

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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Christ's Eternal Existence

By ROY MASON
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PASTOR ROY MASON

Some years ago upon entering a neighborhood store we found the proprietor in a state of great excitement. A Christian man had just been conversing with him, and he had said a strange thing. Said the grocer, "That man told me that Jesus Christ lived before he was born in this world. What do you think of such a thing?" My reply was, "I think the man knows his Bible."

I am persuaded that many people, like that grocer, would be astonished to learn that Jesus Christ existed before He was born. Such persons can have no true conception of the deity of Christ. Because many do not understand the truth concerning the pre-existence of Christ, let us spend a few moments considering it. All of us human beings had no existence previous to our birth into the world. Not so with Jesus Christ.

When Did Jesus Christ Start Existence?

As deity—as God the Son, He never had a beginning. He, as the second Person in the Trinity, has lived forever. Micah 5:2 speaks of the Ruler who shall be born in Bethlehem seven hundred years later, and concerning that same one he says, "Whose goings forth have been from of old, FROM EVERLASTING." The Child was born in Bethlehem, but the Son was "from everlasting." The same words applied to God the Father,

apply to the Son, when it is written in Psalm 90: "From everlasting to everlasting thou art God." There was a time when this earth did not exist. There was a time when angels did not exist. There was a time when all the host of planets and stars did not exist, but there was never a time when God the Son did not exist.

"The Father Of Eternity"

In Isaiah 9:6-7 there is a remarkable statement. It says, "Unto us a Child is BORN, unto a SON IS GIVEN." A Child was born who was given the human name of Jesus, but as Son he was "given," for that Son had no birth and no beginning. Then a number of wonderful titles are given to him. Among others the term is used, "The everlasting Father." That term is sometimes translated, "THE FATHER OF ETERNITY." Who was the Father of eternity? The answer is God the Son.

Jesus Of The New Testament, The "I Am" Of The Old

Jesus said to the unbelieving ecclesiastics of His day, "If ye believe not that I am he, ye shall die in your sins, and whither I go ye cannot come." (John 8:4). The word "he" is in italics, which signifies that it is not in the original. Plainly, bluntly, Jesus said, "IF YE BELIEVE NOT THAT I AM, ye shall die in your sins . . ."

What did He mean? He assumed to be the "I AM" who said to Moses (Exodus 3:14), "I AM THAT I AM." Bible scholars who have unravelled the meaning of that expression, say that the Hebrew signifies, "I am he that was; he that is; he that will be." That certainly signifies the ETERNAL ONE. Jesus said that unless one believes in Him as the "I Am"—the Eternal One, he shall die in his sins and cannot enter His presence. Belief in the eternity of God (Continued on page eight)

Justification By Imputed Righteousness

(IN THE PHILADELPHIA CONFESSION)

1. Those whom God effectually calleth, He also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in His death for their whole and sole righteousness, they receiving and resting on Him and His righteousness by faith, which faith they have not of themselves; it is a gift of God.

(Romans 3:24, 8:30; 4:5-8. Eph. 1:7; 1 Cor. 1:30, 31; Rom. 5:17-20; Phil. 3:8; Eph. 2:8-10; John 1:12; Romans 5:17.)

2. Faith thus receiving and resting on Christ and His righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

(Rom. 3:28; Gal. 5:6; James 2:17-26.)

3. Christ, by His obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of Himself in the blood of His cross, undergoing in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf, yet, inasmuch as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

(Heb. 10:14; 1 Pet. 1:18, 19; Isa. 53:5, 6; Rom. 8:32; 11 Cor. 5:21; Rom. 3:26; Eph. 1:6, 7; 2:7.)

4. God did from all eternity decree to justify all the elect, and Christ did in the fullness of time die for their sins, and rise again for their justification; nevertheless, they are not justified personally, until the Holy Spirit doth in due actually apply Christ to them.

(Gal. 3:8; 1 Pet. 1:2; 1 Tim. 2:6; Rom. 4:25; Col. 1:21, 22. Titus 3:4-7.)

5. God doth continue to forgive the sins of those that are justified, and although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure; and in that condition they have not usually the light of His countenance restored unto them, until they humble themselves; confess their sins, beg pardon, and renew their faith and repentance.

(Matt. 6:12; 1 John 1:7; John 10:28; Psalm 139:31; Psalm 32:5; Matt. 26:75.)

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

(Gal. 3:9; Rom. 4:22-24.)

The Baptist View Of Church Government

By Edward T. Hiscox

A Christian church is a society with a corporate life, organized on some definite plan, adapted to some definite purpose, which it proposes to accomplish. It has, therefore, its officers and ordinances, its laws and regulations, fitted to administer its government and carry out its purposes.

The question then arises, What is the true and proper form of church organization and government?

We do not care to inquire as to the various and contradictory forms, as we see them about us in the different denominations, but what was the organic form and government of the first churches, planted by and molded under the hands of Christ's inspired apostles.

Three Forms

There are three special and widely different forms of church government which have gained prevalence in Christian communities during past ages, and are still maintained with varied success, each of which claims to have been the original primitive form:

1. The prelatial, in which the governing power resides in prelates, or diocesan bishops, and the higher clergy; as in the Roman, Greek, English, and most Oriental churches.

2. The presbyterian, in which the governing power resides in assemblies, synods, presbyteries, and sessions; as in the Scottish Kirk, the Lutheran, and the various Presbyterian churches.

3. The independent, in which the body is self-governing, each single and local church administering its own government by the voice of the majority of its members; as among Baptists, Congre-

gationalists, Independents, and some other bodies.

Now which of these modes of church life and administration is taught in the New Testament, if either? or which best accords with the constitution and government of the apostolic churches?

The Baptist Position

Baptists hold that each separate, local church is an independent body, governing itself according to the laws of Christ, as found in the New Testament; that each such church is independent of all other churches, and of all (Continued on page eight)

"And Ye Will Not Come To Me That Ye Might Have Life"

John 5:40

By C. H. Spurgeon

The greatest absurdity in the world is to want to have a wider gospel than that recorded in Scripture. I preach that every man that believes shall be saved—that every man who comes shall find mercy.

People ask me, "But suppose a man should come who was not chosen, would he be saved?" You go and suppose nonsense and I am not going to give you an answer. If a man is not chosen, he will never come. When he does (Continued on page six)

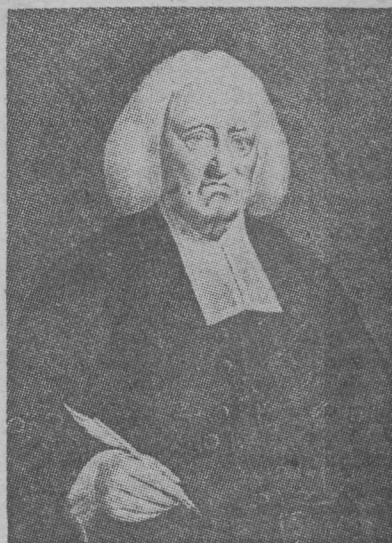
The Deceitful, Wicked Heart Of Man

By John Gill
(Born 1697, Died 1771)

"The heart is deceitful above all things, and desperately wicked: who can know it?"—Jeremiah 17:9.

This is the source of the idolatry and creature-confidence of the Jews, sins which were the cause of their ruin; and though what is here said is particularly applicable to their hearts, yet is in general true of the heart of every man; which is deceitful, and deceiving; and puts a cheat upon the man himself whose it is.

It deceives him with respect to sin; it proposes it to him under



the notion of pleasure; it promises him a great deal in it, but does not yield a real pleasure to him; it is all fancy and imagination; a mere illusion and a dream; and what it gives is very short-lived; it is but for a season, and ends in bitterness and death.

Or it proposes it under the notion of profit; it promises him riches, by such and such sinful ways it suggests; but, when he has got them, he is the loser by them; these deceitful riches choke the word, cause him to err from the faith, pierce him through with many sorrows, and endanger the loss of his soul.

It promises honour and preferment in the world, but promotes him to shame; it promises him liberty, but brings him into bondage; it promises him impunity, peace, and security, when sudden destruction comes.

It deceives him in point of (Continued on page eight)

The Baptist Examiner Pulpit

"ARE YOU READY TO GO?"

By PASTOR JOHN R. GILPIN

"The prudent man looketh well to his going."—Prov. 14:15.

The Lord certainly uses strange ways sometimes in order to give sermons unto His preachers. You don't have to get out of the Bible to see that that is true. If you will turn to the Old Testament you will find that one day God led the prophet Ezekiel out into the cemetery and gave to him a sermon. I am sure you will recall how that as Ezekiel stood there in the graveyard, the graves were opened and one by one he saw the bones as they appeared, until a whole valley was filled, as he said, with dead, dry bones. Then he saw these bones as they

came together and stood without flesh or sinews or skin; and then as the wind breathed upon them, he saw them clothed with flesh and they became alive. I say, beloved, it was a strange way for God to give Ezekiel a sermon, and a strange place that God took him, in order to give him a message, but it was thus that God preached through Ezekiel a sermon that He wished to have preached to the children of Israel.

Beloved, many, many times in the Bible you will find that God uses strange ways in order to give to His preachers a message. Well, He used a strange way to give me this message. This past

week I was reading an advertising piece relative to a cemetery. It had to do with the sale of cemetery lots. We often say that the last thing that a person needs is a cemetery lot, and usually it is not bought until after death. This was true in the Bible, for Abraham didn't have any place to bury his dead; he had to buy a lot to bury Sarah after her death. When I was reading this advertisement of this cemetery company, I noticed that they used as a heading the words of my text: "The prudent man looketh well to his going." I thought it was strangely appropriate in that case, (Continued on page three)

If you did today all that you had planned, you didn't plan enough.

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Examiner Editorials

By Bob L. Ross



WE REPRESENT NO ORGANIZED MOVEMENT

Often someone will write to us and ask what organization we belong to, what movement we are with, or some question of like nature. The fact that we never play up an organized movement of some kind is somewhat of a mystery to some of our readers, it seems.

Well, we are always happy to tell folk that we are members of a Baptist church that seeks to obey its Lord in fulfilling His commission (Matthew 28:19, 20). We endeavor to do this by every means possible, TBE being one of them. We also seek to encourage other brethren and churches in their work in every way possible. But we represent no movement, unless you wish to call the fulfillment of the Lord's commission such.

We have no program to push, no association to assist, no convention to court, no ecclesiastical machine to oil. We love our precious Bible heritage. We love the freedom, independence, and sovereignty of the New Testament church. All we are pushing are the principles of New Testament Christianity. For these, we wish to live and die for. Let others drown themselves in the waters of organized movements, but we love pure and undefiled independency. We can't understand why all do not cherish the same. We look back and see that the mightiest men that ever blessed the earth were lovers of independency. Organized ecclesiasticism has never produced such blessed and strong characters. Down with the vile system that makes spineless men.

LAWRENCE COVERS RACIAL ISSUE WELL

We have read with great interest and profit the syndicated newspaper column written by Mr. David Lawrence, especially of recent date. Mr. Lawrence has a great insight into the matters that pertain to segregation and integration, and has given the soundest comments with regard to the dictatorial policies of the President that we have read anywhere. Every American citizen should follow this daily column, and be

informed as to the present segregation-integration crisis. Look for it in your daily paper, and if your paper doesn't carry the column, subscribe to a paper that does.

NO MEXICAN ARTICLE

Due to lack of space, the article on Mexico does not appear in this issue. Look for it and pictures next week.

"EVANGELISTIC OUTLINES"

Due to the fact that Brother Frank Beck is now writing the series on "The Five Points of Calvinism," we have held out his usual "Evangelistic Outlines." This relieves Brother Beck a lot and allows for more space for other material. These outlines shall continue immediately after the series on Calvinism is completed.

HATS OFF TO PRESIDENT HODGES

The following is a quotation from George Hodges, newly elected president of the Baptist Bible Fellowship:

May I appeal to you to let us let nothing interfere with our vision, marching on to greater and higher heights for our Great God. Let us not dip our colors nor stray from the great doctrines of the Bible and wade out into interdenominationalism. If we are going to wear the name "Baptist," let us not be ashamed of it. May we so live, teach, preach, and practice those great doctrines and principles of the Bible that we will not be branded as liberals, alien-immersionists, nor interdenominationalists. Let us not compromise, but be true to the Word of God. Continue to work together and pray together that we may continue to send missionaries around the world until the meeting in the air—as Quoted from The Baptist Bible Tribune.)

We hope that the influence of Brother Hodges will cause the Fellowship and Bible College to shun interdenominationalists such as Rice, Jones, Shuler, etc., like they would shun all other anti-Baptists.

"I Should Like To Know"

1. Do you think a Christian time should pay 10% of his salary, even if he isn't able?

In the case of such persons, we wonder when they quit tithing, and if they tithed before they became "unable" to tithe. We say this because we do not know of a case where a person cheerfully tithed and worshipped God, yet became unable to tithe. God blesses the cheerful giver, and challenges us to prove Him (Malachi 3:10). The tithe is the Lord's, and if we withhold it, we rob Him (Malachi 3:8).

2. Can a Christian pray at any

Yes, if he prays scripturally; that is, if he comes to the Lord in humility and confession of sin. We should not, however, pray only at certain times; we should pray without ceasing. This we do in spirit, regardless of where we are or what we are doing.

6. Who are the beast and the false prophet of Revelation 20?

This is yet future; we don't know.

7. In Revelation 20:4, 5, there are two groups mentioned. One

THE DOCTRINE OF THE BLOOD, NO. 2—

Adam And Eve Saved By The Blood

(The Blood In The Old Testament)

(Read Genesis 3).

The expression, "The Blood," refers us to the substitutionary death of Christ. If Christ had not shed His blood, then it would not have redeeming power for us. For in shedding His blood, He suffered the curse of the law, thus freeing us from that awful curse which was upon our heads.

I want us to look more specifically to the Word of God, and notice what the Scriptures teach us about the blood. And in studying the Word of God, you will find it to be a fact that God never accepted any man's worship apart from the blood. "Not without blood," we read in the Book of Hebrews. (Heb. 9:7). The religion of the Bible in both Old and New Testaments is a religion of blood. Anyone who has ever read the Bible with any attention whatsoever, realizes that blood is an absolute necessity in the worship of the God of the Bible. This is the only way of approach to God.

A Sacrifice Needed

How strongly does this emphasize the fact that before one can worship God, he must have a substitute, a sacrifice for his sins. Some unsaved religionists think that God is flattered by their prayers, their offerings of money, and their religious works. But God is not a pauper; it is man who is the pauper. Man cannot possibly worship God acceptably apart from a sacrifice for sin. And on top of that, the sacrifice must be the God-appointed sacrifice.

To see this more clearly, let us study from the Old Testament. Note what the Old Testament Scriptures teach about the blood.

First, go all the way back to the first man, Adam. Before Adam sinned, he needed no sacrifice in his worship of God; but after the fall, it was necessary for Adam to come to God on the basis of a blood sacrifice, a substitute. In Genesis 3, Adam learned that "the religion of fig leaves" was useless. The fig leaves satisfied neither the conscience of Adam nor the justice of God. Neither did the fig leaves properly clothe the naked body of Adam.

But then God stepped in. He took an innocent animal, killed it, and clothed Adam and his wife Eve with the skins of that animal. In other words, blood was shed, life was sacrificed that Adam and Eve might be clothed so as to be able to stand in the presence of a thrice-holy God. Adam and Eve were accepted of God on the basis of blood.

Of course, this was only a foreshadowing of the Lamb of God, the Lord Jesus, who was foreordained to come and be our Substitute. It was His blood that actually took away Adam's sin; the animal was only a type. Christ was sent of God, and at Calvary, God punished our sin in Christ, imputing our sins to Him and His perfect righteousness to us. We are now clothed with the righteousness of Christ our Substitute, just as Adam and Eve were clothed with the skins of the animal which was their substitute.

Made Acceptable

This was the way that God Himself provided for their acceptance with Him—He made Adam and Eve acceptable. He put away their iniquity through the sacrifice of another. And this is what God has done for us. The

Scripture in Ephesians 1:6 says that "He hath made us accepted in the beloved." And in 11 Corinthians 5:21, we are told that He put away our sins by the sacrifice of Another, even His Son, Christ Jesus. Listen: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

How does a man become acceptable to God? He is made acceptable by God; he does not make himself acceptable. Adam took a few fig leaves and tried to cover his sin from God; but the fig leaves did not properly clothe him; they did not satisfy his conscience, and they did not satisfy God. A man simply cannot make himself acceptable to God; God does it.

How does God do it? By putting away sin through the sacrifice of Another. God put our sins on Christ. Christ bore our sins; He suffered our punishment. In doing so, He freed us from our sins; He delivered us from the curse and bondage of the Law. Law and justice were completely satisfied. Then He clothed us just as He clothed Adam and Eve. He clothed us with the righteousness of Christ, wrought by Christ in His life and death. For Adam and Eve, God took the skins of the innocent animal and clothed them. For us, God took the righteousness of the righteous Son and clothed us. Beloved, this is salvation by the blood. This is salvation by the substitutionary sacrifice of Christ. This is salvation by free and sovereign elective grace. This is salvation by grace from start to finish.

God didn't tell Adam to do any works. Why? He didn't even tell Adam to seek the Lord. God sought Adam. If God had not sought Adam, Adam would never have been clothed; for Adam tried to hide from God. So it is today. The sinner wants nothing to do with God. The sinner has covered himself with a few fig leaves of self-righteousness, and he avoids the grace of God. And were it not for the elective, seeking grace of God, no sinner would ever be clothed with the righteousness of Christ.

The Necessity Of Blood

In the case of Adam, we have the first example that God demands blood; He demands the death penalty for sin. Adam could come to God in no other way. Neither can you and I. Our sins must be paid for. The only payment is the death of Christ.

Next Week

Next week, I shall continue to call your attention to the blood in the Old Testament Scriptures, and we will continue to see that no one ever was able to worship God, except on the basis of blood. And that blood symbolized the fact that a sacrifice had been offered for sin. And though none of the animals offered in Old Testament times ever took away or paid for a single sin, they did typify or point to the future coming of the Sacrifice that could and did take away sin. And it was with this hope in mind that the people offered up their sacrifices. By these offerings, they testified of their faith in the Sacrifice which was to come. That Sacrifice was none other than Christ, the Lamb who takes our sins away.

reigns with Christ, and the other group is dead. Who are these two groups?

The group that reigns with Christ are the saints; the group that is dead during this thousand-year period are the unsaved.

8. What is the first resurrection?

This is the resurrection of the saved, which begins to take place at Christ's second coming. 1 Thessalonians 4:16-18.

9. What is the "second death" from which one group escapes and the other doesn't?

The second death is the casting of the wicked into the lake of

fire (Rev. 20:14, 15). Death is a separation, and at physical death the first death takes place—the unsaved person goes to the compartment of hades that is for the unsaved (see Luke 16:19-31). At the second resurrection, the unsaved are delivered up out of Hades, and judged. Then they are cast into the lake of fire, which is the second separation (death).

10. Revelation 20:12 states that some are judged according to their works. Is this not contrary to salvation by grace?

No, for those being judged are the unsaved, and they are getting their wages (Romans 6:23). God gives them just what they deserve. Grace gives the elect what they don't deserve, and their punishment is borne by Another, even Christ (II Cor. 5:21).

11. If Hell is a place, how is it then thrown into a lake of fire?

The word here (Revelation 20:14) is "hades," meaning, "the place of departed spirits." There are two compartments in hades—one for the saved, one for the lost. This one is the one for the lost. God is God and He can cast

this compartment into the lake of fire.

12. Who is written in the book of life?

All those elected of God (Eph. 1:4, Rev. 13:8, 17:8).

13. Is the second death an annihilation?

Death is never an annihilation. It is always a separation. Adam's death was a separation from God (Gen. 2:17, 3:23, 24). Christ's death was a separation from God (Matthew 27:46). Physical death is a separation of the soul from body (Luke 16:22, 23).

The second death is the final and eternal separation of the unsaved in the lake of fire (Rev. 20:11-15).

We might add that destruction is not annihilation, either. There is much destruction of property, goods, buildings, etc., in war, but such things are not annihilated.

For a further study on this subject, write for our tract, "Hell, Sheol, Hades, Gehenna, Tartarus—Is There A Place of Literal Fire Where Lost Sinners Will Be Condemned Throughout Eternity?" (Answered by Bob L. Ross.)

EVANGELIST T. B. FREEMAN AVAILABLE THESE DATES:

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The creed you really believe is spoken not by your lips, but by your life.

The Five Points of Calvinism

By PASTOR FRANK B. BECK
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Limited Atonement

(Continued from last week)

III. THE POWER OF A LIMITED ATONEMENT

We are bold to say that the view of Christ dying only for the elect in a *saving* sense is the *only* sense that gives effectual power to His death. We insist that the death of Christ *really* saves all for whom it was intended. Otherwise the death of Christ was but a great gamble, a venture, but not necessarily a victory; making salvation "possible" for all men, but not really *positive* for any man. For all men might have (indeed *would* have, I Cor. 2:14) rejected the Redeemer and Christ would have saved *no one* by His death! We repeat, the Son died in the stead of all those whom the Father elected to salvation, and the Holy Spirit regenerates all those whom the Father elected, and for whom the Son died. The Father chose no other. The Son died for no other. The Holy Spirit regenerates no other. There is no division, no confusion, no lopsidedness in the Trinity.

If Christ's death is in reality a *substitutionary*, *vicarious* death it saves *all* for whom it was exercised and *no other*. "If Christ really died in the place of those who are saved, it follows that He died in the place *only* of those who are *saved*. Christ could not bear the sins of men without actually saving them" (Floyd E. Hamilton, *The Reformed Faith in the Modern World*, p. 22).

Christ actually bore the sins of those for whom He died in His own body on the tree, and by those stripes they were "*healed*" (I Pet. 2:24), and they return unto the Shepherd and Bishop of their souls (v. 25).

Christ "*justified*" them for whom He died (Rom. 5:9). "He shall justify many, for He shall bear their iniquities" (Isa. 53:11). "This tells how Christ justifies men, that is, by bearing their iniquities. And note that this justification is not made to depend on anything else. If Christ had to bear men's iniquities to justify them, then it follows . . . that those whose iniquities He bore must receive justification" (T. P. Simmons, *Ibid.*, p. 240).

If He bore the sins of all men without exception, then all men shall be justified, which is not so in the experience of all; therefore, Christ did not bear the sins of all men, but only the elect. "The design of Christ in dying was to effect what He actually does effect in the result" (A. A. Hodge, *Outlines of Theology*, p. 417).

Christ *redeemed* all those for whom He died (Eph. 1:7).

He "*washed*" them from their sins in His own blood (Rev. 1:5).

He *reconciled* them to God (Rom. 5:10), not *imputing*, or *charging* their sins to *them* but to Christ their Substitute (II Cor. 5:19). To *reconcile* means to "restore to friendship," to "change from enmity to friendship." All for whom Christ died have been (or shall be) changed *from enemies to friends of God*. I need not tell you that this is far from true with many. Therefore Christ died not for them.

IV. THE PROBLEM OF A LIMITED ATONEMENT

(1) *What about II Peter 2:1?* False teachers shall be destroyed, who deny the Lord who "*bought*" them. Does this not teach universal redemption? *Answer*: "The 'false teachers' are described according to their own profession, not as they are in the eye of God. They *claim* to have been bought by the blood of Christ." They are so treated. By their heresies they deny the very Lord whom they *say* bought them (Wm. G. T. Shedd, *Dogmatic Theology*, Vol. II, p. 481).

"The word in this passage for Lord is not '*kurios*,' which is used either of God or of Christ; but it is '*despotes*,' which is never used of Christ. Hence the reference here is to God. Peter wrote especially to Jews. Doubtless the

false teachers were Jews also. And Deut. 32:6 explains how the Lord had bought them. God is here said to have bought the whole Jewish nation because He delivered them from Egypt" (T. P. Simmons, *Ibid.*, p. 245).

(2) *What about I Corinthians 8:11?* "Shall the weak brother *perish*, for whom Christ *died*?" *Answer*: The perishing here refers to *physical* death. The believer *cannot* perish spiritually (John 3:16; 10:27-30). True, the Greek word is used of *spiritual* death, but it is *also* used again and again of physical death. For the reason stated above it is physical death. In the following references the same word occurs and speaks of *physical* or *material* death: Matt. 5:29-30, *members of the body* perishing; Matt. 8:25, "Lord, save us, we *perish*," *in the sea*; Matt. 9:17, wine runs out and the *bottles* perish; Matt. 26:52, he who takes the sword shall *perish with the sword*; Luke 13:33, a prophet cannot perish *outside Jerusalem*; Luke 15:17, the prodigal son was perishing with *hunger*; Luke 21:18, the *hair of the head* perishing; John 11:50, the *nation of Jerusalem* perishing; Acts 8:20, "Thy *money* perish"; II Cor. 4:16, "Though our *outward man* perish"; Heb. 1:10-11, the *heavens* and the *earth* shall perish.

(3) *What about the Scriptures declaring that Christ died for the world?* *Answer*: The world of the elect, or believers is meant: Christ taketh away the sin of *this* world (John 1:29), the sin of the rest of the outer world "remaineth" (John 9:41); God loves *this* world (John 3:16), His *wrath* is upon the rest of the world (John 3:36); Christ saves *this* world (John 3:17); is the Saviour of *this* world (John 4:42), the rest of the world (here called "the *whole world*") *lieth in wickedness* (I John 5:19); it is *this* world that will believe and know that God sent the Son (John 17:21, 23); it is *this* world that is reconciled to God (II Cor. 5:19); it is *this* world for which Christ is the propitiation (I John 2:2); or Christopher Ness' argument may be better: "John wrote to the Jews, and ministered unto the circumcision (see Gal. 2:9), and he says unto them, 'Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,' that is, not for the Jews only, but for the Gentiles also" (*Ibid.*, p. 65). Wm. G. T. Shedd thinks the Gentile world of believers is also meant in contrast to the Jews in John 3:16 (*Ibid.*, p. 480). Notice that Christ is not merely offered as Saviour and propitiation, He is such (I John 2:2; 4:14). He *giveth* life to this world (John 6:33). This is the world of the godly in contrast to the "world of the ungodly" (II Peter 2:5).

(4) *What about the Scriptures saying that Christ died for all men?* *Answer*: I Tim. 2:6, Christ gave Himself a "ransom for all," cannot mean all men without exception, for all men would then be *ransomed*! Rather it means, all men without *distinction*, all *classes* of men (as in verse 1-2). If "all" must mean every man on the earth, how could Timothy offer prayers for every individual man ("for all men," v. 1)? The word must be limited.

(5) *Hebrews 2:9* is also used against a limited atonement. Christ tasted death for "every man." The word "man" is not in the Greek, but just read the context: In verses 10 to 17 you will see that the writer is describing every man of God's "*sons*" (v. 10); Christ's "*brethren*" (v. 11); God's "*children*" (v. 13); "the *seed of Abraham*" (v. 16). If Christ tasted death for anyone else they would be saved and be in this number.

What good news all this is to the true believer, lover, and follower of Jesus Christ! Christ *did* take our sins away on the cross, He *did* save us by His death! God grant that *you* may be able to say: "The Son of God loved *me* and gave Himself for *me*" (Gal. 2:20).

If God has caused an unsaved person to read this article, how sad and tragic that you have no Saviour who died on the cross for your many sins. It is the same as if Christ *never came* and *never hung on the cross* for sinners. This is true of you, unless you prove yourself not to belong to the unbelievers, and by God's grace turn to Christ crucified and risen for you. Oh, that this might be the means of the salvation of some soul for whom Christ bled and died. Amen.

with us. We continue not.
This reminds me of that poem by William Knox that is often spoken of as Abraham Lincoln's favorite poem, which says:

"O why should the spirit of mortal be proud?
Like a swift flying meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave."

'Tis the wink of an eye, the draft of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
O why should the spirit of mortal be proud?"

Certainly, beloved, this is a poem which ought to cause us to pause and reflect in the light of God's Word. Why should the spirit of mortal be proud? Some of these

days we are coming down to the end of the way.

When in Guanajuato (Mexico) in that underground room in the cemetery where all those mummies are to be found, as I walked up and down that aisle with those

(Continued on page seven)

THE BAPTIST EXAMINER
PAGE THREE

OCTOBER 26, 1957

"Are You Ready To Go?"

(Continued from page one)

and as I read it, it began to make a tremendous impression upon me; so now I wish to preach to you from this text which God gave me in a very, very unusual way.

It is true that the majority of people are not concerned about their going. We ought to be concerned about it, but the most of us are far more concerned about our living than we are about our going. In fact, there are a lot of ideas that are offered in the markets today, in order to help you so that you won't have to go early; at least, this is the claim of the advertisers.

For example, there was a company formed sometime ago who manufacture what they called a "gravity board," and I did the printing for them. They said in their advertising brochure which we printed, that we stand on our feet all day long and the strength runs out of our bodies, and what we need, after standing on our feet for eight hours, is to recline for eight hours with our feet in the air and let the strength run back into our bodies. In other words, they were selling this gravity board so that you could lie at night with your feet up in the air, in order that strength would run back into your body commensurate with what had run out during the daytime; and the company said that if you used it, it would lengthen your life fifty per cent.

Then just recently we printed for a new company which manufactures what they call a Yogi stick. Maybe you have seen "Little Margie" perform with a Yogi stick on television. I thought it was just so much foolishness, and I didn't think about anybody ever manufacturing it to sell, but the idea is this: you stand on your head, preferably in a corner, and you hold on to that stick in various positions, and that enables you to forget, and to concentrate. They also suggest that it will lengthen your life twenty-five per cent.

Then there is the idea I have often suggested to Mrs. Gilpin—that of sleeping in a deep freeze. It so happens that I literally burn up all the time, and the nights that she sleeps with two or three covers, ordinarily I don't have any. I have suggested to her that I think it would be a fine idea to sleep in a deep freeze. Now you put meat in a deep freeze and it doesn't spoil. Why not sleep in a deep freeze eight hours out of the day and that would mean that you would rest your body eight hours and there would be no possibility whatsoever of your dying during that eight hours. Now I am not giving any twenty-five or fifty per cent guarantee on that idea, but I am saying, put all these ideas together and we may come up with something that will give us longevity, to the extent that we may never die.

Well, in addition to this you can go to the drug store and get the drugs, including the tranquilizers, that are supposed to lengthen your life. You can go to the doctor and get shots, and you can go to other doctors who specialize in treatments. Then, of course, if you eat breakfast cereal, be sure to eat the right kind that has all the vitamins inside the cereal. Then brush your teeth with the proper kind of tooth paste and some of these days after you have done all these, we will print a notice in the paper about

you and end up by saying that the funeral services will be held at 10:00 the next morning.

I

IN SPITE OF ALL THIS, WE MUST DIE.

Yes, beloved, folk have in mind living forever, and there are lots of suggestions that have been offered as to how you can lengthen your life, yet I would remind you that you are not going to live forever. In spite of the gravity board and the Yogi stick—in spite of all the drugs—in spite of all the lights that the doctors use—in spite of all the shots, and in spite of using the proper brand of cereal and the proper brand of tooth paste—in spite of all this, some of these days you are going to die. God gives us warning after warning that such is going to take place.

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."—Psa. 103:15-17.

Notice that it says that man is like the grass, or the flower of the field. You and I flourish for a little while, but it doesn't last for long. Soon we will leave this world.

"Thou turnest man to destruction and sayest, Return ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou CARRIEST THEM AWAY as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and WITHERETH."—Psa. 90:3-6.

Notice, in the morning we are like the grass that is growing; in the evening of life we are like the grass that is cut down to wither away.

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

Here the Psalmist declares that the average span of life is seventy years. Sometimes it lengthens to eighty years, but even then the additional ten years is only sorrow and is soon cut off and we fly away.

Notice again:

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how FRAIL I am. Behold, thou hast made my days as an HAND-BREADTH; and mine age is as nothing before thee: verily every man at his best state is ALTOGETHER VANITY."—Psa. 39:4, 5.

What does it say? Just simply this: We don't realize how frail we are. We don't realize the measure of our days. We don't realize how little we have to hope for so far as this world is concerned. Man at his best state is but vanity.

Notice again:

"Man that is born of a woman is of FEW DAYS, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and CONTINUETH NOT."—Job 14:1, 2.

This doesn't sound like we are going to live forever. This doesn't sound like we are going to live here in this world for an indefinite period of time. Rather, it says that just like the flower grows and is cut down, so it is

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OCTOBER 1957

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DIRECTED BY M. L. MOSER, JR.

BIBLE CONFERENCE Central Baptist Church

917 West Markham Street, Little Rock, Arkansas

The Central Baptist Church of Little Rock, Arkansas will have its annual Bible Conference on November 12, 13, 14. The theme of the Conference will be "The Church," and we know that it will be a great time of Bible study as together we study the great doctrine of the church and its many aspects. We invite each of you to be with us for all or a part of the Bible Conference. Meals will be provided for all out-of-town guests and we will furnish a place to sleep in the homes of the members of the church so far as we can on a basis of "first come, first served."

We had a wonderful conference last year with 99 registered guests and at least 70 preachers present from 14 states. It appears now that we will have an even larger Conference this year and we are expecting more preachers to be with us. Some of the best preachers in the United States will speak and I know that your heart will be blessed by their messages. A program schedule is printed below, so you can judge for yourself that we have a "top-flight" program.

We would appreciate hearing from you if you plan to attend. Fill out the reservation coupon found in this issue, and mail it to us as soon as possible so that we might make our plans more complete. **The schedule is as follows:**

TUESDAY, NOVEMBER 12, 1957

- 9:15—10:10: **The Church: Her Nature and Origin**
WAYNE COX
Woodlawn Terrace Baptist Church—Memphis, Tennessee
- 10:15—11:10: **The Church and Her Head**
J. D. JOHNSTON
Friendship Baptist Church—Fort Worth, Texas
- 11:15—12:10: **The Church and the Baptism of the Holy Spirit**
M. L. MOSER, SR.
Central Baptist Church—Little Rock, Arkansas
- 12:15—Lunch
- 1:30— 2:25: **The Church in Ephesians: "A Habitation of God in the Spirit."**
R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado
- 2:30— 3:25 **The Church and Worship**
HARVEY BYNUM
Antioch Baptist Church—Kaufman, Texas
- 7:15— 8:00: **The Church in Ephesians: "A Repository of Divine Revelation by the Spirit."**
R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado
- 8:15— 9:00: **The Church and Evangelism**
JOHN R. GILPIN
Calvary Baptist Church—Ashland, Kentucky

★ ★ ★

WEDNESDAY, NOVEMBER 13, 1957

- 9:15—10:10: **The Church and Her Training**
CABEL ROBERTS
Ross Avenue Baptist Church—Fort Worth, Texas
- 10:15—11:10: **The Church and Her Teaching**
RAYMOND B. KAYS
Calvary Baptist Church—Richmond, Kentucky
- 11:15—12:10: **The Church and Her Baptism**
FRED HALLIMAN
Macedonia Baptist Church—Chicago, Illinois
- 12:15—Lunch.
- 1:30— 2:25: **The Church in Ephesians: "Endeavoring to Keep the Unity of the Spirit."**
R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado
- 2:30— 3:25: **The Church and Close Communion**
BOB ROSS
The Baptist Examiner—Ashland, Kentucky
- 7:15— 8:00: **The Church in Ephesians: "A Militant Body Fighting 'The Good Fight of the Faith' in the Spirit."**
R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado
(Continued on next page)

The Virgin Of Zapopan

This article is by Bro. Brady Shafer of Evansville, Indiana. Bro. Brady is a young Baptist preacher, and he made the trip to Mexico with us this past summer.

We saw one event in Mexico which showed us, more than anything else, the iron power which belongs to the Roman Catholic Church. It was a *fiesta* at Guadalajara, Jalisco — the festival of the Virgin of Zapopan.

Long ago the Virgin of Zapopan was a goddess of the pagan Indians. When the Roman Catholic Spaniards came to Guadalajara, this doll and her worship stood as opposition to their religion.



BRADY SHAFER

They presented to the Indians their "Christianity." Some accepted it because of its novelty. Others were forced to take it. But one small group, in spite of all the Spanish violence, held out and worshipped their own goddess, Zapopan.

The Catholics declared war. They soon divided the Indian warriors into two companies. One group was on a hill, firmly entrenched and ready to resist any assault. The other company, which held the idol, was on the plain. The Catholics concentrated their attack on this second party. Soon they forced the Indians to surrender, and captured the idol.

A priest, carrying nothing but the tiny doll, walked up the mountain to the other company of Indians. When they saw their idol, they threw down their arms and surrendered.

The priests decided, I suppose, that if this goddess were so powerful, they'd better include her in their line-up of gods. They did. She became the Virgin of Zapopan.

In 1721 this heathen - idol - turned - Catholic further won the hearts of the people by protecting them from a threatened flood. In honor of that instance, the thankful people inaugurated a new festival. Now, every year on June 12, she is brought into the city, with fireworks and music and dancing. Here she is kept, worshipped by an adoring populace, until October, the end of the rainy season.

During her stay in the cathedrals of Guadalajara, she is offered every tribute. The priests sing her praises; the people give tribute to her; the principalities of the state send their best wishes. Some, who are descendants of the

Guanajuato Church Sends Appreciation To All Who Have Helped Their Work

Beloved Brethren:

It gives us great pleasure to greet you by means of this letter and although we do not have the privilege of knowing all of you personally, which would be an honor for us, we are praying that the Lord will richly bless you in all things.

This letter goes with the object of giving thanks unto our God and our Lord Jesus Christ, and to your church and the other Christians for their love and liberality manifested in their great help in the construction of our church building which was a great need for the following reason:

For five years the Baptist Mission in Guanajuato was stumbling along with many difficulties caused by the laws of our country which state that a public church service must be in a church building owned and recognized by the Federal Government of Mexico. Finding ourselves in the center of the Republic where Catholic fanaticism is very intense, the owners of the homes would not rent us a place for services. During the last two years of this period the services were held in different homes of the brethren and in this way we escaped detection by the Federal Government and

the laws were not applied against us.

And now, thanks unto God and to all of you, we have our church building that has been to us a great blessing and now with all liberty and conforming to the laws of our country, we are able to praise and worship our God and freely invite other people to our services. The total cost of our church building was \$36,029.90 pesos (approximately \$3,000 American money). This included everything from the buying of the land to the construction of the building as it is now. This blessing we have received as a gift from the Central Baptist Church of Little Rock, the Prayer Group of Baton Rouge, La., the Tabernacle Baptist Church of Tulsa, Oklahoma, and many other churches and individuals who collaborated in this great work of our God and our hearts are overflowing with joy and gratitude and words cannot express our thanks.

Without more for the moment we are praying that God will pour out His richest blessing upon every one of you.

Yours in the Lord,
Members of the First
Baptist Church of
Guanajuato, Gto., Mexico

The Progress Of The Church In Guanajuato

By Isidro Estrella
Pastor of the Church

It gives me much satisfaction to inform you and all of our brethren of the United States of the condition of the First Baptist Church of Guanajuato.

Our church, for a long time, worked quietly and silently and from house to house because of the legal requirement that a church must have a building and we had none. But thanks unto the Lord, since we have opened the doors of our church building for public services, all of this has completely changed.

In the first place, we have established a formal schedule of services: Sunday School, Preaching Services, Prayer Services and Bible Study each week. The members of our church have much more interest and are attending the services regularly and little by little the whole church is being revived.

old Indians, don their native costumes and dance in her honor, just as they did seven hundred years ago.

We saw them dancing outside the cathedral where she first stayed. Without a pause they leaped back and forth, sideways, in time with the drum music. They keep this up from sunrise to midnight, supposing thereby to add to the glory of the mighty midget inside.

We walked into the cathedral. On our right, occupying a pulpit (Continued on next page)



ISIDRO ESTRELLA

We are praying that this result in more spirituality in members of the church and spite of their poverty they are giving to the Lord in a systematic way.

God has heard the prayer. His children and we have not that the brethren have felt the need of winning souls and giving testimony of their faith to those throughout the city. It has resulted in visits to services of new people and have gained their friendship and families for the church. Also the church has much interest in a building fund to complete the work on our church building and the young people of the church are working actively and enthusiastically in this work.

"The wicked flee when no man pursueth." They make better time when someone is after them.

BIBLE CONFERENCE—(Continued from preceding page)

8:00— 8:15: Song Service
8:15— 9:00: **The Church and Her Financing**
CHARLES THOMAS
Rodgers Independent Baptist Church—Garland, Texas

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THURSDAY, NOVEMBER 14, 1957

9:15—10:10: **The Church and Her Mission**
C. N. TAYLOR
Victory Baptist Church—Arlington, Texas

10:15—11:10: **The Church and Her Enemies**
CHESTER GROUNDS
Bethel Missionary Baptist Church—Ardmore, Oklahoma

11:15—12:10: **Separation of Church and State**
M. E. WRIGHT
Harmony Baptist Church—Tupelo, Mississippi

12:15—Lunch.
1:30— 2:25: **The Church in Ephesians: "Bearing the Fruit of the Spirit."**

R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado

2:30— 3:25: **The Church and the Bride of Christ**
C. M. PREWETT
First Orthodox Missionary Baptist Church
Arkansas City, Kansas

7:15— 8:00: **The Church in Ephesians: "Giving Glory to God the Father in the Church and in Christ Jesus Unto All the Generations of the Ages. Amen!"**

R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado

8:00— 8:15: Song Service

8:15— 9:00: **The Church and the Second Coming of Christ**
E. R. HENDERSON
New Liberty Baptist Church—Verona, Mississippi

The Seminary's Work

(Written by Isidro Estrella,
a Teacher in the Seminary)

In the first place, permit me to greet you, your beloved church, and all of our brethren who are collaborating with us in the holy vineyard of the Lord.

With much gratitude to the Lord, permit me to inform you, for your knowledge and the knowledge of our brethren of the beloved churches, that our seminary, the Latin American Baptist Seminary, is fulfilling the obligation that it has. God is with us, watching over us, blessing us and directing us, and the students have clearly learned what is expected of a holy

minister and we do not doubt the certainty of the calling of each one of them, as every one of them gives evidence that he has been called of God to preach. All of them are conscious of their responsibility and with much joy and enthusiasm they are dedicating themselves to their studies. It is noticeable that they have increased their knowledge intellectually and that they have grown spiritually in the Lord. In a special way there exists a good harmony between the students and the faculty.

They are good servants of the Lord as without fear they launch out in the battle of the Lord, disregarding the fanaticism and op-

position caused by idolatry which reigns in Guanajuato.

As we are nearing the end of our school year, both the professors and students are dedicated with love and diligence to our labors with the hope that we have moved forward in the preparation of future workers of the Lord in our beloved country of Mexico. To God be the glory. Amen.

Virgin Of Zapopan

(Continued from preceding page)
at the side of the altar, a priest was vociferously preaching in Spanish. Above the altar itself, sitting on a small shelf on the wall, was the goddess herself. The Virgin of Zapopan, the mistress of Guadalajara, the goddess before whom Satan flees, was before us.

She was a tiny doll, not more than eighteen inches tall. She was in a cage made of glass, with gold wire running through the glass. Her clothing, and all the furnishings on the altar, were of the highest quality.

The priest (as Bro. Moser told us later) was preaching on Miracles. After telling the people that God would work miracles for them only through the Virgin of Zapopan, he prayed to her. Addressing her as "wife of God" and "mother of God," he prayed for her blessings upon them. "Into your hands," he closed his prayer, "we commit our prosperity, our health, our salvation."

As we left, the Indians in their gay costumes were still dancing praises to the Virgin. Yes, still dancing — just as, 400 years before, their ancestors had danced to a heathen doll with the same name.

She was their mistress then; they were her slaves. Roman Catholic priests came, promising the wonderful deliverance and freedom of Christianity. Look at the freedom they gave.

Centuries ago, in the darkness of superstition, these Indians had bowed down to an idol called Zapopan. Now, under the glorious light of Christianity (?), they bowed to the same idol! Then Indians, bedecked in gay cos-

We Are Happy To Have This Letter From Frontera

(Written by BROTHER ISRAEL MARIN)

Very Esteemed Brother:

lost—13.

With the help of the Lord I have been able to realize the following work during the month:

Homes visited of the unconverted—18.

Homes visited of the believers—10.

Tracts distributed—58.

Bible studies in the mission—1.

Sermons preached in the mission—9.

Personal conversations with the

This is a detailed report of the work realized with the help of the Lord. We have had prayer meetings in some of the homes, and on Sundays I go with some of the members of the mission to visit new homes. We have had results, for thanks unto the Lord, three people have received Christ as their Saviour and have joined the mission.

We believe we are going to have to find a larger place to meet for our services, because the place where we now meet is full when everyone is present.

The priest here prints a paper each two weeks in which he writes completely against us. But we give thanks that the hand of the Lord is with us, blessing us and leading us forward.

Also, I wish to tell you that one woman who was a Seventh-Day Adventist changed her views and is now coming to our services after she had learned our doctrines. She knows much of the Bible and sings very well. Her sister is a very fanatical Catholic and she has witnessed to her and she now comes with her to our services. However, her husband is not saved and shows no interest whatsoever.

There are five homes where they have an interest in knowing the Gospel. They have been very fanatical Catholics in the past. I am praying much to the Lord that these people will be convicted and converted to the Gospel. With the Lord, all things are possible.

Our lantern does not work good anymore and we need to buy a new one. We are taking a collection for it, but money is coming in very slowly. If the Lord will, we will get one, but I don't know when, as they cost \$200.00 pesos (approximately \$20.00 dollars).

Brethren, I hope you will continue praying for this mission, that the Lord will make us stronger each day.



tumes, had danced to her honor. To this day, Indians bedecked in the same gay costumes still dance to her honor. Native priests did her homage then; they do now. In fact, the descendants of the original Indians do the same dances to the same music in the same city, all in honor of the same idol. Is this Christianity? No, this is blacker darkness than before.

The Scripture is fulfilled, "The dog is turned to his own vomit again." These dogs of priests have led again these people to the same puddle of filth which they spewed out in the sixteenth century. "And the sow that was washed to her wallowing in the mire." Yes, and here in Guadalajara, it's the same mudhole!

A Report From Tabasco

By Julio Morales

Mexican Baptist Missionary In Tabasco, Mexico

This letter is for the purpose of informing you about the work that we are doing here in the construction of our church building in Chontalpa. Thanks unto the Almighty God, we have finished all of the roof and now only lack the walls and floor. We have just completed the roof today and have spent all of the money that you sent us except \$200.00 pesos. However, with the balance that you have, it will be sufficient to buy the wood for the walls and we will be able to complete our work in a short time. Please send me the balance of the money. (The money was sent the same day, M.L.M.)

As far as the other work here in Tabasco is concerned, since our work in Huimanguillo was just beginning and since it was necessary for me to come to Chontalpa, we are not having regular services there, but it is a good place for one of the young men of the Seminary to work during the vacations.

The work in Habanero and Macayo, where there is no organized work, is doing fine, and I have received invitations to return there and preach. At Macayo there is a new family that now comes to the services.

The work in El Paltano is moving along fine and there is one young man there who feels called of the Lord to the ministry and is planning to attend the Seminary next year.

Here in Chontalpa, everything is marching along fine and two families that were formerly Seventh-Day Adventists are ready to



accept our faith and doctrine, and this last Sunday, I was talking with one of them and he told me that he likes and agrees with Baptist doctrine and that he is ready to accept our faith.

In the mission of La Crimea, Chiapas, the work is doing well and another one of the sons of Brother Porfirio Ramos has been saved. The congregation or mission of Gonzales has progressed and grown as they have many new people who come to services and there are now 26 members of the mission.

I have taken various pictures of the work on the church building here in Chontalpa and as soon as all of the pictures have been taken on this roll of films, I will mail them to you.

Bible Conference Reservation Coupon

Dear Brethren:

I plan to attend the Bible Conference at the Central Baptist Church in Little Rock, Arkansas.

Name

Address

City..... State.....

Pastor ☐ Church.....

Will come alone ☐ With Wife ☐

Please list others who will come with you:

(1) Name

Address

City..... State.....

Pastor ☐ Church.....

(2) Name

Address

City..... State.....

Pastor ☐ Church.....

(3) Name

Address

City..... State.....

Pastor ☐ Church.....

(4)

Address

City..... State.....

Pastor ☐ Church.....

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Little Rock, Arkansas

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"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 Sin Of Wearing 'Shorts,' Or Any Other Piece Of Clothing That Is Not Strictly Modest

ONLY in recent times have "shorts," slacks, tight sweaters, thin blouses, etc., made their appearance in American life. Hand and hand with them have stalked immorality, adultery, fornication, and all manner of lust. We believe that immoral dress is, in the overwhelming majority of cases, an evidence of an immoral heart, and leads to immoral living. We do not believe that there are many truly Christian women who conform to the worldly pattern of modern dress, and even if there be some few who do, they certainly are not godly, spiritual Christians that are "on fire" for the Lord, seeking to walk in the paths of righteousness and service to God.

But whether one be Christian or not, we must all hear the Law of God on dressing. And we might add, for the benefit of any Antonomians (free-livers), that both Law and Grace condemn the immodest dress of any age.

1. Such apparel is immodest. The Bible, the true, born-again Christian's guide, states in I Tim. 2:9, 10, "In like manner also that women adorn themselves in modest apparel . . . (which becometh women professing godliness)." Only the imbecile or moron would defend such apparel as has been mentioned as being "modest apparel." Saved persons have a hunger and "thirst after righteousness" (Matthew 5:6), and we sincerely believe that the born-again person will have a desire to dress to please his or her God. Of course, the earthly apparel one wears has nothing to do with our salvation. It is the robe of Christ's righteousness that covers us and saves us. But good works and godly obedience are the fruit of faith in Christ. It is rotten fruit

we are bearing, if we are not obedient to the Word.

2. Such immodest apparel influences and incites the opposite sex to lustful looks, thoughts, and acts. It is only a natural instinct for each sex to be attracted to the other. But anything that either sex does to arouse lust in the opposite sex is a definite violation of the Law of God, all the ideas of the modern world to the contrary notwithstanding.

The Law says, "Thou shalt not commit adultery," and "Thou shalt not covet (lust)." (Exodus 20). Jesus called to our attention that this Law is not only applicable to outward act, but to inward character. In Matthew 5:28, he said, "Who-soever looketh on a woman to lust after her hath committed adultery with her already in his heart." Thus, a lustful look and a lustful heart are breaches of the Law with regard to adultery. Now, anyone who does something to arouse this lust in the opposite sex, is equally as guilty as the person who commits the actual sin. And again, only the imbecile, moron, or idiot would defend "Shorts and Co." in this regard. Certainly, a God-loving, chaste Christian will have no place in her wardrobe for such pieces of clothing.

3. The wearing of such apparel is a definite sign of worldliness. "Worldliness" is conformity to the trends of the world, as contrasted to the standard given in the Word of God. It is a disregard for God's Word, and an acceptance and an adaptation of the practices of the world. Certainly, everything in the world is not evil, but when we follow after the world in a manner that disregards the Word of God,

My Favorite Indian Story

When I was a boy I liked to hear Indian stories, so I liked to read about Daniel Boone and other pioneers. I think the best Indian story that I ever read, however, was about an old Indian who became a Christian. Some whites were asking him how he knew he was a Christian. He decided he would tell them, so he made a circle of dry leaves. He then took a worm and put it in the center of the circle and set fire to the leaves. As the worm felt the heat, it moved, only to find that there was no escape. Finally it curled up near the center to die. Then the Indian stooped down and picked up the worm

and put it in a place of safety. The old Indian was right. We sinners, like that worm, are in danger of Hell; and when we can do nothing to save ourselves, then God by His grace saves us.

—Selected

Cicero, but ye will not come unto Christ. I might beg of you on my knees, with tears in my eyes, and show you the horrors of Hell and the joys of Heaven, the sufficiency of Christ, and your own lost condition, but none of you would come unto Christ of yourselves unless the Spirit that rested on Christ should draw you. It is true of all men in their natural condition that they will not come unto Christ.

But, methinks I hear another of these babblers, asking a question: "But could they not come if they liked?" My friend, I will reply to see another time. That is not the question this morning. I am talking about whether they will, not whether they can. You will notice whenever you talk about free will, the poor Arminian, in two seconds, begins to talk about power, and he mixes up two subjects that should be kept apart. We will not take two subjects at once; we decline fighting two at the same time, if you please. Another day we will preach from this text: "No man can come except the Father draw him." But it is only the will we are talking of now; and it is certain that men will not come unto Christ, that they might have life.

We might prove this from many texts of Scripture, but we will take one parable. You remember the parable where a certain king had a feast for his son, and bade a great number to come; the oxen and fatlings were killed, and he sent his messengers bidding many to the supper. Did they go to the feast? Ah, no; but they all, with one accord, began to make excuse. One said he had married a wife, and therefore he could not come, whereas he might have brought her with him. Another had bought a yoke of oxen, and went to prove them; but the feast was in the night-time, and he could not prove his oxen in the dark. Another had bought a piece of land, and wanted to see it; but I should not think he went to see it with a lantern. So they all made excuses and would not come. Well the king was determined to have the feast; so he said, "Go into the highways and hedges, and invite them—stop! not invite—compel them to come in," for even the ragged fellows in the hedges would never have come unless they were compelled.

(From "Free-Will—A Slave," a sermon by C. H. Spurgeon.)

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John 5:40 - - Spurgeon

(Continued from page one)
come, it is a sure proof that he was chosen.

Says one, "Suppose any one should go to Christ who had not been called of the Spirit." Stop, my brother, that is a supposition thou hast no right to make, for such a thing cannot happen; you only say it to entangle me, and you will not do that just yet. I say every man who comes to Christ shall be saved. I can say that as a Calvinist, or as a hyper-Calvinist, as plainly as you can say it. I have no narrower gospel than you have; only my gospel is from a solid foundation, whereas yours is built upon nothing but sand and rottenness. "Every man that cometh shall be saved, for no man cometh to me except the Father draw him."

"But," says one, "suppose all the world should come, would Christ receive them?" Certainly, if all came; but then they won't come. I tell you all that come—aye, if they were as bad as devils, Christ would receive them; if they had all sin and filthiness running into their hearts as into a common sewer for the whole world, Christ would receive them.

Another says, "I want to know about the rest of the people. May I go out and tell them—Jesus Christ died for every one of you? May I say—there is righteousness for every one of you, there is life for every one of you?" No; you may not. You may say—there is life for every man that comes. But if you say there is life for one of those that do not believe, you utter a dangerous lie. If you tell them that Jesus Christ was punished for their sins, and yet they will be lost, you tell a wilful falsehood. To think that God could punish Christ and then daring to have the impudence to

punish them—I wonder that you say so!

A good man was once preaching that there were harps and crowns in Heaven for all his congregation; and then he wound up in a most solemn manner: "My dear friends, there are many for whom these things are prepared who will not get there." In fact, he made such a pitiful tale, as indeed he might do; but I tell you whom he ought to have wept for—he ought to have wept for the angels of heaven and all the saints, because that would spoil Heaven thoroughly. . . . Think of the angels saying: "Ah! this is a beautiful Heaven, but we don't like to see all those crowns up there with cobwebs on; we cannot endure that uninhabited street: we cannot behold yon empty thrones." And then, poor souls, they might begin talking to one another, and say, "we are none of us safe here, for the promise was—I give unto my sheep eternal life; and there is a lot of them in Hell that God gave eternal life to; there is a number that Christ shed His blood for burning in the pit, and if they may be sent there, so may we. If we cannot trust one promise, we cannot another."

So Heaven would lose its foundation, and fall. Away with your nonsensical gospel! God gives us a safe and solid one, built on covenant doings and covenant relationships, on eternal purposes, and sure fulfillments.

By nature no man will come to Christ. The text says, "Ye will not come unto me, that ye might have life." I assert, on Scripture authority, from my text, that ye will not come unto Christ, that ye might have life.

I tell you, I might preach to you for ever, I might borrow the eloquence of Demosthenes, or of



For Little Children

PHILIP AND THE MAN OF ETHIOPIA (Acts 8)

Boys and girls, one day Philip was traveling through the desert near Jerusalem. As he passed along the way, he came upon a man sitting in his chariot reading the Bible. This man was an Ethiopian, and he was very interested in the Bible.

But he couldn't really understand what he was reading. He needed someone to teach him what he was reading.

So the Lord told Philip to go over to the Ethiopian's chariot and talk with him. Philip came over to the man's chariot and asked him if he understood what he was reading. The man told Philip, no.

Boys and girls, do you know where in the Bible this man had been reading? Well, he had been reading in Isaiah, the fifty-third chapter. Let's turn and read some of the verses of Scripture that this Ethiopian man had been reading:

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a

lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." (Isaiah 53:4-7, 10, 11).

Boys and girls, these verses of Scripture tell us about Jesus and His salvation, don't they? They speak of the Lord Jesus Christ giving His life for us that we might be saved. So you see, the story of salvation through Jesus is in the Old Testament of the Bible. Many people think that the story of Jesus' salvation is just in the New Testament. But we can see that the same salvation we have through Jesus today is the salvation that Abraham and Moses and David and Jeremiah, and all others had in the Old Testament times.

Well, when Philip began to preach to the Ethiopian man about Jesus and His salvation, the truth was revealed to the man's soul, and he was saved. And then he was so happy that he wanted to obey the Lord in baptism. So Philip baptized the Ethiopian man in a pool of water, and both of the men went on their ways happy in the Lord.

There is joy in our hearts, boys and girls, when we know that the Lord Jesus Christ has paid for our sins on the cross of Calvary.

SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN
LESSON FOR SUNDAY NOVEMBER 2, 1957

Acts 18

"Are You Ready To Go?"

(Continued from page three)

mummified bodies on either side, and as I looked at those horrible, grotesque bodies, I couldn't help thinking to myself, this is what we are all coming to when our bodies go down within the ground.

Oh, why should the spirit of mortal be proud? We who spend so much on the body and so much on the flesh, to make our bodies look so good here in this life, if we could just see what we are coming to after awhile, we would realize that there is a day coming when we are going to die and we ought to be thinking about getting ready for that hour.

Listen again as I read to you what God says about the absolute certainty of death:

"The waters wear the stones; thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man. Thou prevailest for ever against him, and HE PASSETH: thou changest his countenance, and sendest him away."—Job 14:19, 20.

Just as God washes the rocks with water and just like the water wears the rocks away, so it is that God destroys the hope of man—the hope of living forever.

Listen again:
"For I know that thou wilt BRING ME TO DEATH, and to the house appointed for all living."—Job. 30:23.

"Remember how short my time is: wherefore hast thou made all men in vain? What man is he that liveth, and SHALL NOT SEE DEATH? shall he deliver his soul from the hand of the grave?"—Psa. 89:47, 48.

I tell you, beloved, even at best, it is only a short time so far as our lives are concerned, for sooner or later, every one of us is going to see death.

Notice again:
"For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them."—Eccl. 9:12.

How like unto life! A bird leaves its nest in the morning with no thought at all but of returning, yet that bird may fly into a snare. The fish leaves its habitat in the morning with no thought except of returning, yet it may be caught in the net. So it is with man. When man least expects it, then death falls suddenly upon him.

We read:

"And as it is APPOINTED unto men ONCE TO DIE, but after this the judgment."—Heb. 9:27.

This is one appointment that you are going to keep—and you are going to be on time. Most people make appointments and they never consider being on time. The majority of people who go to church never think about being on time. They just think about getting there whenever they happen to drag in. If they are on time, all right; if not, they just drag in sometime or other.

Well, beloved, here is one appointment that is already made so far as you and I are concerned, and we are going to keep it. We are going to be on time.

As the words of the old song say:

"Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see,
Oh, Thou, who changes not, abide with me."

Yes, beloved, I remind you of this fact that death is coming to every one of us. Sooner or later, unless Jesus Christ comes for us in the skies, we are going out to the cemetery to stay. Sooner or later, our bodies are going to be deposited there within the ground to await the morning of the resurrection. Sooner or later, that event is going to take place in your life and mine.

II

WHEN YOU DIE, WHERE TO?

When that day comes that you

leave this world, I ask you, where to? I need not remind you of the fact that there are no more than two places to which you can go—either a Devil's Hell or an Angel's Paradise. You are not going to Purgatory, for there is no such place. I will give any person \$100 if he will find one verse of Scripture in the Bible that will even hint at the idea of Purgatory. It is just not in God's Book.

The Catholics believe in a Purgatory. They believe that when a person dies he goes to Purgatory and he stays there until he has suffered sufficiently to get over into Heaven. They believe that there is only one exception and that is a woman who dies in childbirth. She is the only one who escapes Purgatory, for her life is a sacrifice in that she has given it in order to bring another life into the world. Even the pope would have to go by way of Purgatory in order to get to Heaven.

Well, beloved, it would be mighty nice if you could go by way of Purgatory and suffer for a little while, until all the devilment and the meanness is roasted out of you. It would be mighty nice after you have suffered for a little while that you could get over into Heaven. The only thing about it is, there isn't any place like that for you to go to. It would be mighty nice if it existed, but it just doesn't exist.

As I say, there are only two places where you can go when you die, and that is to a Devil's Hell or an Angel's Paradise.

In Luke 16, we read of two men who lived, two men who died, and two men who lived on after death—one of them suffering in Hell and the other in Abraham's bosom, reposing in rest and peace. What a contrast between the two! Look at that rich man who here in this world had his purple and fine linen to wear, whose tables groaned beneath the weight of the food that was put upon them every day and which were loaded with food in season and out of season. Then look at him when he comes down to the end of the way, when he says, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Notice that he asks for a drop of water that he might cool his tongue.

Oh, the tragedy of a man's prayer when he prays for as little as a drop of water to cool his tongue in a burning Hell! But when this request was denied, then he prayed that Lazarus might be disturbed again, that he might send him back to his father's house to warn his brothers, for he had five brothers who were hot-footing the road of vice. He wanted them warned lest they also come to that place of torment.

Somebody may say, "It is so horrible to think of the human body being cast into flames that never go out and that individual suffering eternally in flames that shall never be extinguished." I grant you, beloved, that that is so, but just because it is horrible doesn't lessen the thought and the reality of it. Tuberculosis is a horrible thing but I have seen many and many an individual waste away until that individual's body was nothing but just a little handful of skin and bones. Tuberculosis is a horrible thing to think about, but it is a reality just the same.

Cancer is horrible to think about. I think about some of the individuals that I have visited through the years, whose bodies were literally eaten away with cancer. I tell you, beloved, cancer is a horrible thing, but it doesn't lessen the reality of it.

Prison is a horrible thing. Think of men being put into a place of confinement where they must stay for an indefinite period of time. There are lots of things in this life that are horrible to think about, but that doesn't lessen the reality of them one particle. They are a fact just the same.

Somebody may say, "Brother Gilpin, isn't God a loving God, and doesn't He love us too much to punish His children in Hell?" That is right, beloved; He isn't

PAUL AT CORINTH

MEMORY VERSE: "For I determined not to know anything among you, save Jesus Christ and him crucified."—I Corinthians 2:2.

I. The Basis Of Paul's Work At Corinth.

On this second missionary journey, Paul had just left Athens, where he had encountered the Stoic and Epicurean philosophers, whom he met with logical argumentation. As a result, only a very small group were saved. Paul was doubtless discouraged and dis-spirited when he went to Corinth.

This forms a basis of Paul's mighty work at Corinth. There he did not meet his enemies with philosophical arguments, but our memory verse tells us that he preached Jesus only. He had learned by experience that nothing else would suffice.

II. The Value Of Christian Friendship. Acts 18:1, 2.

God provided Christian friends for the discouraged Paul at Corinth. Heaven only knows what Aquila and Priscilla mean to him. Likewise, Heaven and Eternity only can estimate the value today that is derived from Christian friendship.

III. Paul's Mistake. Acts 18:3.

Paul supported himself while in Corinth by making tents. He did this doubtless because he was discouraged and his spiritual insight was not as keen as usual. Later he saw his mistake and wrote asking their forgiveness. Cf. II Cor. 12:13. It is an evident fact, growing out of this bad start, that the church at Corinth was always lax on the subject of giving. Cf. II Cor. 8:1-7. Any church that gets started wrong on any subject will be a problem for future pastors.

This leads us to say that it is wrong for a preacher to work at manual labor in order to support himself. Hudson Taylor said, "God's man, in God's place, doing God's work, for God's glory, in God's way, has never lacked God's supplies yet."

IV. Paul's Testimony To Jews Of Corinth. Acts 18:4-6.

Like as his spirit was stirred over the idolatry at Athens (Acts 17:16), so Paul pressed in the spirit, preached Jesus to the Jews of Corinth. When Paul did this, he did his duty. Cf. Mt. 10:5, 6; Rom. 1:16.

When they opposed Paul and blasphemed his message, Paul could turn away with a clear conscience, knowing he had done his duty and that they were responsible for their unbelief.

Even though a Christian's message is unheeded, what a joy it is to know that one has done his duty and has borne his testimony as a faithful witness. When we have done this, there is peace within, even though not a soul is saved thereby.

V. The Lord's Gracious Encouragement. Acts 18:7-11.

Paul turned at once to the Gentiles and immediately some souls were saved (V. 8). This, doubtless, gave Paul some encouragement, but greater than all else was his night time vision of Jesus (V. 9), and God's gracious promise (V. 10).

Two lessons logically follow: (1) Christ is the world's greatest cure for despondency. (2) No one can harm God's child when he is depending entirely upon the Lord. Cf. Isa. 26:3.

VI. The Relation Between Faith and Baptism. Acts 18:8.

Here, as elsewhere, faith precedes the ordinance. Cf. Acts 8:12; Acts 8:37-39; Acts 10:47.

Furthermore, notice that they had to hear the Word of God before they could believe. Cf. Rom. 10:17. Neither sob stories, funny yarns, nor testimony meetings will produce faith.

VII. Paul's Teaching. Acts 18:11.

At Athens he might argue with the philosophers, but not at Corinth. Here he preached the Word of God only. Cf. Cor. 2:2.

going to punish His children in Hell. The crowd that is going to be punished in Hell will be the Devil's children. There is not a one of God's children who is going to be punished in Hell.

Listen:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:44.

"For ye are all the children of God by faith in Christ Jesus."—Gal. 3:26.

But somebody may say, "Brother Gilpin, I think we get our punishment right here in this life." Listen, beloved, it is a fact that the more you sin, the less you suffer here in this life.

Here is an individual who in a moment of anger will spit out a vile, black oath and maybe that black oath will cause that person to suffer for days and weeks of remorse of conscience, yet there are hundreds of people every day

who use vile, dirty, vulgar language coupled with the name of God and never think anything about it. Don't you see that the more you sin, the less you suffer?

Take murder for example. A friend of mine who died sometime ago, told me how that he had killed a man years ago and that before he was saved there was never a night in his life that he went to bed, without that dead man would wake him up in the middle of the night rubbing his cold, icy hands across his forehead. He said that he had awakened night after night with a cold sweat standing out on his forehead as a result thereof. What was wrong? He had killed one man and before he was saved, this dead man nearly worried this living man to death.

Beloved, I can tell you of boys who during World War II got to the place where they considered it a sport to shoot at the enemy. One boy told me how they had gotten so hardened on a particular island that they would take Japs and set them up as targets,

He said that the first time he killed a person it nearly worried him to death, but soon he had gotten to the place that it didn't mean a thing—that he could kill a person just as easily as he could kill a dog.

You see, beloved, the more you sin, the less you suffer so far as this life is concerned. I tell you, there is a Hell for unsaved people.

III

ARE YOU READY TO GO?

In view of the fact that when you go, you are going to Heaven or Hell, I ask you, are you ready to go?

God's Word tells how to be ready to go. Listen:

"And brought them out, and said, Sirs, WHAT MUST I DO TO BE SAVED? And they said, BELIEVE ON THE LORD JESUS CHRIST, and thou shalt be saved, (Continued on page eight)

"Are You Ready To Go?" Christ's Eternal Existence

(Continued from page seven)
and thy house."—Acts 16:30, 31.

I often think of a book that I read years ago which quoted from a slave, and this slave said, "Massa says he is going to leave, but Massa doesn't have any preparations made." He said, "When Massa went off to New Orleans, he had his grip packed for days ready to go," and he said, "When Massa went off to Miami, he had his grip packed and was ready to go." He said, "When Massa went off to Memphis he made some plans to go," and he said, "Now Massa says he is going to leave, but he hasn't made any plans. He is not ready."

I ask you, do you have your grip packed, spiritually speaking? Have you made your plans yet? Are you ready to go? My text says, "The prudent man looketh well to his going." Are you a prudent man, or are you a fool? The opposite to prudence is foolishness. You either have made your plans relative to leaving this world or else, as a fool, you are going along in this life, biding your time, hoping that there might be something happen at the end to keep you out of Hell. I say, beloved, if you are a prudent man, you will look well to the time of your going.

May God help you to realize this truth that the only way you can be ready to go is through the Lord Jesus Christ. We read: "Verily, verily, I say unto you, He that BELIEVETH on me hath everlasting life."—John 6:47.

Do you want everlasting life? Then you can have it in the Lord Jesus Christ. There is no other way whereby you can have it except by, and through, and in the Lord Jesus Christ. I don't tell anybody to join the church to be saved. I don't tell anybody to be baptized to be saved. I don't tell anybody to accept some ritual or creed to be saved. Rather, I tell people that there is only one way to be saved, and that is by the death of the Lord Jesus Christ who died for our sins and who paid the sin debt to keep us out of Hell.

As I have said, there are just two places where you can go—one is Heaven and the other is Hell. I also said that sooner or later, all of us are going to die. I want to add one qualification to it. I may not die, and you may not die. If you are a child of God and if Jesus were to come, you would go up without dying. We would go up to be with the Lord.

Might it please Him to come for us. Might it please Him to take us away. But if He doesn't come to take us into the skies by way of going without death, then sooner or later we are all coming down to the time of death. We are all going to go, and when we go, the saved are going to Heaven and the lost are going to Hell.

If you ever expect to live again with your redeemed loved ones, and if you ever expect to see Jesus Christ, may God help you to be a prudent man who "looketh well to his going."

(Continued from page one)
the Son is therefore a vital thing. No greater claim could have been made by Jesus than was made when He claimed to be the "I Am" of the Old Testament Scriptures.

Present At The Beginning

Genesis 1:1 says, "In the beginning God created the heavens and the earth." Was the Son of God present. John says so. He says, "In the beginning was the Word and the Word was with God, and the Word WAS GOD." Then he identifies the Word with Jesus by saying, "And the Word was made flesh and dwelt among us." The Son was the active agent in creation for John says, "All things were made by him and without him was not anything made that was made." He existed before creation, then when creation took place he did that creating.

The careless way in which the name of Jesus Christ is used, and the careless, disrespectful way in which He is rejected today, is the product of wrong thinking about who He is. It does not dawn upon the minds of irreverent, ungodly men that they are dealing with the ETERNAL GOD when they deal with Jesus. A man told me sometime ago of a blasphemer who said, "When I get ready to pay attention to religion, I will deal directly with 'the Old Man,' I don't want anything to do with 'the Boy.'" That was his wicked way of disparaging the Son of God. It grew out of the belief that Jesus is somewhat inferior. Certainly that man did not realize that Jesus Christ was and is God, the eternal Son.

The puny grasshopper man who rejects Jesus Christ, rejects the One who made him, and that rejection will land him in hell, because "he hath not believed on the name of the only begotten Son of God."

The Deceitful Heart

(Continued from page one)
knowledge; it persuades him that he is a very knowing person, when he is blind and ignorant, and knows nothing as he ought to know; and only deceives himself; for there is no true knowledge but of God in Christ, and of a crucified Christ, and salvation by Him. (See I Corinthians 3:18 and 8:1, 2; Galatians 6:3.)

It deceives in the business of religion; it makes a man believe that he is a very holy and righteous man, and in a fair way for Heaven, when he is far from that, and the character it gives him; in order to this, it suggests to him that concupiscence or lust, or the inward workings of the mind, are not sin; and it is only on this principle that it can be accounted for, that Saul, before conversion, or any other man, should be led into such a mistake, as to conclude that, touching the righteousness of the law, he was blameless.

It represents either sins as more

peccadilloes, as little sins, and not to be regarded; and even puts the name of virtue on vices; profuseness and prodigality it calls liberality, and doing public good; and covetousness has the name of frugality and good economy.

It directs men to compare themselves and their outward conversation with others, that are very profane and dissolute; and from thence to form a good character of themselves, as better than others; and as it buoys up with the purity of human nature, so with the power of man's free will to do that which is good, and particularly to repent at pleasure; and it puts the profane sinner upon trusting to the absolute mercy of God, and hides from him His justice and holiness; and it puts others upon depending upon the outward acts of religion, or upon speculative notions, to the neglect of real godliness (see James 1:22, 26).

The man of a deceitful heart, the hypocrite, tries to deceive God himself, but he cannot; he oftentimes deceives men, and always himself; so do the profane sinner, the self-righteous man, and the false teacher; who attempts to deceive the very elect, but cannot; yea, a good man may be deceived by his own heart, of which Peter is a sad instance. (Matthew 26:33, 35, 70, 72, 74.)

The heart is deceitful to a very great degree, it is superlatively so; above all, above all creatures; the serpent and the fox are noted for their subtlety, and wicked men are compared to them for it; but these comparisons fall short of expressing the wicked subtlety and deceit in men's hearts; yea, it is more deceitful to a man than the Devil, the great deceiver himself; because it is nearer to a man, and can come at him, and work upon him, when Satan cannot; or about, or concerning all things; it is so in every thing in which it is concerned, natural, civil, or religious, and especially the latter.

The Septuagint version renders it deep; it is an abyss, a bottomless one; there is no fathoming of it; the depths of sin are in it. (See Psalm 64:6.) And, seeing it is so deceitful, it should not be trusted in; a man should neither trust in his own heart, nor in another's (Proverbs 28:26 and 25:19).

And desperately wicked; everything in it is wicked; the thoughts of it are evil; the imaginations of the thoughts are so; even every imagination, and that only, and always (Genesis 6:5). The affections are inordinate; the mind and conscience are defiled; the understanding darkened, so dark as to call evil good, and good evil; and the will obstinate and perverse. All manner of sin and wickedness is in it; it is the cage of every unclean bird, and the hold of every foul spirit; all sin is forged and framed in it; and all manner of evil comes out of it (Rev. 18:1, Matt. 15:19). Yea, it is wickedness itself (Psalm 5:9).

It is so even to desperation; it is incurably wicked, as it may be rendered; it is so without the grace of God, and blood of Christ: who can know it? Angels do not, Satan cannot; only the spirit of man can know the things of a man within him; though the natural man does not know the plague of his own heart; the Pharisee and perfectionist do not, or they would not say they were without sin; such rant arises from the ignorance of their own hearts; only a spiritual man knows his own heart, the plague of it, the deceitfulness and wickedness in it; and he does not know it all; God only knows it fully. (See I Cor. 2:11, I King 8:38, Psalms 19:12.)

Church Government

(Continued from page one)
other persons, so far as administration is concerned, owning community and fellowship to all, but allegiance and submission to none. The government is administered by the body of the members, where no one possesses a preeminence of authority, but each enjoys an equality of rights, and in which, in matters of opinion, the

POSSUM RIDGE LETTER

dere bro. Gilpeens—

ther is a woman what kalls herself a preacher what has ben havin a meetin in the kort hous at the kounty seet. she has been doin a lot uf advertisin in which she refers tu herself as famous and she sez that power and glory falls in evry sarvise. i aint gone tu hear her put prit nigh everybody else in these parts has been tu her meetin.

i dont no nuthin about her pursonally but i do no that she is famous for her heresy and infamous fer showin kontempt fer

majority decides.

That this style of church structure is according to the New Testament appears evident from a study of the sacred records themselves. The apostles treated the churches as independent bodies. Their epistles were addressed to the churches as such; they reported their doings to them; enjoined upon them the duty of discipline; exhorted, instructed, and reproved them as independent and responsible bodies. They recognized the right of the churches to elect their own teachers and officers, a primary and fundamental right, which when conceded, supposes all other rights and powers necessary to a self-governing community acting under divinely given laws.

Historians Testify

NEANDER, the distinguished historian, says of the first age: "The churches were taught to govern themselves." "The brethren chose their own officers from among themselves." "In respect to the election of church officers, the ancient principle was still adhered to: that the consent of the community was necessary to the validity of every such election, and each one was at liberty to offer reasons against it." (Introduction Coleman's Prim. Christ'y, p. 19; Ch. Hist., Vol. I, p. 199; Plant. and Train., page 156.)

MOSHEIM says of the first century: "In those primitive times, each Christian church was composed of the people, the presiding officers, and the assistants, or deacons. These must be the component parts of every society. The principal voice was that of the people, or of the whole body of Christians." "The assembled people, therefore, elected their own rulers and teachers." Of the second century, he adds: "One president, or bishop, presides over each church. He was created by the common suffrages of the people." "During a great part of this century, all the churches continued to be, at first, independent of each other. Each church was a kind of small, independent republic, governing itself by its own laws, enacted, or at least sanctioned, by the people." (Ecl. Hist., Cent. I, Part 1, Ch. 2, Sec. 5, 6; Cent. 2, Ch. 2, Sec. 1, 2.)

COLEMAN says: "These churches, wherever formed, became separate and independent bodies, competent to appoint their own officers and administer their own government without reference or subordination to any control, authority, or foreign power. No fact connected with the history of the primitive church is more fully established or more generally conceded." (Prim. Christ. Exemp., Ch. 4, Sec. 4, p. 95.)

ARCHBISHOP WHATELY, Mr. Barrow, Mr. Burton, Mr. Waddington—all of them Church of England divines—fully agree with this testimony, and confirm the evidence cited.

GEISELER, the historian, says, concerning early changes: "Country churches, which had grown up around some city, seem, with their bishops, to have been usually, in a certain degree, under the authority of the mother church. With this exception, all the churches were alike independent, though some were especially held in honor, on such grounds as their apostolic origin, or the importance of the city in which they

Gods Word. u no the Bible sez, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." fust Corinthians, chaptur 14, vurse 34.

she is famous as a deeseever, every day she deeseeves the publik into thinkin that she is a God kalled preacher. Paul sed that a bishop must be the husband uf one wife. u no she is a deeseever fer she kud not be a preacher. she kud not fulfil that. she mite be the wife uf wun husband, but she kud never be the husband uf wun wife.

ther aint no doubt bro. Gilpeens but what she is famous. she is famous for her violashuns uf the Word uf God. The Bible sez, i suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

in wun uf her ads she kalled at-tenshun tu her prair she offers fer sik foakes. this is anuther uf her heresys what makes her famous, fer God sez konserin publik prairs, I will therefore that the men pray everywhere. since she aint no man, she is jist violatin the Scriptures.

well, she shore duz hav a sad awakenin waitin fer her. u no God sez, Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. Jesus sed that in the 19th vurs uf Mt. 5.

ef she duz git tu Heaven, she wil be a mity smal figur. she may be famous now, but she wont be anything then but a syfur with the rim noked off.

well, I am shore sorry tu make the admit, but we hav got sum Baptists that air in the same klas. they hav wimmen leed in prair in publik, teach mixed S. S. klases, kondukt devoshunals and mak publik reports. thes heretiks, jist lik this woman at the kounty seet ort tu take note uf what God sez in the Bible about a womans place in the meetin.

Mose jist kam in frum the sor-gum patch where he has bin bilin kane juise. i red him what i had writ thus far and he sed Mr. Hard-tufule, is it rite fer a woman tu git in the pulpit and preach. well i wil tel u what i told Mose. i aint never herd a woman preach yit. o i hav hurd them rip and snort and rant and kavort and holer and beller, and yell wun swell, but i never hurd wun preach. u got tu be sent tu preach. Paul sed, How shall they preach except they be sent? Romans no chaptur ten, vurs 15. wel u no God never did and never wil kal a woman and send her tu preach. therfore mi konklud is she kant preach.

The Bible sez that a preacher is tu be the husband uf wun wife. wel i kud kum as ner bein mi grandmas neece as a woman kud be a husband er a preacher. Mose sed that he hurd that this woman at the kounty seet sed that Paul wuz jist a kranky old bachelor and did not want the wimmen foakes tu do nuthin.

wel in the lite uf the vurses i have kopied out uf the Bible, sumbody has lied, ether this woman er God, and i no hit aint God.

i beleaved a woman ort tu kepe stil in church befor i ever saw a kopy of TBE, but i beleav u mor now fer u have strengthened my konvikshuns, jist kepe on bro. Gilpeens and u wil help others to. i luv u and i say this bekwaks I am,

yore frend
i s hardtufule.

were situated." (Period I, Div. I, Ch. 3, Sec. 52.)

Further discussion on this subject is not needed. The point is proved, and the independent form of church government is manifestly primitive and apostolic, as advocated and practiced by Baptists.

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THE BAPTIST EXAMINER

PAGE EIGHT

OCTOBER 26, 1957

A Thousand Years From Now?



"It's another statement for category TBE. It says: 'THE BAPTIST EXAMINER is the best reading matter, next to the Bible, published in this present age.' That must have been quite a publication, eh, Flokensteinsovinkovich?"