us that the Lord will enable us to build the building with a minimum of trouble, and as soon as all the details have been worked out, construction will begin.

## Dedication

(Continued from preceding page) a Sunday School building there and to send the \$800.00 to Mexico instead, stating that the needs on the mission field are, to be taken care of first. The women of the Central Baptist Church then gave over \$350.00 to help and while Brother William J. Crider of the Tabernacle Baptist Church, Tulsa, Oklahoma was visiting Guanajuato in March of 1956, he saw the need that we had of completing the roof and led his church to send us \$100.00 to complete the roof. We are grateful to all of these for their part in the building there and for others who sent money that could be used in the construction of the church building. Next to the church building is a small adobe (mud-brick) building of two floors that will be used for classrooms of the seminary and for Sunday School rooms on Sunday and by the Night School in the evenings; so you can see that the building will be used nearly 24 hours a day. We thank all of you and wish that you could be with us in June for the dedication of the building.

We will not send out any invitations for the dedication, but we want each of you to consider yourselves invited to the dedication services and to remember us in your prayers while we are in the services on June 16, 1957.

## Tract Ministry

(Continued from preceding page) that your church offers. I hope to receive, as you did, that same gift and the blessings of our Lord Jesus Christ.

"Thanks from your servant.

"A future brother of yours,

"ANDRES SARAO HDZ."

This letter has already been forwarded to Brother Israel Marin who is our closest native missionary, and we trust that this man will soon be a "brother" of ours.

How did this man know of us? How did he get our address? On every tract that we print are these words: "If you are interested in this type of literature, we will give you one Gospel from the Bible." Then we give our address.

## NEW PASTOR FOR GUANAJUATO

Brother Ignacio Cabrera has been the pastor of the mission in Guanajuato and then after it was organized into the first Baptist church in Guanajuato, he was called as the pastor of the church. Not only has he been the pastor, but he has also been teaching in the Latin American Baptist Theological Seminary, which we operate, and also has been the head of the Night School, called Centre Cultural Nocturno.

Of course, with all of this responsibility, he could not take care of all of it, and after Brother Isidro Estrella came to Guanajuato, Brother Cabrera suggested to me that it might be wise if the work were divided up rather than for him to have so many responsibilities; and after talking it over with Brother Oscar Cruz, Brother Isidro Estrella, and the church, the church voted to accept the resignation of Brother Cabrera and to call Brother Isidro Estrella as pastor.

This will divide the work up in a way which should make the growth of the church better. Since Brother Cabrera was not able to visit in the homes of sympathizers in the evenings because of the Night School, it made it difficult for him to actually do the work of pastor, but Brother Estrella will be able to do more work for the church since his other duties are with the seminary and not with the night school.

Brother Oscar Cruz is in charge of the missions of the seminary in that he goes with the students each weekend to the various missions; Brother Ignacio Cabrera is in charge of the Night School; and Brother Estrella is pastor of the church. This is, of course, in addition to their class work in the seminary as teachers.

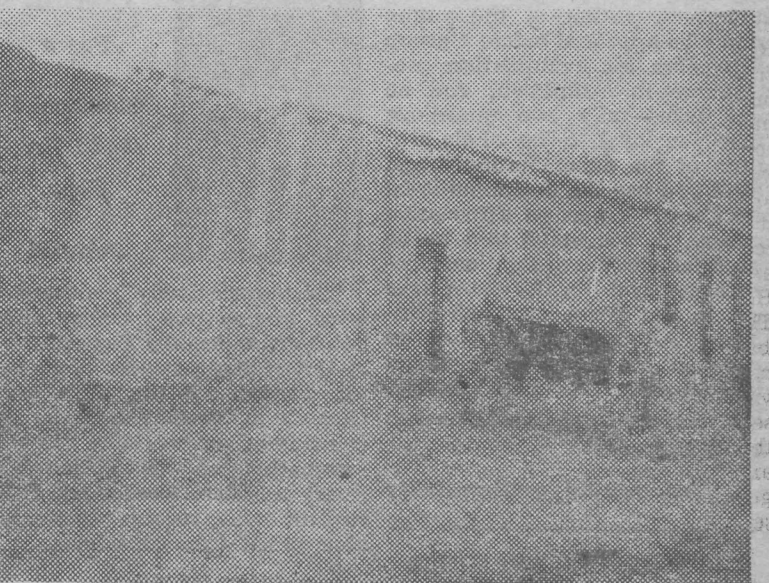
## SCENES FROM MISSION AT HUANIMARO



Ramon and Lucila Sanchez. Lucila Sanchez received Jesus as her Saviour on the night we visited the mission of Huanimaro.



Brother Manuel Jaramillo and his wife. Brother Manuel Jaramillo is donating the land for the building of a church building. Until a church building is built, the services of the mission in Huanimaro meet in his home.



This picture shows the land that Brother Jaramillo has donated for the church building. There is just a wall there on the side of the street and nothing on the inside. In front of the entrance is a two-wheel oxcart.

## OFFERINGS RECEIVED IN APRIL, 1957

Mrs. R. E. H., Garland, Texas.....	\$ 1.00
Woosley Baptist Church, Point, Texas.....	25.00
A Friend, Kentucky.....	20.00
A Friend, South Carolina.....	10.00
T-Sgt. C. R., San Diego, California.....	5.00
Mr. and Mrs. J. L. W., Monticello, Arkansas.....	25.00
Calvary Baptist Church, Ashland, Kentucky.....	80.33
Tabernacle Baptist Church, Tulsa, Oklahoma.....	20.00
Mr. H. G. F., Rochester, Pennsylvania.....	10.55
Red Bayou Baptist Church, Mansfield, Louisiana.....	15.00
Mrs. T. J. B., Alexander, Arkansas.....	1.00
T-Sgt. C. R., San Diego, California.....	5.00
Southside Baptist Church, Paducah, Kentucky.....	30.00
Divide Baptist Church, Sulphur Springs, Texas.....	25.00
Sardis Missionary Baptist Church, Clarendon, Texas.....	15.00
A Friend, Arkansas.....	5.00
Mr. and Mrs. N. R. Y., Campbell, Texas.....	5.00
Salem Baptist Church, Font Hill, Kentucky.....	15.00
First Baptist Church, Clute, Texas.....	10.00
A Friend, Kentucky.....	10.00
Miss E. M., Philadelphia, Pennsylvania.....	3.50
Mr. C. H. C., Robertsburg, West Virginia.....	10.00
Jennings Avenue Baptist Church, Fort Worth, Texas.....	10.43
Victory Baptist Church, Stinnett, Texas.....	50.00
Highlands Baptist Church, Boone, Colorado.....	34.35
Mr. and Mrs. F. E., Little Rock, Arkansas.....	3.00
Providence Baptist Church, Henderson, Texas.....	14.00
Woodlawn Terrace Baptist Church, Memphis, Tennessee.....	75.00
Trinity Temple Baptist Church, Dallas, Texas.....	15.00
A Friend, Charleston, South Carolina.....	10.00
Friendship Baptist Church, Fort Worth, Texas.....	25.00
Mr. J. A. F. and J. H., Texarkana, Texas.....	125.00
Mr. J. T. W., North Little Rock, Arkansas.....	20.00
V. F. D., Melbourne, Florida.....	2.00
Providence Baptist Church, Henderson, Texas.....	20.00
Central Baptist Church, Little Rock, Arkansas.....	25.50
TOTAL.....	\$1,245.98

As the Lord may lead you, please send all your offerings for Mexican mission work to ELD. M. L. MOSER, JR., P. O. BOX 1146, LITTLE ROCK, ARKANSAS.



ELDER AND MRS. BOB L. ROSS



On Friday evening, May 24, it was your editor's happy privilege to unite in marriage his youngest daughter Ruth to Bro. Bob L. Ross, your editor-in-chief, thus uniting two fine young Christians, whose lives are dedicated to the service of the Lord.

The marriage took place in our living room, in the presence of a number of friends and relatives who had gathered for the festivities of the evening. Following the ceremony Bob and Ruth left for a brief trip to Cincinnati,

Ohio, and will leave on June 6 for a five-week trip to Mexico to visit the mission fields of the Mexican mission work which is supported by this paper. A full account of this mission tour will appear in a later issue of this paper.

Many have been the cards and gifts received by Bob and Ruth from the readers of our paper and friends scattered far and wide. They have acknowledged these personally, but your editor also wishes to say "thank you" to all these dear friends in this manner.

Consecration

(Continued from page one)  
devoted and consecrated — but to what? To an ecclesiastical system. In a bit lesser sense men of other religious denominations are devoted and consecrated to their particular denominational system. Baptists are rapidly developing an ecclesiastical system that claims a deeper loyalty than does the truth of God's Word. A minister can become a modernist and get by with it, but let him evidence any disloyalty toward the denominational system, and he is immediately in disfavor. A good illustration is that of the young man who appeared before a group of pastors for examination preparatory to ordination, and he was asked only two questions: "Are you loyal to the whole program of the denomination?" and "Will you use the denominational literature?" Upon an affirmative answer, it was voted that he be recommended for ordination. Consecration and loyalty to Christ and to the Word was not mentioned. All that was insisted on was that he be consecrated and devoted to the denomination. Yet, denomination is not mentioned in the Scriptures.

3. Soft, mushy sentimentality

THE BAPTIST EXAMINER

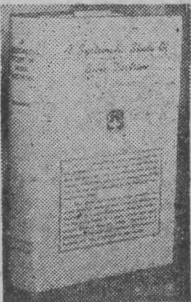
PAGE EIGHT

JUNE 15, 1957

that is regarded as consecration. I have known people who specialized in piety. They couldn't speak without their speech dripping piety. Some thought of them as such "good" people — "so religious." But they had no strong devotion to the truth, nor did they live lives of vigorous

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righteousness. In some cases they were victims of weak, self delusion, and others were pious hypocrites. The old Pharisees stood on street corners and made long prayers — they ostentatiously bestowed alms upon beggars and had a horn tooted by a servant to call attention to their generosity. They were consecrated alright, but not to God.

Some Bible Instances Of Consecration

1. Aaron was consecrated to the priesthood (Ex. 28:2-3). The Hebrew word there is "godesh" which means to "set apart" for God. To be truly consecrated to the Lord means for us to be separated from the world and to be set apart unto Him.
2. Christ was consecrated as our great High Priest (Heb. 7:28). He is set apart — consecrated to the task of serving as our great High Priest.
3. Christ has consecrated for us a way of direct approach unto God through the giving of Himself (Heb. 10:20).

What Is A Truly Consecrated Christian?

It is not a spineless sentimentalist who goes around with his eyes rolled up, reciting pious platitudes. It is not a person devoted to a denominational system of some kind. It is not a person who is feverishly active getting up church parties and reading parts on "programs." A consecrated Christian is one who out

POSSUM RIDGE LETTER

dere bro. Gilpeens—

as i wuz komin hoam from the kounty seet last weak, ther wuz a feller plowin in the feld next tu the road: ther wuz an old rusty wheelbarrow settin in the feld filled with sum. hand tules that had ben sittin ther all winter. when he got up tu hit, he plowed all aroud hit rather than muv hit. i hav seen him plow aroud roks and stumps all mi lif, but this wuz about the laziest wun thing i ever seed him er anybody else do.

he rikolekted tu mi mind lots uf Baptists i hav noed. that incloods both preechers and laymen. ef a farm er biznes wuz run lik most churches, hit wud be sold fer taxes befor sun-down. after yers of oxperiense with them i hav kum tu the konklushun that the averag preecher is to lazy tu wurk as taster in a pi faktory.

well i hav had wun Arminian oxperiense this past weak that i dont think i kan ever fergit. i went tu the bakkalarate service kause wun uf mi relates wuz graduatin frum high skule. this here fellars subjct wuz How To Keep Yore Husband Aliv, and i aint never herd a sermont that had as little in it in all mi lif. he threw out a lot uf sentences that wer all sprightly and sagashus but they shore never teched mi sole. Samantha had had sum Green Gage plums and sum yellow kling peeches fer supper. i guess i must hav et them until hit loked like ther wuz goin tu be a devestashun uf the frute krop uf the world. Samantha giv me a dig about the quantity uf kanned frute i ate, and i reminded her uf a sartin lady named Eve that started the frute truble in the first free-gras pastur. well, when i went to the bakkalarate meetin that nite i stil had wun uf thos yellow kling seeds and a plum seed in mi mouth, kinda

sukin on them. well when the preecher pronounsed his subjct i swallered them both. i guess sumbody must hav held the cheest by the bridle fer me tu git off uf hit. the gastronomikal effekts uf the seeds didnt hurt me lik the sermont i herd. i didnt keef fer the singin, and the way the woman exasperated the pianny jist about got me, but that sermont finished me off. i let hit trikle in mi ears and down tu ward mi upper left hand shift poket until hit got tu mi feet. when i walked out mi cogitative instincts wer shore depressed. wunce in awhile i ask a preecher fer his outlin but i shore didnt want th bill uf ladin uf the ingreedients uf this wun. on the way hoam Samantha sez, And i think that he talked all that time about keepin yore husband aliv, and never sed wun wurd about feedin him dandy-line greens korn bred and hog-jowl.

but wors than the sarmont was the fakt that they had this rigermerole on sundy evenin. all the churches dismissed inkludin the Baptists. when Jesus wuz here He toald His krowd uf Baptists tu Occupy til I come. ef He had kum that nite i dont think that He wud hav thot that us Baptists wud okkupyin very well. Paul sed tu Mark them that kause divishuns and avoid them. (Romans 16:17) well i shore hav got that preecher marked and i will avoid him lik a pol-kat frum now on. i think i wud rather sosheate with a pol-kat than with that preecher. i mite smell wurs but i wud not hurt as bad on the insid as i did when i kam hoam frum that bakkalarate meetin. i jist dont want eny thing tu do with eny kind uf a unun metin frum now on. i want tu bak u up in what u stand fer and i say this bekaus i am,

yore frend,  
i s hardtufule

of love and devotion to Christ, separates himself from the world that he may live for Christ to serve Him, to worship Him, and to make the doing of His will the chief thing in life.

"I Should Like To Know"

(Continued from page one)  
would be no less the truth. But it is not the same; it was hatched in the minds of the early Campbellites such as Stone, the Campbells, Scott, etc.

6. What are the beliefs of the Congregationalists, and who started them?

Congregationalism was founded by Robert Brown in 1580. Briefly, they teach (1) Infant baptism, (2) Arminianism, (3) Sprinkling, and (4) Congregational church government.

7. When did Southern Baptists adopt the Cooperative Program to do mission work?

The Cooperative Program is of very recent origin, being adopted in 1925. It has since become the supreme test of faith and fellowship among Southern Baptists. I am sure that those who formed this program never intended and never dreamed that it would become such; but nevertheless, it has.

Set Thine House In Order

(Continued from page five)  
"Set thine house in order: for thou shalt die, and not live."

Sinner friend, your house isn't in order. It will never be until Jesus Christ is the Saviour of your soul and the Lord of your life.

If you are saved and haven't been baptized, your house isn't in order. You ought to follow your Lord in baptism. Jesus set an example for us. When He came into this world, He went to a Baptist preacher and was baptized. Brother, sister, if you are saved, you ought to set your house in order by following the example of the Lord Jesus Christ.

If you are saved and have a letter someplace else, I think you ought to be a member of this church. God says for you to set your house in order.

Would to God that you could say, "If the Lord comes, I will be happy to meet Him. I have set my house in order. I have done the best I can. I am a member of a church that is standing for the Word."

May God bless you, and may this message cause you to realize that you need to set your house in order!

?? Do You Care ??

WHAT BECOMES OF THIS PAPER? WE OWE \$1,900 AND INTEREST ON THE NOTE ON OUR PRESS, WHICH IS DUE JUNE 27.

?? Do You Care ??