

The Baptist Examiner

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

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"THE GOOD SAMARITAN"

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Preached at the Recent Bible Conference in Memphis

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he had departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee."—Luke 10:30-35.

THE FALL

This parable Jesus spake to a certain lawyer (Luke 10:25). Someone has well said that a parable is an earthly story that conveys a heavenly meaning. Therefore, I pray the God of all grace to enable us to behold the heavenly meaning of this parable of "The Good Samaritan," inasmuch as it pleaseth Him to reveal it to us, knowing that we now "see through a glass, darkly."

Who, then is the man in the parable that this calamity befell? To answer, I cannot halt short of Adam. Jerusalem means "a possession of peace." Adam had that before he fell. Jericho is a

place of curse—that is, where every man is headed unless delivered by the Saviour. This man fell among thieves. The Devil is a thief; he cometh not, "but for to steal, and to kill, and to destroy" (John 10:10).

The fall of man was the greatest of all tragedies. Nothing so sad; nothing so bad. In the fall of man came all tragedies, maladies, and sorrows that ever befell the sons of men. The fall of Adam was the fall of all his posterity. Therefore, the whole world lieth in wickedness. There is no soundness. The fall is fatal. "For all have sinned, and come short of the glory of God" (Romans 3:23). As old Christmas Evans once said, the diadem is broken;

the crown of righteousness is fallen.

Not only did the man fall, but he was stripped of his raiment. In this we see all men, by nature, stripped in the fall, of all clothing of righteousness that will hide their nakedness of sin from the eyes of Him with whom we have to do. All man's righteousness is but filthy rags (Isaiah 64:6). There may be those who pride themselves of their moral rags, but such rags, though beautiful in their own estimation, are abomination in the sight of God. Man looks on the outward appearance, but God looks on the heart. "The heart is deceitful above all things, and desperately" (Continued on page seven)

HOW READEST THOU?

It is one thing to read the Bible through,
Another thing to read to learn to do.
Some read it with design to learn to read,
But to the subject pay but little heed.

Some read as their duty once a week,
But no instructions from the Bible seek;
While others read it with but little care,
With no regard to how they read nor where.

Some read to bring themselves into repute,
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.

Some read it for the wonders that are there,
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.

Some read it as if it did not speak to them,
But to people at Jerusalem.
One reads with father's specs upon his head,
And sees the thing just as his father said.

Some read it to prove a pre-adopted creed,
Hence understand but little what they read;
For every passage in the Book they bend
To make it suit their all-important end.

Some people read as I have often thought,
To teach the Book instead of being taught;
And some there are who read it out of spite,
I fear there are but few who read it right.

But read it prayerfully, and you will see,
A thought men contradict, God's Word will agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote.

So trust no creed that trembles to recall
What has been penned by one and verified by all.

—Anonymous

Marking Division Makers So We May Surely Avoid Them

Scripture reading: Romans, chapter 16.

"Judge not, that ye be not judged" (Matthew 7:1). The command of the Holy Spirit in Romans 16:17 is that we are to judge those who depart from the doctrines of the Scriptures. Is this a contradiction? No. It is a modification. It is a limitation. He who reads Matthew 7:1-6 will see that the Saviour is saying: Do not judge others without judging

(verses 15-16). That demands judgment. This man I am listening to now, or whose sermon I am reading now, is either a true preacher of the Word, or a false prophet. I must exercise discernment. I must judge.

To the beloved of God, to the saints of God at Rome, the Holy Spirit said: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have learned; and avoid them" (Romans 16:17). The Holy Spirit did not only say this to the Christians of a bygone era, for truth cannot be dated. Nor did the Holy Spirit say this to saints of God only in a certain area—at Rome. Truth cannot be localized or nationalized. What the Holy Spirit said then He says now. What was expected of the believers in Rome is expected of believers everywhere.

Do we realize that God is saying this to our churches now? and to you and me, who are members (Continued on page five)

"I SHOULD LIKE TO KNOW"

1. In the Sunday School lesson of July 21, it is said that the baptism of John was valid. Please explain why Paul at Ephesus commanded those that had been baptized unto John's baptism, to be rebaptized.

First of all, it is not said in Acts 19 that John baptized these folk. John was never in Ephesus. It is said that they were baptized "unto John's baptism." The word "unto" means with reference to (see Matthew 3:11; Luke 5:14; Acts 2:38). And, of course, "John's baptism" means John's doctrine. The people were baptized with reference to John's doctrine, as all types of baptism are with reference to some doctrine, whether of man or of the Lord. But who baptized them? Evidently, Apollos. He had been in Ephesus previous to Paul's visit (see Acts 18:24), and it is said that he knew "only the baptism of John." So the only doctrine Apollos knew was what he had heard of John. But Apollos had no authority to (Continued on page six)

I Cor. 12:13 Not Understood Other Than Water Baptism

Many Baptists and practically all Protestants (Baptists are not Protestant) believe I Cor. 12:13 to be "spirit baptism." I believe it to be "water baptism," which is a pre-requisite to church membership: water baptism into the local, visible, earthly, New Testament church—the only one referred to in God's Holy Writ.

There is no such a monstrosity as a universal, invisible church. We speak of the "American family," but we don't mean a great big mother and a great big father with a great big bunch of children, but we mean each and every family is independent, separate, free, and a type of the whole.

Now the Corinthian Epistle is not a general epistle, but written to a church.

I Cor. 1:2: "To the church of God, which is at Corinth."

Paul says: "By one Spirit." Now sensibly speaking, the Spirit (He) never baptized anyone; Jesus was to be the baptizer.

Matt. 3:11: "He (Jesus) will

baptize you with the Holy Ghost and fire."

So the word "by" ("Ein" in the Greek) is translated many times "with," "into," "by," "in" and I believe translated "in" 118 times in the N.T.

So it reads "in one Spirit are we all baptized into one body." In I Cor. 12:28 we find the "body" is the "church." Paul says, "Ye are the body of Christ." The local, visible church—each one of which is the body.



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The Baptist Examiner Pulpit

"ANGELS"

By PASTOR JOHN R. GILPIN

(Reprinted By Request)

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."—Hebrews 12:22.

From Genesis to Revelation the angels of God are prominently mentioned. There are 108 references to them in the Old Testament, and 165 references to them in the New Testament, or in all, there are 273 references to angels in the Word of God.

The Sadducees of Jesus' day did not believe in things supernatural.

While they denied the resurrection and other things supernatural, they also denied the existence of angels. Modernism, which is nothing more or less than Sadduceism, also denies the existence of angels. Over against the denials of the Sadducees of the first century, or the denials of the modern Sadducees of the twentieth century, I put but one witness—namely, the Lord Jesus Christ. Hear Him:

"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the

Son of man."—John 1:51.

In His kingdom parables, the Lord Jesus also referred to the angels. In giving His interpretation of the parable of the tares, He said:

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."—Matthew 13:38.

Then again, when He was brought to His arrest, He said to Simon Peter:

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than" (Continued on page two)

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Remember this, the ordinance of baptism was given to the church (Matt. 28:19, 20); also I believe the "binding and loosing" in Matt. 18:18, is water baptism into the local church (could not be salvation because of the loosing), but the church has the power to receive and exclude (Rom. 14:1 also I Cor. 5:13).

Now if we will study I Cor. 12:22, we find "members which seem to be more feeble." This could not be in a spirit body. Let me list many more phrases that could not be applied to a universal invisible body.

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"Angels"

(Continued from page one)
twelve legions of angels?"—Matthew 26:53.

These Scriptures are sufficient for me. Regardless of the denials of the Sadducees of the first century, or the Modernists of the twentieth century, we take the words of Jesus as a final criterion, and we declare unhesitatingly that we believe in the existence of angels as mentioned in the Scriptures.

I

Ere coming to this message in detail, there are A FEW PRELIMINARY REMARKS that I wish to make. First of all, the angels are a class of created beings, above the rank of man. Two Scriptures thus indicate this truth:

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."—Psalms 8:5.

"Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands."—Hebrews 2:7.

While in their original creation they were above the rank of man; man as a new creation in Christ, is above the rank of angels. Hence, I can say that I would rather be a sinner saved by grace than to be an unfallen angel, for as such I am higher in rank than the angels of God.

There are those who believe that when a child dies that that child becomes an angel. Furthermore, these also teach that when an adult believer dies, he also becomes an angel. Not at all. Angels are a class of created beings, entirely distinct and dissimilar from man.

Another preliminary thought grows out of the question as to the time of their creation. In the Scriptures we have no definite answer as to when they were created. This we do know that they were in existence when the earth was created, for we read:

"When the morning stars sang together, and all the sons of God shouted for joy?"—Job 38:7.

Therefore, the angels were in existence at the time of the creation of the earth, but we know not as to when before that time they came into existence.

Another preliminary remark grows out of the question as to the number of angels. The Scriptures would indicate that their number is very great. Our text which speaks of "an innumerable company of angels," literally means "myriads" of angels, which in turn would indicate that they are too great a number to be counted. Listen to these Scriptures that you might know that their number is very great:

"A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him."—Daniel 7:10.

"And I beheld and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands."—Revelation 5:11.

On the night that Jesus was

born, after the angel announced to the shepherds the birth of Jesus, we read:

"And suddenly, there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:13, 14.

I say then that their number is very great, and that only God knows their number.

Still another preliminary remark is that the angels do not multiply. Listen:

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."—Matthew 22:30.

They are sexless; they do not marry. Therefore, they were all created at one time.

II

There are SOME VERY DEFINITE LESSONS that we as believers can learn from the angels. First of all, they are reverent. Listen:

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy is the Lord of hosts! the whole earth is full of his glory."—Isaiah 6:1-3.

What a picture this Scripture presents! Here the seraphim, which is one of the orders of celestial beings, stands about the throne of God. The word "seraphim" means "a burning one." They were so holy that they literally burned in their own holiness. Yet when these who were thus so holy that they burned in their own holiness came into the presence of God Himself, they cried one to another saying, "Holy, holy, is the Lord of hosts."

When I remember how that Christian men and women come carelessly and lightly into the house of God with things of the world on their minds, and when I recall how that when the sermon ends they begin at once to talk about the things of this world—then I am fully persuaded that it would be well for us to take a lesson from the angels, and to learn something of their sense of becoming reverent.

In the second place, we can learn from the angels that theirs is a ministry of praise. Listen:

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word."—Psalm 103:20.

"Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts."—Psalm 148:1, 2.

Oh how much we could learn from the angels in this respect! It is true that when the preacher is invited into the home, that all the family awaits the meal until thanksgiving can be expressed; or it is further true that at the Thanksgiving season we usually at least pause to praise our Creator and thank Him for what we have. However, day by day in the ordinary circumstances of life, very few of us praise Him for the blessings which we are constantly receiving from His bountiful hand. How strongly this behooves us to remember the ministry of the angels. Frankly, I believe that if we would praise God more, we would have more for which to praise Him.

The third lesson we can learn from the angels is the way in which they rejoice over repenting sinners. Listen:

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

Here's a text which declares that the angels actually rejoice every time that even one sinner repents. The Bible does not say anything about the discovery of gold or diamonds causing the angels to rejoice, nor does it say that when we suddenly become rich with this world's goods that they rejoice; yet the one thing which sets heaven's chorus resounding and which causes the

(Continued on page three)

Examiner Editorials

BY BOB L. ROSS



SOUTHERN BAPTIST PAPER DENIES THE SOVEREIGNTY OF GOD OVER THE ELEMENTS

WE ARE TRULY LIVING in a day of hyper-Arminianism.

I was much surprised when I read a booklet written by an Arminian, in which he said that "God loves sinners, even in Hell." (John R. Rice).

I was almost dumfounded and at loss for words, when I read what Noel Smith, editor of the Baptist Bible Tribune, said about Hell: "Hell is a ghastly monument to the failure of the Triune God to save the multitudes that are there. I say it reverently, I say it with every nerve in my body tense; sinners go to Hell because God Almighty couldn't save them! He did all He could. He failed."

And then again, driving along the highway one night, I heard J. Harold Smith blurt out with, "God has done all He can do," etc.

Talk about modernism! Talk about evolution and rationalism! How atheistic and rational can men get, and yet profess to be believers???

But here comes another one: This time it's an editorial in The Baptist Record, the Southern Baptist Convention's state paper for Mississippi. The editorial is in concern to tornadoes, hurricanes, storms, floods, etc., and it states:

One frequently hears these tragedies referred to as "acts of God." Are they?

Certain legal usages and certain home-grown kinds of theology would say right off, "yes." By this they infer that God sits in the celestial control room staging each and every one of these terrible events.

But do these displays of nature's wrath indicate the immediate personal, localized wrath of God? No, not necessarily so!

It is true that nature is but a name for an effect whose cause is God. For that reason mankind never has and mankind never will completely conquer nature.

It is also true that there are instances in both Testaments where such disturbances are described as the judgment of God upon the wicked. But in every case God is presented as "stepping in," intervening in an unusual way into the normal workings of nature.

We are free-moving agents roaming about a planet which is fully equipped with natural forces. These forces of nature with all of their infinite variations, operate about us and we are subject to their caprice all of the time. God placed them here as the environment of human life.

Therefore, we are not to assume that every wind that blows and every misfortune that befalls us is a judgment of God.

The unpredictableness of nature is a measure of the intricate laws put here by the Creator. The more we learn of the amazing ways of nature the more we learn of the amazing Creator who saw fit to create all this endless variety of action and reaction and then turn us loose, Scot-free, in the midst of it.

First, I wish to state that we do not believe that every turbulent act of the elements is necessarily a display of the wrath of God, or that each one is a judgment of God. But we do firmly believe, on the basis of the Word of God, that not one puff of wind blows, nor does one drop of rain fall, without doing so as a result of the absolute will and purpose of God. Psalm 148:8 says, "Fire, and hail; snow and vapour; stormy wind fulfilling his word."

Mr. Spurgeon once said that if there were one particle of dust that God did not control, he would be afraid of that particle of dust. We believe in God's sovereignty over the elements just as strongly as did Mr. Spurgeon.

Let the Record and all others who doubt God's sovereignty over the elements, read the following:

"And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any

more hail; that thou mayest know how that the earth is the Lord's."—Exodus 9:22-29.

This is exactly what the Record needs to learn—"that the earth is the Lord's." These Arminian machine-Baptists have been worshipping their little two-by-four god, the Cooperative Program, so long that they have no knowledge of the absolute sovereignty of the God who "doeth according to his will in the army of heaven and among the inhabitants of the earth" (Daniel 4:35). God has shown His contempt for their little god by withholding knowledge from them, and has given them up to the worship of their denominational machinery.

We also call the attention of the Record to these Scriptures:

"For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof."—Psalm 107:25.

"The Lord hath his way in the whirlwind and in the storm."—Nahum 1:3.

"When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures."—Jeremiah 10:13.

In addition to the above passages, a glance at the following will reveal the same truth: Gen. 6:17, 7:4, 8:1, 2; Exodus 10:12-15, 21-23, 14:21-28, 15:10; Numbers 11:31; I Samuel 12:17, 18; I Kings 17:1-7, 14, 18:1, 45; Job 5:10, 38:8-11, 26-30; Psalm 58:9, 68:9, 78:26, 83:15, 105:32, 107:24-35, 135:7, 147:8, 16-18; Isaiah 11:15; Jeremiah 5:24, 10:13, 23:19, 25:32, 30:23; Hosea 13:15; Jonah 1:4, 4:8; Nahum 1:8; Zechariah 7:14.

A BAPTISTIC AND CALVINISTIC JOURNAL

CLASSIFYING THE DOCTRINAL position of THE BAPTIST EXAMINER, on the whole we think it can be said that it stands for (1) historic Baptist principles as to church truth, and (2) for that system of truth that has been nicknamed, "Calvinism," as to God's will and purpose. And regrettably we say, that TBE is the only paper of which we have knowledge, that stands for Baptist and Calvinistic principles, for which Baptists have always stood. There are several papers which stand for the age-old, distinctive principles of Baptists, for which we are grateful. But most of these papers do not proclaim the doctrines of sovereign grace, and some are very definitely Arminian. On the other hand, there are some journals that stand for God's sovereignty—for which we thank God—yet they disregard (and some of them even deny) Baptist principles.

We endeavor to give our readers a well-rounded presentation of the Word of God, with emphasis on the doctrines of grace and doctrines that we call "church truth," such as baptism, Lord's Supper, the commission, church practice, etc. Prayer for the editors and contributing writers that God may give TBE just the articles and messages that should be printed.

NOTES

TO ALL YOUNG PREACHERS who have been licensed or ordained within the past two or three years, we will send THE BAPTIST EXAMINER free, if the person is not already a subscriber to this paper. And since this concerns persons who are not subscribers to TBE, it should be obvious that we are depending upon and asking our readers to supply us with the names and addresses of young preachers. Aside from the Bible itself, we can think of no better way for a young preacher to get soundly indoctrinated with God's truth, than by reading TBE. So readers, please help some young preacher to get indoctrinated, by sending us his name and address. There are so many Arminian and modernistic pitfalls that young men can fall into today, that we strongly urge that you do what you can to help them.

AN UNUSUAL POSITION is occupied by Baptists who are Calvinistic. Neither the Arminians nor the Hardshells consider them to be sound in the faith. The Arminians refer to them as "Hardshells," because they believe election and predestination; on the other hand, the Hardshells prefer to them as "Arminian," because they believe in and practice missions. But neither the Arminians nor the Hardshells would have them stick closely to the position held by Baptists of years gone by, believing exactly what those Baptists have written in their statements of faith regarding election and missions. Frankly, I am glad to be in the middle, between Arminianism and Hardshellism. The Bible teaches missions, and it teaches election; the Baptists of old did mission work, and they believed election; and thus it is with Calvinistic Missionary Baptists today.

From Spurgeon's Pulpit

by

H. Spurgeon



Arguments For The Perseverance Of The Saints

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

Now for a FOURTH argument. We gather sure confidence of the perseverance of the saints from the character and work of Christ.

I will say little about that, for I trust my Lord is so well known to you that He needeth no word of commendation from me to you; but if you know Him you will say what the apostle does in II Timothy 1:12—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He did not say, "I know in whom I have believed," as most people quote it, but, "I know whom I have believed." He knew Jesus, he knew His heart and His faithfulness, he knew His atonement and its power, he knew His intercession and its might; and he committed his soul to Jesus by an act of faith and felt secure.

My Lord is so excellent in all things that I need give you but one glimpse of His character and you will see what He was when He dwelt here among men. At the commencement of John 13 we read, "Having loved his own which were in the world, he loved them unto the end." If He had not loved His disciples to the end when here, we might conclude that He was changeable now as then; but if He loved His disciples to the end while yet in this humiliation below, it brings us the sweet and blessed confidence that now He is in heaven He will love to the end all those who confide in Him.

FIFTHLY, we infer the perseverance of the saints from the tenor of the covenant of grace.

Would you like to read it for yourselves? If so, turn to the Old Testament, Jeremiah 32, and there you will find the covenant of grace set forth at some length. The fortieth verse: "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, and they shall not depart from me."

He will not depart from them, and they shall not depart from Him—what can be a grander assurance of their perseverance unto the end? Now, that this is the covenant of grace under which we live is clear from the Epistle to the Hebrews, for the apostle in the eighth chapter quotes that passage to this very end. The

question runs thus—"Behold, the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."

The old covenant had an "if" in it, and so it suffered shipwreck; it was—"If you will be obedient then you shall be blessed"; and hence there came a failure on man's part, and the whole covenant ended in disaster. It was the covenant of works, and under it we were in bondage, until we were delivered from it and introduced to the covenant of grace, which has no "if" in it, but runs upon the strain of promise; it is "I will" and "You shall" all the way through. "I will be your God, and ye shall be my people."

Glory be to God, this covenant will never pass away, for see how the Lord declares its enduring character in the book of Isaiah (54:10): "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

And again in Isaiah 55:3: "I will make an everlasting covenant with you, even the sure mercies of David."

The idea of falling utterly away from grace is a relic of the old legal spirit, it is a going away from grace to come under law again, and I charge you who have once been manumitted slaves, and have had the fetters of legal bondage struck from off your hands, never consent to wear those bonds again. Christ has saved you, if indeed you are believers in Him, and He has not saved you for a week, or a month, or a quarter, or a year, or twenty years, but He has given to you eternal life, and you shall never perish, neither shall any pluck you out of His hands. Rejoice ye in this blessed covenant of grace. The SIXTH most forcible argument is drawn from the faithful-

ness of God.

Look at Romans 11:29: what saith the apostle there, speaking by the Holy Ghost? "For the gifts and calling of God are without repentance," which means that He does not give life and pardon to a man and call him by grace and afterwards repent of what He has done, and withdraw the good things which He has bestowed. "God is not a man, that He should lie; neither the son of man, that he should repent." When He putteth forth His hand to save He doth not withdraw it till the work is accomplished.

His word is, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Malachi 3:6).

"The Strength of Israel will not lie or repent" (I Sam. 15:29).

The apostle would have us ground our confidence of perseverance upon the confirmation which divine faithfulness is sure to bestow upon us. He says in I Corinthians 1:8: "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

And again He speaks to the same effect in I Thessalonians 5:24: "Faithful is he that calleth you, who also will do it."

It was of old the will of God to save the people whom He gave to Jesus, and from this He has never turned, for our Lord said (John 6:39), "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Thus you see from these passages, and there are numbers of others, that God's faithfulness secures the preservation of His people, and "the righteous shall hold on His way."

ARGUMENT NUMBER SEVEN NEXT WEEK.

"Angels"

(Continued from page two) ether waves to be filled with the seraphic melody of the angels, is the conversion of one sinner.

This is much in contrast to men. I have noticed that men often rejoice in making reports of revivals they have held wherein a number of professions have been made, and yet often when only one or two souls were saved, not a word is said about the results. What a difference there is between man's rejoicing and the rejoicing of the angels, for all heaven is filled with their praise when even one sinner on earth repents and turns to God.

The fourth lesson we can learn from the angels is that they are very much interested in the doctrine of everlasting life, or eternal salvation. When the disciples had been put in prison for preaching, there was an angel who led them out and then gave them a new commission. Listen:

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life."—Acts 5:19, 20.

The word for "life" as used in this text is the word that is translated "eternal life" or "everlasting life" many times in the Scriptures. The angel thus told these preachers to preach everlasting life.

My conviction, in the light of this experience, is that the Arminians who preach falling from grace, have not had the pleasure of associating with the angels. Surely any man who preaches that the saved can be lost after having been saved, has never heard the commission which the angel gave to these early preachers.

The Bible speaks much about everlasting life. The angels commissioned the preachers to preach it, and it is our conviction that the man who fails to do so, certainly knows but little of the Bible and positively is in ignorance relative to the angel's commission.

The fifth lesson which the Scriptures reveal relative to the angels is that they are interested



The False Teaching That Salvation Is Through Ordinances

By Roy Mason, Tampa, Florida

There are two ordinances established by Jesus for His church—and two only. These two ordinances are, baptism and the Lord's Supper. Most of the basic truths of Christianity are contained in these two ordinances. Jesus meant that it should be so. So long as these ordinances are correctly observed, the fundamental truths of Christianity are kept before the world.

Baptism symbolically teaches the following great truths:

1. The death of Jesus and His burial.
2. The resurrection of Jesus from the grave.
3. The burial of the old life in the watery grave, and our resurrection to walk with Christ in newness of life (Rom. 6:4).

No modernist preacher should ever baptize anyone. No modernist church ought to have this ordinance for it teaches the things denied by modernism. Quite consistently The Riverside Church of New York, under Fosdick's leadership, came to receive people without baptism.

Jesus of course never meant that this ordinance had any saving power. He never hinted at such a thing, but human beings are always inclined to attribute saving power to something they can "do." Early in Christian history baptism was elevated to a saving rite. That's how infant baptism arose. The argument was that since baptism had to do with salvation, sick people should be baptized, lest they suddenly slip away and be lost. Since it was inconvenient to immerse such, sprinkling or pouring was substituted. Also it was deemed wise to baptize infants so as to make very sure that they be in a saved state, and since it was inconvenient to immerse babies, sprinkling or pouring was substituted for them.

In modern days the "Church of Christ" people are the most blatant proclaimers of baptismal salvation. Listen to their preachers, and you will find that they exalt baptism far above Christ. For every word they say about Christ as related to salvation, they say many about baptism. They really have hydrophobia—water madness, and it is a true charge they have a "H2O" God. One part hydrogen and two parts oxygen! They consign all Methodists, Presbyterians and sprinklers and

pourers of all faiths to Hell. Their doctrine is "Be dipped or be damned." There is no heresy held by any denomination that is worse than this. It is the doctrine of salvation by WATER WORKS. No matter how much argufying they do, it resolves itself into that very thing.

The Perverted Lord's Supper

Men, under the Devil's guidance, lacking in spiritual perception, love to attribute saving power to ceremonies. Jesus of course never meant that the Memorial Supper should be thought of as having any saving power whatsoever. What did He mean to teach by means of his ordinance?

1. He meant to teach remembrance of His sacrificial death. "Ye do show the Lord's death" (I Cor. 11:26).

2. He meant to ratify the new covenant of redemption. "This is the blood of the new covenant, poured out for many for the remission of sins" (see Mark 14:24).

3. He meant to teach His second coming. "Ye do show the Lord's death till he come" (I Cor. 11).

4. Incidentally, He taught the continued existence of His truth until His return, for the ordinance was given to His church to be observed "till he come." Such would make necessary His church to carry on this ordinance that long.

Here again, ignorance of God's Word has caused men to attribute saving power to the Lord's Supper. The Catholic Church has done the worst job along this line. They teach the doctrine of TRANSUBSTANTIATION—that is the doctrine that the bread and the wine under the blessing of the priest is transformed into the actual body and blood of Christ. They have the sacrifice of the mass, in which they presume to offer again and again as a sacrifice, the body and blood of Christ. This awful doctrine is refuted by Heb. 10:10. Also they administer what they call "extreme unction" by putting a piece of bread on the tongue of a dying person. This bit of cracker supposedly fits a person for eternity. The Catholic religion magnifies "crackers and Latin," neither of which has any slightest saving power. All who depend to any extent on ordinances for salvation are LOST!

in bringing God-called preachers and heaven-elected sinners together that those heaven-elected sinners might be saved. There are two good examples of this in the New Testament.

Philip was holding a great revival in Samaria, but an angel of God told him to close that meeting and go toward Gaza, with the results well known to us today concerning the conversion of the Ethiopian eunuch. Listen:

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."—Acts 8:26.

Philip was a God-called preacher, and the Ethiopian eunuch was a heaven-elected sinner. The angel saw to it that these were brought together.

Then in the experience of Cornelius we find that it was an angel that brought him and Simon Peter together which resulted in Cornelius' conversion:

"He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon,

whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do."—Acts 10:3-6.

Thus we learn that the angels are tremendously interested in bringing God's ministers to those who have been elected by God unto salvation that they might be saved.

In the sixth place, we learn that the angels go to church in order that they might learn. Listen to these Scriptures:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ: And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purposes which he purposed in Christ Jesus our Lord."—Ephesians 3:8-11.

(Continued on page four)

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THE BAPTIST EXAMINER

PAGE THREE

AUGUST 24, 1957

WE THANK GOD FOR THIS W. VA. READER

One of the most remarkable examples of devotion to the precepts taught by a father, and of love for God's Word, comes of recent date from one of our young readers in West Virginia.

Brother Richard Cantley, who lives near Charleston, W. Va., is making offerings to THE BAPTIST EXAMINER in view of what the paper has meant in his home for years.

In the providence of God, on May 4, 1957, I preached the funeral message for his father, Wayland Cantley. For years, though I had never met Brother Wayland Cantley personally, I had been hearing from him and having fellowship with him by way of correspondence. He had sent numerous offerings to me for the on-going and the support of THE BAPTIST EXAMINER. He loved the Bible and the truth of God's Word, and accordingly, when he died, his family asked me to conduct the funeral service. He had been saved for about ten years and during all that time, he had been a warm and an enthusiastic

supporter of THE BAPTIST EXAMINER.

Now, his son, Richard Cantley, takes up where his father left off, and since the burial of his father we have received offerings from this son to carry on the message of THE BAPTIST EXAMINER. In a recent letter, along with a most liberal offering, he says:

"I wish to give this and all future offerings in memory of my father, who taught me much about the Bible."

What a blessing it is for a son to respect the teachings of his father and to have the memory that a father taught him of God's Word!

Of course it goes without saying that we appreciate most deeply the fellowship which we have with Brother Richard Cantley, just as we had with his father, Wayland Cantley through the years, and we are truly thankful for the offerings which he sends, which helps us to send forth the message of THE BAPTIST EXAMINER each week.

"Angels"

(Continued from page three)

Or again:

"For this cause ought the woman to have power on her head because of the angels."—I Corinthians 11:10.

I wonder what they learn when they come to the church of which I am pastor. I wonder what they learn when they come to the church where you worship. How they must grieve over spiritual conditions today. Perhaps they say, "Why do preachers neglect to preach," or "why do they preach as though they were asleep," or "where is their zeal for Christ?" And doubtless when they attend a business meeting of the church and observe fellowship broken, they may say, "Why do the saints of God fuss?" Oh, that God would let us preach that the angels might learn something from our ministry!

What a marvelous revelation is this as to the work of angels in that they go to church to learn. I trust that each of us may ever recognize their presence when we thus preach, and so conduct the service in a way that would please the angels of God.

The seventh lesson we learn relative to the angels is that they will accompany Jesus in His second visible and glorious return.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matthew 16:27.

It was the angels who stood beside the disciples as they watched Jesus ascend into heaven, and then told those depressed disciples that Jesus would return just as they had seen Him go. It is true that the angels do not know the time of Jesus' return. Listen:

"But of that day and that hour knoweth no man, no, not the angels which are in heaven."—Mark 13:32.

Yet, when that day comes that Jesus will return to this world, He will be accompanied by the angels of God in all their countless number.

The eighth lesson we learn from the angels is that they serve and guard us daily. Of this we are assured by the apostle Paul:

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Hebrews 1:14.

In what does their ministry consist? Seemingly from this Scripture, they serve and guard us, and minister to the saints of God in matters pertaining to our physical welfare.

Quite often I am asked if I believe in the theory of the guardian angel. My personal answer would be in the negative. I do not believe in the theory of the guardian angel, but I do believe in guardian angels, for I confidently believe that every child of God has a multitude of the heav-

enly hosts at his disposal to thus look after his physical welfare daily, thus serving, guarding, and ministering to us day by day. Listen to these Scriptures:

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."—Matthew 18:10.

"And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel."—Acts 12:15.

The ninth blessed lesson we learn from the angels is that they are active in the departure of a believer out of this life.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried."—Luke 16:22.

How many times we have stood beside the death bed of some child of God to hear him declare that the angels of God were all about the room and all over his bed. In my early days as a minister, I visited a noble young Christian man who was dying. He was truly a fine young soldier of the cross, and on the day of his death, he turned his face toward the window and then turned back to me and said, "Brother Giffin, the only thing between me and Heaven is this lace curtain." And then he said with a smile of triumphant victory on his face, "Don't you see them?" And when I asked that concerning which he was speaking, he said that the room was filled with angels. His eyes were seeing what my natural eyes were failing to see.

Some of these days, unless Jesus comes this old body will fall by the wayside. Then I presume that some of my friends will act as pallbearers and carry my body out to the grave; but long before they have lowered it into the ground, the angels will have acted as spiritual pallbearers and

carried my spirit into the presence of God Himself.

The tenth great lesson which we learn from the angels is that they are tremendously interested in redemption. Peter, in referring to the Gospel, says:

"Which things the angels desire to look into."—I Peter 1:12.

But this is nothing new. The angels have always been interested in this world and its events. That is, they are interested in the preaching of the Gospel. Away back in eternity when this world was created, the angels of God clapped their hands and shouted for joy.

"When the morning stars sang together, and all the sons of God shouted for joy."—Job 38:7.

They watched with evident interest as God fashioned man out of dust. From that time, the angels above and the angels below, angels of love, and angels of woe, concentrated their attention on the problems of man's earthly and eternal life. Then with horror, they listened to the fatal conversation between the serpent and Eve. If the angels of God can weep, how they must have wept when sin came. They heard the promise which God gave relative to redemption, when the Father banished Adam and Eve from Eden.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:15.

From that time on the angels have been peculiarly interested in the doctrine of redemption. When the Ark of the Covenant was made, as a part of the furniture of the Tabernacle, figures of golden angels were carved as bending over the mercy seat and looking down where the blood falls, as if studying the meaning of the blood shedding. When Solomon's Temple was built, we read:

"And the priests brought in the ark of the covenant of the Lord unto his place, unto the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above."—I Kings 8:6, 7.

When the temple was built in the wilderness, under Moses' direction, on the veil which separated the Holy of Holies from the outer Holy place, the figures of the cherubims were placed, as if investigating the shedding of the blood.

"And he made a veil of blue, and purple, and scarlet, and fine twined linen; with cherubims made he it of cunning work."—Exodus 36:35.

When we come to the New Testament we find that they are tremendously interested in all of its events, beginning with the announcement of Jesus' birth. It was an angel who announced Jesus' coming to Mary:

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."—Luke 1:26-31.

It was the same angel that came to Joseph with a message announcing the birth of Jesus:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not

PSALM OF COMFORT

By CLARENCE J. DILLON

Yea, though I walk through the valley where death lies in wait to attack me; I will fear not His evil intentions; for the Lord will walk with me.

The Lord has redeemed me from death unto a glorious life everlasting.

He has unshackled the limbs of my mind, and restored my heart unto hearing.

He leads me up the Mountain of Knowledge, and there in the sunlight of Wisdom, He shows me much of His glory and the joyous things of His kingdom.

He teaches me to understand and rejoice in His boundless love and His mercy.

He frees me from beclouded thinking and harmful imaginations. He has raised me from doubt and confusion, and I am glad for his patient instructions.

He is my Friend in the morning and my Helper in the hours of my struggle.

He is my light in the darkness; so I lose not my way as I travel. Then why should I fear and lack courage or have not the faith of a giant.

My strength is ever increasing; my progress is without apprehension. The Lord is my reason for gladness; He will be my companion forever.

to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Matthew 1:18-21.

Was it not an angel who preached the first Gospel sermon of the New Testament when he said to the shepherds:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10, 11.

Did not all the heavenly host join in a great angelic chorus to sing the first Gospel hymn at Jesus' birth?

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:13, 14.

An angel sat at the foot of Jesus' cradle and warned Joseph to take Jesus into Egypt for safety. Listen:

"Behold, the angel of the Lord appeareth to Joseph in a dream, saying, arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."—Matthew 2:13.

The angel kept close watch over the cradle during their stay in Egypt, and it was an angel that led them when they left Egypt.

"But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt: Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life."—Matthew 2:19, 20.

It was an angel which strengthened Him in Gethsemane. Listen:

"And there appeared an angel unto him from heaven, strengthening him."—Luke 22:43.

When He came to the cross, the angels were all there. He Himself

said that He might have had better than sixty thousand angels to fight in His defense.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matthew 26:53.

The angels were all about the tomb of Jesus, and it was a shining angel who first announced His resurrection:

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay."—Matthew 28:2-6.

Even when Christ ascended, two angels spoke to the disciples, saying:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

And ultimately in the consummation, the angels who have been interested in redemption all along shall sing praise of the Redeemer.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing."—Revelation 5:11, 12.

"There is singing up in Heaven, such as we have never known. Where the angels sing the praises of the Lamb upon the throne, (Continued on page five)

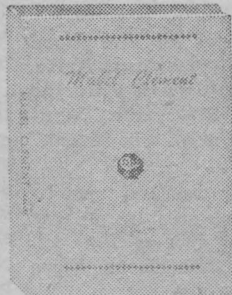
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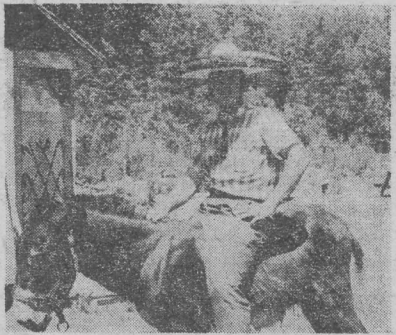
WHAT I SAW IN MEXICO

By

BOB L. ROSS

THE BAPTIST EXAMINER

Ashland, Kentucky



WE VISIT HUANIMARO, IRAPUATO AND SAN JUAN

We arrived in the city of Guanajuato, Friday night, June 14. On Saturday afternoon, we had planned to leave the city at four o'clock, in order to visit the mission located in the town of Huanimaro, about 50 miles away. However, we got a late start, leaving at about five o'clock.

Before leaving, we had unloaded everything from Brother Gilpin's station wagon (in which we made the trip), in order to lighten it as much as possible. We would be traveling over some rough roads, so we wanted no extra cargo aboard.

Accompanying us to the mission were Brethren Isidro Estrella and Oscar Cruz, two teachers of our seminary in Guanajuato. As we were going through the city of Irapuato on our way, we stopped to see the pastor of the church there, Brother Joel Rosas. Brother Joel was asked to go with us to Huanimaro, and so he did. Of recent date, Joel has been doing much mission work in Huanimaro, and many are being reached with the Gospel.

A few miles outside of Irapuato, Joel pointed ahead and told Brother Moser that it was just a short distance where we would turn off the paved highway onto a dirt road. When we turned off the highway, the dirt road was very smooth at first. But later it was rough and rocky. Many times we had to get out of the station wagon in order for it to make it over the big bumps and gullies. This dirt road reminded me of the wagon trails that farmers have leading down to corn fields and cotton patches. Actually, it was more a path than a road. We traveled over this road for twelve or fourteen miles before reaching the town of Huanimaro.

When we reached the town, we drove around the main plaza, which is located in the center of town. Many people were still on the plaza, although it was already dark and there were no electric lights to give light. As we drove around the plaza on the cobblestone streets, someone threw a rock and hit our station wagon. This may have been just a kid, but it could possibly have been a fanatical Catholic who knew why we had come. The Catholics of this town have offered much persecution to our work, and they are always trying to start trouble. These people of Huanimaro—population of about 7,000—have never known anything but Roman Catholicism, and our Baptist mission is the only other religious work in the town.

There is no church organized in Huanimaro as yet, and neither is there a church building in which the mission could legally meet. So the mission holds services in the home of one of the believers, whose name is Manuel Jaramillo. Bro. Jaramillo is a very earnest Christian, and very zealous for the faith. He witnesses to many people in Huanimaro, and has endured much abuse as a result thereof. Since it is illegal in Mexico to hold religious services in any place except a government-owned building, the mayor of Huanimaro tried to put pressure on Bro. Jaramillo. The mayor did not do this out of a respect to law particularly, but in order to get Bro. Jaramillo to pay respect to Catholicism. Bro. Jaramillo would not do so, and it made the mayor angry. However, the mayor's attitude is greatly changed now, and he has given his permission for services to be held in Bro. Jaramillo's home. God has power over all hearts.

After we had driven around the plaza, we went to Bro. Jaramillo's home for services. However, when we arrived, we were told that since it was so late, the people all had gone to their homes, thinking that we were not coming. So we did not have services that night, but did enjoy meeting Bro. Jaramillo and family. While we were there, Bro. Jaramillo showed us a piece of property at the back of his home, which he has donated to the mission so that a building might be constructed. The believers are looking forward with great anxiety to the construction of the building, for then they can deed the building to the government to have legal meetings.

When we started to leave Huanimaro to go back to Guanajuato, we learned that Mrs. Jaramillo was cooking supper for us. It was very late and threatening rain, so we told her that we just had to go, due to the circumstances. However, since she was cooking beefsteak and potatoes, we asked her to make us sandwiches of the food, and we would deeply appreciate it. She was happy to do so, and as we drove back, we ate the sandwiches, which were very good.

On the way back, the station wagon was so low, and the road so rough, that the exhaust manifold was broken as the car hit a high place in the road. From then on to Mexico City, to which we went a couple of days later, the exhaust sounded like an airplane.

The next day was Sunday, and services were held that morning in the new church building of the church in Guanajuato. Since you no doubt have read of this in the *News Flashes*, I will not tell of this service again. In the afternoon, we left Guanajuato and went over to Irapuato, where Bro. Rosas is pastor of the church. We then drove to the outskirts of the city to a little village called San Juan. There is a mission here in San Juan, and we had come for services. One of the seminary students, Bro. Marcelino Ramos, has been conducting services here, and he came with us from Guanajuato to conduct them on this afternoon.

The mission held services in the small home of one of the believers (see picture on this page). All that could come inside, but some had to stay outside and listen to the service through the door. Bro. Ramos led in the singing, and then Bro. Moser preached a message.

After services in San Juan, we went back into the city of Irapuato for church services that night. The church does not own a building, but rents a place in which to have services. Bro. Joel Rosas, the pastor, lives in two of the rooms of the small building, and the church meets in the larger room. There were many present for the services, and Bro. Brady Shafer of Evansville, Indiana, preached, Bro. Moser interpreting.

When services were over, we went to our car to leave. Someone had let the air out of a tire; but we had a pump, so it was no trouble for us to soon be on our way. Bro. Moser said there is always "tire trouble" such as this, in Irapuato. The Catholics here are fanatical, and have even killed some of the believers. The people want to build their own building, so they can give it to the government, and have government protection.

With the tire pumped up, our "airplane" took off for Guanajuato, and we made it safely, despite heavy rain.

"Angels"

(Continued from page four)
Their sweet harps are ever tuneful and their voices always clear,
Oh, that we might be more like them while we serve the Master here.

"But I hear another anthem blending voices clear and strong, 'Unto Him that hath redeemed us and hath brought us' is the song;

'We have come through tribulations to this land so fair and bright,

In the fountain freely flowing, He hath made our garments white.'

Then the angels stand and listen for they cannot join that song, Like the sound of many waters, by that happy, blood-washed throng.

For they sing about great trials, battles fought and victories won, And they praise their great Redeemer who hath said to them, 'Well done.'

Chorus—

"Holy, holy, is what the angels sing,
And I expect to help them make the courts of heaven ring,
But when I sing redemption's story, they will fold their wings,
For angels never felt the joy that our salvation brings.

"So, although I'm not an angel, yet I know that over there,
I will join a blessed chorus that the angels cannot share;
I will sing about my Saviour who upon dark Calvary,
Freely pardoned my transgressions, died to set a sinner free."

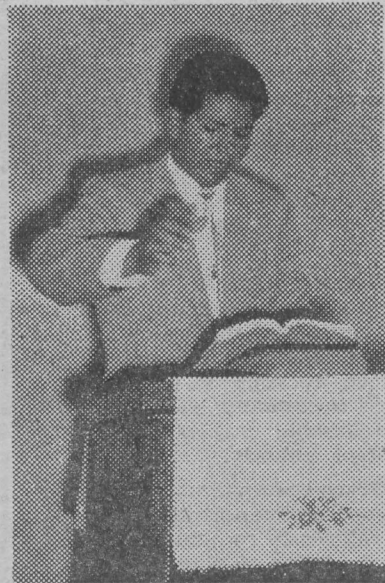
Division Makers

(Continued from page one)
of His church? "This day the Lord thy God hath commanded thee to do these statutes and judgments" (Deuteronomy 26:16).

THERE IS THEN, FIRST OF ALL, THE NECESSITY OF THE IDENTIFICATION OF DIVIDERS OVER FALSE DOCTRINE.

"Now I beseech you, brethren, mark them. . . ." How definite. Walk through the crowds of religious people with the white chalk of pure doctrine. Mark a cross on the back of each one. Those who preach the pure Word of God (Psalm 12:6) will have on white robes (Revelation 7:14). Those who preach false doctrine will be marked out conspicuously by the black robes they wear, and the white chalk marking them.

LEADING SINGING AT IRAPUATO



Brother Joel Rosas, pastor of the church at Irapuato, leads the congregation in singing, before the preaching of the Word. Bro. Rosas labors for the Lord in a territory that is plagued by fanatical Catholics. Please pray for him and the church of this city.

THE BAPTIST EXAMINER

PAGE FIVE

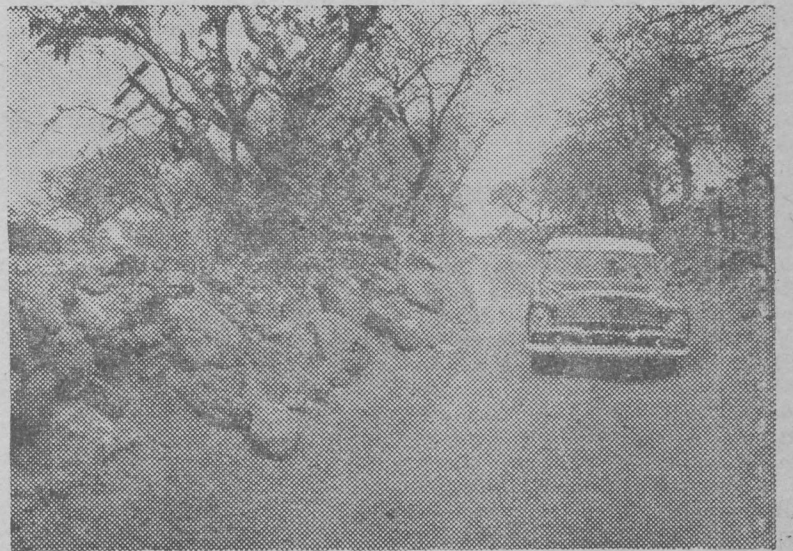
AUGUST 24, 1957

IN THE HOME OF BROTHER JARAMILLO



In the city of Huanimaro lives Brother (left, rear) and Sister (front center) Jaramillo, faithful servants of our Lord. This picture with Brother Estrella, Cruz and Rosas was made in the Jaramillo home.

ON THE ROAD TO HUANIMARO



This is the road over which our station wagon traveled to Huanimaro. This is one of the better parts of the road, near a village. Much of the road was nothing more than a path, and some of it was as rough as a river bed of rocks. We made it O. K., except for breaking the exhaust manifold on the auto, making the motor sound like an airplane.

BRO. SHAFER PREACHING AT IRAPUATO



Brother Brady Shafer of Evansville, Ind., preaches to the church at Irapuato, with Bro. M. L. Moser, Jr., interpreting into Spanish. Bro. Shafer preached a wonderful message from Psalm 2. The folk of this church meet in a rented building, and want to build their own house of worship. At present, their services are illegal, but if they had a building, services would be legal. Pray that they may soon have this building.

MISSION AT SAN JUAN



Here are some of the folk who attend the mission at San Juan, including some of the preacher brethren who came with us from Guanajuato and Irapuato. Services were held in the little house which is behind this group. All of us could not get inside. Bro. Marcelino Ramos, who has been conducting services in San Juan, is at extreme right.

"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 GLORIES OF GRACE

By R. E. Neighbour

Grace is the immeasurable and unmeritable favor of God. Grace is God assuming all of guilty man's responsibility. Grace is offered to those who "were dead in trespasses and sins," who "walked according to the course of this world, according to the prince of the power of the air," and who, by nature, were "the children of wrath." It is offered through the Lord Jesus Christ.

Grace is God's "great love wherewith he loved us, even when we were dead in trespasses and sins," which "quickened us together with Christ . . . raised us up together, and made us to sit together in heavenly places in Christ Jesus."

Grace super-abounds when it passes into the "ages to come." There God has in store for us the unfolding of the "exceeding riches of his grace in his kindness toward us, in Christ Jesus."

We can never fathom Grace until we can fathom sin — sin in its present pollution and sin in its finished future — consummating in the endless mournings and miseries of the damned.

We can never fathom Grace until we can fathom salvation — salvation not only in its present privileges, but salvation in its future glories consummating in the endless joys and rejoicings of the redeemed.

Grace grants no place for our worth in any of its operations.

God's grace must end where man's worth begins. If salvation is "by grace" it is "not of works," otherwise "grace is no more grace." He who would be saved by works is "fallen from grace."

Grace calls sinners, not the righteous, to repentance — "works," trusting in self-righteousness repudiates Scriptural repentance.

Grace accepts God's annunciation: "There is none righteous no not one"; "works" calls "clean," that which God calls "filthy rags."

Grace proclaims "a righteousness of God, apart from the law"; "works" seeks "to establish its own righteousness not submitting itself to the righteousness of God."

Foolish is the man who strives to build his house on the sands of his own doings. God says: "Other foundation can no man lay than that is laid, which is Jesus Christ."

Vain is the man who walks in the way of Cain, seeking approach to God on his own merits, and apart from any recognition of blood atonement. God says: "They that are in the flesh cannot please God."

Deceived is the man who, accustomed to do evil, madly imagines that he can learn to do good. God says: "Neither can a corrupt tree bring forth good fruit."

Will the race never learn that God's grace presents salvation as a free gift, without money and without price; and that it is foolish to offer pay for that which cannot be bought?

Will the race never discover that God's grace ends where man's worth begins; and that it is vain for man to seek to merit grace, when grace is operative alone on the merits of Christ Jesus, the Son of God?

Will the race never understand that God's grace is God's glory; and that it is madness for man to magnify his own works?

If righteousness comes by the law, Christ died in vain.

If justification comes by the law, we are divorced from grace.

If redemption is dependent on works, then grace is no more grace.

A salvation by grace through faith imparts a present peace; a salvation dependent on works postpones peace until the works of the law are completed. Works can never say, "Beloved, NOW are we the sons of God."

A salvation by grace and through faith lets Christ do the saving; a salvation by works makes man his own saviour, and claims salvation as a reward reckoned not of grace but of debt.

A salvation by grace through faith, glories in the cross; a salvation of works makes the cross of none effect. Grace says: "Without the shedding of blood is no remission;" "works" says: "Away with the Cross of Christ." Grace says: "Neither is there salvation

in any other;" "works" says: "My saviour is myself."

Grace gives God all the glory. Her language is "Unto the only wise God our Saviour be glory . . . forever." And again, "Worthy is the Lamb that was slain to receive glory." "Works," forgetting that "no flesh should glory in his sight" still sings its own praises.

Grace accepts the atonement of Christ as both efficient and sufficient, never as deficient. Grace sings: "Wherefore He is able also to save them to the uttermost who come unto God by Him."

"Works," if it recognizes the atonement at all, at least reckons that God requires two payments for sin; forgetting, that "Not by works of righteousness that we have done, but according to his mercy, he saved us."

Works denies the sole efficiency of the crucified Christ to save, the supreme sufficiency of the living Christ to keep, the sublime sufficiency of the coming Christ to glorify.

Grace concedes salvation as both sure and secure. Grace shouts: "They shall never perish neither shall any man pluck them out of my hand." Works concedes that salvation is uncertain and insecure. Works whines: "We may perish for we hold the Father with our hand."

What perfect peace there is to those who are justified by faith in Him; to those who look wholly and lean fully to the glories of His grace! What lack of assurance, what misery is there to those who look to the works of their own hands, saying, "Ye are our gods." Surely, "The way of peace they have not known."

Can satisfaction come to those who lean upon the works of the law? Can peace be theirs who trust in the works of the flesh? Salvation "is of faith that it might be of grace to the end that the promise might be sure to all the seed." "Works" makes salvation sure to none of the seed. He who seeks salvation by works can never know when he has obeyed enough, or done enough, or prayed enough, or wept enough, or given enough, or repented enough, or kept the law enough.

What is salvation worth if it can be purchased by the puny penury of the flesh? "Thy money perish with thee!" Thou that hast thought that the gift of God can be bought with gold! In what gall of bitterness, in what bond of iniquity is he who places eternal life upon a humanly purchasable basis.

Grace counts man's best robe of righteousness as "filthy rags," his unregenerate service as refuse. Grace magnifies the gift of God. Grace reckons salvation as of such inestimable value as to be purchasable only at the infinite cost of Calvary.

Grace counts every effort of unregenerate man as utterly useless. It refuses to recognize any value in the valor of "Christ rejecting" men. It repudiates every form of self-righteousness as stepping stones to salvation.

Grace knows no other gospel and receives no other message than Christ Jesus, crucified, risen, and coming again — the one and only hope of sinners.

Grace says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Beware! If any man "climbeth upon some other way, the same is a thief and a robber."

Human Friends Fail, But God Never Fails

Human friends fail us. The strongest sinew in an arm of flesh will crack; the most faithful heart will sometimes waver; and when there is most need of our friends, we find that they fail us. But our God is eternal and omnipotent; who ever trusted in Him in vain? Gather up your confidences; make them into one confidence;

and fix them all on him. Lean not here and there — thou wilt grow crooked in thyself, and the staff thou leanest on shall turn into a spear and pierce thee. Lean wholly upon God, and as He is everywhere, thou shalt stand upright in leaning upon Him.

—C. H. SPURGEON.

Division Makers

(Continued from page five)

The worst kind are the ones who wear the grey robes of mixed right and wrong. They are hard to mark. But mark them.

This the Apostle Paul did, when he wrote Timothy to shun such teaching as that of Hymenaeus and Philetus (II Timothy 2:16-18). He mentioned them by name. He was definite. Likewise in Paul's letter to the Galatian Churches he left no guess as to whom he was marking off as false teachers when he warned them against the Judaizers.

Rejoice then if God has blessed you with a pastor who marks out those who cause division over doctrines we have received from God, and encourage him. He is doing the will of God in this. If he tells you to beware of modernists and liberals and neo-modernists and neo-liberals, and councils of men corrupted by false doctrine, and denominations and churches and sects poisoned by error, and names them, and names their responsible leaders, stand by him and support him for God is with him.

However, the responsibility does not end there. Remember that the Epistle to the Romans is not addressed to preachers or pastors, but to the saints of God (1:7), to all Christians! All of us are to mark off dividers over false doctrine and avoid them.

THERE IS, SECONDLY, THE MANIFESTATION OF DIVIDERS OVER FALSE DOCTRINE.

How can you tell who they are? They cause divisions and offenses contrary to the doctrine which ye have learned.

They cause division. It is not the true preachers of the Word of God who cause division over doctrine, but false teachers.

There is but one true Church. That Church was organized by Jesus Christ on this earth (Matthew 16:18-19). That Church can be recognized today by the purity of its doctrinal preaching, its careful guarding of the ordinances of water baptism and the Lord's Supper (1 Corinthians 11:2), and

its practice of Church discipline (1 Corinthians 5:11 and 13). We believe that only a true Baptist Church, or Baptist Church, whatever its name or title, is such a Church. These Churches have continued since Christ founded them. They were not begun with the Protestant Reformation but existed before it.

Any other church or sect that has either been started by some pope, or reformer, or that has broken away from the Baptist Church of the New Testament is in the measure it has parted been guilty of schism and division. (Continued on page eight)

"I Should Like To Know"

(Continued from page one) preach John's doctrine or to baptize with reference to that doctrine. But he evidently did, and the baptism was without authority. That is why Paul rebaptized these people. Furthermore, the people were most likely unsaved, for they said, "We have not so much as heard whether there be any Holy Ghost." And certainly, this would be grounds for rebaptism, if the people were saved and ready for it. But Paul did not rebaptize these folk because they had been baptized by John.

Let it be added that John's baptism was and still is the only baptism the church ever had. All the apostles were baptized by John, and so was Christ. The only church on earth which Christ and the Apostles could join today would be a Baptist church, for only Baptists recognize John's baptism as valid, Christian baptism.

2. Did Jesus ever baptize anyone?

John 4:1, 2 will answer this: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) Jesus baptized only in the sense that He baptized through the apostles. The apostles baptized on Jesus' authority."



For Little Children

THE DEATH OF JESUS

John 19:16-30

Boys and girls, one day many years ago, there were three crosses upon a hill named Calvary, outside the city of Jerusalem. And on those three crosses, three persons were hanging, shedding their blood, and dying.

On one of the crosses, there was a thief dying because he had stolen, and he deserved to be killed.

And on another cross, there was another thief who also deserved to be killed.

But on the middle cross, boys and girls, there wasn't any thief, or murderer, or sinful person hanging there. The person who was hanging on that middle cross

didn't have any sin at all about Him. Who was He? Well, boys and girls, the person on this middle cross was the Lord Jesus Christ, God's only begotten Son.

And why was He dying? Why were there nails in His hands and feet, and a sword in His side? Why was He suffering and dying there on the cross?

The answer is sin: the Lord Jesus Christ was dying for sins. He was dying for the sins of everyone who will look to Him and trust Him as their Saviour.

Boys and girls, we all are sinners, and our sins must be punished. Either you will go to Hell and suffer and pay for your sins, or you must trust the Lord Jesus Christ who died on the cross for sins. The Bible says:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." —Romans 6:23.

Have you trusted the Lord Jesus Christ as your Saviour?

READ THE BIBLE BY SYMBOLS



He maketh me to



He

He restoreth my soul; He



me in the



s of righteousness for His name's sake.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." —Psalms 23:2, 3.

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, SEPTEMBER 1, 1957

SAUL'S CONVERSION

Memory Verse: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."
—Acts 26:19.

I. Who Saul Was.

1. He was born in Tarsus, the capital of Cilicia. Acts 22:3. Furthermore, he was a free-born Roman citizen.
2. He was an highly educated man. Acts 22:3. In Tarsus, there was a great university which was given over to the study of philosophy. Here Saul received his education, as well as in Jerusalem. Cf. Acts 22:3. Some say education is all one needs to be a Christian. If this were true, Saul would have been one of the foremost Christians in his day. It isn't culture, but Christ that saves.
3. He was a religious man. Phil. 3:4-8 gives us his spiritual pedigree. Acts 26:5 tells us, furthermore, that he was a Pharisee.
4. He was a persecutor of the Jerusalem church. Cf. Acts 7:58; Gal. 1:13, 14. He was honest in his persecutions, for he thought he was doing God a favor in killing Christians. Cf. Acts 26:9, 10.
5. He was a great sinner. Acts 9:5. As an enemy to God, he was one of the worst of sinners.
6. He was a physical weakling and a very poor orator. Cf. II Cor. 10:10.

II. His Vision On The Way To Damascus. Acts 9:1-9.

1. The cause of this visit to Damascus was to persecute the church there (V. 1, 2). Due to his constant persecutions at Jerusalem, the Christian kindling-wood had become scarce in that city. Hence, he must look elsewhere to find those whom he might persecute. Damascus was 140 miles from Jerusalem and it is possible that when Saul's persecution drove the Christians from Jerusalem, many of them moved to Damascus.
2. The vision was a revelation of Christ Himself (V. 3-6). Cf. Gal. 1:12. Saul had heard Stephen say that he saw Jesus. Cf. Acts 7:56. This infuriated Saul, so that he stoned Stephen. Now he has the same experience of beholding Jesus.
3. Paul was blind for three days following this vision (V. 7-9). (This only typified his spiritual condition.) He who had dragged others to their persecution must now be led into Damascus. He was blind and helpless spiritually.
4. This vision will be repeated in a greater way in the future. Christ will appear before the Jews and then a nation will be saved in a day. Cf. Zech. 12:10; Rev. 1:7.

III. Ananias. Acts 9:10-16.

Ananias was possibly the human leader of the church at Damascus. God prepared him to preach to Saul. It is interesting to notice how God works. He strikes Saul down and brings conviction upon him and at the same time, prepares Ananias to preach to Saul. God is thus seen working at both ends of the line. This should encourage and comfort every Christian when God calls upon him to do a special task for Him. The God who

calls will also prepare the field to which He sends us.

IV. Saul's Commission. Acts 9:15, 16.

God told Ananias what Saul's commission was before Saul was saved. The God who chose Saul knew even before he was saved that his ministry should be one of suffering. How true this was in Saul's life. Cf. II Cor. 11:23-28; II Tim. 4:6-8; II Cor. 4:17.

V. Saul Saved And Baptized. Acts 9:17-19.

Saul was not saved on the roadway, but inside the city of Damascus. Blindness is always typical of spiritual blindness. At the time the scales fell from Saul's eyes, he received his spiritual sight as well. At once he was baptized (V. 18). Baptism is to show to the world the fact of conversion. Some delay this act for months and even years. Not so with Paul. When he was a persecutor, he did his work thoroughly. Now as a Christian he begins (and finishes in the same manner) his Christian experience by thoroughly following the Lord.

VI. Saul, A Preacher. Acts 9:20-25.

Immediately Saul began to serve God. "Straightway" was Saul's middle name. There was no half-way Haran (Gen. 11:31, 32), no wasted time in Paul's life. He became a tireless worker from the hour of his conversion. He was one preacher who never had a vacation.

It is interesting to notice what he preached. Hitherto he had hated the name of Christ, but now he declares that Jesus is the Son of God (V. 20, 22). This only shows that when one is really saved, his whole being is changed, and he becomes a new creature. Cf. II Cor. 5:17. This preaching amazed the saints at Damascus (V. 21).

Like all other faithful preachers, Paul's preaching soon got him in trouble (V. 23-25). Anyone who faithfully preaches the Word will have the same experience. This has been true from the days of the prophets.

VII. Paul Joining The Church At Jerusalem. Acts 9:26-29.

When Paul escaped Damascus, he went out into Arabia. Here he doubtless revised all of his previous thoughts about the Old Testament in the light of his new experience with Jesus. Cf. Gal. 1:15-18. Afterwards, he went to Jerusalem and tried to join the church there, but was voted down until Barnabas vouched for him. From this we get a picture of the church voting upon its applicants for membership. Cf. Acts 10:47; Rom. 14:1. Baptist churches still follow the same practice.

VIII. Two Miracles By Peter. Acts 9:30-43.

The closing of this chapter presents Peter doing visitation evangelism. At Lydia he healed Aeneas and at Joppa he raised Tabitha to life. Of course, these miracles were through the power of God!

Now you can have all kinds of religion without the founder—Mormonism without Joseph Smith, Seventh Day Adventism without Ellen G. White, Mohammedism without Mohammed, Confucianism without Confucius, or Buddhism without Buddha—but you can't have Christianity without Christ. Christ is Christianity; Christianity is Christ. Religion, like graveyards, is beautiful on the outside, but inside is death and dustworms. What poor sinners need is not religion, but salvation. Religion, like this priest, can only look on and pass by on the other side. It cannot reach the poor man's need. It has neither eyes of compassion nor will of ability.

LAW

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." The Levite is a picture of the law. Now the law is good, holy, and just, but it makes nothing perfect. The law demands righteousness, but cannot give righteousness. Like a looking glass, the law reveals defilement, but cannot cleanse us.

"Run, run, and work, the law commands,
But gives me neither feet nor hands;
But sweeter sound the Gospel brings,
It bids me fly, and gives me wings."

Behold, the wretched man remains in his fallen condition. Neither religion nor the law can reach him. They both pass by on the other side.

THE SAMARITAN

"But a certain Samaritan, as he journeyed, came where he was." Now this was our Lord Jesus Christ. Ah, but someone says, "My Saviour was not a Samaritan." Jesus here is taking the Jews upon their own grounds, for we read: "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?" (John 8:48). He now shows them that this very one whom they called a Samaritan and a devil was the only one that could deliver the fallen man from his peril. The very one whom they had bitterly rejected is the sinner's friend.

It is then said that as he journeyed, he came where he was. I tell you, my Lord journeyed a long way to rescue my soul from Hell. He left the palatial glories of Heaven; the royal diadem He laid aside; His heavenly vesture and garments of praise were exchanged for the spirit of heaviness.

He came from glory, to shame. He descended from glorified riches to earth's deepest poverty. He came where we were.

It is said: "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live" (Ezekiel 16:6). Christ, full of grace and truth, looked upon the poor man with eyes of compassion. He had compassion on him. That is what poor sinners need—the compassion of Jesus. He showed mercy on him. He went to him. Jesus alone can get to the sinner. He bound up his wounds, pouring in oil and wine. The oil first, typical of the Holy Spirit, which quickens the dead sinner by effectual calling and regeneration of life. Then comes the wine of joy. Notice, he poured in oil and wine. Christ goes to the cause by getting inside the sinners. He gives a new heart and puts His Spirit within (Ezekiel 36:26, 27). Neither religion nor law can do that. Nothing else but Jesus. Wine is also emblematic of Christ's precious blood (Matthew 26:27, 28) that cleanseth the sinner from all sin.

"Oh, precious flow,
That washes white as snow."

It is then said that he "set him on his own beast." He taketh the baggar from the dunghill and setteth him among princes. What a picture here of substitution! Christ says, "You ride and I will walk." When the mob came to arrest Jesus, He said, "If ye seek me, take me, but let these go their way." He took our place and put us in His place. He became everything we were, that we might become everything He is. He came down to lift us up. He died for us that we might live forever. He was made sin for us, that we might be made the righteousness of God in Him (II Cor. 5:21).

Such is the mind of Christ that was manifested in Paul when he writes Philemon concerning Onesimus, the runaway prisoner, saying, "If he hath wronged thee, or oweth thee ought, put that on mine account" (Phil. 1:18). Ah, for more of this spirit among believers in Christ today!

Moreover, he brought him to an inn. Solomon said, "He brought me into his banqueting house and his banner over me was love." He doesn't leave us out, but brings us in. The inn here may be considered the Lord's church. Every candle should be placed in the lampstand to give light to all in the house. Every believer's place is in Christ's church.

(Continued on page eight)

"The Good Samaritan"

(Continued from page one)
wicked: who can know it?" (Jeremiah 17:9). Man, by nature, is stripped of all inherent, active, or acceptable grounds of righteousness with God. His prayers, sacrifices, and best endeavors are all unacceptable with God. The wife has washed her clothes white and clean. Her husband with black hands will do her a favor in gathering them in, but not so much favor as he may think, for all he

Moreover, the man was wounded. Poor, fallen man has been wounded unto death. The arrow of sin has wounded unto death. What a fatal wound, how terrible, and how great—and what horrible consequence!

It is further said that the thieves left him. Yes, sometimes

Satan leaves us, but don't get excited, or over-anxious, for he will be back. He leaves for a season, but he soon strikes again. The poor victim is now half-dead. What a condition! Man is alive physically and mentally, but dead spiritually and morally. He is dead to all spiritual life. He is utterly depraved in all his faculties of the soul, and corrupted by sin. He is dead in trespasses and sins (Eph. 2:1). He is without strength (Romans 5:6). He is lost and cannot save, nor help save, himself. He is taken captive by Satan. He is a slave to his own fallen nature. His ability of will extends only in reach of his corrupt nature.

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RELIGION

"And by chance there came down a certain priest that way." What a picture of religion! All based on uncertainty and chance. Nothing is safe or saving about it. Poor fallen man is never saved by chance, but by the purpose of an all-purposeful God, who was chosen in Christ before the foundation of the world (Ephesians 1:4), a number of Adam's fallen race that no man can number. In His time effectually calling them (Romans 8:30), imparting divine nature by the new birth (John 3:5), justifying them by faith in Christ (Roman 5:1), they being redeemed by His blood, are adopted into His family forever (Galatians 4:5). Religion cannot do that. It makes nothing perfect. Religion rests all its hopes in external things and rites. It is beautiful to the eye, but deadly to the heart. A cross on a man's back is good evidence to a Devil in the heart. It is the shell without the kernel, a shadow without the substance, and a form of Godliness denying the power thereof.

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touches is defiled by his filthy hands. Cain's offering looked good in his own eyes, but not in the eyes of a Holy God.

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PAGE SEVEN
AUGUST 24, 1957

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Division Makers

(Continued from Page Six)
may still retain the name of Baptist. To be consistent and obedient to the Word of God we must avoid them. Union meetings with them, evangelistically or in any other matter are unthinkable.

They cause offenses. The word can be translated stumblingblocks (skandalon). What godly pastors cannot rise up, whether in the large cities or in the small villages, and tell you how these variety of man-made churches and sects are stumblingblocks? If a professing Christian does not like the doctrine of separation from worldliness, or the sovereignty of God, or preaching against sin and preaching of holiness unto the Lord, or preaching the doctrine of the local Church he can in almost any place scamper off a few miles to a church where these painful doctrines are not believed, or if they are believed they are not preached. And he can still soothe his conscience in that he

does attend a church. Thus Christ's true Church suffers, and these fugitives are lulled to sleep. "Take up the stumblingblock out of the way of my people" (Isaiah 57:14).

Their sin is now manifested, they stir up divisions and stumblingblocks contrary to the doctrine which ye have learned.

This certainly does not mean that each person is to abide in the doctrine in which he was born and raised and learned since childhood, if it is not Bible doctrine. Such a thought would have been foolish to the Roman Christians to whom this was first written. They were brought up in the doctrine of paganism and mythology. Rather Paul is writing by the Holy Spirit to reject every teacher not teaching the doctrine the Roman saints had received from God through the Apostles! It must be the doctrine ye have learned from God's Word!

FINALLY THERE IS THE NECESSITY OF SEPARATION FROM DIVISERS OVER FALSE DOCTRINE.

"TWO-PER-MONTH CLUB"

Throughout the remainder of the month of August, we are running the following instructions and "subscription blank," trusting that many hundreds of our readers will become members of the "Two-Per-Month Club," thereby helping us to reach many more people with the message of God's Word. If you did not join the club last week, then please read the following information concerning the club, and join now.

(1) Let each person who wishes to help increase the circulation of TBE, send two subscriptions each month to whomsoever he chooses. We would suggest that you send the paper to those who would be most likely to accept the paper and read it.

(2) Once each month, there will be a "subscription blank" printed in TBE, on page 8, in the lower left-hand corner. This will be for your convenience, and it will serve as a reminder to you that it is time for you to send the two "subs." You may clip this "subscription blank" from TBE, enclose \$1.00, and mail to us, without clipping out any part of an article, for we will always see to it that only "ads" appear on the back side of the blank. But if you still do not wish to clip out this blank, then just send in two subs as you would ordinarily, and the blank will just serve as a reminder to you.

(3) At the close of our first year (August 1958), all who have sent two subs every month, will be given LIFE subscriptions to TBE, as a token of our appreciation.

Now, will you put your shoulder to this little wheel, and help us spread God's Word? It amounts to only \$1.00 per month, and think of the good that will be accomplished to the glory of the Lord!

If you will do so, then fill out the following blank, enclose \$1.00, clip, and mail to us.

"TWO-PER-MONTH" CLUB

Dear Brother Gilpin and Brother Bob:

Yes, I will join the "TWO - PER - MONTH" CLUB, and help get God's Word to others through the medium of TBE. My own name and address are as follows:

(Name) _____
(Street, Box, or Route) _____
(City and State) _____

Enclosed is \$1.00 for two subscriptions for the following people:

(1) (Name) _____
(Street, Box, or Route) _____
(City and State) _____
(2) (Name) _____
(Street, Box, or Route) _____
(City and State) _____

Clip and Mail to:

THE BAPTIST EXAMINER

ASHLAND, KENTUCKY

"Avoid them." That is what God says, **Avoid them.** The American Standard Translation renders it, "Turn away from them." Weymouth has it: "Shun them." Other references there are like unto this, such as: we are to consider them as **publicans and heathen**, that is **unsaved** (Matthew 18:17); we are **not to keep company** with them, nor **eat** with them, but **put them away** from our company (1 Corinthians 5:11 and 13); we are to **withdraw ourselves** from them (2 Thessalonians 3:6). But these references have to do with **Church** action, for they were written to the **Church**. Not Romans 16:17. It is written to the saints at Rome.

This does not mean that we are not to give the Word of God to them. We are to seek to "restore such an one in the spirit of meekness" (Galatians 6:1). But as far as keeping company with them, excusing their sins of division, agreeing with them in it, your God says, **avoid them.**

How can we win them back to Christ and His Church if we avoid them? You can only win them to Christ and His Church by God's way. You cannot improve on it. "The meek will He teach His way" (Psalm 25:9).

Where is the love of God? Where is the broken hearted passion of the Saviour in all of this teaching? Right here. This is the love of God, this is the passion of the Saviour, to **keep the commandments** of sacred Scripture. "For this is the love of God, that we **keep His commandments**..." (1 John 5:3). Amen.

I Cor. 12:13

(Continued from page one)
V. 23: "Less honorable."
V. 24: "That part which lacketh."

V. 25: "That there should be no schism among you."

"If you will notice in I Cor. 11:18, Paul, still speaking to this same church, said: 'I hear that there be divisions among you.'"

Also in V. 25: "Having the same care one for another."

V. 26: "If one member suffer all the members suffer with it" (notice it did not say the body suffers but the members suffer with it.)

All these phrases could be used only as they referred to a local church made up of people such as you and me.

Now in verses 27, 28 we find the same subject carried through — the church. I believe you will have to admit this is "water baptism."

Let's go a little further: Paul says (Eph. 4:5): "There is one faith (this is doctrines), one Lord (this is salvation), one baptism (this is water baptism (a prerequisite to church membership))."

It started with John the Baptist (Mark 1:1; Matt. 3:1). Jesus submitted to it to fulfill all righteousness. Jesus gave it to the church (Matt. 28:19, 20). In John 4:1-4, Jesus and the disciples put it into practice. Then Luke 7:29, 30 makes it pretty strong: "They rejected the counsel of God against them being not baptized of him" (John the Baptist). Some will say, "Doesn't the Bible speak of 'spirit baptism'?" Yes, it does, in Matt. 3:11, Acts 1:5; which was fulfilled in Acts 2:3.

Conclusion: I wanted my boy to do a chore for me and after explaining carefully just what I wanted him to do, I asked: "Do you understand?"

His reply was, "No."
My reply, "Why don't you understand?"

"I don't want to!" he said.

I'm afraid this is the attitude of many people when it comes to God's Word—they have lived in error, they have taught others to error, and are not big enough to admit their wrong.

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POSSUM RIDGE LETTER

dere bro. Gilpeens—

i hav ben sik agin sinse i had that spel on the way tu memfis. Samantha kalled our famly doktor and he sed rite off that i wud rekover provided this alurgy did not pruve fatal. when i asked him how soon i wud be up and around agin as gude as nu he sed he wud not guaranty that i wud be abul tu play a pianny in a munth, but ef i did not tak keer uf myself, that i mite be playin a harp by then. so i guess i wil hav plenty uf tim fer cogitatin fer the next fu weeks—that is ef i feel lik ritin up mi thots.

at our meetin hous i hav ben herin so much heresy fer the past 2 yers that i am plum sik uf hit. ef our pulpit pounder aint talkin fer a unun meetin, er advokatin open kommunun, er sayin sumpthin nise about the Kamelites, er bemoanin the old foggies in our church what stand fer the Bible, then he is talkin agin the type sundy skules what we used tu hav. hit dont mak no mattur what he sez, hit is most all heresy pritr ner every time i hear him tri tu preech. well next tu the 3 yers

"The Good Samaritan"

(Continued from page seven)

It is said also that he took care of him. The Lord, as the Good Shepherd, not only died to save us from the penalty of sin, but he lives as the Good Shepherd, to save us from the dominion of sin. He cares for His own sheep. He never leaves them nor forsakes them, and they shall never perish.

"And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him." As I see this, these two pence represent two days, for we read in Matthew 20:2 of the laborers working for a penny a day. Now according to both the Old Testament (Psalm 90:4) and the New Testament (II Peter 3:10), a thousand years are but a day with the Lord. He did not give the host three pence, or four pence, but only two pence. Christ our Lord has been gone from earth in body for nearly two days. Personally, I believe the time of His glorious return is near.

The host is in charge of the man in the meantime. Who is the host? Jesus said to His sorrowful church just before His death, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). We are not left alone, but comforted, taught, and cared for by the Holy Ghost.

He has, moreover, promised to return. He has not only come and delivered His own from the fall, but cares well for them, and upon His return there is more to come.

I am told that in a certain city, there was a church where the rich and the poor met together. A rich man felt much impressed to help one of the poor men: One day the poor man received a check for a certain amount of money from the rich man. Also there was a note saying, "and more to come." This was kept up for a long time, and each time the poor man received the check, there was the words saying, "and more to come."

Remember, friend, if Jesus has saved you, there is much more to come when He comes again. The longing desire of all who know Him is to see Him. We shall be satisfied when we awake in His likeness. The second coming of Christ is the glorious, imminent event by which all creation is now moving. The world rushes on and knows not whither it goeth, but those in Christ know that the crowning day is coming.

"Jesus, the very thought of thee,
With sweetness fills my breast;
But sweeter far, thy face to see,
And in thy presence rest."

dri spel we had a fu yers bak er a spel i had wunse with the roomatiz, er the wild-fire in our tobaccy, the thing i hate wunse is heresy and i hate hit wunse than all theses kombined.

i rikolekt that Paul sed Martham which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. Romans chaptur 16 and vurse 17. well that is zackly what i aim ter du. i hav always triht tu go tu church irregardless tu whether things went tu suit me er not, but i hav gon about as fur as i kan with our preacher fer he aint preechin the Bible and i no that i am doin rong tu support him.

ef things dont git better and fast at that, i aim ter stay home and reed mi Bible and TBE on sundy, and send mi tithes tu fer the support uf the best paper on earth.

they finally got Agy Khan, the hed uf the Moslums, put in a tomb. the paper sed the burial wuz in 120 degre heet—that is fer the relates. they didnt even tu estimat what hit wuz fer Agy nain that his religun hates Jesus ther is only wun konklud to be reeched—he is in Hell toda.

he liked his ponies and his drink and fer a spel he blazed lik a meteor, but likker always gits its man in the end. hit wuz giv u a red nose, a blak i, a white liver, a yellor streak, a green brain, a dark brown breathe and a blu outlook on time and eternity. wel Agy had his flint without Jesus and while i am ritin theses lins, he is fryin and roastin in Hell and that is wher all others air goin what di with out Jesus.

thinkin about mi pastur, i guess that ther air a lot mor uf our readers what air in the sam predikamint. i no that we hav plenty uf pulpit pounders what kan obfusicate and bewildur mor than enliten. in fakt, i wud not be surprized but what the most of TBE's famly is played with the rong kind uf preechin. i hav met a lot uf preechers in lif that air so degenerate in ther doktrin that the Devil wud duck up a bak alley tu keep frum meetin them.

i judg by bro. Bobs artikle of resenat date that u hav a hard tim makin expenses. well that has ben me all mi lif. when i wuz a little tad they made mi klose by kuttin sum wun elses down tu mi size. u kud not tel by lookin at mi pants whether i wuz konin er a goin. i always tride tu plan fer July 4 and hit tuk me jist about a hol yer tu sav up on that quarter, but i wuz rich on that day, as long as hit lasted. i wuz bi a nikle glas uf lemonaid, 2 sents wurth uf krakers, 3 sents wurth uf blony, 10 sents wurth uf fire krakers and a nikles wurth uf use kream, and then i wuz brok fer another yer. when i went tu hire out the first tim, the man what hired me sed tu bring mi klose in the hous. when i walked in i did so fer i had them all on. well hit has ben that way about all mi lif. i dont no anything about R. G. Dun er Bradstreet fer muny has always ben as scarce as mosquitos in January. i hav never ben abul tu help much but i am shor prayin hard fer the Lord tu raize up sum budy what wil lift yore burdens, and i beleve God is goin tu do hit. frum the very bottum uf mi hart i shore hope so. i luv u fer what u stand and i luv this paper. i shore aim tu do a lot uf prayin that God wil kepe hit goin until Jesus kums agin. i say this bekaws i am,

yore frend,
i s hardtufule

THE BAPTIST EXAMINER
PAGE EIGHT
AUGUST 24, 1957