

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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CHRIST JESUS--the Federal Head and Representative of God's People

By John Bunyan

That which I call, and that rightly, the mysterious act of our redemption, is Christ's sufferings as a common, though a particular person, and as a sinner, though always completely righteous. That He suffered as a common person is true. By common mean a public person, or one that presents the body of mankind in Himself. This a multitude of Scriptures bear witness to, especially the fifth chapter of Romans, where, by the apostle, He is set before us as the head of all the elect, even as Adam

was once head of all the world. Thus He lived, and thus He died; and this was a mysterious act.

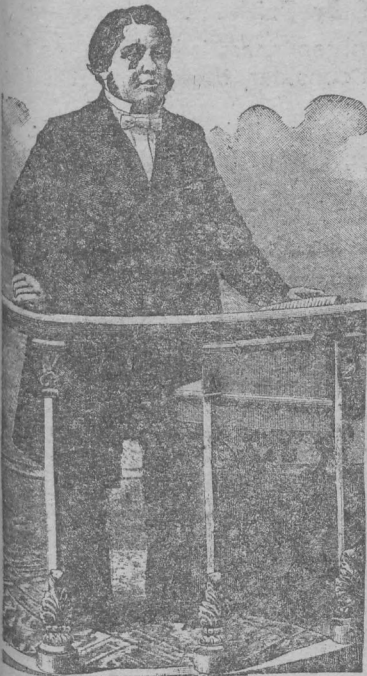
It is so mysterious that it goes beyond the reach of all men, except to those whom an understanding is given of God to apprehend it. (1 John 5:20). That one particular Man should represent all the elect in Himself, and that the Most Righteous should die as a sinner, yea, as a sinner by the hand of a just and holy God, is a mystery of the greatest depth!

And now I come to show you (Continued on page four)



JOHN BUNYAN

FROM SPURGEON'S PULPIT



CHARLES H. SPURGEON

PLEASE When You Change Your Address

Notify us at least three weeks in advance. It costs us 5c postage everytime the U. S. Post Offices throughout the nation have to notify us of a change of address. This really runs into money when you consider the fact that several of these notifications are received in practically every mail.

Again, it is for your own benefit that you should do this. Perhaps you do not realize it, but our mailing department must be with his usually is some two to three issues ahead of the issue you just received. This means that if you change your address today, not having notified us well in advance, then your next two or three papers will still go to your old address. You will miss them, and it will cost us 10c to 15c. But if you had notified us three weeks before, then you would receive all of your papers at your new address, not missing a single copy, and saving us money.

So please, when you know for sure you are moving, notify us ahead of time so that you won't miss a single issue and we won't have to pay unnecessary costs.

WE THANK YOU, The Editors.

Our Suffering Substitute

"For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."—1 Peter 3:18.

II. Contemplate the Sufferings Of The Substitute

"Christ also hath once suffered for sins." These were endured on behalf of all them that believe. See Him in Gethsemane.

"Gethsemane, the olive-press! (And why so called let Christians guess)

Fit name, fit place, where vengeance strove, And gripped and grappled hard with love.

"Twas here the Lord of life appeared, And sigh'd, and groan'd, and pray'd, and fear'd; Bore all incarnate God could bear, With strength enough, and none to spare."

There, for us, Jesus sweated until His soul became so full of agony that the blood flushed the rivers of His veins, and at last burst the banks and overflowed. "His head, His hair, His garments bloody were." He was clad in a ruby robe of His own blood; and there He continued still wrestling, with His soul burdened, and "sorrowful even unto death," that He might prevail on His people's behalf, and that He might suffer the wrath of God for their sins.

He rose from the place where He had been pleading, renewed in

strength, and went forth to meet His doom. He was betrayed by Judas, one of the twelve. His own familiar friend, whom He had trusted, who did eat of His bread, lifted up his heel against Him. You who have been forsaken by your firmest friend in the hour (Continued on page five)

DON'T FORGET



1. Thanksgiving is just around the corner.
2. Plan to attend services with us on Thanksgiving Day.
3. Our annual Thanksgiving offering for TBE, which is needed more this year than ever before.
4. Remember to be thankful.

The Baptist Examiner Pulpit

"VAIN LABOR"

By PASTOR JOHN R. GILPIN

"Except the Lord build the house, they labour in vain that build it."—Psa. 127:1.

As an illustration of this text, let's go back to the fortieth chapter of Exodus. This chapter is the culmination of the building of the tabernacle. God told Moses how to build the tabernacle, out of what to build the tabernacle, the size of the tabernacle, and where to put the tabernacle inside the courtyard. God told him how to make the various pieces of furniture — the size, the shape, and the material out of which those pieces were to be built. Everything that Moses needed to know for the building of the tabernacle

and the furniture thereof, and the worship thereof, was told him by Almighty God.

After the Lord had thus spoken unto Moses as to the building of the tabernacle, Moses and the people got together the materials they needed, and the tabernacle was completely put in place and all the furniture was put in position inside the tabernacle. In other words, everything was done just as God commanded, for we read:

"Thus did Moses: according to all that the Lord commanded him, so did he."—Ex. 40:16.

Everything that Moses did concerning this tabernacle was in the

light of God Almighty's instructions and directions to Moses. He wasn't left to himself to do anything. It wasn't left up to Moses how to build the tabernacle, nor the materials to use, nor the furniture to put inside it, nor the size, the shape, and the materials out of which that furniture was to be built. Instead, beloved, it was all told Moses by God and all that Moses had to do was to do as God commanded him.

When we read in this fortieth chapter of Exodus how the tabernacle and all the furniture was set in place, we find that it tells us a number of times that Moses (Continued on page four)

Sanctification

(IN THE PHILADELPHIA CONFESSION)

1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally, through the same virtue, by His Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

Acts 20:32; Romans 6:5, 6; John 17:17; Eph. 3:16, 17; 1 Thess. 5:21-23; Rom. 4:14; Gal. 5:24; Col. 1:11; 11 Cor. 7:1; Heb. 12:14.

2. This sanctification is throughout in the whole man, yet imperfect in this life: there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit and the Spirit against the flesh.

1 Thess. 5:23; Rom. 7:18, 23; Gal. 5:17; 1 Peter 2:11.

3. In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God pressing after an heavenly life, in evangelical obedience to all the commands which Christ, as Head and King, in His Word hath prescribed to them.

Rom. 7:23; 6:14; Eph. 4:15, 16; 11 Cor. 3:18; 7:7.

Integration and Communism

The following is a quotation from the Congressional Record, Friday, June 7, 1957, as made by Congressman Abernathy from Mississippi:

"This civil-rights business is all according to a studied and well-defined plan. It may be news to some of you, but the course of the advocates of this legislation was carefully planned and outlined more than 45 years ago. Israel Cohen, a leading Communist in England, in his 'A Racial Program for the 20th Century,' wrote, in 1912, the following:

"We must realize that our party's most powerful weapon is racial tension. By propounding into the consciousness of the dark races that for centuries they have been oppressed by the whites, we can mould them to the program of the Communist Party. In America we will aim for subtle victory. While inflaming the Negro minority against the whites, we will endeavor to instill in the whites a guilt complex for their exploitation of the Negroes. We will aid the Negroes to rise in prominence in every walk of life, in the professions and in the world of sports and entertainment. With this prestige, the Negro will be able to intermarry with the whites and begin a process which will deliver America to our cause."—Sword and Trowel (Ark.).

Why The Lord Jesus Christ Came To This World

By ROY MASON
Buffalo Ave. Baptist Church
Tampa, Florida

Christ is the main target of Satan's attack always. He is quite willing for people to be religious if only he can keep Christ from the heart and center of that religion. Satan attacks the PERSON of Christ, and he likewise attacks the MISSION of Christ. The real purpose — the main purpose for which Christ came, is often adroitly skipped, while subordinate things are stressed and put into first place. Let us deal with the negative side of the question and note some of the things that Jesus did not come primarily to do:

1. He did not come primarily to bring about better social conditions in this world. The "social gospeler" would make the real mission of Christianity to ameliorate the bad working and living conditions of this world. Jesus knew that war, strife and injustice would prevail throughout this age. He knew that the age would end with conditions comparable to those of the "days of Noah." He instituted an age of "calling out," during which time a race would be called out of the world to rule with Him over this world during the golden age ahead. (Read Acts 15:16-18).



PASTOR ROY MASON

2. Jesus did not come primarily as a great teacher. Truly he was a great teacher, for "never man spake like this man," but that was not primary. Men already had higher teachings than they lived up to, so had Jesus merely taught, they would have had no power within themselves to have followed His teaching.

3. Jesus did not merely become a martyr for high and noble principles. Some teach that He unexpectedly was seized and killed because of the high principles He (Continued on page eight)

There is a difference between making a good living and living a good life.

The Baptist Examiner

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Examiner Editorials

By Bob L. Ross



OUR SUBSCRIPTION PRICE MAY BE INCREASED

We are considering increasing the subscription price of this paper from 50c to at least \$1.00 (per year). If we do so, this change will probably go into effect January 1, 1958. Here are some of the reasons why we are considering this change:

(1) 50c is no longer the 50c of yesterday. When this paper first began, in the thirties, 50c would buy quite a bit; but now, even a dollar will not buy what a half-dollar once bought. Thus, this paper has had an increase in expenses for a number of years without any increase in subscription price. Most people marvel that the paper has been able to continue at such a low price.

(2) Very, very few people are unable to pay more than 50c. And to anyone who cannot pay for this paper at an increased price, we will gladly send this paper at no cost, absolutely gratis. But there are few U.S. and Canadian Americans who are this poor. Most of us, I am sure, fare sumptuously in comparison to the poor people in Mexico, Africa, China, India, and other parts of the world. Think of our automobiles, our houses, our food, our clothing — we have the best the world has, even though we may not be rich.

(3) A Christian paper, of all papers, should be self-supporting. If secular, worldly papers and magazines are purchased at an enormous cost and stay in print; if thousands are willing to pay the high cost for worldly literature, then surely Christians, born-again children of God, should be willing to "buy the truth" at any price, especially truly God-honoring, Christ-exalting literature. Christians, of all people, should not be "penny - pinchers," and should not want to get everything

free or practically free. In Mexico, the government discourages tourists from giving money to the men, women, and children who are constantly begging. Giving these people money only causes them to sink deeper into the abyss of "hustling." Paul at first took no money from the church at Corinth; later he said, "Forgive me this wrong." (II Cor. 12:13). It is only right for God-honoring work to be supported. The worker is worthy of his hire, the Bible teaches. (Luke 1:7) Thus, Christian people should be willing to pay a higher price in order to help us along in making this Christian work a self-supporting work. Of course, even \$1.00 a year won't do that, but it will help along the way.

(4) If this paper is to continue in years to come, then it must be made self-supporting, at least to a great extent. Of course, anyone with common sense realizes that 50c per year does not even begin to cover the cost of this paper. In years past, Brother Gilpin has sacrificed tremendously to send the paper forth. Much of his salary, the printing shop profits, and his own personal labor have met the major expense. Of course, many offerings of friends have been a great, great help, too. But these offerings have not relieved Brother Gilpin of burdens which should not be there, humanly speaking. I do not believe that God would have His worker burdened so. Our burden should be the Word of God, and Christians should see to it as much as possible that this is our only burden. Should a foreign missionary be worried about where his next dollar is coming from? Should a pastor be burdened in such a manner? No, a thousand times, no. We as servants of God, have the burden of God's work on our hearts, and Christians should have this burden too, and support

Illegality Run Riot

From a copyrighted editorial, "Illegality Breeds Illegality," by Editor David Lawrence, U. S. News and World Report magazine, Washington, D. C.

The far-reaching significance of President Eisenhower's tragic error may not be fully realized for a long time to come. It is a cruel and unconstitutional precedent that has been established.

Even if we assume the validity of the Fourteenth Amendment, this same amendment plainly declares that only Congress—not the Supreme Court of the United States and not Federal troops—shall have power to enforce, by appropriate legislation, the provisions of this Article."

Congress has passed no law forbidding segregation in the schools. The Supreme Court for nearly 60 years approved "separate but equal" facilities as being constitutional under the Fourteenth

Amendment. Now, without consulting the people, the so-called "law of the land" is arbitrarily changed by nine men—a judicial oligarchy—who argue mainly in terms of sociology and not of law.

The American people are being told today that, so long as the objective is good, it doesn't make much difference what methods are used by their government to attain the objective—that the end justifies the means. This philosophy of "might makes right" could mean the end of free government in America.

The illegalities of Reconstruction days are with us again. Arbitrary actions, military force, capricious and arbitrary decrees of the judiciary, mob violence, threats to pupils in the school-room itself uttered in speeches by uniformed commanders—this is not government of the people and by the people and for the people. It is illegality run riot. (TBE supplied the emphasis).

THE DOCTRINE OF THE BLOOD, NO. 4

Two Dead Men Speak On The Blood

(The Blood In The Old Testament)

In the preceding, Cain and Abel's worship, as is recorded in Genesis 4:1-5, was the subject of the message. Cain brought the fruit of the ground as an offering unto the Lord, and Abel brought a bloody sacrifice. God accepted Abel's worship, but rejected Cain's. Once again, the worship of Cain and Abel furnishes us with the message concerning the blood of Christ.

In Hebrews 11:4, we read:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

I call your attention to the last phrase of this verse, "he being dead, yet speaketh."

This refers, of course, to Abel. But I believe that both Cain and Abel, though dead, yet speak to us today. I want us to look closely at the worship of these two brothers, and notice what it is that these two men speak of.

Salvation Not By Works

First, we hear loud voices from Cain and Abel, saying that salvation is not of works. Cain brought an offering of the fruit of the ground. He brought that which he himself probably had planted and cared for. Furthermore, his offering came from the earth which God had cursed, after the fall of Adam (Gen. 3:17). His offering fitly typifies the works of the flesh. People think that by their own good morals and ethics, they will be accepted of God. But all their deeds are but the efforts of the depraved, condemned flesh. The human race, as the earth, has a curse upon it (Gal. 3:10). Cain tried to worship God on the basis of the fruits of the cursed earth; God rejected his worship. Many people today attempt to worship God on the basis of human effort and merit; but God rejects all such worship. The worship of Cain, his bloodless offering, should speak loudly in our ears that there is no acceptance with God through works.

But now, hear Abel. Let us listen to him, who though dead, yet speaks. Abel says to us, Sin must be punished. He says, Death is the wages of sin. He further says, Only through

a substitutionary offering can a sinner be saved. Abel says, There is only one worship acceptable to God, and that is, worship on the basis of the blood offering. Abel knew that his sins stood between him and God. He knew that the punishment due unto his sins was death. And having very likely heard from Adam that God was one day going to send a Substitute to die for sin (Gen. 3:15), Abel took an animal, and offered it on the altar to God, in a figure showing that he trusted the death of the Lord Jesus Christ to take away his sins. Abel speaks to us and says, The blood, the blood! The only way to God is through the blood!

Abel's Faith

But furthermore, Abel speaks to us of salvation by the blood of Christ through faith. Listen to Hebrews 11:4 once again:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

Abel speaks to us of imputed righteousness received by faith. It was not his own righteousness that justified him, but it was the righteousness of Another, even of Christ. The verse refers to Abel's sacrifice, and says, "By which" he obtained witness that he was righteous. In other words, Abel's bloody offering was the testimony of his faith in redemption by blood, through God's sacrifice yet to come. That animal's blood didn't make Abel righteous. The message it set forth, however, spoke and yet speaks of salvation through Christ. Abel's faith was in Him. It was by Christ that Abel was made righteous, and it is by Christ that we are made righteous.

If By Faith...

Now, if this righteousness is by faith, as the verse says, let us consider, then, what it is not by.

If it is by faith, then it is not by prayer. If it is by faith, then it is not by good morals.

(Continued on page eight)

those who are laboring under it. It is not right for Christians to waste or hoard money while God's servant is burdened for His work, yet is restrained to a great extent by lack of financial help. It is wickedly wrong for Christians to expect such in a servant of God, though this is often times the case. We are by no means unwilling to sacrifice, that is, when we can do so; but we say it is not right to do so when Christians could relieve us of this burden. Brother Gilpin has been editing this paper for a long, long time, and it is his hope and my hope that this paper may go on and on, in the coming years. But frankly, if the Lord were to now take Brother Gilpin to glory, I do not know how the paper could possibly continue, in view of the meager subscription price and the fact that Brother Gilpin is its chief supporter. Certainly, if the Lord were to see fit to do such, then the subscription price would have to be greatly increased immediately, unless something else intervened. But if we increase the price now, then if TBE's chief backer is called home before the Lord comes again, the paper would certainly be on better footing. Understand, however, that even an increase to \$1.00 or somewhat more will not cover the cost of publishing the paper. We hope to be able to gradually reach the point where the subscription price will cover all costs, but the increase that we now are considering will not do that.

(5) It is not an evidence of lack of faith in God to raise this subscription price. God says that those who preach the Gospel should live of the Gospel (I Cor. 9:14). The worker is worthy of his hire. A Gospel work is worthy of support. It is only right that a work of the Lord should be supported by God's people. So, in raising the price of our paper, it does not mean that we lack faith in God, but we are simply doing what is right. It is not right that this paper should be unnecessarily burdened, when a higher subscription price, one which is not high at all comparatively, could

help relieve the paper of the burden.

(6) When we consider that nowhere else can one get such a bargain at a dollar or even two dollars a year, we think it but a trivial matter to raise this paper's subscription price a bit.

Most religious papers the size of TBE cost anywhere from two to five dollars, and take paid advertisements in addition. Take, for example, the newly-published magazine, "Christianity Today." It is published every two weeks, with a subscription price of \$5.00 per year. Yet, it is doubtful if one issue of it contains anymore material than one issue of TBE, and certainly not as much as two issues of TBE. Also, consider "The Sword of the Lord," published weekly at \$2.50 per year. It usually contains twelve pages, sometimes eight, exactly the same size pages as TBE. Yet, after one subtracts the advertising material in that paper, it contains little more, oftentimes less, than TBE. Then

there is "The Sunday School Times," costing \$3.00 per year, printed weekly. TBE's material is no doubt as great in quantity as the "Times"; and of course, we think it is much more scriptural. Again, consider the "Baptist Bible Tribune." It is a weekly paper, costing \$2.00 per year. Yet, it is more of a scrapbook of amusing newspaper clippings and an outlet for general religious information than a Baptist paper. Perhaps one article or more per week deals with any doctrine of the Word. These papers we mention are outstanding papers in their field; yet, none of them can compare with TBE, as a bargain, at either 50c per year (our present price), or at one or two dollars per year.

We would like for those of you who are interested in this matter to write to us, giving your comment relative to this possible change in price. We want to know what our readers think about this. Please sit down and write to us today.

A REAL BOOK BARGAIN

Four Great Books (A \$5.75 Value)

For Only \$4.00!

God's Plan With Men by T. T. Martin, regular price	\$1.25
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When God Comes to Earth by A. D. Muse, reg. price	\$1.25
No Uncertain Sound by Forrest N. Pack, reg. price	\$2.00

This offer will be hard to beat anywhere. Here are four books that are worth every cent of their regular prices in gold, yet it has been made possible by the publishers of these books that this special offer may be given through TBE. T. T. Martin was (and still is) widely known for his great messages, though he has been dead for quite a few years.

A. D. Muse, also with the Lord, is a well-known name to most people of this age. Forrest N. Pack is still living, and his book is truly a great one.

We can't say how long this offer will be made in TBE. But we want every reader to take advantage of it as soon as possible. Nowhere else will you find such wonderful truth at so low a price.

Order from: The Baptist Examiner Book Shop, Ashland, Ky.

"I Should Like To Know"

1. Did Moses marry a Negro?

No. He married a Midianite, a woman named Zipporah, the daughter of a priest (Exodus 2:16-22). The fact that she is referred to as "the Ethiopian woman" in Numbers 12, does not mean that she was a Negro. The Midianites were the descendants of Abraham (Genesis 25:2). Here is why Zipporah was called an Ethiopian: B. H. Carroll states: "Cush in the Bible means Ethiopia . . . there was a part of Arabia called Cush and that land of the Cushites included a part of the territory occupied by the Midianites." (Hab. 3:7). So, Zipporah could be rightly called a "Cushite" (Ethiopian), or a Midianite, which she actually was. Since Aaron and Miriam were speaking against Moses' supremacy (v. 2, not merely his marriage), they naturally would be as bitter and denunciatory as possible, so they called Zipporah "the Ethiopian woman," in order to reproach. We agree with Carroll that "there is not a scintilla of evidence that Moses ever married again," which would have been a necessity, if the woman of Numbers 12:1 were a Negro, for Zipporah was a white Midianite.

But even if the woman were a Negro, this does not sanction racial intermarriage anymore than Solomon's 700 wives and 300 concubines sanction polygamy.

2. Where in the Scriptures is it taught that God abolished the institution of slavery?

As for the curse on Canaan's descendants, we have no such Scripture. We don't know what else you have reference to.

3. How often do you observe the Lord's Supper?

Every three months.

4. Do you recommend any good books on the Lord's Supper?

Yes, J. R. Graves' "Lord's Supper" and "What Is It To Eat and Drink Unworthily?" Simmons' "Systematic Study of Bible Doctrine" also thoroughly covers this subject.

5. Where can wine be secured?

"Sacramental wine" can be obtained from Jewish Kosher stores.

6. Please explain Joshua 24:2, 3: "the other side of the flood." Were not Terah and Abraham both born this side of the flood?

You are confused by the word, "flood." The "flood" referred to is evidently not the flood in Noah's day, for verse 3 states: "I took your father Abraham from the other side of the flood." But the "flood" here is the river Euphrates. The "fathers" once dwelt on the other side of this "flood" of water.

7. How many years is considered a generation in the Bible?

Davis says, "Each succession of persons from a common ancestor (Gen. 1:23; Ex. 20:5; Deut. 23:2)." Thus, a definite number of years does not enter into the matter.

9. How much has modernism (liberalism) affected the Southern Baptist Convention?

We would say very much in the colleges and seminaries. As for the churches, what has been taught in schools has in recent years begun to really take its toll. When the sound Baptists who occupy Southern Baptist pulpits pass on, it will be hard to find a sound church in the convention, for the men coming out of the schools are poisoned with modernistic heresy.

10. Are Baptist churches in the South pulling out of the Southern Baptist Convention in any great degree?

Not to any "great" degree. Most of the churches fear that such a move would cost them their church property, and others have hopes of "cleaning up" the Convention. Still others are waiting for a supposed "split," before they make their move. However, a number of churches have severed from the Convention in one way or another. Some have just curled up in a shell, until the local association withdrew from them; others have withdrawn themselves.

11. Does the Southern Baptist Convention own church buildings like the old corrupted Northern Baptist Convention?

Actions speak best, and the actions of the Southern Baptist Convention say, "No, if the church gives to the Program and supports Southern Baptist work. Yes, if the church decides to quit giving to the Program, etc." The North Rocky Mount, North Carolina, case proved this, as well as Convention action in Tennessee.

The way the Convention is tying up church property is through lending money to churches when they build their buildings. We saw one of these deeds, and one of the stipulations was that the church shall give to the Cooperative Program. Of course, if this is violated, the church forfeits the property. There are, therefore, scores of churches that do not actually own their own buildings, because the Convention has high-handedly and cunningly stolen them.

12. Is there any difference between a Missionary Baptist Church and a Southern Baptist Convention church?

Yes. The Convention church is unscripturally yoked in associationism, conventionism, programism, and boardism. The non-Convention church seeks to follow the church-centered mission program of the Bible.

We Want To Pass This Idea On To You

Our efforts to get TBE into the hands of others never ceases. We are always endeavoring to stir up our readers to realize the need of getting the Truth to others, and we are always happy when folk respond by sending in "subs" for others. In this regard, here is a letter that brought joy to our hearts:

"We have decided to . . . concentrate upon boosting the subscription list of TBE. We have had a stamp made up that we affix to post cards and mail to each person to whom we send a TBE subscription."

Here is the post card to which this good brother refers:

"Dear Christian Friend:

I have subscribed to THE BAPTIST EXAMINER for you, with the prayerful hope that it will prove a rich blessing in your life as it enters your home weekly. In my judgment, it is the most faithful periodical published today.

Sincerely yours,

We are truly grateful to these who have decided to put forth such an effort as this, in order to get God's message to others. A faithful Christian and Baptist testimony is thus being made by those who send TBE to others.

We pass this along to you, hoping that some others will catch the vision of the need of such literature as TBE. Help us reach others!

An Open Letter To All Our Readers



Dearly Beloved:

Another Thanksgiving season is fast approaching, and from the depths of my heart I thank Him "from whom all blessings flow," knowing that "every good and every perfect gift is from above."

I am thankful for my Saviour first of all and from within, I rejoice that my family is united in Him. We all fall far short of what we should be, but I am glad — most glad for an unbroken family circle in Him.

I am thankful for the measure of health He has given me. I feel indeed grateful to Him for this particular blessing. Not too long ago, my chances for a long life were indeed slim. As the Psalmist has said, "I was brought low, and he helped me."—Ps. 116:6.

I am thankful for THE BAPTIST EXAMINER. Many have been its friends through the years, and God has wondrously blessed its ministry in the saving of the lost and the building up of the saved. It is always a hard grind, with much opposition, but also with much encouragement. I thank Him that He has kept this paper in the mails each week, and thus blessed our editorial efforts.

I am thankful for a host of loyal friends who have stood by us with their prayers, financial support, and testimony. Moses had an Aaron and Hur to uphold his hands. Many to whom this message comes have loyally upheld our hands like these.

As I have said before, I rejoice for the work of Bob and Ruth. Only God knows what they have meant to THE BAPTIST EXAMINER this year. As a preacher, as an editor, or as a worker in any capacity, Bob has no superior. He has taken many burdens off me in a most unselfish manner, and for his help I thank God over and over again. As for Ruth, I don't deserve a daughter as wonderful as she. In a most sacrificial way, she has served God and helped to carry the burden of THE BAPTIST EXAMINER. Yes, the work of Bob and Ruth is like the grace of God in my behalf—most undeserved.

God has seen fit to bless our little flock—Calvary Baptist Church, and we are grateful to Him for His goodness to us. Many are the seasons of rich fellowship which we have enjoyed this past year. We are most glad for the Mexican Mission work of which we have a small part and are truly glad for the trip to this mission field which God gave to Bob and Ruth this past June. It is truly a joy for our church to have a part in a mission program which is entirely church-controlled. For our five radio broadcasts each week over as many stations we thank God. While we are a very small church numerically, we do thank God for the doors which have been so wonderfully opened to us.

Mrs. Gilpin and I are most happy as we look back over the year, and although we have both worked beyond our physical ability, we are glad for the privilege of doing so. Mrs. Gilpin has been a loyal trooper during all the time when the going has been rough in life, and especially during the past three years she has been a wonderful blessing to our printed ministry. There are so few women like her, and from the depths of my heart I am glad for her and for what she means to our printed ministry.

We have been so happy for the guests that God has given us within our home within the past year. The most visitors we have had in any one week was eight groups from Pennsylvania, Ohio, Alabama, Virginia, and Florida. The most guests we have had at any one time has been 34. Since we moved into our new home, we have had guests from 18 states. How good God is to us to let us meet and minister to, and have fellowship with, these friends who love the truth for which we stand!

I am thankful for all of God's providential leadings within the past few years. God has separated me from some whom I thought were my best friends, thus teaching me that I am to lean entirely on Him, and not on any arm of the flesh. It has been a trying experience but I am thankful for it. Rom. 8:28 means more to me than ever before, and from the depths of my heart, I thank Him for all that has come to pass.

However, we are in need this year as never before. When deficits used to arise, I paid them from my salary as pastor. Now my salary is not sufficient to fall back upon, nor even to live upon. Last year, we had a tremendous deficit — nearly \$4300.00. This year we have met expenses, and have paid about \$800.00 on our deficit of last year, and we'll close the year at least \$3500.00 in the red for operating expenses.

I'm asking all our friends whom the Lord has prospered to give as the Spirit of God directs toward our publishing work. Let me personally urge you to be extraordinarily generous now, as we need your gift to carry on. The high cost of living has limited in their giving hundreds of people with medium or small incomes who have heretofore been most faithful. Will those of you whom God has prospered make up for the limitations of others and our extra costs at this time?

Furthermore, we have recommended churches to several of our supporters, and those who used to support our ministry are now naturally supporting the church that we recommended that they join. This alone has curtailed our offerings over \$200.00 a month this year. We have been glad to bring good preachers and loyal laymen together, but it has been at quite a financial cost to us. Thus you can see why our needs are as they are.

We depend upon our Thanksgiving offering each year to lift our burdens at the close of the year. Your help this year will be most deeply appreciated, for we need your help as never before.

In Jesus name, I pray that you may have a most thankful Thanksgiving, and that you will enable us to do likewise by your gifts.

Yours, forever in Him, John R. Gilpin

P. S. Please use the postage free envelope enclosed in this issue and send us an offering for our printed ministry that is at least equal to the blessings you have received from THE BAPTIST EXAMINER.

"Vain Labor"

(Continued from page one)
did as God commanded. Listen:
"Thus did Moses: according to all that Lord commanded him, so did he."—Ex. 40:16.
"... as the Lord commanded Moses."—Ex. 40:19.
"... as the Lord commanded Moses."—Ex. 40:21.
"... as the Lord had commanded Moses."—Ex. 40:23.
"... as the Lord commanded Moses."—Ex. 40:25.
"... as the Lord commanded Moses."—Ex. 40:27.
"... as the Lord commanded Moses."—Ex. 40:29.
"... as the Lord commanded Moses."—Ex. 40:32.

If you read these verses you can see that eight times the writer says that everything that Moses did was done according to Almighty God's command. Moses didn't use his own imagination. He didn't use his own intuition. He didn't use his own intelligence in the matter at all. Rather, he did everything as the Lord commanded him.

Now, having followed the instructions that God gave him in setting up the tabernacle, the Word of God says that a cloud came down and covered the tent of the congregation and the glory

of the Lord filled the tabernacle. Notice when the glory of the Lord filled the tabernacle. It wasn't when they began to build, but it was when they had done the building as the Lord commanded Moses. In other words, when everything was done according to the command of Almighty God, it was then that the glory of the Lord filled the tabernacle.

I insist, beloved, in the light of this, if we are to experience the blessings of Almighty God, then we must do according as the Lord commands us. There was no indication of the glory filling the tabernacle until Moses built it according to the plans that God had given, and as the Lord had commanded him. I say then, if the glory of the Lord is to be seen in our lives, in our church, in our mission work, and in every phase of our activities, then they will have to be built according to the pattern which God has given unto us.

In Acts 2, we read how the Holy Spirit came down on the day of Pentecost and overshadowed the church to the extent that that church was completely empowered by the Holy Spirit. Men spoke languages which they had never spoken before, and which they had never studied. They were supernaturally given a voice in another language in

order that God's message might go out unto other nations, and they had that ability just because the Spirit of God empowered the church mightily on that day of the first Pentecost following the resurrection of the Lord Jesus Christ.

Now I ask you, why was it that that church had that particular power on that day? Why was it that the Holy Spirit overshadowed?

(Continued on page seven)

Christ Jesus...

(Continued from page one)
how the elect are concerned therein; that is, in this act of the most blessed One.

Christ prepared Himself thus mysteriously to act. He took hold of our nature. I say, He took hold of us, by taking upon Him flesh and blood. The Son of God, therefore, took not upon Him a particular person, though He took to Him a human body and soul; but that which He took was, as I may call it, a lump of the common nature of man; and by that He took hold of the whole elect seed of Abraham: "for verily he took not on Him the nature of angels, but He took on Him the seed of Abraham." (Hebrews 2:16). Hence, He in a mystery, became us, and was counted as all the men that were or should be saved. And this is the reason why we are said to do, when only Christ Jesus did do. As for instance—

1. When Jesus Christ fulfilled the righteousness of the law, it is said it was fulfilled in us, because indeed fulfilled in our nature.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us," etc. (Romans 8:3,4). But because none should appropriate this unto themselves that have not had passed upon them a work of conversion, therefore he adds, "who walk not after the flesh, but after the Spirit." (verse 4). For there being a union between head and members, though things may be done by the head, and that for the members, the things are counted to the members, as if not done only by the head.

"The righteousness of the law is fulfilled in us," and that truly, because fulfilled in that common nature which the Son of God took of the Virgin. Wherefore, in this sense we are said to do what only was done by Him; even as the client doth by his lawyer, when his lawyer personates him; the client is said to do, when it is the lawyer only that does; and to overcome by doing, when it is the lawyer that overcomes; the reason is, because the lawyer does in the client's name. How much more then may it be said we do, when only Christ does; since He does what He does, not in our name only, but in our nature too; "for the law of the Spirit of life in Christ," not in me, "hath made me free from the law of sin and death." (Romans 8:2); He doing in His common flesh what could not be done in my particular person, that so I might have the righteousness of the law fulfilled in me, (that is, in) my flesh assumed by Christ, though impossible to be done (by me), because of the weakness of my person. The reason of all this is, because we are said to be in Him in His doing, in Him by our flesh, and also by the election of God.

So, then, as all men sinned when Adam fell, so all the elect did righteousness when Christ wrought and fulfilled the law; "for as in Adam all die, even so in Christ shall all be made alive." (I Corinthians 15:22).

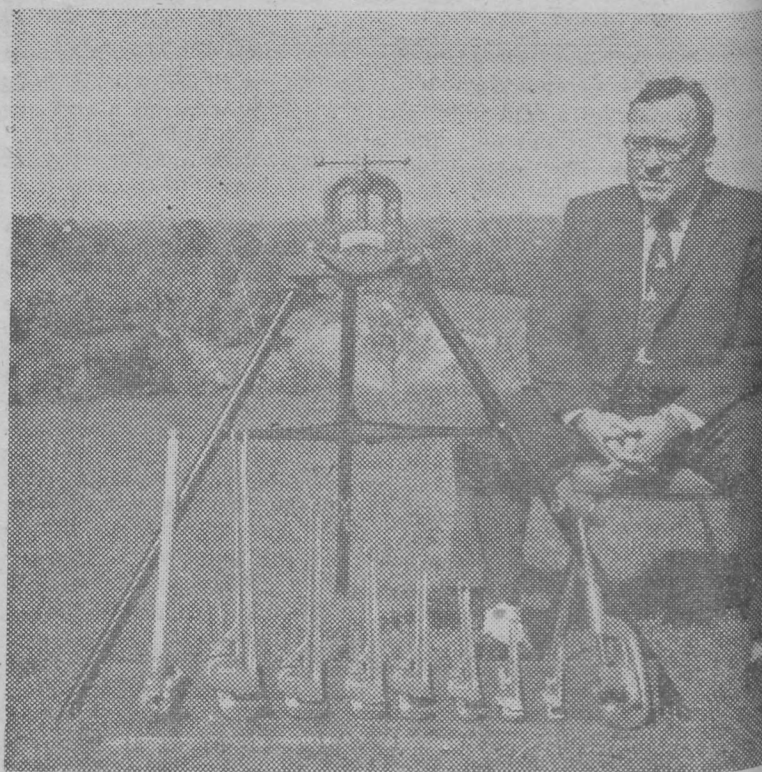
2. As we are said to do by

THE BAPTIST EXAMINER

PAGE FOUR

NOVEMBER 23, 1957

A HAPPY EDITOR SITS BESIDE SOME NEW TOOLS WHICH WE HAVE NEEDED BADLY FOR A LONG TIME



Here is your editor dressed up in "Sunday clothes" seated beside some new everyday working tools, which are a gift to us by Ridge Tool Company of Elyria, Ohio.

One of our biggest problems in operating our printing shop is to always have proper tools for caring for our machinery and equipment. Many is the time we have wasted money in sending for machinist to do work for us which we might easily have done ourselves if we had had proper tools.

Well that problem will never bother us again as far as pipe work is concerned — thanks to Ridge Tool Company of Elyria, Ohio. They recently sent us a pipe vise and stand, seven pipe wrenches — 6," 8," 10," 12," 14," and 24," a heavy duty pipe cutter, and a full set of pipe dies for threading pipe from 1/8" to 1" in diameter.

Truly do we thank God, as well as this company, for this wonderfully practical and useful gift. It goes without saying that I am happy, and whenever you need similar tools, as a favor to us, be sure to ask for Ridgid.

Christ, so we are said to suffer by Him, to suffer with Him.

"I am crucified with Christ," said Paul. And again, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." (I Peter 4:1).

Mark how the apostle seems to change the person. First he says, it is Christ that suffered; and that is true; but then he insinuates that it is us who suffered, for the exhortation is to believers, to "walk in newness of life." (Romans 6:4). And the argument is, because they have suffered in the flesh, "For he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." (I Peter 4:1,2).

We then suffered, when Christ suffered; we then suffered in His flesh, and also our "old man was crucified with Him." (Romans 6:6); that is, in His crucifixion; for when He hanged on the cross, all the elect hanged there in their common flesh which He assumed, and because He suffered there as a public man.

3. As we are said to suffer with Him, so we are said to die, to be dead with Him; with Him, that is, by the dying of His body.

"Now if we be dead with Christ, we believe that we shall also live with him." (Romans 6:8). Wherefore He said in other places, "Brethren, ye are become dead to the law by the body of Christ," for indeed we died then to it by Him. To the law—that is, the law now has nothing to do with us; for it has already executed its curse to the full upon us by its slaying the body of Christ; for the body of Christ was our flesh; upon it was laid our sin. The law, too, spent that curse that was due to us upon Him, when it condemned, killed and cast Him into the grave. Wherefore, it having thus spent its whole curse upon Him

as standing in our stead, we are exempted from its curse forever; we are become dead to it by that body. (Romans 7:4). It has done with us as to justifying righteousness. Nor need we fear its damning threats any more; for by the death of His body we are freed from it, and are forever now coupled to a living Christ.

4. As we are said thus to be DEAD, so we are said also to RISE again by Him.

"Thy dead men," said He to the Father, "shall live together with my dead body shall they arise." (Isaiah 26:19). And again, "After two days will he revive us; in the third day we shall live in his sight." (Hebrews 6:2).

Both these Scriptures speak of the resurrection of Christ, of the resurrection of His body on the third day; but behold, as we were said before to suffer and be dead with Him, so now we are said also to rise and live in God's sight by the resurrection of His body. For, as was said, His flesh was ours; He took part of our flesh when He came into the world; and in it He suffered, died, and rose again. (Hebrews 2:14). We also were therefore counted by God, in that God-man, when He did this; yea, He suffered, died, and rose as a common head.

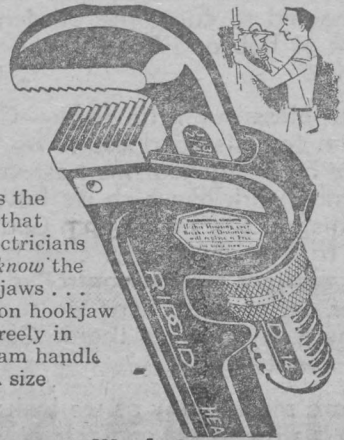
Hence, also the New Testament is full of this, saying, "If ye be dead with Christ," (Colossians 2:20). "If ye be risen with Christ," (Colossians 3:1). And again, "He hath quickened us together with him," (Colossians 2:13). "We are quickened together with Him." "Quickened," and "quickened together with Him." The apostle hath words that cannot easily be shifted or evaded. Christ then was quickened when He was raised from the dead. Nor is it proper to say that He was ever quickened either before or since. This text also concludes that we—to wit, the whole body of God's elect, were also quickened then, and made to live with Him together. True, we also are quickened

(Continued on page five)

For The Very Best In . . . PIPE WORKING TOOLS

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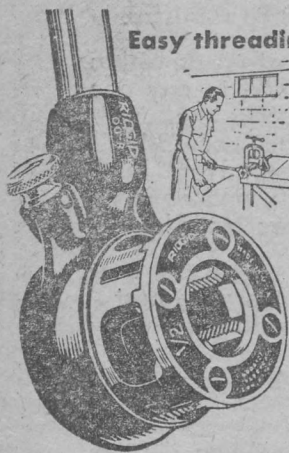
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RIDGID Heavy-Duty Pipe Cutter

The Ridge Tool Company

ELYRIA, OHIO

Christ Jesus . . .

(Continued from page four)
personally by grace the day in which we are born unto God by the gospel; yet afore that, we are quickened in our Head; quickened when He was raised from the dead, and quickened together with Him.

5. Nor are we thus considered—to wit, as dying and rising, and so left; but the apostle pursues his argument, and tells us that we also reap by Him, as being considered in Him, the benefit which Christ received, both in order to His resurrection, and the blessed effect thereof.

(1) We received, by our thus being counted in Him, that benefit which did precede His rising from the dead; and what was that but the forgiveness of sins? For this stands clear to reason, that if Christ had our sins charged upon Him at His death, He then must be discharged of them in order to His resurrection. Now, though it is not proper to say they were forgiven to Him, because they were purged from Him by merit; yet they may be said to be forgiven us, because we receive this benefit by grace. And this, I say, was done precedent to His resurrection from the dead. "He hath quickened us together with him, HAVING forgiven us all trespasses." He could not be "quickened" till we were "discharged," because it was not for Himself, but for us, that He died. Hence, we are said to be at that time, as to our own personal estate, dead in our sins, even when we are "quickened together with him." (Colossians 2:13).

Therefore, both the "quickening" and "forgiveness," too, as far as we are in this text concerned, is to Him, as we are considered in Him. "Having forgiven you ALL trespasses." For necessity so required; else how was it possible that the pains of death should be loosed in order to His rising, so long as one sin stood still charged to Him, for the commission of which God had not received a plenary satisfaction? As therefore we suffered, died, and rose again by Him, so, in order to His so rising, He, as presenting us in His person and suffering, received for us remission of all our trespasses. A full discharge therefore was, in and by Christ, received of God all our sins before He rose from the dead, as His resurrection truly declared; for He "was delivered for our offences, and was raised again for our justification." (Romans 4:25). This, therefore, is one of the privileges we receive by the rising again of our Lord, for that we were in His flesh considered, yea, and in His death and suffering, too.

(2) By this means also, we have now escaped death. "Know-

that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto" (or for) "sin once; but in that he liveth, he liveth unto God." (Romans 6:9, 10). Now in all this, considering what has been said before, we that are of the elect are privileged, for that we also are raised up by the rising of the body of Christ from the dead. And thus the apostle also bids us: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ." (Romans 6:11). Hence, Christ says, "I am the resurrection and the life," for that all His are safe in Him, suffering, dying, and rising. He is the life, "our life;" yea, so our life, that by Him the elect do live before God, even then when as to themselves they yet are dead in their sins.

Wherefore, hence it is that in time they partake of quickening grace from this their Head, to the making them also live by faith, in order to their living hereafter with Him in glory; for if Christ lives, they cannot die that were sharers with Him in His resurrection. Hence, they are said to "live," being "quickened together with him." Also, as sure as at His resurrection they live by Him, so sure at His coming shall they be gathered to Him; nay, from that day to this, all that, as aforesaid, were in Him at His death and resurrection, are already, in the "dispensation of the fullness of times," daily "gathered to Him." For this He hath purposed, wherefore none can disannul it—"in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." (Ephesians 1:10).

(3) To secure this the more to our faith that believe, as we are said to be "raised up together" with Him, so we are said to be "made to sit together in heavenly places in Christ Jesus." (Ephesians 2:6). We died by Him, we rose by Him, and are together, even all the elect, set down "together" in "heavenly places in Christ Jesus;" for still, even now as He is on the right hand of God, He is to be considered as our public Man, our Head, and on one in whom is concluded all the elect of God. We then are by Him already in Heaven; in Heaven, I say, by Him; yea, set down there in our places of glory by Him. Hence, the apostle, speaking of us again, saith, That as we are predestinated we are called, justified, and glorified; all is done, already done, as thus considered in Christ. (Romans 8:30). For that in His public work there is nothing yet to do as to this. It not HE called? Is not HE justified? Is not HE glorified? And are we not in Him, in Him, even as so considered?

Nor doth this doctrine hinder or forestall the doctrine of regeneration or conversion; nay, it lays a foundation for it; for by this doctrine we gather assurance that Christ will have His own; for if already they live in their head, what is that but a pledge that they shall live in their persons with Him? and, consequently, that end they shall, in the times allotted for that end, be called to a state of faith, which God has ordained shall precede and go before their personal enjoyment of glory.

Nor doth this hinder their partaking of the symbol of regeneration, and of their other privileges to which they are called in the day of grace; yea, it lays a foundation for all these things; for if I am dead with Christ, let me be like one dead with Him, even to all things to which Christ died when He hanged on the tree; and then He died to sin, to the law, and to the rudiments of this world. (Romans 6:10, 7:4; Colossians 2:20). And if I

be risen with Christ, let me live, like one born from the dead, in newness of life, and having my mind and affections on the things where Christ now sitteth on the right hand of God. And indeed, he professes in vain that talketh of these things, and careth not to have them also answered in himself. This was the apostle's way, namely to covet to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Philippians 3:10). And when we are thus, that thing is true both in Him and us. Then as is the heavenly, such are they that are heavenly; for he that saith he is in Him, and by being in Him, a partaker of these privileges by Him, "ought himself also so to walk, even as he walked." (I Corinthians 15:48; I John 2:6).

CHRIST IS OUR ALL IN ALL

Our Suffering Substitute

(Continued from page one)
of your direst need, you that have known a plighted troth broken, pretended love turned into a deadly hatred, you may guess, but you can only faintly guess, the tremendous sorrow that came into the Redeemer's soul when the traitor, Judas Iscariot, betrayed Him.

They hurry the Saviour away to Annas, to Caiaphas, to Pilate, to Herod, then back again to Pilate, without any breathing time, without any respite. They accuse Him of sedition. The King of kings seditious! They accuse Him of blasphemy; as if God could blaspheme! They could find no witnesses against Him, except the basest scum of the people, who were prepared to swear to any falsehood, and even these agreed not one with another. There stood the perfect man, the Son of God, accused and slandered by men who were not worthy to be spit upon.

They condemn the innocent,

they mock Him, they laugh at Him, they jeer at His majesty, and torment His sacred person. He is given up to the tender mercies of the Roman soldiery. They set Him in an old chair as though it were a throne. They had just before torn His back with scourges, till His bones stood up like white cliffs in a sea of blood. They crown Him with thorns. They cast an old purple robe on His shoulders, they mock and deride Him, as though He were a sham king. For a sceptre, they give Him a reed; for homage, they give Him spittle; for the kiss of salutation, they give Him the lips of mockery. Instead of bowing before Him as their King, they blindfold Him, and smite Him in the face.

Was ever grief like Thine, Thou King of sorrow, despised by Thine own subjects? Thou, who didst give them breath, dost have that breath back again on Thee in violent and blasphemous oaths! Thou didst give them life; and they spent that life in mocking Thee!

(Continued on page six)

Brother Scott Richardson Ordained

On the weekend of October 12 and 13, it was your editor's joy, accompanied by Mrs. Gilpin and Brother James Hobbs of Portsmouth, Ohio, to journey to the northern part of West Virginia for the ordination of Brother Scott Richardson, who is pastor of Katy Baptist Church, which is located near Fairmont.

Some few years ago, Brother Richardson was ordained by a so-called Baptist church nearby. However, because of his refusal to cooperate with the Northern Baptist Convention and due to his

views on the Lord's Supper, in that he believes in restricted church communion (which is the closest type of close communion), this church asked him to surrender his credentials. When they did so, he called me and asked me for my advice in the matter. After deliberation, I suggested that he surrender them and gladly. What sound Baptist preacher would want an ordination certificate that was on the authority of a loose, unscriptural, heterodoxical church!

There isn't a finer fellow living

than Brother Richardson. He has a wonderful wife and family, and is pastor of one of the soundest churches that is my privilege to have ever visited. What a joy to have the privilege to assist in his ordination!

What a privilege for a church to be blessed with a pastor like Brother Richardson. And what a privilege it is for a pastor to be blessed with a church that stands for the truth, such as the Katy Baptist Church. I predict great things in behalf of both pastor and church for the future.

ORDINATION AT KATY BAPTIST CHURCH



Brother James Hobbs of Portsmouth, Ohio, and your editor enjoyed fellowship with Pastor Scott Richardson and the Katy Baptist Church on the weekend of October 12 and 13. The occasion was the ordination of Brother Richardson, and the church, visiting brethren, and Pastor Richardson were tremendously blessed as a result of the services.

PASTOR AND DEACONS OF KATY BAPTIST CHURCH



Pictured above are L. N. Snoderly, Miles Hickman, Glenn Shreve, Neal Lockle, and Pastor Scott Richardson. The picture was made just outside the church building on Sunday morning, October 13, on the occasion of Brother Richardson's ordination. To say the least, your editor considers this group of deacons to represent one of the soundest churches he has ever visited. It is a joy to have visited them twice in one year, and we thank God for the fellowship we have had, not only with the pastor and his family, but with the deacons who stand loyally with their pastor.

The Trinity

By
E. H.
BICKERSTETH

\$2.50

For a long while, we have searched for a book on the Trinity. Though we have the catalogs of the major book publishers of America, we have been unable to find such a volume. But finally, Kregel's has republished one of the great works on this subject. This is the book by Bickersteth. This book is packed with Scripture and sound argument. If you study this great subject thoroughly, then you need this book.

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THE BAPTIST EXAMINER

PAGE FIVE

NOVEMBER 23, 1957

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

Baptist Youth Witness

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

CHRISTMAS IS COMING!

CHRISTIAN, HERE'S HOW YOU CAN SAVE GOBS OF MONEY



Yes, Christmas is not far away, and already many people have made careful plans in preparation for it. But whether you have made plans or not, I can save you—I guarantee it—100% of what you intend to spend! That's right, and here's how you can save:

1. **Don't observe Christmas!** "What?" you probably ask, "Don't observe Christmas?" Yes, that's right, don't observe Christmas.

Oh, you think I am a heathen, huh? Well, don't be offended at what I am going to say, but . . . you are the heathen, if either of us is the heathen. How come? Simply because Christmas is a heathen holiday, and if I am left to judge you by your practices, what else can I believe you are, but a heathen?

"Oh, you're silly," you say, "Christmas is Christ's birthday."

Oh, is it, now? Well, isn't that just dandy. But will you not get mad if I let you in on a little secret (?)? Here it is — **Christmas is not Christ's birthday.**

Now, wait a minute, Buster; remember, don't get mad at me for stating plain facts. Let me ask you a question: **Who told you that Christmas is Christ's birthday?**

Oh, everybody just knows it is, huh?

Well, that crowd is all wet, for neither the Bible nor history tells us of the exact date.

"Then why Christmas?" you ask.

Well, it's like I said, Christmas is a heathen celebration. Just check up for yourself in any good encyclopedia. Christmas is an ancient celebration from old Babylon.

"What about the churches that celebrate it as the birthday of Christ?"

Well, what do you say? You don't know? Then I'll tell you — the Roman Catholic Church brought in the Christmas celebration years ago as a means of getting heathen "converted" to the Roman Catholic Church. Now, that is just historical fact, not a notion of mine. **Check up for yourself.**

Anyway, where does the Bible tell us to observe the birthday of Christ?

"Why, it's there, isn't it?"

Nope, it sure isn't. We celebrate His resurrection every Sunday and His death by the Lord's Supper, but we are not told to celebrate His birth.

Strange? Well, you'd be surprised what some people think is right, that isn't in the Bible at all. **Remember now, check for yourself.**

Another way to save is this:

2. **Don't buy any Christmas gifts for anybody!**

"Wow! You are a nut," you may say.

OK, maybe so. But if you have been quacky enough to read this far, you might as well read a little further.

Now, I'm not joking when I tell you not to buy any gifts. Many Christians have the idea that they are under obligation to friends, family, and relatives to buy gifts. Why, some even think they are under obligation to God to buy these persons gifts.

Why? Well, they think that since the Magi brought gifts to Christ at Christmas, they ought to give presents, too. But the monkey-wrench in this situation is that the Magi gave their gifts to Christ, not to each other! (Matthew 2:1-11).

Now, isn't it strange how people get things all warped? Whoever heard of observing a person's birthday by giving gifts to someone else! Wonder what Christ thinks about that? What would you think if somebody did you that way on your birthday?

Another thing:

3. **Don't buy a Christmas tree or decorations, and don't play "Santa Claus."**

Oh, I am cruel, am I not? Rob little kiddies of dear old Santa. Well, friend, there's not much difference between the spelling of **Santa** and **Satan**, and I doubt not that they are close akin to each other. Satan, the Bible says, is "the father of the lie" (John 8:44), and if he's not the singular papa of the old Santa lie, then who is? With God a lie is a lie, not a joke, gag, or tale. Listen to this verse:

"**But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.**" —Matthew 12:36.

Now, at the judgment, you're going to look mighty stupid when you try to tell God what you would like to tell me about playing Santa Claus.

Incidentally, about that Christmas tree, here's a passage you might like to read:

"**Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.**" —Jeremiah 10:2-4.

Now, that's what God said about something similar to our modern Christmas tree. Did you know that the modern tree is just a continuation of the practices of the heathen? That's right, and God said, "Learn not the way of the heathen."

Now, I have told you how to save all the money that you would waste at Christmas. I have given you the best reasons in the world — Bible reasons — why you should save your money.

Christian, let me beg you not to disgrace your Christ by participating in the heathenish Christmas. Don't burden yourself with the things of the world. You are under no obligation to observe Christmas — no, not to anyone! However, you are under obligation to God to **renounce** such unscriptural, heathenish customs. Take your stand for Him! Only headaches, heartaches, nightmares, burdens — both physical, spiritual, and financial — are in store for the disobedient.

In closing, think upon this:

"**For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.**" —I Corinthians 6:20.

* * *

Five Facts About "Christmas"

1. "Christmas" did not originate with God, but with the heathen of Babylon (see any good encyclopedia for the facts).

2. "Christmas" is not Christ's birthday, but the so-called birthday of the son of the Babylonian "queen of heaven."

3. Neither God the Father, the Son, or the Scriptures teach us by command or example to celebrate the birth of Christ. Thus, such a celebration can only be a "commandment of men" (Matthew 15:9).

4. The Roman Catholic church brought this pagan celebration over from Babylon and tacked the name of Christ to it, in order to overawe the heathen and gain "converts."

5. It was not until the third and fourth centuries A. D. that any professing Christians observed "Christmas;" and then it was opposed by all the sound churches. Chrysostom wrote in the year 380 A. D. — "It is not yet ten years since this day was made known to us." (Vol. II, page 352, Moniturn in Hom. de Natal. Christi.)

God Says:

"**But in vain they do worship me, teaching for doctrines the commandments of men.**" —Matthew 15:9.

"**Learn not the way of the heathen.**" —Jeremiah 10:2.—B. L. R.



For Little Children

PAUL AND SILAS IN PHILIPPI

Acts 16

Boys and girls, Paul and Silas were in the city of Philippi, preaching to the people. And one day, a young girl who was possessed of an evil spirit, called to Paul and Silas in the streets. She did this for several days, and finally Paul commanded the evil spirit to come out of her. It did come out, and the girl was all right then.

But the men who had made money from the girl became mad, and took Paul and Silas to the rulers of the city. They told lies about Paul and Silas, and finally Paul and Silas were beaten with many stripes and cast into prison.

I imagine Paul and Silas felt

pretty bad that night as they lay in that jail cell. Their backs were probably all cut and bleeding, and that old jail cell probably was not too clean and nice. But they knew they were not all alone. They knew their Lord was with them, taking care of them, and that He would protect them. So Paul and Silas prayed to the Lord and sang songs of praise to Him, there in that jail, trusting the Lord to take care of them. The Bible says:

"**The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from thee; and shall say, Destroy them.**" —Deuteronomy 33:27.

Boys and girls, if the Lord Jesus is your Saviour, then He is your refuge. Trust Him in all conditions.

Our Suffering Substitute

(Continued from page five)

Jesus is led forth to Calvary. He is nailed to the cross by cruel and wicked hands. The rude rabble jeer at His sufferings. Within His soul, there is an agony such as we cannot fathom. Above, there are the swelling waves of Almighty wrath against our sins, covering all His soul.

Hark! that dreadful soul-piercing cry, "My God, my God, why hast thou forsaken me?" It seems to be the gathering up of all His griefs, sorrows, and sufferings into one expression. Like some enormous lake, which receives the torrents of a thousand rivers,

justice of God a full recompense for all their sins. He has on their behalf presented a complete atonement—

"And, to the utmost farthing paid
Whate'er His people owed."

What joy it is, believer, to think that thou hast such a perfect atonement to rest upon! If there were one sin Christ did not suffer for on the cross, or one evil thought of one of His people that He did not bear, we could not be saved. But He has "finished" the whole of His people's transgression, He has made an end of all their sins, He has obeyed all the jots and the tittles, as well as the great and weighty things, of the law of God, He has magnified it, and made it honourable. He has gone to "the end of the law for righteousness"—not halfway, but all the way; not near to its boundary, but even to its very end. He has not merely sipped from the cup of wrath, not merely tasted a portion of its bitter draught, but He has drained it to the very dregs. Ere He died, He turned the cup of wrath bottom upwards, for He had taken all it contained; and when He saw that there was not a single black drop trembling on its brim, He exclaimed, with the loud voice of triumph, "It is finished!" He had drunk the whole.

Glory in this, ye living people of the living Christ! He hath offered for you a complete sacrifice, acceptable unto His father. Glory in this, ye chosen people of the living God, that "Christ" also hath once suffered for sins, the Just for the unjust, that He might bring us to God."

(No. 3 Next Week).

READ THE BIBLE BY SYMBOLS

As the



panteth
after thee



so panteth
my soul after
thee, O



"As the hart panteth after the water brooks, so panteth my soul after thee, O God." —Psalm 42:1.

"Vain Labor"

(Continued from page four)

owed that church on that particular day? There is a reason. That reason was that that church, on that day, was met in one accord, with their minds centered on the Lord. They were in one accord doctrinally, in one accord so far as fellowship was concerned, and in one accord so far as the Word of God was concerned. In one accord they met that day and the power of God was poured out upon them. They had done according to what the Lord had commanded them as a church, and the power of God overshadowed them.

When I read these two passages of Scripture in Exodus 40 and Acts 2, as well as my text which says, "Except the Lord build the house, they labour in vain that build it," I am convinced that unless the Lord leads, unless the Lord directs, and unless the Lord controls, then everything that is done is all in vain. In contrast, if the Lord leads, if the Lord directs, if the Lord controls, and if the Lord has His way, then we can expect today in our church something similar to what they had at Pentecost and something similar in the experience of Moses when he built the tabernacle. If what we do isn't according to the plans of God as laid down within the Bible, then regardless of what we do and irrespective of how much the world may speak of us, it amounts to nothing, for "except the Lord build the house, they labour in vain that build it."

Now I want to give you some illustrations to show you how some things are built in vain just because they are not built according to God's plans.

I

IF THE CHURCHES AREN'T BUILT ACCORDING TO GOD'S PLAN, THEY ARE BUILT IN VAIN.

The world at large thinks of the Catholic church and the Protestant churches that have come out of Catholicism as being something of a grandiose nature. The world at large looks upon Catholicism and the major Protestant denominations as something unusual. Just let Cardinal Spellman sneeze and tomorrow morning 90 per cent of the papers in the United States will carry the story. The fact of the matter is, you pick up Life magazine, which is edited by a Catholic, and you will find that virtually every issue is tinged with Catholicism. They make a group of new prelates, or if they have some new cardinals or dignitaries added to their church, there will be some ten to fifteen pages, in full color, showing the beautiful robes that those fellows wore.

Not only is that true of Catholicism, but it is true of the major Protestant bodies. The world at large looks upon them as something unusual. They make a fair showing in the flesh and the world at large thinks they must be all right.

God's Word tells us concerning these organizations:

"Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters."—Rev. 17:1.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."—Rev. 17:5.

Without taking time to give to you a detailed study of Revelation 17 and 18, I will say that these two chapters refer to Catholicism and the churches that have come out of Rome. I think that the old whore that is thus referred to is Roman Catholicism, and the harlot daughters that are spoken of, are the Protestant organizations that have come out of Rome.

Beloved, they do make a fair show in the flesh today, but what the ultimate outcome? Listen: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall burn her flesh, and burn her with fire."—Rev. 17:16.

This verse would indicate to

us that Catholicism will ultimately be destroyed, and from the depths of my soul, I pray that that shall come to pass. As I say, there is nothing farther from it today. The Catholic and the major Protestant churches have the patronage of the world, and the world looks upon them as something, and a little church that would dare to criticize them would be considered as absolutely nothing in the eyes of the world, and would be looked upon with contempt. They make a fair show in the flesh and the world at large thinks of them as something. They have built their house, but their house isn't built according to the plan of Almighty God.

If I had the time, I could show you in dozens and dozens of instances how that Catholicism and Protestantism aren't built on the Word of God. I could show you, my brother, my sister, that these various organizations that are referred to as the old whore and her harlot daughters are all honeycombed with various heresies, one upon the other, so that there are more errors and inconsistencies and more unscripturalness about them than there is truth and Bible teaching. The world thinks they are something. They have built their house, but my text says, "Except the Lord build the house, they labour in vain that build it."

For about seventeen hundred years Rome has been building a house. Ever since the Protestant Reformation, Protestantism has been building its house, but they haven't been building according to the Word of God. Their house hasn't been built according to a "thus saith the Lord." They have not done as the Lord has commanded. They haven't built their house upon the doctrines of the Bible. Rather, they have built upon the doctrines which are the inventions of men, and what does my text say? "Except the Lord build the house, they labour in vain that build it."

Revelation 17:16 tells us what the outcome is going to be. They are going to be destroyed. They are going to be burned. Literally, it just means the absolute, total destruction of Catholicism and the Protestant churches that have come out of Rome.

As I have said, nothing can be farther from that today. They are spreading themselves abroad marvelously, and with television, the radio, and newspapers and periodicals at their command, they are teaching and promulgating their heresies, and they have greater opportunity for inroads into the homes of America today than ever before. It looks, beloved, like it must be of the Lord, but remember my text: "Except the Lord build the house, they labour in vain that build it." They may look good today, but God is going to have the final answer, and God says that He is going to burn them with fire. I tell you, beloved, as surely as there is a God in Heaven, that day is coming to pass.

II

IF COUNTRIES ARE NOT BUILT ACCORDING TO GOD'S PLAN, THEY ARE BUILT IN VAIN.

Take Russia as a good example. Russia is undoubtedly considered by the world at large as something magnificent. Beloved, the countries of Europe are at the feet of Russia today, in adoration and prostration and worship because they feel that Russia has solved the majority of major problems, so far as this world is concerned. I will not take time to paint the picture of Russia and tell you how magnificent Russia is in the eyes of the world. You know as well as I that the majority of the statesmen of the United States tremble when the name of Russia is spoken. The word "Russia" strikes fear and consternation in the hearts of Americans and in the hearts of the people of the world. A nation that was of second rate power fifty years ago now is the controlling nation of the world and perhaps carries more weight and power than any other nation. The majority of the people of the United States are living in consternation, thinking that surely

PAUL AT JERUSALEM

Memory Verse: "For ye are not under the law, but under grace."—Rom. 6:14.

I. Journey From Miletus To Tyre. Acts 21:1-3.

Paul was hastening to reach his chosen goal, Jerusalem. The Holy Spirit tells us nothing of that which took place on the journey.

II. Paul's First Warning. Acts 21:4.

At Tyre Paul found some disciples and tarried with them for seven days. Here the Holy Spirit warns him that he should not go to Jerusalem. However, his great love for his brethren at Jerusalem caused him to ignore this voice of the Spirit.

III. The Seashore Prayer Meeting. Acts 21:5, 6.

What a prayer meeting this was! The men with their wives and children came down to the seashore and there Paul parted from his friends by praying with them. This is the finest way in the world for a Christian to tell another Christian goodbye.

IV. Paul Visits Philip, The Evangelist. Acts 21:8.

Philip's name is familiar in the earlier chapters of Acts. He was one of the seven deacons chosen by the church. Cf. Acts 6:5. After he had been used of God in the conversion of the eunuch (Acts 8:39), we do not see him again until now, twenty years later, we find him in Caesarea, with his family. This was, doubtless, the first time he and Paul had met since Paul's persecution had driven him, with many of the Jerusalem saints, out of the beloved city. Cf. Acts 8:1-4.

V. Philip's Daughters. Acts 21:9.

We are told that Philip's four daughters were virgins which did prophesy. The word "prophesy" means "preach." Cf. I Cor. 14:3. Are we to conclude that Philip's daughters preached and taught publicly? Certainly not. They, doubtless, exercised their gift in private. Two restrictions are placed upon women when she exercises this gift of prophesy. First, she should have her head covered (I Cor. 11:5-13). Second, she should not prophesy before mixed audiences (I Cor. 14:31-34). Cf. I Tim. 2:8-15.

Many defend the cause of women speaking in the presence of men by showing the apparent blessings of God which attend their work, and, furthermore, picture the crying need of perishing sinners everywhere. However, the Bible is our standard and we cannot go beyond the Word of the Lord. Cf. Rev. 22:18, 19.

VI. Paul's Second Warning. Acts 21:10-12.

God sent a prophet, Agabus, to warn Paul that he should not go to the city of Jerusalem. We shall see that this prophecy is literally fulfilled.

VII. Paul's Determination. Acts 21:13.

With wholehearted devotion, Paul had determined to go to Jerusalem. Nothing can change

the day will come when Russia will be our enemy and we will have to fight Russia. I think, beloved, I can set your mind at ease in that respect. I tell you on the authority of the Word of God, Russia will never bomb the United States. No nation in this world will ever destroy Russia, and I will tell you why. God has reserved Russia as His special enemy to completely humiliate and destroy.

If you will read Ezekiel 38 and 39, you will find what God says when Russia looks down upon the mountains of Israel. I think that that day cannot be very far hence in view of the fact that Russia has risen against Hungary and has exercised dominion in other nations roundabout. The fact that Russia is beginning to feel her way southward from her northern latitude makes me feel that the time is not far away when Russia is going to march down into the mountains of Israel. Beloved, when that takes place, mark my word, God is going to rise, and God isn't going to need the United States or any of the other nations of the world to defeat Russia. God is going to defeat Russia Himself.

The Word of God tells us how God is going to defeat Russia and to what extent. Only one-sixth of Russia is going to be left and five-sixths of the population are going to be destroyed. The wood from the arms will be sufficient to last for firewood for Palestine for seven long years, and furthermore, it will take the people of Israel seven months to bury the Russians that die in the land of Palestine.

I am not worried about Russia destroying the United States. I am not worried about Russia having to be destroyed by any nation. Rather, God has reserved her for His special enemy, and He is going to destroy her just

like Ezekiel 38 and 39 says. Whenever a nation builds without God, and rejects God, as Russia has done, then that nation builds in vain.

Thirty years ago, I saw a program which was printed in Russia and in it was a cartoon of a man climbing a ladder. It was just after the Communists had taken control of Russia. This man held a mallet and a sickle in his hand and with an angry scowl upon his face he was climbing the ladder, and he said, "Now that we have finished with the earthly czars, we will tackle the heavenly ones" — as if to say, "We are going to tackle God. We are going to challenge God."

Beloved, they have done it. They have destroyed church after church. They have destroyed religion from the face of their nation. They have done everything within their power to turn their country atheistic and agnostic, and into infidelity. They have built a great nation, so the world says, but "except the Lord build the house, thy labour in vain that build it."

III

IF MISSION WORK ISN'T BUILT ACCORDING TO GOD'S PLAN, IT IS BUILT IN VAIN.

I have a definite conviction that all mission work that is done should be done in the name of, and through, the church. I do not believe that any work should ever be done unless it is church-sanctioned and church-controlled. I do not believe in mission boards taking over, and usurping the authority of a church. I do not think that any mission board has any right to exist I will even go further and say that mission boards are just as Scriptural as the Godless abominations and infidelity of Russia. I will say that mission boards are just as Scriptural as Roman Catholicism and the Prot-

him.

VIII. Submission To God. Acts 21:14.

These are the last words spoken before Paul went up to Jerusalem. It is one of the most beautiful pictures of submission to God's will to be found in all the Word of God. May we learn daily to do likewise.

IX. Mnason. Acts 21:16, 16.

On his journey to Jerusalem, Paul stayed at the home of Mnason. He, as well as Gaius of II John, are made the types of Christian hosts and hospitality in Bunyan's great book, "Pilgrim's Progress." Every one of God's children should be as hospitable as Mnason. Cf. Rom. 12:13.

X. Paul Takes A Jewish Vow. Acts 21:18-26.

Reports had been circulated that Paul had taught the Jews to forsake the law of Moses. Some of the preachers (V. 18) urged Paul to take a Jewish vow in order to prove to the multitude that after all Paul was a good Jew. They, doubtless, reasoned that his action would demonstrate that these reports were untrue. This was a most subtle snare and without praying and seeking the direction of the Lord, we find Paul doing as he was urged. Now he, who had taught deliverance from the law, submits to the "beggarly elements" of the law itself. This was unwise, to say nothing of the fact that he left out the leadership of the Holy Spirit, for it put Paul in the Temple daily for a week, in a very conspicuous manner. Be sure to read Rom. 6:14.

XI. Paul Arrested. Acts 21:27-40.

The hour finally came when the unsaved Jews were permitted to carry out their Satanic desire of having Paul arrested and put out of the way. His great trials of the past were nothing in comparison with what he was about to face. Having accused him of polluting the Temple, they endeavored to kill him (V. 32).

This was all in fulfillment of what God had said when Paul was called to his position as an apostle of the Gentiles. Cf. Acts 9:16. It was meant by God that Paul should be a suffering saint. However, God watched over His servant and saw to it that Paul's life was not taken from him at this particular time. Cf. Isa. 26:3. This teaches us that our lives are not in our hands, nor in the hands of our enemies, but that they are in the hands of the Lord day by day.

Agabus' prophecy is fulfilled. Cf. V. 11. Paul was bound just as Agabus had prophesied. God sees to it that all prophecies made through the Holy Spirit, are eventually and finally completed.

XII. Was Paul Justified In Going To Jerusalem?

No! He twice disobeyed God's warning. Note also Acts 22:17, 18. May we profit by his mistake and always heed the voice of the Holy Spirit.

estant churches that have come out of Rome. In other words, I pay my respects to mission boards when I say that I think they are of the Devil from beginning to end, and that Almighty God has never put his stamp of approval upon a mission board. I believe that everything that is done, ought to be done by the church, that through the church Christ might be glorified.

Notice that God gave His commission to a church and not to a mission board, for we read:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:19, 20.

He never promised to be with a mission board to the end of the age, but He promised to be with His church down to the end of the age as it carries out the great commission.

As the Apostle Paul prayed, he said:

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Eph. 3:21.

Where is the work to be done? In the church. The work of Jesus Christ is to be church-controlled and church-centered. I am not to go out in my name to do anything. I am not to go out in the name of any mission board to do anything. Rather, everything that I do ought to be church-controlled and church-centered, that the Lord Jesus might get glory in the church, which is His organization. (Continued on page eight)

The Doctrine Of The Blood

(Continued from page two)

If it is by faith, then it is not by joining a church.

If it is by faith, then it is not by being dipped in water.

If it is by faith, then it is not by being sprinkled as a babe.

If it is by faith, then it is not by doing the best you can do.

If it is by faith, then it is not by confessing to a priest.

If it is by faith, then it is not of any human work.

The worship of Cain and Abel teaches us that no one can come to God apart from blood. The blood means that a Substitute has died in our stead, and has satisfied the righteous claims of God's law against us. Through our Substitute, Jesus Christ, we have full and free redemption. We are made accepted by God in His righteousness.

Only Two Religions

There has never been but two kinds of religion in the world—the religion of the blood of Christ, and the religion of human works. In other words, salvation by grace, and the religion of salvation by works. The salvation-by-works folk are fitly represented by Cain; the salvation-by-grace folk are represented by Abel. If you would come to God and worship Him, it **must** be through the blood of Christ, for He only has died to satisfy the law

of God against sin.

Cainism Still With Us

From this Old Testament event, we also see that the religion of the modernists—those who reject the way of blood—is not at all a "modern" religion. Cain was essentially a modernist. If he lived in our day, he could very easily get employment at the colleges and seminaries; he is the type of man the religious crowd of this day appreciates. He cared nothing for God's Word, disregarded it, and scorned the idea of redemption by Christ's death. Yes, the Cainites are still with us, teaching men to bring to God the works of their own hands, disregarding immutable justice.

Cain is an example of the proud, natural man, left alone by God. He is a picture of so-called free-will, and what it does when turned loose. Grace, sovereign elective grace, made the difference between Cain and Abel, and the only thing that holds back this world from going completely over to the religion of Cain is the purpose of God to save His elect. One day all of the remnant shall be filled up, then the religion of Cain will have universal sway. God has already given the majority of the colleges and seminaries over to Cainism. Evidently, His "short work" among the Gentiles is almost completed (Romans 9, 11).

May God grant that some Abel who reads these lines might be called unto Christ for salvation by His blood and righteousness, at this very moment.

"Vain Labor"

(Continued from page seven)

zation, and the only organization He ever instituted. Beloved, mission boards exist in such a way that they get the glory. The churches just hand over to the mission boards the responsibility of carrying out the great commission. They give to the mission boards the work that they ought to do, and the result is that the mission board gets the glory that ought to go to Jesus Christ through the church.

Now let's particularize. I speak especially of one mission board—the mission board of the Southern Baptist Convention. The Southern Baptist Convention brought into existence, a little over a hundred years ago, mission boards for the carrying on of the mission work. They took the work of missions out of the hands of the churches and put it into the hands of boards. It looks big in the eyes of the world. It looks big to say that we have six hundred or eight hundred or a thousand missionaries on the foreign fields. It doesn't look big at all for one little church like ours, to say that we help another church or a half dozen churches to support a few missionaries, but it does look big to say that we have several hundred missionaries on the foreign fields. My brother, my sister, I say to you, it is taking the work that God gave His churches to be custodians of, out of the hands of the churches, and it is putting it into the hands of a group that He never organized, and never sanctioned at all, in any wise in the Word of God.

I say, beloved, I have no more respect for a Baptist hierarchy than I have for a Catholic hierarchy. One is just as bad as another.

I speak again of another mission board which gave birth to itself without ever consulting any church. In other words, it just organized itself, entirely apart from any and all churches. In it there is not the least resemblance of democracy. The churches did not start it. They do not control it. All they do is to pay their money into it. I, for the life of me, can't see how churches can be so blind as to continue on month after month, and month after month, to turn money into a mission board without knowing how that money is spent. Beloved, I speak the truth when I say that that mission organization has never made a financial report to the churches which support it since its incipency in 1945. I wouldn't support any organization if I didn't know how the

money was being spent.

I grant you, beloved, I wouldn't want to make a report either if I had to tell how the missionaries are getting better than five hundred dollars a month on the mission field. I would not want to make a report either if I had to tell how some of the money was being spent. Churches ought not support any man on a foreign field that they would not support at home. Yet in this instance they are supporting men to live in lavish style in South America—men who in the main could not be pastor of a church even at the head of a creek in America. It is no wonder they are on foreign fields. They would starve to death in this country if they depended upon the salary they would get as pastor here, but they can live as kings in another country for three years, be brought home for a year's furlough at the expense of the churches and returned in the same manner.

The mission organization of which I speak got its charter from the State of Michigan on November 11, 1955. Notice, it was on the eleventh month and the eleventh day. Do you realize from the study of the Word of God, from the standpoint of numerals, that the number eleven is always the number for confusion, and would you believe me when I say that that mission organization has had nothing but confusion from its incipency down to the present time? And would you believe me when I say that fifty per cent of the missionaries that have been sent out have either failed, or else refused to go back to the field? I tell you, beloved, "except the Lord build the house, they labour in vain that build it." If God doesn't build it, it is all in vain. I contend that the mission board of the Southern Baptist Convention and the other mission organization I speak of are both of the Devil, and both of them are destined to failure because they have been built contrary to the Word of God.

IV

IF SALVATION ISN'T ACCORDING TO GOD'S PLAN, IT IS ALL IN VAIN.

If the Lord doesn't do it, it is all in vain, yet in the majority of instances the Lord is left out in the matter of salvation. I believe from my study of the Word of God that God has to give the individual the will to be saved, that no one would ever want to be saved if God didn't make one willing. I believe that no man will ever repent and exercise faith in the Lord Jesus Christ if God doesn't give him the gifts of repentance and faith. I believe that God has to save a man, and He saves those whom He has chosen from before the foundation of the world. Beloved, what

we believe about this Bible is rejected and repudiated by the world at large, for the world at large says you can be saved anytime you want to—that you make the decision and it is up to you.

Billy Graham said of recent date, "When you walk out of here, you thwart God's plans for your life." Beloved, that makes man bigger than God. If a man can thwart God's plans, then man is bigger than God. The world at large thinks that Billy and his religious program is a wonderful thing. It is big in the eyes of the world, but my text says, "Except the Lord build the house, they labour in vain that build it."

I tell you, beloved, when it comes to the matter of salvation, if the Lord isn't back of it, and if God doesn't control, and if God doesn't direct, and if God doesn't do the saving, then it is all worthless and valueless and means nothing. God has to do it all.

CONCLUSION

I say that the Catholic and Protestant churches look big in the eyes of the world, but they haven't been built of God and those who have built them have labored in vain. I say concerning Russia as a political institution that it looks big in the eyes of the world, but they haven't been built according to the plan of God, and Russia has labored in vain. I say concerning these missionary organizations that are exterior and ulterior to the church, which are outside the church and in which the church is completely subservient to them, that they haven't been built by the Lord, and they have labored in vain that built them. I say concerning the matter of salvation, that that kind of salvation which does not give God all the glory, and which does not emanate from God, is all in vain and amounts to nothing. "Except the Lord build the house, they labour in vain that build it."

I said in the beginning that when Moses built the tabernacle according to God's plan, the Spirit of God came down and the glory of God over-shadowed them. I have shown you that when you build apart from God's plan, you can expect it to be in vain. Now let me make this conclusion: As a church, we ought to be mighty certain that what we do, we do it according to the plan of God; and what is true of a church, is true of your life and of mine. I tell you, beloved, if our lives are not built according to the plan of Almighty God, they are all in vain. We may make a fair show in the flesh and what we do may look grand in the eyes of the world, but if it isn't according to God's plan, we labor in vain.

I say to you, in everything we do, we ought to pause, and an-

alyze, and ask ourselves the question: are we doing it according to the plan of Almighty God? If we are, we can expect the glory of God to over-shadow us. If we are not building according to the plan of Almighty God, then we labor in vain. "Except the Lord build the house, they labour in vain that build it."

May God help us to realize this truth, that everything we do must be according to God's plan, and if it is, we can expect God's blessing. If it is not according to God's plan, then we are laboring in vain in every respect.

May God bless you.



Why Jesus Came

(Continued from page one)

stood for, and they make of Him a mere martyr. The truth is, Jesus wasn't slipped up on—He knew that He was born to die. "For this cause came I unto this world." To list Him among the noble martyrs of the centuries, is to totally misunderstand.

4. He did not come as a mere social reformer. To the contrary He refused to enter into a discussion of a case in which a man claimed injustice. (Luke 12:14). Saved people will create a better social and moral condition wherever they are, as a by-product of their Christianity, but Christianity is not something designed to cure the ills of a world "that lieth in the evil one."

Why Then Did Jesus Come?

1. Not primarily to make men moral, but to make them immortal. "I am come that they might have life . . . and more abundantly." "He hath brought life and immortality to light through the gospel." People who are born again, do live better moral lives, but mere morality is not the great need of men, for some who are not Christians live good moral lives. What people need so desperately is LIFE ETERNAL. And "this is life eternal that they know the, the only true God, and Jesus Christ whom thou hast sent."

2. Jesus came to die as atoning sacrifice for sin. Modernists who think they have a standard superior to that of God, abhor the doctrine of blood atonement. But all the Old Testament animal sacrifices typified the blood sacrifice of Jesus Christ. "Without the shedding of blood . . . no remission." "It is the blood that maketh atonement for the soul." "This is the blood of the new covenant poured out for many, for the remission of sin." "The blood of Jesus Christ . . . cleanseth us from all sin." When a man offers his deeds to God, they are rejected. When he sees Jesus as his Sacrifice, made for him, he is acquitted before God. "By him, all that believe, are justified (acquitted) from all things, from which ye could not be justified by the law of Moses."

We once heard a Unitarian preacher say, "It would not be right for Christ to have to bear my sins. I don't want anyone else to bear my sins for me. I will bear my own sins." Our thought was this: "Man, you are asking for Hell."

There is no way of getting out of the fact that the Scriptures teach the vicarious atonement—the sacrificial sufferings of Christ in the sinner's place. Only by deletion of much of the Scriptures, and the complete reconstruction of Biblical theology can men get away from blood atonement. All such men are asking for Hell. They are in their sins, for "without the shedding of blood there is no remission." The Christ of the modernist is "hell's Christ." He is Satan's fabrication. This sounds rough, but modernists are in the position of the arch fiend who drops deadly poison into the water supply of a city. Call it a "witch hunt" or anything else you please, but there ought to be such a hunt for modernist infidels in denominational schools, colleges and seminaries. They ought to be smoked out, like the theological criminals they are. What a drove of them would be revealed!

POSSUM RIDGE LETTER

dere bro. Gilpeens—

i shore am sory tu be late in ritin u this weak but on akount uf Halloween i jist aint had time tu rite u. the yung fellers round here air rite bad at this time uf the yer. why last yer they put my wagin up on tip top of mi barn and left hit all put together sittin straddle uf the ridge uf mi barn. they brote a gate off a farm 3 miles away and hung hit on the cross arms uf a fone pole about a mile down the rode, jist about a mile beyond the settlemint they kut down 3 trees akross the rode and nobody kud go tu the kounty seet til those trees were sawed up. well this yer Mose and me hav ben takin turn watchin so they wud not do eny devilmint around mi plase.

whil i wuz a watchin i did a lot of kogitatin 2. wun feller kam tu our dor dressed lik a devil and anuter like a gost. they had on false fases tu deeseeve foakes. when i got tu thinkin about this i rekommembred that a lot of so-called Christianity is jist lik Halloween antiks. ther is a lot of deeseeeving in our churches today. i no u rikolekt how the Gibeonites dressed in old close and worn out shus and brot stale bred with them tu deeseeve the Israelites. ther air a lot uf people today what mak out like they air sumthin that they aint. they are lik the masqueraders at Halloween.

lots of foakes make out lik they air rite with the Lord when they no they aint. they jist put on a false fase and akt pius when they kum tu church wunst in an age, but deep down in ther harts they no they air not rite in God's site. they air jist playin at religun. thes same foakes insist on takin ther kids tu the cirkus bekaws hits so edukashional, but when hit kums to sundy skule they send them.

then sum foakes hav the same idee about givin. they mak beleeve and pretend they air too poar tu giv. i hav often wished that sum foakes would bekum as poar as they seam tu be when the kollekshun plate kums at them. i think the meenest and stingiest feller i ever noed wuz wun of thes church hypokrits. he not only put buttons in the kollekshun plate but he even stole them off the church kushuns.

then sum preachers air mity big pretendurs. wun kam tu a church ner by tu preach a trial sarmon. he reely wuz a gude wun at mak belev. he asked if eny body wuz sik and sed he always spent sundy afternunn visitin the sik. everybody fell fer him rite then fer that wuz the kind uf preacher they wanted. when they got thru samplin preachers and kalled him and he moved on the field, he never wuz nown tu mak a sik kal er eny uther kind. wun uf the memburs kalled him a lyin dog and when i thot about Old Rock i told him that he ort never kall a man a dog fer it twernt fair to the dog.

sum uf our people brag about bein Missunary Baptists. at least they say they air but in 1953 suthern Baptists only gav 53 sents per membur fer all missun kauses. they aint missunary. they air jist fulin themselves and everybody else. they nead that sumbody tuk the false face off uf them.

well that is what all thes pretendurs nede. u no bro. Gilpeens the Bible sez the hypocrite's hope shall perish, and what we nede today is more preechin like u giv in our dere old Baptist jernel which unkivers the hypokrites and exposes them. even tho hit takes the hide off sum times i lik hit. sum uf the artikles hurt jist like gittin skinned with a dull nife bu i luv hit and i luv u, so kepe on sendin hit out. i have rote u this bekaws i am,

your frend

i s hardtufule.