

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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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Appreciated Comments From Our Readers

"I'm very glad to send you an offering to help with payment on press on June 27th.

"Surely the Lord's people would miss a golden opportunity to send forth the Word of the Lord, as we are commanded to do, which I don't believe they will.

"I thanked the Lord when I read your exposition on John 1:12, 13 in the June 1st issue of TBE. It doesn't sound like the great mass of preaching on it, by a wide margin.

"With this in mind I thank the Lord again, and am made to realize what a blessing it is to have a group of folk who will stand for God's plain Word, and also to know that it goes forth to so many people.

"As one person said in your readers' column, there's something in TBE besides the will of man.

"May the Lord bless the paper, its printers, and its readers."—L. L. Beacham, Texas.

"Here again is my measly little contribution to your paper to help pay on the press and above all to the cause of Christ and the Gospel for which you, in this, THE BAPTIST EXAMINER, do so firmly stand. I would it could (Continued on page six)

When I Survey The Wondrous Cross

By Isaac Watts

When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord! that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

"I SHOULD LIKE TO KNOW"

1. If Jesus did not die for every man, then please explain Hebrews 2:9, "he by the grace of God should taste death for every man."

Well, in the first place, the word "man" is not in the Greek, but was supplied by the translators of the King James Version. The "every" for whom Christ tasted death is clearly seen when we simply note the context from which Hebrews 2:9 is taken. In verses 10 through 17, reference is made to "many sons," "my brethren," "the children which God hath given me," "the seed of Abraham," etc. These references clearly show that it is the elect of God that are spoken of in this context. The very next verse after Hebrews 2:9, states that the purpose of Christ's sufferings was to "bring many sons unto glory." This definitely limits the number for whom Christ died. All do not enter glory; so either Christ did not die for all, or else His death fails to bring all for whom He died to glory. The latter idea is blasphemous even to think of.

But note another thing: Not every time the words "every man" are used, is every man in the world included. For instance, in I Corinthians 12:7, we read, "But the manifestation of the Spirit is given to every man to profit withal." This certainly doesn't mean that every man in the world has been given the Spirit. The Spirit is given to "every man" for whom Christ died. The work of the Spirit is to the same extent as the death of Christ. What is true of "every man" in this passage is also true in Romans 12:3, I Corinthians 3:5, 12:11, I Peter 4:10, and other passages—including Hebrews 2:9.

2. Also, what about II Peter 2:1, (Continued on page eight)

A Sigh From Hell

By John Bunyan (1628-1688)

"And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."—Luke 19:24.

What A Change The Ungodly Will Have When They Come Into Hell!

"He cried." He was laughing, jesting, jeering, drinking, mocking, swearing, cursing, prating, persecuting the godly in his prosperity, among his filthy companions. But now the case is otherwise, now he is in another frame, now his proud, stout, curish carriage, is come down; "And he cried." The laughter of the ungodly will not last always, but will be sure to end in a cry; "The triumphing of the wicked is short."—Job 20:5.

Consider, you must have a change either here or in Hell. If you be not new creatures, regenerate persons, new-born babes, in this world, before you go hence, your note will be changed, your conditions will be changed; for if you come into Hell, you must cry. O did but the singing drunkards, when they are making merriment on the ale bench, think on this, it would make them change their note, and cry, What shall I do? Whither shall I go when I die? But that old serpent, the Devil, as he labours to get poor souls to follow their sins, so he labours also to keep the thoughts of eternal damnation out of their minds; and, indeed, these two things are so nearly linked together, that the Devil cannot well get the soul to go on in sin with delight unless he can keep the thoughts of that terrible after clap out of their minds.

But let them know that it shall not always be thus with them; for if, when they depart, they drop down into eternal destruction, they shall have such a sense of their sins, and the punishment due to the same, that it shall make them to cry; "And he cried."

O what an alteration will there be among the ungodly when they go out of this world! It may be a fortnight, or a month before their departure, they were light, stout, surly, drinking themselves drunk, slighting God's people, mocking at goodness, and delighting in sin, following the world, seeking after riches, faring deliciously, keeping company with the wickedest; but now, they are dropped down into Hell, they cry.

A little while ago they were

OUR RADIO MINISTRY

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

WNRG—1250 ON THE DIAL
Grundy, Virginia
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WDXI—1310 ON THE DIAL
Jackson, Tennessee
Sunday—7:30-7:45 A. M.

WMLF—1230 ON THE DIAL
Pineville, Kentucky
Sunday—8:30-9:00 A. M.

WKIC—1430 ON THE DIAL
Hazard, Kentucky
Sunday—8:30-9:00 A. M.



JOHN BUNYAN

painting their faces, feeding their lusts, following their whores, robbing their neighbours, telling their lies, following plays and sports, to pass away the time; but now they are in Hell, they do cry. It may be last year they heard some good sermons, were invited to receive Heaven, were told their sins should be pardoned if they closed in with Jesus; but, refusing His proffers, and slighting the grace that was once tendered, they are now in Hell, and do cry.

Before, they had so much time, they thought that they could not tell how to spend it, unless it were in hunting, and whoring, in dancing, and playing, and spending whole hours, yea, days, nay weeks, in the lusts of the flesh; but when they depart into another place, and begin to lift up their eyes in Hell, and consider their (Continued on page eight)

SELFISHNESS REBUKED

A clergyman who lived in a New Jersey village which was not supplied with water - works was the fortunate possessor of a well of good water. Some of the wells in the neighborhood were not so good as his; and by common consent and long custom, many neighbors came into his lot and drew water at his well. It cost him nothing, except the trampling down of a little grass over which the people trod. But he got tired of accommodating the public, and nailed up his back gate, affixing to it a sign warning all people against drawing water from his well. He had a perfect right to do so; no reasonable person could dispute the legal correctness of his position.

But a day or two afterwards, when the neighbors (members of his congregation) began to say he had done a small thing, he was startled to find on his gate a notice, erected by some critical unbeliever, and reading thus:—

"COME TO JESUS,"
BUT
DON'T DRAW WATER
AT MY WELL

The good man saw his mistake. He had not meant to be mean; but he had done an illiberal thing. If he was calling his neighbors to drink of the water of life, was it the right thing to forbid them to fill their buckets at his well? He tore down the bars, and threw open his gate, and let the people come and take his well water freely. And he felt that the good will of his neighbors was more than a compensation for the annoyance.

No one liveth to himself, and we are "members one of another." Churlish people may save pennies, and miserly ones may enjoy a lean sort of happiness over their (Continued on page eight)

The Baptist Examiner Pulpit

"THE COMING GLORY OF THE KINGDOM OF CHRIST"

By PASTOR JOHN R. GILPIN

"And they lived and reigned with Christ a thousand years."—Rev. 20:4.

I would remind you at the very beginning of my message that humanity, at all times, has always been a failure. In the Garden of Eden, humanity was a failure. Outside of the Garden of Eden, humanity was a failure. All the way through the Old Testament there never was a time that humanity wasn't a failure. In the days when Jesus was here in His flesh, humanity was a failure, and since Jesus went back to Heaven, even in this church-age, humanity is still a failure.

I say then, that humanity has always failed in every dispensation of Almighty God, and will always be a failure until the closing dispensation when the Lord Jesus Christ reigns from the city of Jerusalem. Then, beloved, thank God, there is a more glorious day awaiting us. In Eden's Garden man failed and was put out of the garden, and from that time on man has failed under every circumstance. However, there is a day coming when

man is not going to be a failure. There is a more glorious day awaiting every child of God, and that is when the Lord Jesus sets up His millennial kingdom.

I want to show you something of the coming glory of the kingdom of Christ. I want to show you that there is a glorious day awaiting God's children and it is the most glorious season that you can imagine.

I

IN THE KINGDOM OF
(Continued on page two)

Wealth In The Bible

Many years ago the aunt of a man died in New Jersey, and in her will she left him her family Bible. The will read: "To my beloved nephew, Stephen March, I will and bequeath my family Bible and all it contains!" The nephew took the Bible to his home and laid it on his table. Days, months, years passed by. Often his eyes rested on the Bible, but not once did he open it. He lived in poverty. At last, when he was an old man, one day he began to pack his trunk, getting ready to move to his son's home. There he intended to spend his few remaining years. When he picked up the old Bible, he opened it. To his amazement he saw a twenty dollar bill. He turned a few leaves and found another bank bill. Then he looked (Continued on page eight)

BOUND VOLUMES

For seven days only, or until August 15, we will send you postpaid a bound volume for \$4.00. We have about twenty of these on hand and we owe the bindery approximately \$80 for binding them. We need to pay our bill and we give you an opportunity to buy a whole year's issues of THE BAPTIST EXAMINER, bound in excellent cloth binding, at the reduced price of \$4.00 instead of \$5.00.

If you wish a bound volume of this paper for 1956, this is your opportunity to secure it. These are all the copies that we have. When these are gone, there will be no more, and after August 15, the price again will be \$5.00 each for the few copies that remain.

Remember this is a one-time offer only.

The Spirit of God can convert the unsaved, but He needs Spirit-filled Christians as exhibits to prove His saving power.

THE BAPTIST EXAMINER

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

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"The Coming Glory"

(Continued from page one)
CHRIST, SATAN WILL BE ARRESTED.

When Satan is arrested, he will not trouble this earth as he has through the ages. Listen:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, WALKETH ABOUT, seeking whom he may devour."—I Peter 5:8.

While it is true that the Devil is now walking about as a roaring lion, seeking whom he may devour, it isn't always going to be true that he will be free to devour the souls of men. In contrast, the Word of God tells us that the Devil is going to be bound during the kingdom age. We read:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and BOUND him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."—Rev. 20:1-3.

When you read this, you can see that an angel becomes the arresting officer. An angel of God plays the part of a policeman and binds Satan for the thousand years of the millennial kingdom, during which time the Devil is shut up in the bottomless pit so that he isn't able to deceive the nations any longer.

I don't know of anything that ought to be any better news to the child of God than the fact that there is a time coming when there isn't going to be a Devil loose within this world. I don't know anything that ought to make a child of God any happier than to know that there is a time coming when the Devil is going to be arrested and locked up, and shut up, and bound, in the bottomless pit, so that he can deceive the nations no more.

We brush shoulders with the Devil; we rub elbows with the Devil; we see the work of the Devil; we see the influence of Satan every day of our lives. Well, thank God, in the millennial kingdom, there will be no Devil. In the millennium, we will never see any evidences of Satan. There will never be a time that the Devil will bring temptation to us. There will be no problems that will be

caused as a result of the Devil. Thank God, in the coming glory of the kingdom of Christ, there will be no Devil within this world to tempt, and annoy, and destroy the children of God.

II

IN THE KINGDOM OF CHRIST, ALL INDIVIDUAL LAND-OWNERSHIP WILL BE ABOLISHED.

Listen:

"The EARTH IS THE LORD'S, and the fulness thereof; the world, and they that dwell therein."—Psa. 24:1.

This Scripture could never have had reference to anything that happened in the day of David, when David wrote it. It could never have been fulfilled in any hour since that time. It certainly is not fulfilled today, for truly, beloved, the earth is not the Lord's today, in this particular sense.

There is a day coming though when all individual land-ownership is going to be abolished, and when everyone is going to be given a home, to be a tenant of the King, the Lord Jesus Himself.

"But they shall sit every man under HIS VINE and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."—Micah 4:4, 5.

Prior to the middle ages, before the estates of the earls and the nobles of Europe were broken up, it was a common thing for one man to have in his control thousands, and even millions of acres of land. Down in Mexico, I saw estates that were often grants from the king of Spain, which amounted to multiplied thousands of acres, given to an individual just because he happened to be a favorite of the king. When the Middle Ages came on and people began to multiply upon the face of the world, those lords of these various estates would create and foment foreign wars in order to send their peons and slaves away from home, that they might be killed to lessen the population. Even then, problems arose as to how the population of the earth was going to be supported, and the result was that eventually there came a break-down in the feudal system, and all those vast estates that were held by the favorites of the king, were broken up and given to the many individuals.

Beloved, there is a more glorious day coming when every individual in this world will have his own home as a tenant of the King, when all this earth will be under the control of the Lord Jesus Christ. There is a day coming when His will is to be done in His kingdom, and at that time, all of us shall dwell safely in our own homes, a tenant of the King of kings.

III

IN THE KINGDOM OF CHRIST, THIS PHYSICAL WORLD IS GOING TO UNDERGO MANY CHANGES.

The Bible says:

"Instead of the THORN shall come up the fir tree, and instead

(Continued on page three)

Examiner

Editorials

BY BOB L. ROSS



I JOHN 2:2 DOES NOT TEACH A UNIVERSAL ATONEMENT

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2.

This passage of Scripture is to the Arminian theory of universal redemption what Acts 2:38 is to the Campbellite theory of baptismal regeneration. But as the Campbellites pervert Acts 2:38, so do all Arminians pervert this passage. Arminians insist that this passage means that Christ is the propitiation for the sins of every single individual who ever lived (even for those who were in Hell when He died and for those who are in Hell now!). At a glance at this Scripture, considered apart from the rest of the Bible and interpreted in the light of our modern usage of the words "whole world," it would appear that the Arminian interpretation is correct.

But an adoption of this interpretation is due to the chief folly of Arminianism: improper investigation. Arminianism is based on perverted fragments of Scripture. It thrives on ignorance. Truly when the Goliath, Arminianism, is brought face to face with the preciseness of truth, it falls to the earth, a defeated foe.

First, let us notice the various uses of the Greek word for world, "kosmos," in the New Testament Scriptures, excepting the passage of our discussion.

(1) "Kosmos" is used of the world-system of order, as in Matthew 4:8, etc. It means organized humanity—humanity in families, tribes, nations, etc.

(2) "Kosmos" is used of the earth, as in Matthew 1:35, etc.

(3) "Kosmos" is used of the general public or all classes of men, as in John 7:4, etc.

(4) "Kosmos" is used of a group of followers of Christ in John 12:19.

(5) "Kosmos" is used of the Universe, as in Acts 17:24, etc.

(6) "Kosmos" is used of the whole human race, as in Romans 3:19, etc.

(7) "Kosmos" is used of the lost only, as in John 5:19; James 4:4, etc.

(8) "Kosmos" is used of the non-elect, as in John 17:9; I Cor. 6:2, 11:32, etc.

(9) "Kosmos" is used of the Gentiles in distinction of the Jews, as in Romans 11:12, etc.

(10) "Kosmos" is used as a figure of speech, i.e., a hyperbole, as in James 3:6.

(11) "Kosmos" is used of the inhabitants of the earth before the flood, as in II Peter 2:5.

(12) "Kosmos" is used of the elect of all times, of all races and of all nations, as in John 1:29, 4:42, 6:33; II Cor. 5:19, etc.

(13) "Kosmos" is used of the believers only, as in John 3:16, 17, 8:12, etc.

Also notice that the phrase "the whole world" is never used in the New Testament to signify every single individual.

(a) Matthew 16:26—"whole world" refers to the things material and temporal. (See I John 2:15-17.)

(b) Matthew 26:13—"whole world" refers to the inhabited earth wherein the gospel has been preached or shall be preached.

(c) Romans 1:8—"whole world" refers manifestly to a limited number of people in a limited area of the earth. Probably restricted to the Roman Empire.

(d) I John 5:19—"whole world" cannot here refer to every individual since believers do not "lie in wickedness," but belong to a kingdom of light.

(e) Revelation 12:9—"whole world" is not here applicable to believers either. See Matthew 22:24.

(f) Revelation 16:14—"whole world" here cannot possibly refer to believers, the elect.

So here we have Bible evidence that "whole world" is always used in a limited sense.

In the light of the foregoing, it would be an act of temerity on the part of anyone to audaciously demand that this passage before us must mean every single individual. Such a spirit could only dwell in one who is a slave to theory and is afraid of truth.

We shall now state what we consider to be, and we might add, what men such as Owen, Gill, Knox, Henry, Calvin, Bunyan, Toplady, Watts, Newton, Bonar, Chalmers, Goodwin, Haldane, Bishop, McCheyne, Booth, Ness, Edwards, Spurgeon, and a host of others too numerous to mention, consider to be the teaching of this passage. We offer this in the form of a paraphrase: "And he is the propitiation for we Jewish believers' sins: and not for ours only, but also for the sins of all who shall believe on Him from among the Gentile world."

Now we offer our reasons for thus understanding this passage:

(1) John was an apostle to the Jews, and he writes to Jews. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen (Gentiles), and they unto the circumcision (Jews)."—Galatians 2:9.

(2) The Jews commonly used the word "world" in reference to the Gentiles. John Gill, a recog-

nized scholar in Jewish religious literature, observes: "Nothing is more common in the Jewish writings, than to call the Gentiles the world; and the whole world; and the nations of the world; hence the Apostle Paul calls them KOSMOS, the world, in Romans 11:12, 15."

(3) The idea which the Jews had relative to the Messiah's coming was that He would overthrow the Gentiles and condemn them, rather than save them. John, who wrote particularly to Jews, to refute their teaching, strongly emphasized the fact that Christ came "not to condemn the world (Gentiles), but that the world (Gentiles), through him might be saved."—John 3:18. Again we quote Gill on this point: "It was a controversy agitated among the Jewish doctors, whether when the Messiah came, the Gentiles, the world, should have any benefit by him; the majority was exceeding large on the negative side of the question, and determined they should not; only some few, as old Simeon and others, knew that, he should be a light to lighten the Gentiles, as well as 'the glory of the people of Israel.' The rest concluded that the most severe judgments and dreadful calamities would befall them; yea, that they should be cast into Hell in the room of the Israelites. This notion John the Baptist, Christ, and His apostles, purposely opposed, and is the true reason of the use of this phrase (whole world) in the Scriptures which speak of Christ's redemption . . . When our Lord was discoursing with Nicodemus, one of their Rabbis, he lets him know that 'God so loved the world,' the Gentiles, contrary to their rabbinical notions, 'that he gave his only begotten Son, that whosoever of them 'that believeth on him, should not perish,' as they had concluded every one of them should; 'but have everlasting life'; and that 'God sent not his Son into the world, to condemn the world,' the Gentiles, as they imagined, 'but that the world through him might be saved.' When the Samaritans believed in Christ, they declared Him to be 'the Saviour of the world,' the Gentiles, and so of themselves, who were accounted by the Jews as heathen."

In his comments on John 3:16, the learned Gill notes: "The Jews had the same distinction we have now, the church and the world; the former they took to themselves, and the latter they gave to all the nations around; hence we often meet with this distinction, Israel and the nations of the world . . . It should be observed that our Lord was now discoursing with a Jewish Rabbi, and that He is opposing a commonly-received notion of theirs, that when the Messiah came, the Gentiles should have no benefit or advantage of Him; only the Israelites; so far should they be from it, that according to their sense, the most dreadful judgments, calamities, and curses, should befall them; yea, Hell and eternal damnation. There is a place (they say) the name of which is Hadrach, Zechariah 9:1. This is the King Messiah, who is sharp and tender: sharp to the nations and tender to Israel." And so of the "Son of righteousness," in Malachi 4:2, they say, 'there is healing for the Israelites in it; but the idolatrous nations shall be burnt by it.' And that 'there is mercy for Israel, but judgment for the rest of the nations.'"

This should be enough to show that when John says "our sins," he refers to the sins of Jewish believers; and when he says "the whole world," he has reference to the Gentiles. John is not speaking of believers as opposed to the rest of mankind, but Jewish believers as opposed to the rest of mankind who believe.

(4) One of the most convincing arguments in the presentation of the true interpretation of this passage which we have ever seen, is given by Arthur Pink. Herewith we quote the argument:

"In the fourth place, when John added, 'And not for ours only, but also for the whole world,' he signified that Christ was the propitiation for the sins of Gentile believers too, for, as previously shown, 'the whole world,' is a term contrasted from Israel. This interpretation is unequivocally established by a careful comparison of I John 2:2 with John 11:51, 52, which is a strictly parallel passage: 'And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.' Here Caiaphas, under inspiration, made known for whom Jesus would die. Notice now the correspondence of his prophecy with this declaration of John's:

'He is the propitiation for our (believing Israelites) sins.'

'He prophesied that Jesus should die for that nation.'

'And not for ours only.'

'And not for that nation only.'

'But also for the whole world.'

That is, Gentile believers scattered throughout the earth.

(Continued on page three)

Bro. Bob In Revival Meeting

RYE PATCH BAPTIST CHURCH

NEAR LUDOWICI, GEORGIA

Beginning August 11

If you live in the southeastern section of Georgia, then we would be happy to have you come to this meeting

Please Pray For These Services

If more "saints" would heed the admonition to "go," humanly speaking, more sinners would accept the invitation to "come."

From Spurgeon's Pulpit

by

H. Spurgeon



Arguments For The Perseverance Of The Saints

"The righteous shall hold on his way."—Job 17:9.

The SECOND argument to which I shall call your attention shall be drawn from our Lord's own express declarations.

Here we shall look to the gospel of John again, and in that blessed third of John, where our Lord was explaining the gospel in the simplest possible style to Nicodemus, we find Him laying great stress upon the fact that the life received by faith in Himself is eternal.

Look at that precious verse, the fourteenth: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

Do men therefore believe in Him and yet perish? Do they believe in Him and receive a spiritual life which comes to an end? I cannot be, for "God gave his only begotten Son, that whosoever believeth in him should not perish": but he would perish if he did not persevere to the end; and therefore he must persevere to the end. The believer has eternal life, how then can he die, so as to cease to be a believer? If he does not abide in Christ, he evidently has not eternal life, therefore he shall abide in Christ, even to the end.

"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." To this some reply that a man may have everlasting life and lose it. To which we answer, the words cannot so mean. Such a statement is a self-evident contradiction. If the life be lost the man is dead; how then, did he have everlasting life? It is clear that he had a life that lasted only for a while: he certainly had not everlasting life, for if he had it he must live everlastingly.

"He that believeth on the Son hath everlasting life."—John 3:36. The saints in Heaven have eternal life, and no one expects them to perish. Their life is eternal; but eternal life is eternal life, whether the person possessing it dwells on earth or in Heaven.

I need not read all the passages in which the same truth is taught; but further on, in John 6:47, our Lord told the Jews, "Verily, verily I say unto you, he that believeth on me hath everlasting life," not temporary life, but everlasting life.

And in the 51st verse He said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever."

Then comes that famous declaration of the Lord Jesus Christ, which, if there were no other at

sin in the kingdom of the Lord Jesus Christ, and accordingly, the thorns and the thistles and the briars are going to be removed, and instead of them, shall be fir trees and myrtle trees.

Notice again:

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

Some of these days, the wilderness and the solitary place are not going to look like they do now. Some of these days, the desert is going to blossom like a rose garden. You know how beautiful a rose garden is — one that is tended and is carefully cared for by its tenant. You know how beautiful it is when those roses are in bloom. Well, beloved, our Lord says that this world is going to be made over to such an extent that what is desert land today, is going to blossom like a rose garden when the Lord Jesus comes again.

Down in Mexico one can see multiplied millions of acres of cactus land — land that is so poor because of the lack of water that no vegetation grows on it at all, and for miles and miles and miles, all you can see is vast desert land with cactus growing on it. As I drove through that section, I thought, what is this country to be like when the Lord Jesus sets up His millennial kingdom? What a difference it is going to be when the Son of God reigns from Jerusalem in His millennial kingdom. Yes, beloved, there are going to be a lot of changes so far as the physical world is concerned.

The Word of God also tells us that in the millennial kingdom, Jesus is going to change the contour of the country of Palestine. Listen:

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."—Zech. 14:4, 5, 8.

The mount of Olives is just outside the city of Jerusalem, and in the day when Jesus Christ left this world, the last place that He stood before He ascended up into the skies, was the mount of Olives. Beloved, the first place that His feet are going to touch when He comes back to this world, is the mount of Olives. There is going to be a great valley between the former sea and the hinder sea, so that the city of Jerusalem will be between the Dead Sea and the Mediterranean Ocean and there will be a valley of living water between the two seas.

In other words, beloved, the desert is going to blossom like a rose garden and all the wilderness and the solitary place are going to be made glad and rejoice. Even the Dead Sea, in which nothing can live at the present, and into which no human can sink because of the great amount of salt and chemicals—even the Dead Sea is going to be changed and be made alive. The whole world is going to be made

(Continued on page four)



The False Notion That Salvation Comes Through Praying

By Roy Mason, Tampa, Florida

Satan makes one effort that is stronger than any other—it is the effort to get people to depend on the wrong thing for salvation. Only Satan could coin such an array of falsehoods to deceive people along this line, and in truth there are plenty of people just ready to fall for his false propaganda.

One of the falsehoods of Satan is that salvation is obtained through prayer. While pastor in West Kentucky, we had a Baptist preacher of the "mourner's bench" variety who challenged us to debate. He wanted to debate the proposition, "Resolved that prayer is essential to salvation," and he wanted to take the affirmative. Most evangelists of the fundamentalist variety when they reach the point of giving an invitation go through a rigamarole of "every eye closed now; how many of you want ME to pray for you?" They put themselves in the position of a mediator, and create the impression, "Now if you only have ME to pray for you, I can get you right with God." They ignore I Tim. 2:5 which says, "There is one Mediator between God and man, the man Christ Jesus."

Further, we will say that many preachers seem to think that it is impossible for one to be saved apart from prayer. One nationally known minister will tell a sinner, "Get down on your knees and tell God you are sorry you have sinned, and ask Him to forgive you." That's not God's way of salvation. It makes Christ wholly unnecessary in the matter of salvation. That could be done, had Christ never been born. Another preacher—a Baptist evangelist, proceeds with a sinner something like this: "Do you know you are a sinner?" "Yes." "Do you believe that God will do what He says?" "Yes." Then he turns to I John 1:9 and reads, "If we confess our sins he is faithful

and just to forgive us our sins, and to cleanse us from all unrighteousness." Following that he gets the sinner to confess before God that he has sinned and to ask forgiveness. Enthusiastically he cries out, "You are saved!" "Am I?" "Sure you are saved. Doesn't God say that He will cleanse you from all unrighteousness if you confess your sins, and you have just done that, so you are bound to be saved!"

What's wrong with that spiritual idiot?

Simply this—he has taken a promise made to the child of God, and designed to bring about restoration of broken fellowship, and he has applied it to a lost sinner. The question immediately arises—why did Jesus come and die if one can be saved by simply confessing? Such instructions leave Jesus out completely, and Satan must chuckle when such instructions are given.

The Worst Fly In The Ointment

But here is the worst instruction — and it is given over and over again. Preachers who ought to know the way of salvation, tell lost sinners to "pray the sinner's prayer." What do they call the sinner's prayer? The answer is Luke 18:13: "God be merciful to me a sinner." The better translation is: "God be propitiated to me the sinner." Propitiation is through blood sacrifice. Doubtless the publican had brought a blood offering which was being sacrificed (typifying the Savior who should be offered) and he sought propitiation upon the basis of the blood offering. The point is, he was not asking for cleansing upon the merit in his speaking, but through the merit of his blood sacrifice. Likewise the remission of our sins must be upon the basis of blood sacrifice we by faith receive.

(Continued on page seven)

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I JOHN 2:2 DOES NOT TEACH A UNIVERSAL ATONEMENT

(Continued from page two)

"He should gather together in one the children of God that were scattered abroad." (Pages 271-272 of "The Sovereignty of God.")

There are other arguments which we could present. We could present an argument upon "propitiation," upon the advocacy of Christ, as is certainly connected with this passage (v. 1), and

upon other minor points. But we have given what is obviously the proper meaning of the passage. Arminians cannot answer these arguments, but can only cavil and plead for their own theory of a universal atonement, which is the most absurd idea that was ever manufactured in a heretic's brain. As Gill said of Whitby, the champion of Arminianism, "So determined is this man to cavil at any rate!"

The only Christianity that can do anything for us is a Christianity that makes us want to do something for others.

WE URGE YOU TO ATTEND ONE OF THESE CHURCHES WHEN POSSIBLE

ARKANSAS:

CENTRAL BAPTIST CHURCH
M. L. Moser, Pastor
917 West Markham
Little Rock, Arkansas

Sunday School..... 9:45 A. M.
Sunday Morning Worship..... 11:00 A. M.
Doctrinal Training Union..... 6:30 P. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Prayer Service..... 8:00 P. M.

ARIZONA:

TEMPLE BAPTIST CHURCH
Hillary Howell, Pastor
Meeting at Davidson School
East Ft. Lowell Road
Tucson, Arizona

Bible School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
This church meets for the following services at 2739 Eastgate Drive, Tucson, Arizona:
Sunday Evening Worship..... 7:30 P. M.
Wednesday Evening Service..... 7:30 P. M.

FLORIDA:

BUFFALO AVENUE BAPTIST CHURCH
Roy Mason, Pastor
Buffalo Avenue And Taliaferro Street
Tampa, Florida

Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:45 P. M.
Wednesday Evening Worship..... 7:45 P. M.

SOUTH SIDE BAPTIST CHURCH

Gerald B. Price, Pastor
East 27th Street At Park Avenue
Sanford, Florida

Bible School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Prayer Service..... 8:00 P. M.
(There are services also at Lagrange Mission, Titusville, Florida, each Sunday afternoon at 3:00 P. M.)

FAITH BAPTIST CHURCH

A. E. Massey, Pastor
One Block West of U. S. 301 On Raiford Rd.
Lawtey, Florida

Sunday Bible School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Bible Study & Prayer Meeting..... 7:00 P. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Prayer Service..... 8:00 P. M.

ILLINOIS:

NEW TESTAMENT BAPTIST MISSION
Charles W. Stobaugh, Pastor
1749 North 27th Street
Decatur, Illinois

Sunday Bible School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:30 P. M.
Wednesday Prayer Service..... 7:30 P. M.

MACEDONIA BAPTIST CHURCH

Fred T. Hallimon, Pastor
2501 North Maplewood Avenue
Chicago, Illinois

Sunday School..... 10:00 A. M.

Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:30 P. M.
Wednesday Prayer Service..... 7:30 P. M.

INDIANA:

TEMPLE BAPTIST CHURCH
E. D. Strickland, Pastor
2007 West Franklin Street
Evansville, Indiana

Sunday Bible School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:00 P. M.
Wednesday Prayer Service..... 7:30 P. M.

KANSAS:

MISSIONARY BAPTIST CHURCH
Herbert E. Vogan, Moderator
Broadway And Spruce
Leavenworth, Kansas

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Prayer Service..... 8:00 P. M.

KENTUCKY:

CALVARY BAPTIST CHURCH
John R. Gilpin, Pastor
1234 Winchester Avenue
Ashland, Kentucky

Sunday School..... 9:30 A. M.
Sunday Morning Worship..... 10:30 A. M.
Sunday Laymen's Service..... 7:30 P. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Prayer Service..... 7:30 P. M.

KINGS ADDITION MISSION

Raymond Willis, Pastor
Tar Fork Of Laurel
Fitch, Kentucky

Sunday Worship..... 2:00 P. M.
Wednesday Worship..... 8:00 P. M.

KINGS ADDITION BAPTIST CHURCH

James Everman, Pastor
Kings Addition
South Shore, Kentucky

Sunday School..... 10:00 A. M.
Sunday Evening Worship..... 8:00 P. M.
Thursday Prayer Service..... 8:00 P. M.

EMMANUEL BAPTIST CHURCH

Raymond Willis, Pastor
Garrison, Kentucky

Sunday Bible School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 8:00 P. M.
Friday Bible Study..... 8:00 P. M.

LOUISIANA:

BIBLE MISSIONARY BAPTIST CHURCH
M. G. Rachal, Pastor
Two Blocks Off Highway 171
Hornbeck, Louisiana

Sunday School..... 9:45 A. M.
Sunday Morning Worship..... 11:00 A. M.
Prayer and Young People's Services..... 7:00 P. M.
Sunday Evening Worship..... 7:30 P. M.
Wednesday Prayer Service..... 7:30 P. M.

MICHIGAN:

ZION BAPTIST CHURCH
J. Frank McCrum, Pastor
9024 Van Dyke
Detroit 13, Michigan

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:30 P. M.
Wednesday Prayer Service..... 7:30 P. M.

NEBRASKA:

FIRST BAPTIST CHURCH
Sam Weller, Pastor
8th And Monroe
Lexington, Nebraska

Sunday Bible School..... 9:50 A. M.
Sunday Morning Worship..... 10:50 A. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Teachers' Meeting..... 7:30 P. M.
Wednesday Prayer Service..... 8:00 P. M.

OHIO:

THE WEST PORTSMOUTH BAPTIST MISSION
James Hobbs, Pastor
1432 Third Street
Nauvoo, Ohio

Sunday Worship..... 2:30 P. M.
Friday Worship..... 7:30 P. M.

TENNESSEE:

TEMPLE BAPTIST CHURCH
T. B. Freeman, Pastor
On Weaver Pike About 1 Mile From Corporate Limits
Bristol, Tennessee

Sunday Bible School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:30 P. M.
Wednesday Prayer Service..... 7:30 P. M.

WOODLAWN TERRACE BAPTIST CHURCH

Wayne Cox, Pastor
2869 Woodlawn Terrace Street
Rugby Park, Memphis, Tennessee

Sunday School..... 9:45 A. M.
Sunday Morning Worship..... 10:50 A. M.
B. T. U..... 6:45 P. M.
Sunday Evening Worship..... 7:45 P. M.
Wednesday Prayer Service..... 7:15 P. M.

TEXAS:

THE SARDIS MISSIONARY BAPTIST CHURCH
John W. Reynolds, Pastor
Clarendon, Texas

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
(Each Fifth Sunday)
Sunday Evening Worship..... 8:00 P. M.
(Each Fifth Sunday)
(There is also preaching each month on week nights of Thursday and Friday, after second Sundays.)

THE PROVIDENCE MISSIONARY BAPTIST CHURCH

John W. Reynolds, Pastor
Crim's Chapel
Henderson, Texas

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.

(Second and Fourth Sundays)
Sunday Evening Worship..... 7:30 P. M.
(Second and Fourth Sundays)
Saturday Evening Worship..... 7:30 P. M.
(Second and Fourth Saturdays)

THE GRACE MISSIONARY BAPTIST CHURCH

John W. Reynolds, Pastor
Tyler, Texas

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
(First and Third Sundays)
Sunday Evening Worship..... 7:00 P. M.
(First and Third Sundays)
Wednesday Prayer Service..... 7:30 P. M.

WEST VIRGINIA:

KATY BAPTIST CHURCH
Scott Richardson, Pastor
Route No. 2
Fairmont, West Virginia

Bible Study..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Wednesday Prayer Service..... 7:30 P. M.
Friday Bible Study..... 7:30 P. M.

GALLAGHER BAPTIST CHURCH

C. W. Shafer, Pastor
Gallagher, West Virginia

Sunday Bible Class..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:00 P. M.

PLEASANT VIEW BAPTIST CHURCH

C. W. Shafer, Pastor
Morris, West Virginia

Sunday Bible Class..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 7:00 P. M.

ROSEDALE BAPTIST CHURCH

A. S. Reed, Pastor
One Mile Below Rosedale on the Stumpdown
Frametown Road, on the Right-Hand Fork of
Steer Creek (Gilmer County)
West Virginia

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Wednesday Prayer Service..... 7:30 P. M.

LITTLE CREEK MISSIONARY BAPTIST CHURCH

Woodrow Beaver, Pastor
Located On Simms Mountain
Raineille, West Virginia

Sunday Worship..... 2:30 P. M.
(Second and fourth Sundays of each month)

ROLLINGSBURG MISSIONARY BAPTIST CHURCH

Woodrow Beaver, Pastor
Route No. 3
Talcott, West Virginia

Sunday School..... 10:00 A. M.
Sunday Morning Worship..... 11:00 A. M.
Sunday Evening Worship..... 8:00 P. M.
Wednesday Prayer Service..... 8:00 P. M.

NOTE: Churches that are sound in the faith are urged to send us information such as the foregoing so that we may include your church in this Church Directory.

EXPLANATORY: In fairness to the churches and to TBE, let it be understood that the churches listed do not necessarily agree with each other or with TBE regarding every detail of faith and practice. However, these churches are as true to the faith as any churches with which we are familiar. You may be certain that you will be blessed by attending their services.

"The Coming Glory"

(Continued from page three)
over when Christ sets up His millennial kingdom.

I tell you, beloved, I am glad I am a child of God. I am glad I know the Lord Jesus Christ as my Saviour. I am glad that I am going to have an opportunity to walk here in this world, and see this world, when the Lord Jesus Christ makes this physical world over, and see the glory of the Lord in His millennial kingdom even in the physical earth.

IV

IN THE KINGDOM OF CHRIST, THERE WILL BE NO MORE WARS.

I am glad that there is a time coming when there isn't going to be any more wars. When I was a boy I can remember older people talking about the Spanish-American War that had ended just a short time before I was born. I can remember as a lad in my

teens World War I and the war with Mexico. Then we come down to World War II and the Korean Police Action, and now we are trying to police the whole world. I tell you, beloved, I am glad when I can read in the Word of God that there is a day coming when there is going to be no more war. Listen:

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their SWORDS INTO PLOWSHARES, and their SPEARS INTO PRUNING HOOKS: nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah 4:3.

This tells us that instead of using swords and spears as instruments of war, they will be used for plowshares and pruning hooks, as instruments of peace and agriculture.

I was impressed several years ago by a remark of H. G. Wells. Even though he was an infidel, he was a historian of great repute. Somebody asked him how much peace this world had known. H. G. Wells said, "In the past six thousand years of earth's history, the world has only known 227 years of peace." Can you im-

agine, beloved, in six thousand years, there have been only 227 years of peace!

Do you realize when you talk about victory so far as war is concerned, that victory is always counted by the number killed, by the number wounded and maimed, and by the number that is made prisoner? Doesn't it startle you, beloved, when you break it down in cold facts, to realize that victory is counted on the basis of destruction of human lives? I say to you, I thank God for the coming kingdom of the Lord Jesus Christ, when there shall be no more wars, but rather, the instruments of war will be made instruments of peace, and shall be used for the promotion of agriculture.

V

IN THE KINGDOM OF CHRIST, THERE WILL BE NO SICKNESS NOR DISEASE.

The reason is obvious, for the Devil, who is the author of sickness and disease, will be bound.

We read:

"And ought not this woman, being a daughter of Abraham, WHOM SATAN HATH BOUND, lo, these eighteen years, be loosed from this bond on the sabbath

day?"—Luke 13:16.

Jesus had healed a woman on the Sabbath day, and when He had loosed her from her infirmity, some of the people criticized Him because He had healed her on the Sabbath. Jesus, defending Himself, said, "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" In other words, He is saying that her sickness for those many years was because of the Devil.

Beloved, I rejoice for the fact that some of these days the Devil is going to be arrested. He is going to be shut up and be put in the bottomless pit so that he can't deceive the nations any more. When that takes place, without the Devil here within this world, there will be no sickness and no disease, because then the author of sickness and disease will be bound.

That will be the time when you and I won't have to spend a penny for a doctor. That will be the time when we will have no need for a drug store. That will be the time when all the doctors and all the druggists and all the

undertakers will go out of business. Isn't it rejoicing to your soul to realize that when our Lord sets up His kingdom and reigns from the city of Jerusalem, there won't be any sickness, nor any disease. Consequently, there will be no doctors, and no nurses, and no druggists, and no drug stores, and no undertakers. There will be nobody at all to handle the dead, because there will be no one to die during the millennial period.

VI

IN THE KINGDOM OF CHRIST, THERE WILL BE NO LIES TOLD.

"He that worketh deceit shall not dwell within my house: he that TELLETH LIES SHALL NOT TARRY in my sight. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."—Psa. 101:7, 8.

If you will read this whole Psalm, you will be impressed by the fact that this is one we call a "Messianic Psalm." It has to do with the Lord Jesus Christ, and it is a prophecy concerning the setting up of His kingdom. (Continued on page five)

WHAT I SAW IN MEXICO

By Bob L. Ross

"The Virgin Of Zapopan"

On Wednesday, June 12, we (the group that made the trip to Mexico: Brady Shafer, M. L. Moser and wife, Bob L. Ross and wife) left the city of San Luis Potosi, where we had spent Tuesday night, for the city of Guadalajara, the second largest city in Mexico. We had planned to get there in time to see the spectacular arrival of a little doll, called, "The Virgin of Zapopan." However, we had miscalculated relative to the date of her arrival, and we missed seeing all the "fireworks" that characterized her entrance into the city.

"The Virgin of Zapopan" is a small doll—about twelve to fifteen inches in height, I would judge—dressed in white clothing and dwelling inside a small glass case. The doll was originally an object of Indian worship, before the Spanish Catholics forced Roman Catholicism upon conquered Mexico. Because of Indian adoration for the doll, the Catholics adopted the doll into the Catholic religion. The thing that really put the doll over with the Indians was supposedly what is here reported by a Guadalajara paper:

Years ago, in 1721, Guadalajara was visited by a disastrous series of floods and help was sought from the VIRGIN. Since that time she has spent each summer (usually June-October) with us, and never have the floods revisited the city.

Describing the tour of the "Virgin," the paper continues:

Going from church to church in this community she is worshipped by the adoring populace. A small, exquisite image, she is on view at the temple where she happens to be residing.

When leaving that church, invariably at 4:00 P. M., she proceeds through the lined streets in her coche (a Cadillac) hand drawn by various associations of Mexican men. Everyone enters in including the hawkers, etc! The neighborhood of the church where the VIRGIN is stopping is festooned with blue and white banners. Now, each night at ten p. m., be on hand for fireworks at the temple housing the VIRGIN. Blue bands, choral groups, peddlers, "la gente" . . . everyone's on hand, celebrating joyously. You'll come to recognize the hauntingly beautiful song of the VIRGIN OF ZAPOPAN.

When we arrived in Guadalajara, and learned that we had missed seeing the doll's entrance into the city, we ate our supper and then went over to the cathedral in which the "Virgin" was now visiting. On the outside of the huge building, some Aztec Indians who had journeyed from a far distance, were performing a dance in honor of the doll. They danced continuously, almost without a stop of any kind.

On the inside, there was a large crowd—mostly women dressed in black—listening to a sermon being delivered by a priest. It was in Spanish, and I could not understand it. Often, though, Brother Moser, who of course knows Spanish, would tell us what the priest had said. One of the things he said was this: "We must look to the VIRGIN OF ZAPOPAN for deliverance and salvation; we must trust in the VIRGIN who is the wife of God."

After the sermon, the "mass" was taken; and as the people slowly proceeded toward the altar—some were crawling—a woman with a loud, somewhat beautiful voice, began singing the haunting song, "The Virgin of Zapopan." Then, the entire congregation repeated each stanza, afterwards. It was a sickening feeling to us to see these poor Indian people bowing down to, crawling toward, and worshipping this small doll, which had been placed high above the altar, so that everyone could see her.

At about ten o'clock that night, we were on hand for the "burning of a castle," as the Catholics call it. This was an unusual display of fireworks. A "castle"—a round structure about three feet in diameter and sixty feet high—had been made of various kinds of fireworks. I had never seen anything like this before, and when the castle was "burned," it was truly amazing.

Well, this was what we saw of "The Virgin of Zapopan." And what we saw there in Guadalajara is only typical of the superstitious, Catholic idolatry which holds the majority of Mexico's population in bondage. We are trying to reach as many as possible with the Gospel of Christ, which is the Gospel of light, freedom, and glorious salvation. I urge you to give to the cause of Mexican missions, that the work may continue to reach God's elect with His message for them.

GUESTS FROM ILLINOIS AND TENNESSEE



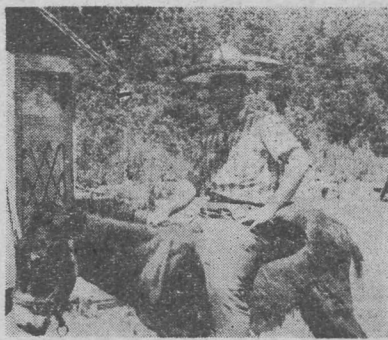
Recent guests in our home include our beloved friends, Mr. and Mrs. Bernard Waggoner of Chicago, and his father and mother, Mr. and Mrs. Alton Waggoner of Tullahoma, Tennessee.

Truly, no one was ever blessed by better Christian friends than your editor, and this is one group that he has especially loved for years.

Years ago, Brother Alton Waggoner was a staunch supporter of the work of the late H. Boyce Taylor, and for years he has likewise been one of our greatest supporters.

In view of the encouragement which these four have given us many times through the years, we thank God for them and rejoice for the friendship and fellowship that God has given us.

"UN CHARRO" (A HORSEMAN)



Bro. Gilpin doesn't have 20-20 vision, so he can be excused; but when he saw this picture, he said, "Well, I can recognize Bob, but what's that on his back?"

"The Coming Glory"

(Continued from page four)

tells us that in that day, he that telleth lies will not tarry in God's sight, and that He is going to destroy all the wicked and all the wicked doers out of the land.

I was impressed a few days ago by a little pamphlet put out by the Russellites. As I hastily checked it over, I noticed that they said that we are already living in the kingdom—that the kingdom age is already here.

Well, beloved, I know that couldn't be so. I know that is positively not true, for the simple reason that the Word of God says that in the kingdom age all the evil doers are going to be cut off, and there will be no lies told during the kingdom age. I know that the kingdom age hasn't begun yet.

I wish that the kingdom age might begin right now. I tell you, beloved, it would make a lot of difference so far as a lot of aging preachers are concerned. When Jesus Christ comes back and reigns from Jerusalem for 1,000 years, we are going to live in a world where God isn't going to allow one single lie to ever be told.

VII

IN THE KINGDOM OF CHRIST, THE NATURE OF ANIMALS WILL BE CHANGED.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."—Isa. 65:25.

We never think about the wolf and the lamb associating together. We never think about the lion eating straw like a bullock. Instead, beloved, the lion is a flesh-eating animal. We never think about the serpent and the wolf and the lion except in the act of destroying, but the day is coming when they will not destroy "in all my holy mountain."

Notice again:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:6-9.

How many children today would like to play with an asp? How many children today would like to play in a snake's den? Ah, beloved, you know the answer. How we ought to thank God for the coming glory of the kingdom of Jesus Christ, for in that day the nature of even the wild animals is going to be changed. What a glorious day is ahead, awaiting the children of God when God

THE FEW

The easy roads are crowded, and the level roads are jammed, And pleasant little rivers with drifting folks are crammed. But off yonder where it's rocky, where you get a better view, You will find the ranks are thinning, and the travellers are few. Where the going's smooth and pleasant, you'll always find the throng,

For the many, more's the pity, seem to live to drift along. But the steps that call for courage, and the task that's hard to do,

In the end, results in glory for the never-wavering few!

—Selected

IX

IN THE KINGDOM OF CHRIST, THERE WILL BE NO SORROW.

"But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."—Isa. 65:18, 19.

If you will notice carefully, you will see that this is talking about the eternal blessing of Israel in the new earth, when our Lord makes this world over again. It is talking about the millennial kingdom and the fact that there shall be no sorrow there.

You and I know what it is to have sorrow. There isn't one of us who has not had sorrow over and over again. I am satisfied that there are individuals that we know, who don't know what it is to go through a day without sorrow of some kind—sorrow because of sickness, sorrow because of the sickness of loved ones, sorrow because of financial problems, sorrow of one kind or another. But thanks be unto God, when He sets up His millennial kingdom, there will be no weeping. There will be no sorrow in all the millennial kingdom of the Lord Jesus Christ.

X

IN THE KINGDOM OF CHRIST, THEY WILL HAVE A NEW BIBLE TEACHER.

We hear often about some Bible teacher coming to town, or some preacher coming to town who is a great Bible teacher. He is announced as being a great Bible exponent. He is announced as being a great Bible teacher. Do you realize, beloved, that the greatest Bible teacher hasn't come yet? (Continued on page seven)

Books By Puritan Writers

During the past few years, the Sovereign Grace Book Club has published some of the great books that were penned many years ago by men who lived in the Puritanic age. Some of these books were written by men who did not live in this age, but their writings are of the same nature, and can be somewhat classified as Puritan.

There has been a great demand on the part of lovers of the truths related to God's sovereignty for Puritanic writings, for the Puritans were noted for their strong emphasis on these truths. We thank God that many of their writings are now available to the sheep of God. Our book shop, which is dedicated to the propagation of such great books, is ready to supply you with the following Puritanic volumes:

- EXPOSITORY DISCOURSES ON FIRST PETER by John Brown, 3 volumes, \$11.95.
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 - EXPOSITION OF THE EPISTLE OF JAMES by Thomas Manton, \$4.50.
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 - THE SAINT'S EVERLASTING REST by Richard Baxter, 2 volumes, \$3.95.
 - THE FIVE POINTS OF CALVINISM by Horatius Bonar, John Calvin, and Jonathon Edwards, \$3.95. (Ready very soon.)
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 - KEEPING THE HEART by John Flavel, \$1.00.
 - PRAYER, AND THE RETURN OF PRAYERS by John Bunyan and Thomas Goodwin, \$1.00.
- Two other great works by Gill have been published by a Southern brother, and we also handle these. They are:
- JOHN GILL'S COMMENTARY, six large volumes, \$45.00.
 - BODY OF DIVINITY, \$8.00.

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THE BAPTIST EXAMINER

PAGE FIVE

AUGUST 10, 1957

"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

THE EVIL OF PRIDE

By Levi Palmer

(Editor's Comment: This is a masterpiece.)

Though pride was born in Heaven, it is, indeed, the child of Hell. Like Lucifer, its great patron, it transforms itself into all manner of shapes, and appears in all manner of places. In Heaven, it fights as an angel; in Hell, it talks like a god; and in paradise, it crawls as a serpent. It will feed like a parasite on the soul of a saint, and entrench itself like a demon in the heart of a sinner. Thus it is that pride appears in all the extremes of human life.

We see it in the rags of a Diogenes, and in the tears of an Alexander; in the prayers of a Pharisee, and the confessions of a Bendigo; in the canonical robes of a Romish priest, and the simplicity of a brother or a friend. Like Dagon, it enters God's sanctuary, and is sometimes as near to the preacher as his own shadow.

It sparkles in the jewelry, rustles in the silks, and decks itself in the feathers of a fashionable congregation. It makes some laugh that they may show the whiteness of their teeth, and others cry to show the sanctity of their souls.

It enters the field of literature, and may be seen in the laboured chasteness of a Virgil, and in the careless jumble of a George Fox.

In the social world, it decks some in satin and sealskin, and gives them such airs of affected greatness, as to remind us of Solomon's jewel of gold in the swine's snout. Others it clothes in rags and filth, and, like the slave that is proud of his fetters, makes them boast of acts of sin and deeds of cruelty.

It finds its votaries among princes and peasants, blaspheming infidels and sanctimonious professors, self-righteous moralists and degraded prodigals, country

swains and university graduates, wealthy misers and impoverished spendthrifts.

We must, however, remember that wherever pride is found, and whatever form it may assume, it is the child of the Devil. God's heart hates it, His mouth curses it, and His hand smites it. It is a gilded misery, a secret poison the mother of hypocrisy, the parent of envy, the engineer of deceit, and the forerunner of a fall.

Though at times it lights upon all, yet its chief victims are those who have the least to be proud of. It was not the olive, nor the big tree, nor the vine, but the bramble, that affected to be king. It is Hagar the kitchen maid, and not Sarah the mistress, that grows haughty. It was those whose fathers Job would have disdained to have set with the dogs of his flock, who derided the patriarch. It was when Laodicea was wretched, and miserable, and poor, and blind, and naked, that she boasted and said, "I am rich, and increased with goods, and have need of nothing."

Pride of any kind — whether it be religious, social, or commercial, is a sure sign of a bankrupt spirit. Empty drums sound the loudest, chaff lies at the top, not because it is best, but because it is lightest, and it is coppers and not bank-notes that jingle and make the most noise. It is the retired tripe-vendor that talks of his rich relations, and the farmer on the point of bankruptcy that appears at market in a new suit.

On the other hand, the greatest saints have always been the most humble. The most fruitful bough hangs the lowest, and the higher the sun the shorter the shadow. Thus Job cries, "Behold I am vile"; Abraham is "but dust and

What Do We Read?

A minister was in a bookstore one day when a woman came in to buy a book. When asked as to the kind of book she wanted, she replied, "Oh, just anything," so the clerk handed her a worthless story. She rapidly glanced through the book, and then said, "That looks good. I will take it."

A half hour later this minister was in the meat market when the same woman came in and demanded a steak. She scornfully refused the first cut and the second that were offered, insisting rather loudly upon "the best that you have." When she finally received and paid for a most expensive cut, she announced for all to hear: "I am particular about what I eat."

Is it not too frequently true that many people feed their bodies upon the best, while their mind and soul are fed upon "just anything" — worthless and pernicious though it be?

If we would grow spiritually we must read, first of all the Word of God, next the most spiritual books we can find — books that contain rugged truths and uphold holy standards.

—Standard Bearer

ashes"; David is "a worm, and no man"; and Paul is "less than the least of all saints." It is the art of art to hide art, and the glory to conceal glory. It is only the Christ who can say to the trophies of His healing power, "See thou tell no man."

In one sense, all have something to be proud of. The toad may be proud of its beauty; the monkey may be proud of its barrel-organ; the condemned culprit may be proud of a high scaffold and a new rope; and Herod, fly-blown with the flatteries of his people, may be proud of that which qualifies him for the mouth of worms.

But in the truest sense, none of them have anything to be proud of. "Alas, master! it was borrowed," we may say concerning all our gifts, both natural and spiritual.

Even the pagan Homer makes Agamemnon say to the warlike Achilles: "But if strength flow in thy nerves, God gave thee it; and so, 'tis not thine own."

In whatever way we shine, it is only by borrowed light. Have we reason? It is but God's lamp burning in a sepulchre. Have we beauty? Let not the mud wall boast of the sun that shines upon it. Have we wealth? It is only a heap of God's yellow dust. Have we strength? So has a gnat or a fly, and all alike come from God. Have we holiness? Let us remember that this is a borrowed garment. Are we Christ-like? Let us not mistake God's image for our own.

To ascribe glory to any other than God, is to pay rent to the wrong landlord. Those who are proud either of themselves or their works, may see their own portrait in Aesop's fly which sat on the axle of the chariot, and said, "What a dust I do make!"

An old divine once affirmed that John the Baptist has ascended by humility to that throne from which Lucifer fell through pride. Without doubt, humility is Heaven's favorite grace. The least are to be greatest, the lowly are to be exalted, the poor are to be enriched, and the empty are to be filled.

Reader, be clothed with humility. It is the root of all virtue, and the storehouse of all good. The death of pride is the birth of humility.

"Registered" - For Young Believers

Is it for you? Registered letters are only for those they are sent to. This letter is directed to the young man who has by grace believed. Here is another addressed to the young woman who has by grace believed. Here is another addressed to the young woman who has trusted in the Lord Jesus Christ. I will show you the contents: "I have loved thee — thee Mary — thee John — thee William — I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. I have loved thee and given myself for thee."

Catch the words: "I will never leave thee nor forsake thee. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through fire, thou shalt not be burned; neither shall the flame kindle upon thee. And they shall be mine, saith the Lord of hosts,

in the day when I make up my jewels." That is for young, young believers, for yourself, all for yourself. Take it to yourself. Wear these gems, for the Lord presents them to you. You are his chosen; you are his redeemed. He will be with you forever, and you shall be with him forever.

"What, all these mine?" says one; "I have only lately believed in him."

They are just as much yours as if you had believed in him seventy years ago, for the possessions of the covenant as much belong to the babe in grace of an hour old as to the man who has fulfilled his threescore years and ten in the ways of the Lord. Take that registered letter, rejoice in the sure promises of God, of grace, and may God the Holy Spirit open them up to you, and give you to see that they are all yours, since you are Christ's and Christ is God's. — C. H. S.

Appreciated Comments

(Continued from page one) be in proportion to the benefit and pleasure derived from this wonderful publication, as you suggested.

"Your sermons alone are well worth the cost of the paper, Bro. Gilpin, to say nothing of those by Bro. Bob. We think it is remarkable the extent of his spiritual knowledge and the depth of his teaching in doctrinal fields when he is yet so young in years. "May God in His goodness bless and strengthen you both or all from day to day as you go forward in the work of our Master." — Mrs. J. T. Silvey, Texas.

"I do want to have a little share in keeping THE BAPTIST EXAMINER in circulation. I do treasure it and read all of it. It is a great help and it comes first in my periodicals." — Francis E. Moore, W. Va.

"Thanks for TBE! It is the greatest! Each issue is in itself a separate treasure. How thankful I am to get it! Do keep up the good work. May the Lord bless you richly." — Wylie Fulton, North Carolina.

"I look for your paper, THE BAPTIST EXAMINER, every week. I receive much real spiritual food from it." — Mark H. Mascho, Wash.

"We are sending a check to help with expense. Although we do not agree on prophecy, we do receive much blessing from your paper, as we believe in the total depravity of man, the absolute sovereignty of God, election and predestination. It was through your paper that we were shown by God how wrong it was to observe Christmas and Easter." — Lewis and Margaret Kring, Pa.

"We are enclosing a small love gift offering for the debt on the press. How we wish it could be more. The blessings we get by reading the different articles that appear in the paper cannot be paid for with money. We are praying that the Lord will richly bless you and your family in the coming days." — Leaman E. Hedges, Mich.

"Just a short note and a small donation toward the payment of the press debt. We always enjoy the paper very much. We want this Christian work to go on and it is our prayer that many, many more have the same feeling. The Lord has promised to take care of His own and I know that He will also take care of the press debt that His Word can go on into the homes of thousands. It is the best paper I have ever seen and I pray that it will continue to be sent out week by week." — Ruth and Jack Henry Ray, Tenn.



For Little Children

WHY THE LORD JESUS CHRIST CAME TO THIS EARTH

(Luke 19:10)

Say, boys and girls, do you know why Jesus ever came to this earth? Well, many people guess why He did, and they give several different reasons.

Some say that Jesus came into the world to teach people better manners. Others say that He came to make the world a more comfortable place for us to live in. And some people say that Jesus came to teach people higher morals and better ways of living.

But the Bible tells us that the Lord Jesus came to this earth to save men, women, boys, and girls from their sins. Let's read it in God's Word:

"The Son of man is come to seek and to save that which was lost." — Luke 19:10.

Yes, the Lord Jesus Christ came to save His people from their sins. Boys and girls, we all have sinned

against God. The Bible says:

"For all have sinned, and come short of the glory of God." — Romans 3:23.

And because we have sinned against God, our sins must be punished. Again, the Bible says: "For the wages of sin is death." — Romans 6:23.

Yes, our sins must be paid for. Either we must suffer in Hell to pay our sin debt, or we must trust the Lord Jesus Christ as our Saviour, who died for sins.

Listen to these two verses in God's Book:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." — Romans 5:8.

"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, the Lord shows you that you are sinners and that you need to be saved; trust His Son, the Lord Jesus Christ, as your Saviour. The Bible says:

"Believe on the Lord Jesus Christ, and thou shalt be saved." — Acts 16:31.

READ THE BIBLE BY SYMBOLS

Thou shalt not covet thy



thou shalt not covet thy neighbour's



nor his



nor his



nor his



nor his



nor any



thing that

is thy

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's." — Exodus 20:17.

The False Notion

(Continued from page three)
Can One "Pray Through?"

Often people are taken down to an "altar" where they are told to "pray through to salvation." Satan himself could not coin a more deceptive way of salvation. The idea is that at an "altar" one can offer the sacrifice of tears, prayers, and mourning until God finally gets sorry for the sinner and saves him. But what does the Bible say? It says, John 14:6: "No man cometh unto the Father but by me." No one can bypass Jesus and get to God through prayer. It says, "The blood of Jesus Christ . . . cleanseth us from all sin." Cleansing is through blood — not through talk. Reverently we say it — one can be saved as readily through cursing as through praying, if he depends upon prayer for salvation. If you want to get angry at that statement, go ahead — only please think it through. Prayer depended on for salvation is WORKS, and God says, Ephes. 2: "NOT OF WORKS, lest any man should boast." We are to trust Christ for salvation — not pray. Often people audibly express in prayer their faith. "Lord I receive thy Son as my Savior!" What saves? Prayer? No—Christ saves, and salvation is "through faith" (not through prayer). We are saved by grace through faith in Christ, plus absolutely nothing!



"The Coming Glory"

(Continued from page five)

The greatest Bible exponent has never yet arrived. When our Lord sets up His millennial kingdom, we are going to have a new teacher of the Bible. Listen: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and HE WILL TEACH US OF HIS WAYS, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." — Isa. 2:3.

I like to try to preach. I enjoy the privilege that I have of trying to tell you what I think the Word of God means. It has been a joy to me as I look back over my brief life to think of the knowledge that the Lord has given me of His Word, and the privilege of using that knowledge to really preach to you, and in the BAPTIST EXAMINER to help others thereby, and by way of our radio programs on Sunday. But I am looking forward to the day when I am going to sit at the feet of the greatest Teacher of all teachers, the Lord Jesus Christ, for "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

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SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, AUGUST 18, 1957

THE FIRST DEACONS

Memory Verse: "Behold I see the heavens opened, and the son of man standing on the right hand of God."—Acts 7:56.

I. The Failure Of The Church. Acts 6:1.

It was a part of the work of this church to look after the poor, the needy, and the widows. Cf. Acts 4:35. It is possible that with hundreds to look after, many would be neglected. The Greek-speaking Jews, born outside of Palestine, murmured, saying that their widows were neglected. Herein, this church failed. Murmuring is a work of the flesh. Cf. Phil. 2:14; I Cor. 10:10. This was the first sign of disintegration in the church. It is no wonder then that in the persecution which followed (Acts 8), this church was scattered in every direction. Murmurings and disputings will wreck the spiritual life of any church and undermine it.

II. The Preacher's Business. Acts 6:2-4.

The apostles said their task was that of prayer and the ministry of the Word. Note the order: prayer first and preaching and teaching second. It is to be feared that the majority of preachers reverse the order. There can be no effectual ministry of the Word of God unless it is preceded by prayer.

III. These Officers (Deacons) Were Chosen By The Church. Acts 6:2-6.

The apostles did not elect these officers, but rather called the church together and had the church, as a body, do so. In this we have a lesson in church polity, for we see that this church was congregational in its form of government. Every person was entitled to an equal vote in matters relating to the congregation. Note also Acts 1:23-26. In the light of these verses, the Pope-Bishop-Presiding Elder-Episcopal form of church government, in which the church takes orders from the most elevated preachers, is shown to be an invention of man and contrary to the Scriptures.

IV. The Number Of Deacons. Acts 6:3, 5.

The apostles asked that the church elect seven. The church did so. At this time, this church had over 8,000 members, yet it only elected seven deacons.

V. The Qualifications Of These Deacons. Acts 6:3.

The Holy Spirit did not tell the apostles and the church to elect big business men and worldly wise folk as deacons. Neither were they to elect someone who was drifting (many churches try to make the office of deacon a reform school). Rather, He gave the qualifications: Good report, full of the Holy Spirit, and wisdom. Oh, that every church would look carefully and pray much when electing deacons, that men be chosen that possess these characteristics. Other qualifications are later given (Cf. I Tim. 3:8-13), but these three are never rescinded.

VI. What These Deacons Were Chosen For. Acts 6:2, 3.

They were not elected to be church nor preacher bosses, but were elected to be church servants, to especially look after the poor of the church. Every deacon would do well to remember what he has been selected for.

VII. Those Chosen. Acts 6:5.

It is an interesting fact that those chosen were all Greeks. We gather this from their names. It was the Greeks who had murmured (v. 1), so they were selected to do the work about which they

had complained. Thus, the grace and wisdom of God silenced all murmurings at once.

VIII. The Result. Acts 6:7.

Instead of this difficulty crushing the church, God used it for His glory. Whenever any church settles its difficulties in a brotherly way, the Lord always blesses the work. May we remember this!

IX. The Deacons, As Peacemakers. Acts 6:1-7.

With jealousy and rivalry in their hearts, these murmurings arose. By the election of these deacons, peace was again secured. We thus believe that the deacons are the God-ordained and God-appointed committee on peace and fellowship of every New Testament church.

X. Deacon Stephen Turns Preacher. Acts 6:8-15.

The man who is full of the Holy Spirit (v. 3) is a powerful speaker. Stephen was no exception. The enemies of Christianity were unable to resist him (v. 10). This is as Jesus had prophesied. Cf. Luke 21:15. Unable to stop him otherwise, they had him arrested and false witnesses appeared against him. His arrest, of course, was according to God's plan. Thus, God cast a halo of glory about him so that his face appeared as the face of an angel. Cf. Ex. 34:29, 30; II Cor. 3:18. God wanted these blinded Jews to get at least a look at Jesus as manifested in the life of a believer.

XI. Stephen's Message To The Sanhedrin. Acts 7:1-53.

This is the longest discourse recorded in the New Testament. In it Stephen does not mention the name of Jesus (the word Jesus, which occurs in v. 45, should be translated Joshua), yet he has the person and rejection of Jesus as his theme. He traces Jewish history from the days of Abraham, through Moses and Joseph, and shows that theirs is a history of unbelief, apostasy, and shame from beginning to end. His theme was "The Unbelief Of Israel." Not only did Stephen declare that such was true in the past, but he accused his audience of treating Jesus just like their fathers had treated the prophets. (Read especially v. 51-53.)

XII. The First Christian Martyr. Acts 7:54-60.

Every word Stephen had spoken was true. He had correctly pictured their condition. His message cut his audience to the heart (v. 54). Notice especially that Stephen had preached the Word of God only. He had not told a single funny yarn nor sob story. He had only given his hearers the Word of God. God's Word always brings about conviction in this manner. Cf. Heb. 4:12. It is only as the Holy Spirit applies the Word of God that sinners are saved. Cf. Rom. 10:17.

When Stephen declared that he actually saw Jesus (whom this same crowd had crucified), alive and in God's presence, they could not wait to hear more, but immediately stoned him to death. It cost Stephen to be a faithful witness for the Lord. It cost the same in the days of the prophets. It cost Baptists through the Dark Ages. It still costs today.

Stephen died praying (v. 59, 60). Like Jesus, he died praying for the forgiveness of his enemies. Cf. Luke 23:34. How much like the Lord he was! May the same power transform us all into the same image of Jesus! Three things explain the secret of his life: (1) Faith in God, (2) fellowship with Jesus, and (3) fullness of the Holy Spirit. May each of us seek to be a Stephen!

"And the Lord shall be KING OVER ALL THE EARTH: in that day shall there be one Lord, and his name one."—Zech. 14:9.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this in his name whereby he shall be called, The Lord our Righteousness." — Jer. 23:5, 6.

Beloved, I look forward to that day when our Lord is going to set up His kingdom. We have had lots of kingdoms in this world—a lot of world-wide rulers. The first world-wide empire was Babylon. It was followed by Media-Persia. It was followed by Greece, with Alexander the Great as the leader thereof. Then came Rome. These four ruled the world, and Daniel says in his prophecy that they are the only four that will ever rule the world.

Someday, beloved, there is going to be a fifth ruler — not a king that will be set up by the Caesars of Rome, or by Alexander of Greece, not a king that is set up by mortal man, but there is a kingdom coming that will be set up by the Lord Jesus Christ, with His headquarters in Jeru-

salem, and He is going to reign over this entire world.

XIII

IN THE KINGDOM OF CHRIST, CHRIST WILL REIGN IN RIGHTEOUSNESS.

We have never seen a righteous king. We have never seen a righteous president. We have never seen a righteous governor. We have never seen a righteous judge. The very best that any king, or president, or governor, or judge can do, is to judge after the hearing of the ear and the seeing of the eye.

When Christ sets up His kingdom, He isn't going to judge from what He hears and what He sees. Rather, He is going to judge righteously, knowing of men's hearts. Listen:

"And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isa. 11:3-5.

I am glad I am going to be here when we have a judge who will judge righteously. If a human judge wanted to do right, he couldn't. He would have to judge after the hearing of the ear and the seeing of the eye; but when Jesus reigns from Jerusalem, He is going to know the hearts of men, and He is going to judge righteously.

Don't you want to be here when Christ sets up His kingdom? Are you not glad, if you are saved, that you are going to be here? Aren't you glad that when He comes and sets up His millennial kingdom, you will reign with Him, when He reigns in righteousness?

XIV

IN THE KINGDOM OF CHRIST, THE LORD JESUS CHRIST IS GOING TO BE ALL AND IN ALL.

When the Lord Jesus reigns, everything is going to center around Jesus Himself. Listen:

"Of the increase of his government and peace there shall be no end, upon the throne of David, (Continued on page eight)

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AUGUST 10, 1957

"I Should Like To Know"

(Continued from page one)
"the Lord that bought them," those who shall perish.

Simmons says, "The word for Lord in this passage is not 'kurios,' which is used either of God or of Christ. Hence, the reference here is to God. Peter wrote especially to Jews. Doubtless, the false teachers were Jews also. And Deuteronomy 32:6, Psalm 74:2, Isaiah 63:11 explain in what sense God bought the Jewish nation." Thus, in the light of this truth, this passage could not refer to Christ's atonement.

3. When you and others have sermons on Matthew 28:19, 20, you print "Holy Spirit" instead of Holy Ghost. We know it means the same thing, but why misquote it and have some unlearned Christian to say that you misquoted the Bible?

Actually, it is not we who have either misquoted or mistranslated the words of Matthew 28:19, 20. Those who translated the King James Version of the Bible from other languages into English were the ones in error. The word should have been Spirit, not "Ghost." However, when the KJV was translated, the word "Ghost" meant about the same thing as the word "Spirit" now means to us. But now, it is much more correct and leaves a more proper impression on the minds of people as to the Holy Spirit, to use the words, "Holy Spirit." The Holy Rollers and other like heretics have hooped and howled about "the Holy Ghost" until "the Holy Ghost" is more superstition than anything else. This is one reason why we should emphasize "Holy Spirit" the more — to put down Holy Rollerism. Any born again person who might think one has wrongly used "Holy Spirit" instead of "Holy Ghost," will quickly understand this matter, when properly explained. If the person rejects the simple truth, then most likely the person is a reprobate Holy Roller who just wants an argument.

4. My pastor is a member of a mission board and urges all folk to support missions in this manner. Is there Scripture for mission boards?

There is just as much Scripture for mission boards as there is for sprinkling or baptizing an unconscious infant. In fact, you will find the Scripture for mission boards in the same chapter and in the same verse where you find baby sprinkling. Incidentally, when you find it, be sure to send the reference to us, for we have forgotten just where to locate it.

5. What do you think of the Billy Graham crusade in New York?

We have already expressed ourselves on this matter in recent issues. We think that it is an abominable mess of Arminianism and Modernism yoked together, and it is a manifestation of the long-suffering of God that He doesn't open the mouth of the earth to swallow up the whole crowd of heretics.

6. What does Paul mean in I Corinthians 9:27 by "castaway?"

He doesn't have reference to salvation (see John 6:37; 10:27-30), but to the ministry. He "crucified the flesh" and "kept under his body," for if he had not done so, God would not have used him in the ministry. For instance, Noah became a "castaway." God used him, but when he got drunk, God cast him away as far as service was concerned. Many preachers who live today have been cast away by God because of their immoral practices. They aren't lost, but they aren't being used. We need to pray for grace that we won't become castaways. Paul warns, "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12). If we

don't fall, it will only be because of the grace of God; and we should pray for the recovery of anyone who has fallen.

7. Have you read the book on "Jonah" by Dehaan?

No. However, we have just received a copy from the publishers for review.

8. Do you recommend Peloubet's Bible Dictionary, Cruden's Abridged Concordance, and Irwin's Bible Commentary?

No. None of them satisfy us. Cruden's Unabridged Concordance is the only Cruden Concordance that is worth the price. We sell it; \$5.95 is the price.

9. Do you consider "The Pilgrim's Progress" by John Bunyan authentic?

Yes, we believe Bunyan was the true author of the book.

10. Why is it ("Pilgrim's Progress") so valuable for a Christian to read?

Because it teaches the Christian the Word of God in a way that gets the truth across; something like a parable. Read it, and if you are not convinced of its value, we will refund you the price of the book.

(Questions answered by Bob L. Ross.)

Selfishness Rebuked

(Continued from page one)
hoard. But they know nothing of the joys of the "Eden" into which the ruggedness of this sinful world is changed by the "little acts of kindness, little deeds of love" which are as precious to the receivers as if they cost great effort and untold sums of gold.—TALLIEUR.

A Sigh From Hell

(Continued from page one)
miserable and irrecoverable condition, they will cry.

O what a condition wilt thou fall into, when thou dost depart this world; if thou depart unconverted, and not born again, thou hadst better have been smothered the first hour thou wast born; thou hadst better have been plucked one limb from another; thou hadst better have been made a dog, a toad, a serpent, nay, any other creature in the visible world, than to die unconverted; and this thou wilt find to be true, when in Hell thou dost lift up thine eyes, and dost cry.

Here then, you may see that it is not without good ground that these words are here spoken by our Lord, that when any of the ungodly do depart into Hell, they will cry. Cry, why so? (1) They will cry to think that they should be cut off from the land of the living, never more to have any

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footing therein. (2) They will cry to think that the Gospel of Christ should be so often proffered them, and yet they are not profited by it. (3) They will cry to think that now, though they would never so willingly repent and be saved, yet they are past all recovery. (4) They will cry to think that they should be so foolish as to follow their pleasures, when others were following Christ (Luke 13:28). (5) They will cry to think that they must be separated from God, Christ, and the kingdom of Heaven, and that for ever. (6) To think that their crying will now do them no good. (7) To think that, at the day of judgment, they must stand at the left hand of Christ, among an innumerable company of the damned ones. (8) They will cry to think that Lazarus, whom once they slighted, must be of them that must sit down with Christ to judge, or together with Christ, to pass a sentence of condemnation on their souls for ever and ever (I Cor. 6:2, 3). (9) Cry to think that when the judgment is over, and others are taken into the everlasting kingdom of glory, then they must depart back again into that dungeon of darkness from whence they came out, to appear before the terrible tribunal. There they shall be tormented so long as eternity lasts, without the least intermission or ease.

How sayest thou, O thou wanton, proud, swearing, lying, ungodly wretch, whether this be to be slighted and made a mock at? And again tell me now, if it be

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POSSUM RIDGE LETTER

dere bro. Gilpeens—

out in Kaliforny more than 500 frogs had a jumpin kontest. 20 of them wer furriners from Norwa to Furmosy. a Kaliforny frog wun by jumpin 12 ft and 7 in. when i red that i set rite down and started to cogitatin.

i hav nown lots uf Baptists whar wer rit gude hoppers 2. fer instanse i hav nown preachers that jist hopped frum wun plase ut anuther all the time. i hav sean sum want tu muv sum wher else so bad that hit made them so solumn and sad like that u wud think ther Heavenly Father wer ded and had not left them a sent.

then i hav noed sum that hopped frum wun text tu anuther. when they got thru, ef they wuz eny fodder ther, they had hit up so hi the sheep kud not reech hit. i hav notised that ef u put fodder on the ground no wun has eny truble gittin tu hit. sum uf the churches whar has a pastor lik that aint had a genuwine konvershun sinse World War I.

then ther air sum foakes in the kongregashun whar hop frum the sundy paper to sundy mornin meetin. no body kud preach tu them thinkin about Dagwood and Jiggs insted uf Jesus. i hav dun lerned that tu git up a fust klas sarmont, u hav tu hav fust klas heerers as wel as a fust klas man tu pound the pulpit. jist show me a prayin pew and i wil sho u a powerful pulpit.

sum uf thes sam foakes maby spent the nite befor out fox huntin. dont misunderstand me—i aint sayin nuthin agin the foxes ner the hounds, ner huntin them. the rong is with the krowd u meat in the woods. that is why old Rock and me go huntin alone. ther is not an angel in Heaven but what wud be korrupted by the kompany a Baptist fox hunter kepes. then ded tired and sleepy on sundy mornin ther mind jist hops frum komiks tu the foxes and maby wunst er twist they may think uf the sarmont.

then sum foakes jump about in ther biznes so much they hav no time fer God. the bell on the till box jist about downs out the voice uf God. they air so bzy in ther biznes that ef they wer tu pray fer rain they wud fergit tu turn ther tub over and wud leav hit bottum side up.

then sum wimmen do a lot uf jumpin 2. they jump frum wun

sosial entanglemint tu anuther and if they aint jumpin them selves they air helpin ther yunguns in ther jumpin. God pity the muther what has tu send her yunguns tu a dansin skule tu lea grace and mannurs. and God pity the yunguns whar air kursed wif sich a muther. hit may be alre tu raze an orfan lamb er a kass off pig on a bottle but a baby otu be kept klose tu hits muther insted uf hirin sitters and jumpin out uf the hous 3 er 4 nites a week she ort tu kepe her yunguns her self.

and the way sum wimmen do spend muny fer fase whitenin and paint. and lots uf times they leeev ther bills fer taters and sweetnin go unpaid. i hav notised that ef a woman jist has 25 sent tu spend fer fase powdur er bakin powdur that fase powdur always wins. i hav sean wimmen too poor tu own a pr uf shus but i never nu wun what didnt hav a lookin glass. and then they jump aroun befor goin tu church gittin alreedy and never tak time tu reed ther Bible er pray and then they wonder why the sarmont is so dry.

sum foakes jist jump frum wun church tu tother. when the pound er uf the pulpit sez sumpthin they dont lik, they tak ther part. sum uf them hav jumped so much and so often that they air about reedy tu start bak at hoam plat.

the majority uf Baptists doin a lot uf jumpin but they air not servin the Lord. then a lest wunst a yer they hav a meetin tu try tu git the church all warmed up agin. i hav obseved that a horse what will pull on a kold kollar will do tu depend on and the reel Christians air thos that dont hav tu be warmed up wunst a yer. reed wunst a yer the bak dor uf the church ort tu be opened and ther what aint lived akkordin tu the Bible should be given an opportunity tu pass out.

yes we hav shore got a lot uf fancy jumpers. what they need is tu reed TBE and git established i luv TBE and hits idiotic. i meen a lot tu me and u kud meen a lot tu the jumpers ef they wud jist reed our dere old Baptist jernel. i tell everybody that hits the best and i tell u tu enkourage u, and i do hit bekaws i am

yore frend,
i s hardtufule

tion?" George Whitfield said, "I know not what the Wesleys may do, but as for me, no; let my name perish, but let Christ's name live forever."

Beloved, that is what I would say. Let my name perish. Let your name perish. Let the names of statesmen and politicians perish. Let the names of judges, and governors, and presidents, and kings perish, but let the name of Christ live forever. Let the name of America perish. Let the name of Russia and Germany and England and all the names of world empires be heard no more, but let the name of Jesus Christ live forever.

Thank God, that day is coming. I am looking forward to that day when we are going to be with Him, and when we are going to see the glory of His millennial kingdom.

May God bless you!

Wealth In The Bible

(Continued from page one)
throughout the Bible, and discovered many bank bills—five thousand dollars. For thirty-five years, he had lived in poverty while there were great riches within his reach in the old family Bible. But this \$5,000 was only "chicken feed" to the spiritual wealth contained within this neglected Book.—Selected