

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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Jesus Christ Is King, Not A Mere Galilean Peasant

By
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Books of modernistic stripe often speak of Jesus as "The Peasant of Galilee." To be sure, He was born under lowly circumstances, and He was brought up around a carpenter shop, but He was no "peasant." The person who speaks of Him thus is either an ignoramus or a modernistic unbeliever.

The truth is, kingly blood flowed in the veins of Jesus. He was not only God the eternal Son on the divine side, He was the Son of David and heir to the throne of Israel on the human side. Note what Paul said about Him being of "the seed of David." (2 Tim. 2:8).

Did you ever ask why there are TWO GENEALOGIES of Jesus given in the gospels, each differ-

ing somewhat from the other? Modernists try to show that these are contradictory. They are not contradictory—they are supplementary. Matthew gives one genealogy, and Luke the other. We cannot go into a very technical question at length here. Suffice to say, we have made a careful study of this, and we summarize the truth by saying that one gospel writer gives us the genealogy of Jesus through His mother, Mary. This is His actual descent. The other writer gives us the genealogy of Jesus through His foster-father, Joseph; that is His legal ancestry. Both were descendants of David, and Jesus actually had a right to the throne of Israel from both sides of the house. God in His divine providence saw to it that Jesus was

so born that He had a double right to the throne. Israel was under the heel of Rome at that time, but had the nation been free, and had the rightful claimant taken the throne JESUS WOULD HAVE BEEN THE KING. No—He was not a "peasant"—far from it!

The angel in announcing the birth of Jesus (Luke 1:32) said, "The Lord shall give unto him the throne of his father David." At a high hour in His life, when He made His so-called "triumph" (Continued on page eight)

The Gospel

(IN THE PHILADELPHIA CONFESSION)

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance, and therein effectual for the conversion and salvation of sinners.

Genesis 3:15; Revelation 13:8.

2. This promise of Christ, and salvation by Him, is revealed only by the Word of God neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by Him, so much as in a general or obscure way; much less that men destitute of the revelation of Him by the promise or Gospel, should be enabled to attain saving faith or repentance.

Romans 1:17; Romans 10:14; Proverbs 29:18; Isaiah 25:7; 60:2, 3.

3. The revelation of the Gospel unto sinners, made in divers times and by sundry parts with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God, not being annexed by virtue of any promise to the due improvement of men's natural abilities by virtue of common light receive without it, which none ever did make, or can do so; and therefore in all ages, the preaching of the Gospel has been granted unto persons and nations, as to the extent or straitening of it in great variety, according to the counsel of the will of God.

Psalms 147:10; Acts 16:7; Romans 1:18-31.

4. Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as much, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life, without which no other means will effect their conversion to God.

1 Corinthians 2:14; Ephesians 1:19; John 6:44.

Scriptural Proof for the Trinity

By E. H. Bickersteth

I

The Father, the Son, and the Holy Ghost are eternal.

(No. 1 is said of the Father, No. 2, the Son, and No. 3, the Holy Spirit).

1. I am the first, and I am the last.—Isaiah 44:6.
The everlasting God.—Rom. 16:26.

2. I am the first and the last.—Rev. 1:17. Whose goings forth have been from of old, from everlasting.—Micah 5:2.

3. The eternal Spirit.—Hebrews 9:14.

The One Eternal is our trust. The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33:27.

II

The Father, the Son, and the Holy Ghost created all things.

1. One God, the Father, of whom are all things.—I Cor. 8:6. The Lord . . . is he that hath made us.—Psalms 100:3.

2. All things were made by Him (the Word, etc.).—John 1:3. By

Him were all things created, etc.—Col. 1:16.

3. Who hath measured, etc.—who hath directed the Spirit of the Lord? —Isaiah 40:13. The Spirit of God hath made me.—Job 33:4.

The One Almighty is our trust. Commit the keeping of their souls to him — as unto a faithful Creator.—I Peter 4:19.

III

The Father, the Son, and the Holy Ghost are omnipresent.

1. Do not I fill the heaven and earth? saith the Lord.—Jer. 23:23.

2. Lo, I am with you alway.—Matt. 28:20.

3. Whither shall I go from thy Spirit?—Psalms 139:7.

The One omnipresent God is our trust. He is not far from every one of us; for in him we live, and move, and have our being.—Acts 17:27, 38.

IV

The Father, the Son, and the Holy Ghost are incomprehensible and omniscient.

1. No one knoweth the Father, save the Son—Matt. 11:27. Known unto God are all his works, etc.

—Acts 15:18.

2. No one knoweth the Son, save the Father.—Matt. 11:27. Lord, thou knowest all things.—John 21:17.

3. Who being his counsellor hath taught him?—Isaiah 40:13. The Spirit searcheth all things.—I Cor. 2:19.

We worship the One all-seeing



Calvary Baptist Church, Ashland, Kentucky gives you a most cordial invitation to attend the Thanksgiving services at eight-thirty o'clock Thursday morning, November 28, 1957.

God. All things are naked and open unto the eyes of him with whom we have to do.—Heb. 4:13.

V

The Father, the Son, and the Holy Ghost are true, holy, and good.

1. He that sent me is true.—John 7:28. Holy Father. Righteous Father.—John 17:11, 25. The Lord is good.—Psalms 34:8.

2. I am . . . the truth.—John 16:6. The Holy One and the just.—Acts 3:14. The good Shepherd.—John 10:11.

3. The Spirit is truth.—I John 5:6. The Spirit, the holy One.—John 14:26. Thy Spirit is good.—Psalms 143:10.

We adore the One Lord of infinite goodness. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.—Rev. 15:4.

VI

The Father, the Son, and the Holy Ghost have each a self-regulating will.

1. Him that worketh all things after the counsel of his own will.—Eph. 1:11.

2. The Son wills to reveal him.

—Matt. 11:27. Father, I will.—John 17:24.

3. Dividing to every one severally as he wills.—I Cor. 12:11.

We rest on the will of him who alone is Jehovah. The will of the Lord be done.—Acts 21:14.

VII

The Father, the Son, and the Holy Ghost are the fountain of life.

1. With thee is the fountain of life.—Psalms 36:9. God hath quickened us.—Eph. 2:4, 5.

2. In him (the Word) was life.—John 1:4. The Son quickeneth whom he will.—John 5:21.

3. The Spirit is life.—Rom. 8:10. Born of the Spirit.—John 3:8.

We depend on one life-giving God. Love the Lord thy God . . . cleave unto him . . . for he is thy life.—Deut. 30:20.

VIII

The Father, the Son, and the Holy Ghost strengthen, comfort, and sanctify us.

(Continued on page six)



A REMINDER



There is still plenty of time for you to make a Thanksgiving offering in behalf of our written ministry. It has been a joy to edit this paper in the past year. I am thankful we have been permitted of God to send it to you each week. Now we invite you to share our financial responsibilities. You can show your thankfulness by an offering equal to the blessing you have received through the message of this paper.

PLEASE DO NOT FORGET OUR OFFERING?



We depend upon our Thanksgiving offering to clear up our deficit for the year. Today your help will be greatly appreciated.

YOUR SUPPORT IS NEEDED NOW

Thanksgiving will soon be here, and usual about this season of the year, I remind all our readers of our needs, for THE BAPTIST EXAMINER is truly a thirsty child that always "needs" (Continued on page eight)

The Baptist Examiner Pulpit

"SHIMEI'S CURSE"

By PASTOR JOHN R. GILPIN

(Read II Samuel 16:5-21 and I Kings 2:36-46.)

I would like, at the very outset, to tell you the story which I have read from God's Word. It might be well to go back and recognize the fact that when Saul failed as a king, it was then that God sent Samuel to the house of Jesse, and David, the youngest son, was anointed to be king in the stead of Saul. It was necessary that David wait a good while before he became king. He had to wait because Saul was already king and David refused to do anything relative to Saul to get him out of the way. On two different occasions when Saul

sought the life of David, David could have killed Saul. There were at least two different times when Saul laid down to sleep that David and his servant stood near him and could easily have cut his head off and dispatched his soul, but David said, "No, he is the Lord anointed. I will not dare to lift my hand against him." Thus it was that David waited until God removed Saul from being king, and when God removed Saul from being king, then it was that David became king over Israel.

Some period of time passed by. The Word of God tells us of the various incidents that came in the

life of David when he was king. There were incidents by way of victories, there were incidents by way of sin within David's life, and there were incidents of joy and happiness — just normal experiences — that came in the life of David as king over Israel.

After a while, David's son, Absalom, rose up in rebellion against David. It is hard to understand how a man's own child could turn thus against him. It is hard to understand how a man's own offspring could rise up against him, as Absalom rose up against David. For a long time previous to the actual rebellion, Absalom (Continued on page three)

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Examiner Editorials

By Bob L. Ross



GOD HAS SET THE EXAMPLE

How different is God from man! Man tries to climb the ladder of worldly knowledge, so as to be able to cast his audience into awe because of his wisdom and powers of speech. Man tries to impress his fellowman by a superior attainment.

How different is God! Truly, to be great is to be humble.

When God inspired the words of the Bible, what language did He choose? The highest, most eloquent and sophisticated language in use? No. He used the simple, everyday language of the common people. Worldly wisdom is something that God despises. The wisdom that puffs man up and makes him an intellectual fool, is opposed to the wisdom from above.

God has set us the example. It is simplicity, stark simplicity. The "scholars"? Let them come down, if they are up; or should we say, let them come up, if they are down? After all, if we are on God's plane, we are on the upward plane. Thank God for the true scholars God has given grace to stay on this upward plane. May we be given the same grace!

SHAMEFUL!

Our hearts have been deeply saddened to read of the dancing that is permitted, endorsed, and supported by Baptists of North Carolina, in the Southern Baptist Convention. At two schools—Wake Forrest College and Meredith College—the sinful dance is engaged in. The trustees of these colleges, as well as some of the so-called Baptist leaders, have endorsed dancing on the campuses. Thank God, not all the Baptists in North Carolina approve of this open worldliness, and we believe more are against this evil than approve of it.

Churches in North Carolina than give to the Cooperative Program naturally support this dancing, due to the inclusive nature of the program. How a child of God, with a washed conscience, hating evil and thirsting for righteousness, can conscientiously give a dime to such a program is beyond our comprehension. But there are worse evils than these supported by the program. Rank heresy is being taught in the colleges and seminaries, so what should be

expected but evil fruits from evil roots? Infidelity and immorality are godless twins.

Thank God for our independence!

UNSCRIPTURAL EXTREMES

We should always seek to keep in line with the Word, not overstepping it or coming short of it. We think that the cleavage between most so-called missionary Baptists and the Primitive Baptists, commonly called "Hardshells," is that there have been those in both groups who have failed to hue the Scriptural line.

The missionary Baptists, in general, have overstepped the Word by their failure to simply preach the Gospel and leave the converting of sinners to the Lord. Arminian theology, of course, is responsible for all the high presurism that characterizes many so-called missionary Baptists. We think that if the Gospel were simply preached, and the work of regeneration were rightly left to the Holy Spirit, then the missionary Baptists would not be so obnoxious to many Hardshell or Primitive brethren.

On the other hand, the Primitives, in general, have come short of the Word in refusing to preach the Gospel to "every creature." In opposition to Arminianism and unscriptural missionary work, the Primitives have failed to do that which should be done. The Gospel is to be preached.

When we preach the Gospel to sinners, God's Spirit will apply the truth to those whom He wills to save. No Arminian should add to the Gospel and say, "You, sinner, must do such and such." No Primitive should take from the Gospel and say, "This Gospel is for only the saved."

The purpose of the Gospel is to announce salvation by Jesus Christ to God's elect. No more and no less than God has chosen, shall receive it. The Arminian might as well realize this and quite his high-pressured decisionism, and the Primitive might as well quit his opposition to the free declaration of the Gospel, for God will get the message to His elect, if He has to use an Arminian to do it.

Let us preach the Gospel, and leave the converting to the Holy Spirit.

NOTES

We can't recommend too highly the book by Bickersteth on the Trinity. You have seen this book advertised in TBE, but we call your attention to it in this column in order to emphasize more its value. We wouldn't be without it, and know that you wouldn't be either, once you have had it. Price, \$2.50.

In an article of recent date, we intimated that the Arminian ranks no higher than the athiest. Some, perhaps, thought this a somewhat harsh charge; but men much more profound and superior to us in theological thinking have also so regarded the lovers of Arminianism. The most eminent Protestant theologian since Calvin, Mr. John Owen (1616-1683), in his work entitled, "A Display of Arminianism," states that it is "no unjust imputation to charge it on the Arminians" that they are guilty of "transcendent athiesm" in the highest degree." (pp. 14, 15.) Owen bases this opinion upon the Arminian denial of the eternity and immutability of God's purposes, which characteristics are essential to deity. But more than Mr. Owen and other theologians, we are supported in our charge by the Holy Scriptures themselves.

Homosexuality is a disease, so says the modernistic Pulpit Digest magazine. Next, they will be telling us that adultery is a disease, too. Theft, drunkenness, murder, etc., have all been said to be



We are grateful to be able to edit THE BAPTIST EXAMINER. Are you thankful for it? If so, how thankful? Your offering will be most deeply appreciated.

only diseases, according to the modernists. The modernists don't believe in sin, evidently. We believe their minds are somewhat "diseased" with depravity, yea, total depravity. Paul states in Romans 1:27.

"And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet."

In verse 32, he says: "Who knowing the judgment of God, (Continued on page three)

The Doctrine Of The Blood, No. 5

Abraham, Isaac, And The Blood

(The Blood In The Old Testament)

Our text for this message is found in Genesis 22, verses one through fourteen, which give the account of Abraham's offering his son, Isaac, on the altar to God.

The thing that I have been endeavoring to emphasize most in these first few messages on the blood of Christ, is that no one has ever worshipped God acceptably, except on the basis of blood. Hebrews 9 emphasizes that the ceremonies that had to do with the Tabernacle, were "not without blood." And so it has always been in the worship of God—"not without blood" can one come to Him and worship. This is certainly evident from the example of Cain, which we have studied.

And, as has been said, the reason why blood is necessary is because blood speaks of substitutionary death. The wages of sin is death, eternal punishment. And until that sin-debt is paid in full, no condemned sinner can approach God. Sin separates him from God. The

"I Should Like To Know"

1. What do you think of the theology of Karl Barth?

We do not profess to be scholars in the various theological thoughts and ideas of either this age or past ages. We can read John Gill and get a blessing; we can read Calvin, Owen, Warfield, Strong, Luther, and others who unreservedly professed to believe the Bible, and can understand their thoughts. But we can read from Barth and Co., and except for clear and unmistakable denials of the Christian faith, we confess to gross ignorance as to the majority of thought. Thus, we think very little of Barth's "theology." It can never be palatable to a born-again person.

2. Please explain what Jesus meant in the Garden and on the Cross, when He said, "I have finished the work which thou gavest me to do" (John 17:4), and "It is finished" (John 19:30).

Christ came to this earth to work righteousness on behalf of His people. This righteousness of Christ is imputed to them, and they are justified thereby. The righteousness He wrought is the righteousness demanded by the Law. The Law is a two-edged sword: it demands positive obedience, and for any shortcoming (sin) it demands death. We were void of the righteousness demanded by the Law, and thus were under the Law's curse. Christ came to fulfill for us the righteousness demanded by the Law, and to die in our stead, completely delivering and justifying us. So when in the garden, when Christ said, "I have finished the work . . ." we believe He refers to the phase of His work of establishing a positive righteousness for His people. When He said, "It is finished," on the cross, we believe He had primary reference to His bearing away our sins, bringing in a full and complete righteousness for us. Through Him we are made righteous and made free from all guilt.

3. I am a Primitive Baptist, and wish to know what the difference is between them and you Baptists.

The chief difference between us and most Primitives we know, is the place of the Gospel. We believe that the calling of the elect is through the Word and Spirit. For an example, see Lydia's conversion (Acts 16:14. Compare II Thessalonians 2:13, 14). Primitives do not believe the Gospel is ordained of God for this purpose. We hasten to say, however, that some Primitives are abandoning this position, and are very sound on both the Gospel and election. At least, this is the impression we have received from various sources.

4. Please give the meaning of I John 3:9, 10.

This has reference to the "new man" (Romans 7:22, Ephesians 4:24). The "new man" is the new nature God gives to a person in regeneration. This new nature is the "seed of God," not the seed of man. It is this new man—he that is born of God—that "doth not" and "cannot commit sin." The passage has no reference to perfection in the flesh, but the sinlessness of the inward man. I John 5:18 is referring to the same man. We have an article now ready on the heresy of sinless perfection in the flesh, in which these passages are discussed. Look for it in TBE, as it will be published shortly.

5. Do you answer every question sent to you?

No. Some are unanswerable; some have to do with quarrels people have had with others; some require too extensive an answer; some are laid aside until we have time to do some research on the subject; some would help no one if answered; some are not clear to us; etc. Usually, we are rushed to get this material ready, so we answer the simplest questions in the pile. We suggest that you make your questions as brief and clear as possible, if you want them answered. We don't claim to be able to answer all questions, so you need not try to stump us, for you could easily do it.

6. Do you believe that God ever chastises His children by allowing the Devil to make them doubt their salvation?

It is not necessary for the devil to make them doubt, for as long as they are in the flesh, the flesh is quite sufficient to produce doubts. In a backslidden state, one will be full of doubts, for the flesh is dominating. Certainly, God permits the flesh to cause us trouble, for this drives us to Him, and causes us to trust Him more. Thus, if he leaves us to the flesh, this would certainly chasten us, causing us to draw nigh to Him.

7. How are men made sinners by Adam? Only by natural depravity, or by guilt imputed?

Let us answer this question by contrasting Adam to Christ. How are men made righteous? By the new birth only, or by righteousness imputed? The answer is by Christ's righteousness imputed. A new nature is imparted at the new birth. Thus, since the contrast exists between the first Adam and the Second Adam (Christ), men are made sinners by the imputation of Adam's sin, as well as by the impartation of natural depravity at birth. (Romans 5:12-21).



"Bless the Lord, O my soul: and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Bless ye the Lord, all ye hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul." -- Psa. 103: 1, 2, 21, 22.

It is only at trees bearing good fruit that stones are thrown.

"Shimei's Curse"

(Continued from page one)

was sowing seeds of discord. The Word of God tells us that while the king was still asleep in the morning the people would come to the market place and Absalom would go there to meet them. As the people would come into the court, Absalom would meet them and say, "Now it is true that you have a just cause, but there isn't anybody to hear you. I am sorry that conditions are as they are. I am sorry that things are in such a state, but the king hasn't made arrangements to hear cases like yours. There is nothing that can be done; you might as well go home. Now if I were king, I would do things differently, but there isn't anybody now looking after cases of your type." The result was that for a long period of time Absalom sowed seeds of discord relative to his father's kingdom.

Finally, one day when Absalom concluded that he had done enough work under cover, he gave the order and the trumpet was blown and the shout went out over the country to rise against King David, in behalf of Absalom to make him to be king over the country. It was such a shock to David and came with such lightning speed that David was unable to protect himself, and when his army and practically the entirety of his council turned against him and turned to Absalom, there was nothing for David to do but to flee from the city of Jerusalem. The Word of God tells how he fled from the Jordan River, and went over to the east of the Jordan River and lived there for a period of time in retirement until he was able to subdue Absalom and regain the throne.

The Scripture which I have read to you has its setting just at the time when David was fleeing for his life from the hand of his son, Absalom. The Word of God tells us how that David fled, thinking any moment that Absalom might kill him. David had a few trusted friends that stood beside him. Thank God for that little group that stands by an individual in the hour of difficulty and in the time of trial. Well, David had his few while the many turned to Absalom, and as David fled from Jerusalem out toward the Jordan River to make his escape, he had to pass along a certain ravine, with the hills apparently on either side of him. As he and his little group went through that ravine, there suddenly appeared a man upon the top of the hill by the name of Shimei, who was of the tribe of Benjamin — a relative of King Saul who was now dead. This man Shimei began to curse David and to denounce him for what

Examiner Editorials

(Continued from page two)

that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Evidently, Paul was no moderate.

I have just finished reading an editorial by W. Barry Garrett, editor of the Arizona Baptist Beacon, a Southern Baptist Convention state paper. The title of the editorial is, "Why Do We Have Conventions?" In his introductory remarks, Mr. Berry states that one reason why the question needs to be answered is that some people "think of the local church as the one and only divine institution." Well, since I happened to be one of these unfortunate nincompoops, I read the remainder of the editorial for what enlightenment it might give to me. But lo, I am still perplexed as to why we are to consider a convention a "divine institution." Mr. Berry failed to give even one passage for me to grasp, showing that conventionism is divine. I wonder how the Lord's work managed to get along for so many years without the Southern Baptist Convention, which was originated in 1845!

David had done, so he thought. He accused David of destroying Saul and the house of Saul. He called him a man of Belial, meaning "a man of the Devil." He referred to David as a bloody man — a man who had shed much blood. Then he said, "David, you are being driven off the throne by your son, Absalom, and you are getting just what is coming to you. You deserve it because of the way you treated the house of Saul." Then the Word of God says that he began to throw stones down the mountainside at David and his little army. You can imagine about how David felt. You can imagine just about how low his morale was, even at best, fleeing from his own son — the son of his bowels. You can imagine about how discouraged David was with life. Now to have this man stand on the mountainside and curse him, hurling stinging epithets, one after the other, at him, and to throw stones at him was truly a blow of great magnitude. You can imagine just about how David felt at this time.

However, the Word of God tells us that God gave David a strange ability — the ability to keep silent, and he gave Shimei no answer. There was one man in David's army, though, by the name of Abishai, who said, "David, give me the privilege of going up there and taking the head off that dead dog. He is of the house of Saul, and the house of Saul is an extinct house. Give me your permission and I will take his head off." I rather imagine that it would have been an easy matter for Abishai to have dispatched Shimei had they engaged in mortal combat, in view of the fact that Abishai was a tremendous warrior, but David said, "No, Abishai, leave him alone, for Shimei is doing just exactly what God has told him to do. It may be that the Lord will give me a



Show your thankfulness this year by an offering equal to your blessings.

blessing because of this cursing that is being hurled at me by Shimei." The Word of God tells us that when David had pacified Abishai they then passed on and Shimei was left at the mountainside, still throwing stones and dust at David, and hurling stinging epithets and profane cursing at the king as he was fleeing for his life.

David hid away in his retirement on the east side of the Jordan River. A short time passed and he was able to gather together a little force of men. Then it was that he and his group met Absalom and his army, and the result was that Absalom himself was killed, Absalom's army was put to rout, and David became king again; and when David passed along, coming back to Jerusalem, old Shimei had to face David.

I heard a woman say years ago that one ought to be mighty careful what he says to people on your way up the ladder, because you are liable to have to meet those same people when you start back down the ladder.

Shimei was on the ladder, so he thought, the day he cursed David. He was on the way up the ladder the day he hurled those stones at David as he fled, but now David has become king again. Now Shimei comes and falls on his face and pleads before David that the king might spare his worthless, trifling life, and the king graciously does so.

Some years pass by and David has died, and Solomon, his son, has become king. No sooner did Solomon become king than he

From Spurgeon's Pulpit

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.

III. Rejoice In The Result Of The Substitution

The sufferings are finished. The debt is paid. Justice is satisfied. The law is magnified. Righteousness is established. For all His people's sins Christ has made a complete atonement, and for their justification He has risen from the dead.

Now, poor trembling seeker, what sayest thou to this? Canst thou not now rest on Christ? God is satisfied with His Son's atoning sacrifice; canst thou be dissatisfied with it? God thinks Jesus enough; canst thou think

suspected treachery on the part of Shimei. Shimei was of the household of Saul, the king whom David had supplanted, and Solomon somehow suspected him, knowing how he had treated his father, David. He suspected that Shimei might rise in rebellion against him, and he said to him, "Shimei, build your house here in the city of Jerusalem, and don't you go out of the city of Jerusalem. The day you cross over the brook Kidron, that day you are going to die."

Some three years passed and Shimei abode by the king's order, but one day two of Shimei's servants ran away. Thinking that that was enough pretext, Shimei forgot or ignored what Solomon had told him and he rode his beast of burden to Gethsemane, recovered his two servants, and came back. In the meantime, the word had gotten around to Solomon. Solomon said to Shimei, "I gave you your life with the understanding that you abide here in the city of Jerusalem. You have violated your parole, and your life must come to an end." Solomon called one of his servants, and as this servant was coming into his presence, Solomon said, "Shimei, what is going to happen now in that this servant is going to dispatch your life, will just be pay to you for what you did to my father David when you cursed him and threw stones at him. You are going to get now what you ought to have gotten from the hand of my father David ten years ago." With that, the servant fell upon Shimei and killed him, and thus ends the story of Shimei.

Now, having recounted this story of Shimei to you, I wish to bring to you a few lessons that I think will deepen your Christian experience and make you a better man or a better woman.

I

THIS CURSING WHEREWITH SHIMEI BLASPHEMED DAVID WAS BUT THE CURSE OF THE DEVIL.

The word "devil" comes to us from the word "diablos," which literally means "to cast through" or "to hurl through," so the meaning of the word "devil" is one who casts his slanders, or one who hurls his evil thoughts at others. So, beloved, this cursing on the part of Shimei was nothing more or less than the curse of the Devil.

Of course you recognize the fact that the Devil has many human voices today to repeat his curses. Don't forget for one moment's time that Shimei was just a human voice speaking the curses of the Devil when he cursed King David.

May I remind you that if that ever becomes your experience in

(Continued on page seven)

Him too little? Did the Lord, the King, against whom thou hast offended, accept the reconciliation; and dost thou unbelievably and distrustfully say, "I fear it is not sufficient?" Cast away thy guilty fears, I beseech thee. May the blessed Comforter enable thee now to say—

"Just as I am—without one plea But that Thy blood was shed for me, And that Thou bidd'st me come to Thee, O Lamb of God, I come!"

Thou art to be saved by faith in Christ, who "hath once suffered for sins," and in Christ alone. Do not seek to make a saviour of thine own feelings. Do not think thou must experience this, or that, before thou comest unto Jesus. Christ wants no preparation from thee. Salvation consists in simply casting thyself down on Christ. Cast thyself down on thy very face in the dust before Him, and once for all have done with thine own wretched self. Rely not on anything thou canst do, or think, or say, or know; rest alone on Jesus only, and thou art saved. Be thou who thou mayest, and what thou mayest, though thou wert the very worst sinner out of Hell, be thy soul the blackest, yet if thou wilt trust in Christ who "hath once suffered for sins, the Just for the unjust," thou shalt be saved.

Trembling sinner, look to Jesus, and thou art saved. Dost thou say, "My sins are many?" His atonement is wondrous.

Dost thou cry, "My heart is



CHARLES H. SPURGEON

hard?" Jesus can soften it.

Dost thou exclaim, "Alas, I am so unworthy?" Jesus loves the unworthy.

Dost thou feel, "I am so vile?" It is the vile Jesus came to save.

Down with thee, sinner; down, down with thyself, and up with Christ, who hath suffered for thy sins upon Calvary's cross. Turn thine eye thither; see Jesus only. He suffers. He bleeds. He dies. He is buried. He rises again. He ascends on high. Trust Him, and thou art safe. Give up all other trusts, and rely on Jesus alone, alone on Jesus, and thou shalt pass from death unto life.

This is the sure sign, the certain evidence of the Spirit's indwelling, of the Father's election, of the Son's redemption, when the soul is brought simply and wholly to rest and trust in Jesus Christ, who "hath once suffered for sins, the Just for the unjust, that He might bring us to God."

May the Holy Ghost bless these words, and send them home with comfort to many hearts, for our Lord Jesus Christ's sake! Amen.

Build A Truly Great Doctrinal Library

(Books Recommended By The Editors)

The books that are advertised and recommended by THE BAPTIST EXAMINER, and those sold by our book shop, are books which your editors prize most highly among books. In other words, these volumes rank first place with us. We recommend and handle only such books as we know will be a blessing to others. We do not feel that it is right to do otherwise. Christians, and preachers especially, do not have money to squander on books of little or no value. Thus, we are careful about what we recommend.

It is in this conviction that we list the following books as the best available on various doctrines. Anyone who is not satisfied with their purchase may return it, providing, of course, the books have not been damaged in any wise.

ATONEMENT—

The Satisfaction of Christ by A. W. Pink\$3.95

BAPTISM—

Baptism, Its Mode and Subjects by Alexander Carson 3.95
Alien Baptism and the Baptists by W. M. Nevins 2.00
John's Baptism by J. R. Graves 1.00

THE BIBLE, Verbal Inspiration—

The Inspiration of the Scriptures by Louis Gaussen 3.00
All About the Bible by Sidney Collett 2.50
The Inspiration and Authority of the Bible by B. B. Warfield 3.75

THE CHURCH—

The Church that Jesus Built by Roy Mason 1.00
Ecclesia—The Church by B. H. Carroll35
Why Be A Baptist? by H. B. Taylor, Sr.25

CALVINISM—

Calvinism by Ben A. Warburton 3.00
The Cause of God and Truth by John Gill 3.95
The Five Points of Calvinism by Horatius Bonar 3.95

CHURCH HISTORY—

History of Baptists by G. H. Orchard (paper \$1.50); cloth 3.00
Origin of Baptists by S. H. Ford 1.00
First Baptist Church in America by J. R. Graves 1.00
The Trail of Blood by J. M. Carroll25

PREDESTINATION—

Absolute Predestination by Jerome Zanchius 2.50

SALVATION—

The Doctrines of Grace by George S. Bishop 3.95
God's Plan with Men by T. T. Martin 1.25
All of Grace by C. H. Spurgeon35

JUSTIFICATION—

The Doctrine of Justification by James Buchanan 3.95

TRINITY—

The Trinity by E. H. Bickersteth 2.50

SANCTIFICATION—

The Doctrine of Sanctification by A. W. Pink 3.00

SOVEREIGNTY—

The Sovereignty of God by A. W. Pink 3.00

HOLY SPIRIT—

The Holy Spirit by W. M. Nevins 1.50
The Holy Spirit by John Owen 3.95

THEOLOGIES—

Systematic Study of Bible Doctrine by T. P. Simmons 4.00
Body of Divinity by John Gill 8.00

Often times we are called upon to recommend works on doctrine, so we have here listed, for the benefit of all who are interested, these books. Of course, there are many other good books we could add to this list, but we have tried to list only those that are the best among books that are now on the market.

Preachers receive a 15 per cent discount on any order over \$1.00.

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THE BAPTIST EXAMINER

PAGE THREE

NOVEMBER 23, 1957

mexican news flashes

A NEW TESTAMENT MISSION WORK

CHURCH CONTROLLED

NOVEMBER 1957

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

DIRECTED BY M. L. MOSER, JR.

Closing Of Seminary

Sunday, October 20, 1957, the Latin American Baptist Theological Seminary finished another year of work. The preachers have already returned to their homes for a few days vacation with their parents, and since the first of November, they have been going to their different missions and churches where they will be working during the four months of vacation. I talked with each of the teachers and checked the grades of the students and all of them did good work.

Dr. Felipe Duran, Jr., a medical doctor in Zacapu, Michoacan, came over for the services and preached the sermon. Dr. Duran does a dual work in Mexico, practicing medicine during the week and preaching on Sundays, and he brought an excellent message to the students of the school and to the members of the church.

Now that the students will be preaching in the different missions and churches during these four months of vacation between school years, we ask each of you to remember them in your prayers. They will help immensely in indoctrinating the missions, visiting among the people living near the missions, and we hope that the missions will be much stronger for their work.

This not only gives the preachers training in the Seminary, but actual experience in working on a mission field, either pastoring one or two missions, or in working in "virgin territory" where there is no mission, and attempting to begin a work. For this reason, we feel that these preachers, at the conclusion of their studying in the Seminary, will be well trained not only in Bible study, etc., but will have the experience of working in missions, enabling them to do much better work after they finish their Seminary studies.

The expenses of the mission work during the vacation time will be heavier. We need to pay the transportation of the preachers to their fields of work, give them a small salary for food, lodging, transportation on the field, etc., and then to pay their return transportation to the Seminary in Guanajuato. For that reason, we ask each of you to continue to remember us in your prayers and with your offerings during these four months while all of the preachers are on their fields of work.

Baptist Work Opens Up In The State Of Guerrero

A little over two years ago I received a letter from some Christian brethren in Acapulco, Guerrero, asking if there were some preachers who would be able to come there and help them in the beginning of some Baptist work. They asked me about Brother Joel Rosas who was then pastor of the mission in Villahermosa, Tabasco. I talked with Brother Joel Rosas, but at the time he did not feel led of the Lord to go there, but rather, accepted the call of the Baptist Church in Irapuato, Guanajuato, and shortly thereafter, he went to the church in Irapuato.

About two months ago, this same group of believers wrote a letter to Joel and sent one of their men to talk with Brother Rosas in Irapuato, asking him if he would come to Acapulco to work with them in the beginning of a Baptist mission there. After time and prayer and talking with me, Brother Joel told me that he thought it was the will of the Lord that he go to Acapulco and try to open up some Baptist work there. I told him that if he felt it was God's will, then certainly I would help him in every way that I could, so I paid his transportation to Acapulco and he has begun his work there.

Brother Joel is originally from the State of Guerrero and has friends who live in Acapulco, some of which are in his family, and he believes that with the small nucleus (about six) he can gradually begin a work and in time a strong mission can develop.

I received a letter from Brother

Joel and they began on Sunday, September 29, 1957, having the first service in his home with seven persons present. This was the humble beginning of the work in Acapulco by Baptists, and we are praying that the Lord will bless during this year and that we will see a steady growth of those coming to the homes for services and that we will be able to organize a mission there sometime this next year.

Since Brother Joel Rosas was pastor of the church in Irapuato, the church needed someone to work with them, and since there are two young men from this church who are students in the Seminary, they will work together in carrying on the work of the church in Irapuato. These two young men are Juan Gonzales and David Soto. Pray for the work in the church in Irapuato, and we ask you to remember Brother Joel Rosas in your prayers as he seeks to open up the work in Acapulco.

Acapulco is a large city in Mexico and the main tourist resort of the country (for Americans as well as for Mexicans), but there is not a Baptist church in the city. Let us continue to pray that the Lord will bless our efforts to preach the truth in "virgin territory" as we seek to carry the Baptist truth where it has never been preached before.

LETTER FROM JOEL ROSAS

Very Loved and Esteemed

Brother:

My best wishes accompany this

The Authority To Send Missionaries

By ELD. T. L. BLALOCK

(Eld. T. L. Blalock was an independent Baptist missionary in China for more than 50 years with the Baptist China Direct Mission. He was always an independent Baptist Missionary.)

"And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:3). As has so often and so well been stated, Baptists believe that the Great Commission was given to the church, after our Lord's resurrection, assembled on one of the mountains of Galilee. If this be true (of which there can be little doubt) then it follows that, the commission is to churches, and cannot be transferred to any one else or to any other body, agency or assembly.

Notice here the wording of the command which in every respect carries with it the dignity and ring of an official order from one clothed with all power and authority. It came not as a message sent by some servant or deputy, but as from the Head of the church Himself.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

He "spake unto them"—to whom? To the apostles? Yes, but more, to all present, the whole assembly. There were no conditions, no preliminaries, but a straight-forward, authoritative command that admitted no pos-

sible change, limitations or qualifications to the end of the age. He spake with all authority in Heaven and in earth back of Him. He had always had His place in His Father's glory in Heaven as the beloved Son of God, but now He has won it as the Son of Man. By a life of obedience, by death and the resurrection, He is now to take His place above all dominions, thrones and power in Heaven and in earth as the "seed of the woman," the Son of Man. (Phil. 2:9-11.) He has through death and the resurrection driven the devil from his throne. Now he reigns supreme in His blood-bought glory as Head of the Church, "far above principality, and power, and might, and dominion, and every name that is named, not only in the world, but also in that which is to come: and hath put all things under His feet, and gave Him to be head

over all things to the church." (Eph. 1:21, 22).

It was in His glorious fullness of authority that He gave the commission to "go and teach all nations," and added, "Lo, I am with you always, even unto the end of the world." He won all authority in behalf of and for the church, and the right to pledge His personal presence unto the end. In all this unlimited power and glory He commands the churches (and no other) to carry the Gospel to all kindreds and tongues of the earth.

Only on the ground of Christ's victory over death, hell and the grave, and of His "all authority" in Heaven and in earth, can we account for the commission to this timid, scattered and doubting church. There was absolutely nothing in such a company to warrant this sweeping world-wide commission. It would be a very short-sighted blunder here to not remind ourselves that Christ did not expect them to carry out this command as they were then. Indeed He did not permit them in that state to attempt it, but held them for the power from on high that was, is, and will ever be indispensable to carrying out this command.

Let us be not deceived, it was only on the condition of the coming, fullness and power of the Holy Spirit that Christ the Lord (Continued on next page)



BRO. JOEL ROSAS

letter that the Lord will bless you richly and abundantly. Thanks unto the Lord, we are well here.

Brother Moser, I have just received your letter and I am answering promptly in order to give you a report of the beginning of our work.

First of all, we had our first service on September 29, 1957, with seven people. We believe that this is the beginning of an independent Baptist Church here in Acapulco, Gro.

Secondly, we are having the services in my house, and if the Lord permits, we will continue to meet for services in my house as long as necessary.

This place is very different from the central part of the Republic of Mexico, as there is less fanaticism and the people are more disposed to listen to the Gospel. For this reason, there are greater possibilities that this work will grow.

We ask your continued cooperation in your prayers for us and our small group. As soon as possible I will send you a picture of the place of our meeting and the small group that meets together.

Your Brother in Christ,

JOEL ROSAS.

Seminary Students Tell Of Experiences In God's Work

FROM FRANCISCO MORALES

Esteemed Brother In Christ Jesus:

I have worked this past month in the mission at Santa Teresa, visiting in the homes where they sympathize with the Gospel and at the same time working with people in personal conversations when they will listen. Some will not even listen to the Word of God.

The other day I was in Santa Teresa and as I walked past a house, they set the dogs on me and one bit me in the leg. They tried to get the dogs to kill me, but I kept on preaching the Word of God although my leg hurt very much. But to preach the Gospel one sometimes has to suffer. In spite of the opposition from people and animals, we shall come rejoicing, bringing in the sheaves. The work is growing and I have been able to hand out 50 or so Gospel tracts and about five copies of the Gospels to those who were interested in hearing the way of salvation.

Also the work in Guanajuato is growing. We have visited in many homes. Thanks unto the Lord, some have received the Gospel. There are some that come out of curiosity to hear the Gospel of Jesus Christ, but because they lack spiritual understanding, they do not receive the Gospel. But thanks unto God, now that I have been working with them, they have received me well and shown much interest in the Word of God.

However, there are some fanatical places, but the Gospel is

penetrating in their hearts and so we continue preaching in the streets, in the jail, and in other places where the people do not know Christ.

Pray for us that the Lord will bless all of His children and also those who have not heard.

Your brother in the faith,
Francisco Morales

BOANERGE RAMOS WRITES:

Esteemed Brethren:

I am sending you a report of the work that has been accomplished of recent date.

With the help of the Lord, I am visiting the mission of Santa Teresa. Here in Santa Teresa, I have visited some places that have received me very well, but on the other hand, in other places I am rejected. By this, I do not mean to say that I do not wish to continue preaching the Gospel in the same places.

At one time I had a lengthy discussion with some of the young men about the Virgin Mary and other doctrines of their church, the Roman Catholic Church, and with the help of God, I was able to refute their arguments that they used against me, and because of this they were very angry and wanted to stone me. As the men grew angry, some of the women also turned against me, but God, in His great power, helped me and thus it was that some of the sympathizers of the Gospel came to my defense and waited with me until I caught (Continued on next page)

'Centre Cultural Nocturno'

By IGNACIO CABRERA

Teacher In This School

NOTE: The Centre Cultural Nocturno is a night school that we operate, working closely with the Baptist Church in Guanajuato and with the Latin American Baptist Theological Seminary.

M. L. M. JR.

The Centre Cultural Nocturno is necessary because by means of this school we are able to gain the interest of families and individuals and to tell of the glorious Gospel of our Lord Jesus Christ to those who would not otherwise hear the Gospel. This has been one means used by the Lord to make His Gospel known to the lost.

Guanajuato, being a city completely fanatical, not wanting the Gospel and not wanting to hear the Gospel, does not permit others to speak to them of salvation. They seem to take offense and they seek to turn away by bodily harm the one who talks to them, closing the doors of their houses, closing their ears and hearts and eyes that they should not see the truth, and by doing so, remain blinded by the false teachings of Romanism. But by the means of this school we gain their friendship first, and then, as friends, we talk to them of our Saviour and they listen to us because they have confidence in us as friends and do not look at us as enemies.

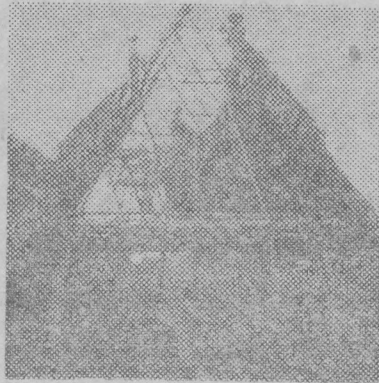
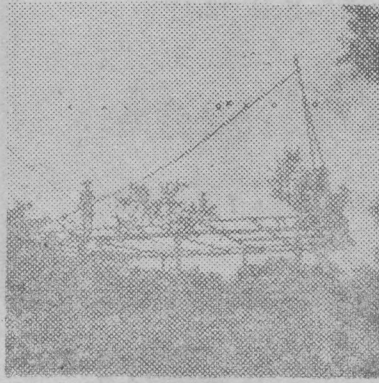
Here the Roman Catholic priests tell their parishioners that

they should not meet with us nor listen to what we will tell them because we are evil persons and will pervert them. But by means of the Centre Cultural Nocturno they have an opportunity to talk with us, to know us, and learn for themselves that we are not what the priests tell them, but rather that the contrary is true, that we are moral and fear God, and in this way they believe in us and have confidence in us, knowing us to be respectable people.

When the people have been removed from their Roman fanaticism and error, they then come to our services in church. The fanaticism and error is removed by private conferences and personal conversations that we have with each student in the Centre Cultural Nocturno, so that it serves as a means of removing their fanaticism, giving us an opportunity to talk with them of salvation.

Many of the students who come to the Seminary to study have not finished primary school; so it is necessary for the Seminary that we have the Centre Cultural Nocturno, as this enables the students to complete their primary education. In this school, they study subjects such as Science, Literature, Mathematics, Geography, History, and Spanish, etc. These subjects had formerly all been taught in the Seminary itself as they help give a better understanding of Bible teachings and for the missionary work here in Mexico.

BAPTIST CHURCH BUILDING GOING UP IN CHONTALPA, TABASCO



This year we had an enrollment of 80 students with an average attendance of 40. Six of the students were from the Seminary.

The teachers of the Centre Cultural Nocturno are young men from the University of Guanajuato, teachers from the State Teachers College, some from the Baptist Church here and students from the Seminary who have completed their primary instruction.

We are very grateful to the Central Baptist Church of Little Rock and to the many other churches and individuals who work together for the extension of the work of the Lord here in Mexico and especially the city of Guanajuato, as it has given us the moral support and economical support for this important institution.

We are praying to our good God that He will bless you and that your strength will be multiplied and that the seed that is sown will not be in vain in our city of Guanajuato.

in sending forth the first missionaries to the Gentiles. This is an infallible, inspired example and perfect pattern for all New Testament churches for all time. This action of the Holy Spirit and the church at Antioch is in keeping with the plan and purpose of our Saviour when He gave the church at Jerusalem the great commission and had them wait for their Sovereign Director, the Holy Spirit, to descend in power.

Let us mention a few significant and compelling facts about the sending forth of these first missionaries to the Gentiles.

1. It was done by a Divinely-established institution.

2. It was done by the only truly spiritual body or unity on earth — twice-born men and women.

3. By the only spiritually-qualified institution for sending forth missionaries.

4. By a institution with power to bind and loose on earth and have the same bound and loosed in Heaven. (Matt. 18:18; John 20:22-23).

5. By an institution that is to ever be submissive to and controlled by the Holy Spirit. (John 14:16-17; 16:13-14; Acts 1:8).

6. By an institution of which Christ Himself is the personal Head through the Holy Spirit. (Eph. 1:22, 23; 5:23).

7. By the only institution on earth against which the gates of hell shall not prevail. (Matt. 16:18)

8. Sent forth by one local body or assembly. Not by a collection of them or some one delegated or appointed by messengers from a collection of churches.

If the churches are not qualified to send forth missionaries and carry out the great commission, then we are driven to the conclusion that our all-powerful Lord and Saviour made a mistake in committing this world task to them. Moreover, we are driven to the conclusion also that the Holy Spirit blundered in starting the church off in the manner He did in the church at Antioch. (Acts 13:1-4) It is deeply interesting to note here that the Holy Spirit continued this course of procedure in all truly New Testament churches for over 1,700 years, when the first Baptist Board was organized at Kettering, England, October 2, 1792, by twelve preachers.

(To be continued)

SEMINARY STUDENTS TELL

(Continued from preceding page) the bus. Some of those who were against me followed me to the road, but because of the sympathizers, they did nothing to me.

Since then I have returned again to the town, but nothing has happened against me, only that some of the women that have always been against us shouted at us in the street as we walked from one place to another.

With the help of the Lord, we will continue working in this small place, preaching the Gospel of Jesus Christ, and asking each of you to remember us in your prayers.

Your Brother in Jesus Christ,
BOANERGE RAMOS.

LETTER FROM BRO. CRUZ

Esteemed and Respected Brother in the Lord:

I am happy to greet you and your family and am praying that you are enjoying the blessings of

the Lord.

I am writing to tell you of my work here in the missions of the Seminary and of the work I have been able to do with the help of the Lord.

The field where I am working on Saturdays is at the mission of Marfil and here we are visiting three places. We have also distributed many Gospel tracts in this place. However, the people here are very fanatical and I have met some who are very strong in their unbelief, including some who have treated me very badly, in telling me that I could not return to this place because they are Catholics and because of their fanaticism, I found that I must work less openly as I am still young. But thanks unto the Lord, there is one man on my side and he is the mayor of the town, and he has promised that he will help us.

In Guanajuato, I visit five places on Sunday afternoons for services and also distribute Gospel tracts in the city. I have also preached two times to the church here in Guanajuato during the Bible study.

I want you to pray much for the work that, with the help of the Lord, I will be able to please Him. Please pray for these eight places that I visit each month and for those who have heard the Gospel as it was preached.

Your Brother in the Faith,

CANDELARIO DE LA CRUZ.

BRO. RIOS WRITES:

Esteemed Brother:

During the month of September I worked in Silao, Gto., where with the help of the Lord, I worked distributing Gospels and Gospel tracts. As you know our work is done house to house primarily, and there are three places that have received the Word and in these three places we stop and preach the Gospel from Sunday to Sunday.

We also talk with those who sit on the benches in the parks and plazas and four that we talked with seemed very interested. We returned to some other homes where we had left tracts before, but they would not permit us to re-visit them and would not talk with us.

Also on Sunday afternoons, I work in the city of Guanajuato, house to house. Three families permit us to talk to them and listen to us and in addition to telling them of the Gospel, we invited them to the services of the church, but as yet none of them have been to the services.

Please pray for me as I work in missions in Tabasco during this vacation period.

Your Brother in Christ,

JOEL DE LOS RIOS.

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THE CENTRE CULTURAL NOCTURNO



OFFERINGS RECEIVED MONTH OF OCTOBER, 1957

AUTHORITY TO SEND

(Continued from preceding page) committed to the church the authority to send out missionaries. This command of boundless authority was to rest on a living, throbbing, powerful organism, a BODY—the church of Christ, not an organization.

To come back to our text, we see this is just what the church at Antioch acted upon: "when they had fasted and prayed, and laid their hands on them (Paul and Barnabas), they sent them away." There were two and ONLY TWO parties to the action of this church, the church at Antioch and the Holy Spirit. It is too evident to need mention that the Holy Spirit was the sole leader and director in the sending forth of these missionaries by the Antioch church.

First, they were called by the Holy Spirit.
Second, the Holy Spirit directed the church to separate them unto Him for the work appointed them. They did this and sent them away. (Vs. 3).

Third, it is then significantly stated in verse four, "so they, being sent forth by the HOLY SPIRIT, departed unto Seleucia." Here we see too clearly for doubt or question the active presence of the Holy Spirit who came in power on the day of Pentecost, and had taken His place in the church at Antioch, directing her

Calvary Baptist Church, Ashland, Ky.	\$ 90.54
Woodlawn Terrace Baptist Church (Ladies Auxiliary), Memphis, Tennessee	10.00
Mr. R. T. C., Kirkwood, Mo.	25.00
Sardis Missionary Baptist Church, Clarendon, Texas	17.00
A Friend, Arkansas	5.00
Mr. and Mrs. J. L. W., Monticello, Ark.	35.00
Mr. L. W. A., Huntington, W. Va.	5.00
Divide Baptist Church, Sulphur Springs, Texas	25.00
Mrs. F. B., Dennyville, Maine	1.00
Woosley Baptist Church, Point, Texas	25.00
A Friend, Bardwell, Ky.	47.00
Tabernacle Baptist Church, Tulsa, Okla.	20.00
First Baptist Church, Clute, Texas	10.00
Trinity Temple Baptist Church, Dallas, Texas	15.00
Mr. and Mrs. N. R. Y., Campbell, Texas	5.00
Miss E. M., Philadelphia, Pa.	3.50
Mrs. J. C. M., Ruth, Ky.	2.00
Providence Baptist Church, Henderson, Texas	15.00
Mr. R. T. C., Kirkwood, Mo.	25.00
Smyrna Baptist Church, Paducah, Ky.	15.00
Friendship Baptist Church, Fort Worth, Texas	50.00
Mr. H. D. J. and Miss L. K. J., Gravette, Ark.	10.00
Southside Baptist Church, Paducah, Ky.	15.00
Capitol Missionary Baptist Church, West Columbia, Texas	5.00
Mrs. M. T. B., Alexander, Ark.	1.00
Red Bayou Baptist Church, Mansfield, La.	15.00
Anonymous	3.00
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Mr. D. E. A., Shepard AFB, Texas	50.00
East Side Baptist Church, Vernon, Texas	10.00
South Side Baptist Church, Sanford, Fla.	5.00
Mrs. F. B., Dennyville, Maine	1.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	50.00
Central Baptist Church, Little Rock, Ark.	675.85
TOTAL	\$1,287.89

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

"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

Catholic Information Please

If you are one of those who think that nothing should be said by way of criticism of the teachings and attitude of official Catholicism, one the basis that it savors of bigotry and intolerance, it's time that you got wise to some facts.

When one parrots such statements, it is evidence that Catholic psychological warfare, which is being waged with a vengeance in this country, has made another convert, for, unable to answer SCRIPTURAL charges of their pagan and anti-Christian teaching, the Roman Hierarchy has set in motion the charges of bigotry

face of the plain statement of the Lord Jesus Christ to the priests of His day, when He said: "Ye have made the commandment of God of none effect by your tradition . . . ye hypocrites, in vain do you worship me, teaching for doctrines the commandments of men." (Matthew 15:6-9).

The article is specifically an attack upon BAPTISTS. The last paragraph reads: "Beware of the Bible-carrying BAPTIST who asks you over to his house for tea. If you accept his invitation, you'll be letting yourself in for an evening of tedious text swapping that may well end in a bashed head—his, yours, or both."

So you BAPTISTS who read this, indeed, all PROTESTANTS that read this, don't you think it's about time you learned the facts? The ROMANISTS are busy warning their people against BIBLE CARRYING BAPTISTS. What is wrong with us Baptists when we alert our people to the dangers inherent in allowing ROME to propagate its paganism unopposed? It's not BIGOTRY, it's COMMON SENSE.

—Baptist Temple Beacon.



With gratitude in our hearts, may we thank and praise God this year as never before for all His benefits, remembering that Thanksgiving should mean "sharing." Are you sharing your material substance with those who carry on in the cause of Christ? Today, be thankful and share.

and intolerance as red herrings to turn the public from the trail of truth as it relates to their religio-political system.

For instance, in the September, 1952, issue of the Romanist publication "Information" is an article captioned "ARE YOU SAVED, BROTHER?" It is an arrogant and insolent attack upon the plain teaching of the Word of God as printed and preached by evangelicals. The article attacks the Bible as "the only rule for faith and practice," for Christians, and says: "The Bible is only half the story—the other half being supplied by tradition." This in the

The Cost Of Being Like Christ

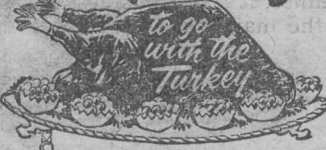
He who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace; but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the product of headwinds and hard rights — of crosses carried and of steep hills climbed on the road to Heaven. "The trial of your faith worketh patience." So it is with all the noblest traits of a robust, healthy and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to Heaven in a cushioned parlor car.

John Bunyan sent his sturdy

Thanksgiving ought to mean the giving of money as well as thanks. We covet your gift for the furtherance of our ministry through this paper.

"Pilgrim" to the "Celestial City" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart, and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectioneries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of old favorite sins by the roots, and the cutting loose from entangling alliances; and some sharp battles with the tempter; it will cost you the submitting of your will to the will of Christ; but it is worth all it costs, and more.—Cuyler.

everything



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For Little Children

THE CONVERSION OF THE PHILIPPIN JAILER

Acts 16.

Boys and girls, Paul and Silas had been beaten and put into jail in the city of Philippi because they had been preaching and casting out devils. Most of the people didn't like their preaching, and were glad that they were in jail.

But after they had been thrown into jail, something very unusual happened. That night about midnight, Paul and Silas were praying and singing praise to the Lord. And all of a sudden, there was a big earthquake, so that the ground trembled and the prison shook. And all of the prisoners' chains came loose from them, and they were free. But they didn't run away. Everybody stayed there in the prison, and soon the jailer came in. He was about ready to kill himself, since he thought that all the prisoners had escaped,

and he would be killed himself because of it. But Paul told him to not kill himself and that they all were all right and everybody was there.

Then the jailer came to Paul and Silas and asked them, "Sirs, what must I do to be saved?" (verse 30). Paul and Silas answered, "Believe on the Lord Jesus Christ, and thou shalt be saved."

This is all they said. They didn't tell the jailer to go join some church or do certain works. They didn't tell him to pray at some mourner's bench. And they didn't tell him to be baptized. They didn't preach to him anything except the Lord Jesus Christ and Him crucified.

Boys and girls, the Lord Jesus Christ is the only way that men may be saved. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6).

The Trinity

(Continued from page one)

1. Thou strengthenedst me with strength in my soul.—Psalm 138: 3. I will comfort you.—Isaiah 66: 13. Sanctified by God the Father.—John 1.

2. I can do all things through Christ which strengtheneth me.—Phil. 4:13. If any consolation in Christ.—Phil. 2:1. Sanctified in Christ Jesus.—I Cor. 1:2.

3. Strengthened with might by his Spirit in the inner man.—Eph. 3:16. The Comforter, the Holy Ghost.—John 14:26. Being sanctified by the Holy Ghost.—Rom. 15:16.

We trust in One God for spiritual power. My God, my strength, in whom I will trust.—Psalm 18: 2.

IX

The Father, the Son, and the Holy Ghost fill the soul with Divine love.

1. Every one that loveth him that begat.—I John 5:1. If any man love the world, the love of the Father is not in him.—I John 2:15.

2. The love of Christ constraineth us.—I Cor. 5:14. If any man love not the Lord Jesus Christ.—I Cor. 16:22.

3. I beseech you for the love of the Spirit.—Rom. 15:30. Your love in the Spirit.—Col. 1:3. The love of the One living and true God characterizes the saint. Thou shalt love the Lord thy God with all thy heart.—Deut. 6:5.

X

The Father, the Son, and the Holy Ghost gave the Divine law.

1. The law of the Lord is perfect.—Psalm 19:7. The word of our God.—Isaiah 40:8. Thus saith the Lord God.—Ezek. 2:4.

2. The law of Christ.—Gal. 6:2.

The word of Christ.—Col. 3:16. These things saith the Son of God.—Rev. 2:18.

3. The law of the Spirit of life.—Rom. 8:2. Holy men of God spake as they were moved by the Holy Ghost.—II Peter 1:21. The Holy Ghost said.—Acts 8:2.

The word of One Legislator is the believer's rule. There is one Lawgiver who is able to save.—James 4:12.

XI

The Father, the Son, and the Holy Ghost dwell in the hearts of believers.

1. I will dwell in them.—II Cor. 6:16. God is in you of a truth.—I Cor. 14:25. Our fellowship is with the Father.—I John 1:3.

2. Christ may dwell in your hearts by faith.—Eph. 3:17. Christ in you, the hope of glory.—Col. 1:27. Our fellowship . . . with his Son Jesus Christ.—I John 1:3.

3. The Spirit dwelleth with you, and shall be in you.—John 14:17. The communion of the Holy Ghost.—II Cor. 8:14.

The contrite heart receives One Divine guest. Thus saith the high and lofty One that inhabiteth eternity, I dwell with him that is of a contrite and humble heart.—Isaiah 42:15.

XII

The Father, the Son, and the Holy Ghost are, each by himself, the supreme Jehovah and God.

1. I am Jehovah thy God.—Ex. 20:2. Thou, Lord, art most High for evermore.—Psalm 92:8.

2. Jehovah our God.—Isaiah 40: 3, with Matt. 3:3. The Highest.—Luke 1:76, with Matt. 11:10.

3. Jehovah God.—Ezekiel 8:1, 3. The Highest.—Luke 1:35.

The One supreme Lord God is our God for ever and ever. Jehovah, our Elohaim, One Jehovah.—Deut. 6:4.

The Judgment To Come

(Revelation 20:11-15)

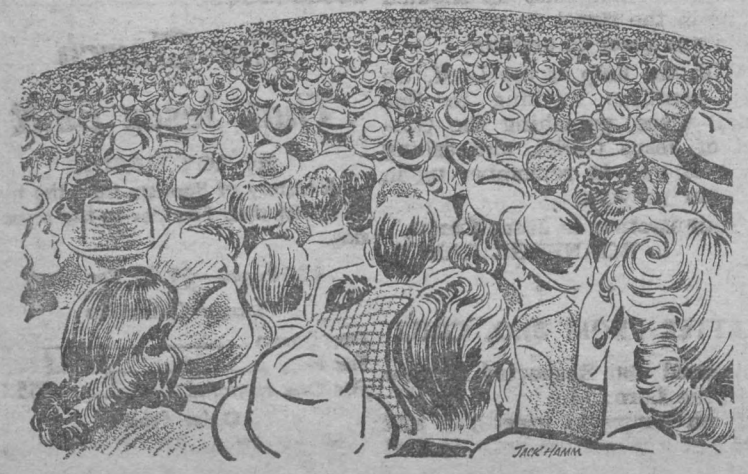
"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death.

"And whosoever was not found written in the book of life was cast into the lake of fire."



READ THE BIBLE BY SYMBOLS

And now abideth

but the greatest of these is



1 Cor. xiii. 13.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—I Corinthians 13:13.

"Shimei's Curse"

(Continued from page three)

if some individual rises up against you, just like Shimei rose against David, may you remember this, it is just the Devil working through the human voice of an individual, and the individual that thus speaks is merely speaking the message of Satan thereby.

II

THIS CURSE FROM SHIMEI CAME AT THE HOUR OF DAVID'S DEEPEST CALAMITY.

David's own son, Absalom, had risen up against him. His own son which had come from his own loins now rises up against him and drives him from the throne. There had been other events of sadness in the life of David. There was a time when David had to flee from Saul to save his life. There was the time when David was nearly slain — not once, nor twice, but many times by Saul and his warriors. There was the time of sadness when David looked upon the face of his dead bosom friend, Jonathan, whom he loved as he had never loved any other individual, and he wept because of Jonathan's death. There had been times of sadness on the part of David, but never had there been an experience like this. His own son, Absalom, the child of

revenge on us now." You will remember how they sold him as a slave to the Ishmaelites and they in turn sold him down in the land of Egypt to Potiphar. Now that their father is dead, the brothers fear that Joseph will turn on them. They came to Joseph and said, "We would like to know, will you fall on us and kill us, as we deserve, or will you save us alive?" Joseph said: "Fear not: for am I in the place of God? But as for you, ye thought evil against me; BUT GOD meant it unto good, to bring to pass, as it is this day, to save much people alive."—Gen. 50:19, 20.

In other words, Joseph said, "You thought you were doing evil unto me when you sold me to the Ishmaelites. When they in turn sold me to Potiphar, it was for evil. When Potiphar's wife lied on me and I went down into the dungeon for two years' time, it was for evil to me. All that happened to me was for evil so far as you were concerned, but God meant it unto good." Joseph saw the hand of God in it all.

Now, beloved, we ought to be able to see the hand of God in the experience of Joseph, for if they hadn't sold Joseph unto Egypt, they, themselves, would not have been preserved alive. If it hadn't been for Joseph in the land of Egypt to preserve the food for seven years of plenty, there wouldn't have been food for the seven years of famine that followed. Even though they meant it for evil, God meant it for good, and Joseph could look upon the evil and see that God was working all events for good.

So it was with David. I see David rise to a height of serenity that you don't ordinarily find on the part of any individual, and when Abishai wanted to kill Shimei, David said, "No, Abishai, let him alone. He is just doing what God has said." In other words, David was able to look over the head of the Devil and see God standing behind.

Beloved, I say to you, the greatest blessing that can ever come to any child of God is for that child of God to be able to look over the head of the Devil and see God standing behind. My prayer for you is, that as the problems come within your life, regardless of what they may be, that you may be able to look upon the problem and see that God is behind everything that takes place so far as your life is concerned.

No wonder the Apostle Paul said:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28

No wonder later on that one of the writers of the New Testament said:

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—I Thess. 5:18.

I tell you, beloved, anything that comes within your life is the will of God, or else it would not come; and when problems come within your life, there is a blessedness that can come to you if you can look upon those problems and see that God is controlling, and that God is leading.

No wonder the poet said:

"Right forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future
And behind the dim unknown,
Standeth God within the shadows,
Keeping watch upon His own."

IV

DAVID OVERLOOKED THIS SIDE ISSUE, BECAUSE THE BIG ISSUE WAS ABSALOM.

The big issue in David's life was to get out of the country, to the other side of the Jordan River and there hide until he could rally an army to his defense. The big issue was to get away from Absalom; this cursing of Shimei was only a side issue. I grant you it was annoying. I grant you it was irritating. I grant you that in all probability, under normal circumstances, David would have had Abishai dispatch Shi-

mei. David looked upon this little issue and he looked upon this bigger issue, and he said, "I will take care of the side issue later."

Now, beloved, you and I can learn from this. There are some big issues in life — namely, the glory of God in your life and in mine — and you and I are to live every day that God might be glorified. We ought to live every day with our eyes on Him, that we might glorify Him. It is not our business to turn aside to the side issues. Sometimes we have little troubles that come up. We have little problems that arise. Sometimes we have enemies that arise that are just exactly like Shimei. I grant you that they are irritating. They are just like nettles in your hand. They are just about like a sandburr in your sock. They are just about like a sandfly on your heel. I grant you, beloved, these little problems and little confusions that might arise in life are mighty irritating and mighty annoying, but instead of us stopping to take care of our problems and to take care of our enemies, it is our business to keep on the main issue, and not worry about these little side issues that come up in life.

I know a good preacher who has been most concerned all of his life about his enemies. Every time than an enemy would rise up and bring some petty accusation against him, he would turn aside and fight it. I don't mean that he would fight with his fists, but he would turn aside from the big thing in life and spend the most of his time fighting against the petty adversaries that had assaulted his character and his reputation. I am not saying that he may not have been justified in regard to it, but I am saying this, in turning aside to these little things, his work in the cause of Christ has suffered.

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SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, NOVEMBER 30, 1957

PAUL'S DEFENSE BEFORE THE MULTITUDE

Acts 22

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

INTRODUCTION: What a scene this chapter introduces to us. Paul stands on the stairs, his person showing the effects of the beating he had received. Around him were the Roman soldiers, below him was the multitude. To this group he makes his defense.

I. Paul gives his personal experience in this message. Eighteen times he uses the personal pronoun "I" in sketching his life.

II. In this message, Paul, although mentioning the place of his birth (v. 3), did not glory in the fact that he was a citizen of Tarsus, but rather in the Cross. All who have achieved greatness with God have learned the same lesson. Cf. Gal. 6:14; John 3:30; Acts 5:41, 42; Acts 8:35.

III. In this message, Paul spoke:

(1) Of himself as a Jew (v. 1-5).
(2) Of his conversion (v. 6-16).
(3) Of his commission (v. 17-21).

IV. Paul told the multitude of his blindness growing out of his experience on the road, going to Damascus (v. 11). Paul was blind to the world from the day of his conversion. Every child

of God should be likewise.

V. "Why Tarriest Thou?" In everyday phraseology, Ananias said, "What are you waiting for?" This is a great text to preach to sinners. Unsaved reader, what are you waiting for? Why not trust Jesus and be saved now? Cf. Mk. 1:15.

VI. Did Ananias teach baptism as essential to salvation? Cf. V. 16. The ritualist would say yes; however, I say no. Baptism is symbolic of inner cleansing. It pictures outwardly what has gone on inwardly. In the Bible we often find such figurative expressions. Cf. Mt. 13:38; Mt. 26:26-28; Luke 8:11.

VII. Paul's defense was gladly heard until he mentioned the Gentiles (V. 21, 22). They had accused him of being too friendly with the Gentiles. Cf. Acts 21: 28, 29. To mention the Gentiles in the presence of this Jewish audience was like waving a red flag before an infuriated bull.

VIII. One chief lesson is apparent. Paul is seen in the hands of the enemy, but under the protecting care of God. (V. 25-30). Cf. Ps. 142:1-7; Ps. 91:1-15.

I grant you, beloved, that there have been times in my life that I have wanted to roll up my sleeves and beat the Devil out of some people, and I am not speaking figuratively when I say it. I grant you that there have been times in my life when I felt justified within my soul of taking things in my own hands. However, I have tried to learn this through the years, that the bigger issues of life are out before me and it is my business to go on in the service of the Lord and it is God's business to take care of the sandflies and the sandburs and the nettle. It is God's business to look after these little irritating, aggravating experiences in life.

I come back to the story of Pharaoh when he and his army were pursuing the children of Israel. When they came to the Red Sea, there was no way for Israel to get across. When they looked back, there was Pharaoh, with his army, following them. Moses said, "Stand still and see the salvation of the Lord." God said, "Moses, wait a minute. You have given the wrong command. Don't stand still, but go forward. Don't stop, but move on." Beloved, God made a path in the Red Sea and Moses led the children of Israel across the Red Sea to safety on the other side. When they got to the other side, the waters came together again and drowned Pharaoh and his army which had been pursuing them.

I tell you, beloved, it paid the children of Israel to go forward and let God take care of the Egyptians, and I have learned the same lesson in life. It pays to go on and serve the Lord and to let God take care of the Egyptians in my life. It is my business to keep my eyes on the main issues. I am to serve the Lord and let God take care of the Egyptians.

You remember how it was when Nehemiah was building a wall around the city of Jerusalem. The Word of God tells us how the enemy tried to oppose him by making fun of him and ridiculing him, but Nehemiah kept at the task. Finally, the enemy said to him, "Come out here; let's have a little meeting and talk this thing over." We read:

"That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that they mayest be their king, according to these words. And thou hast also appointed pro-

phets to preach of thee at Jerusalem, saying, There is a king in Judah; and now shall it be reported to the king according to these words. Come now therefore and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart."—Neh. 6:2-8.

Notice, Nehemiah said, "I am doing a great work, so that I cannot come down." In other words, Nehemiah had his mind on the main issue, and he was going ahead and serve God, and let his enemies do as they pleased.

I tell you, beloved, if you will but keep your mind on the main issues of life, that of serving the Lord, it will give you a greater appreciation of your God, and you will be better able to meet the problems that are out before you.

V.

DAVID REFUSED TO AVENGE HIMSELF.

David would have been justified in avenging himself of Shimei, but he refused to avenge himself.

Somebody says, "The Bible in that day didn't get that far along in teaching people to leave things in God's hand for vengeance." You are mistaken. Listen:

"To me belongeth vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."—Deut. 32:35.

Even when God gave the law, He wrote the same thing that David acted out in principle, just as we read in the New Testament.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."—Rom. 12:19.

Look at David. He went on to escape from Absalom and passed Shimei by, with this thought in mind: God will get vengeance on Shimei.

Every once in a while, somebody will write, and say, "Brother Gilpin, why don't you take your part? Why don't you answer your enemies?" Beloved, listen, I have a very definite feeling that vengeance is with the Lord, and He will repay. Isn't it wonderful to leave things in God's hand and let God work them out?

VI.

DAVID TOOK SHIMEI'S CURSES AS A PROMISE OF BLESSING.

"It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day."—II Sam. 16:12.

In other words, David thought, "Maybe God will balance the books, and whereas Shimei has

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In trying to show your thankfulness to God this year, why not remember our publishing work with a worthy offering?

his loins, has risen up against him and has driven him from the throne. Surely this cursing on the part of Shimei came at the hour of David's greatest calamity. Beloved, isn't that the way that trouble usually comes to us? I ask you to go back over your own experience in life. Isn't it true that most of the troubles that have come to you in life have come doubly, or sometimes even trebly?

Shakespeare says:

"Sorrows come not single spies,
But in battalions."

There is a proverb which says, "It never rains, but what it pours."

Well, beloved, that was David's experience. This cursing on the part of Shimei came to David in the hour of his greatest calamity.

III

DAVID SAW GOD WAS IN IT ALL.

We read: "And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for THE LORD hath bidden him."—II Sam. 16:11.

In other words, David saw that God was in it all, and he said, "Just let him alone and let him curse me, because the Lord has bidden him. He's just doing God's will."

That reminds me of Joseph. You will recall how Joseph had taken care of his brothers down in the land of Egypt. After their father, Jacob, had died, the brothers talked among themselves, and said, "Joseph will get



The Doctrine Of The Blood

(Continued from page two)

Father and God the Son. We note in verse two the words, "Take thy son, thine only son Isaac, whom thou lovest." These words were spoken by God to Abraham, and they tell us of the love that Abraham had for Isaac, who was his only son by his wife Sarah. He was the son of promise, of miraculous birth, and he was greatly loved by Abraham.

What is true of Isaac, certainly typifies the Lord Jesus Christ. He is the Son of God, the only begotten of the Father. He, too, came into this world in a miraculous manner, receiving a body from a virgin. And in sending His Son to this world, the Father certainly took from His bosom One who was dearly loved; loved much more than it were possible for Abraham to love Isaac.

Now, Abraham was told to offer his son Isaac as a sacrifice in the land of Moriah. And God the Father likewise sent the Lord Jesus to Moriah as an offering for sin. It was at Calvary that the Father offered His Son to bear away our sins and iniquities. It was there that the Blood of Christ was shed for us.

Isaac was the sacrifice that Abraham made; and though God's angel interrupted the literal sacrificing of Isaac, the father had already made the sacrifice in his own heart.

Jesus Christ was the sacrifice that God made. And unlike the sacrificing of Isaac, no angel interrupted. Christ was the only Sacrifice that could take away our sins.

I want you to note the perfect submission on the part of Isaac to his father's purpose to sacrifice him, in obedience to God. Isaac did not even so much as raise his voice in opposition to his father's will. Some folk think that Isaac was just a young boy, not knowing what was being done and not being strong enough to resist his father. But this is just a fable. Isaac was a young man by this time, strong enough to carry the wood up the mountain to the place of sacrifice. If Isaac had wished, he could have easily overcome his aged father. But he didn't do so; he didn't object in any wise at all.

How perfect does this typify the submission of the Lord Jesus Christ to the will of the Father! The Lord Jesus joyfully said, "Lo, I come to do Thy will, O God." Although it meant great suffering and agony, and separation from Father and Spirit for a time, the Lord Jesus rejoiced to do the Father's will.

Substitutionary Sacrifice

Now, having briefly called attention to the typology of Abraham and Isaac to God the Father and Son, let us note how God provided a sacrifice in the stead of Isaac. When Abraham first started up the mountain to sacrifice his son, Isaac, asked, "Where is the lamb for a burnt-offering?"

"Shimei's Curse"

(Continued from page seven)

cursed, God will requite me." You know, beloved, God keeps good books. Here is the debit side and over here is the credit side, and I think sometimes God allows entries to be made on the one side, like Shimei's entry against David, and on the other side He puts His entry into the ledger in order to over-shadow and over-awe and override the work of Shimei.

I know a woman who years ago suffered greatly, and, I am sure, unjustly, and as the years have passed by, I am sure that my opinion has been justified again and again—that she suffered most unjustly. Two, three, four, five years went by and then it looked like God began to make His entries in the ledger. I have looked upon that experience for thirty-five years and it now appears to me that God has done His best to make up to her for all that was done to her in times gone by.

That is what David said: "It may be that God will requite me good for Shimei's curses this day. I am going to take the enemies' curses with this thought in mind—that God will give me a blessing in return for his curses."

VII.

ULTIMATELY, DAVID WAS VINDICATED.

The rebellion was ended and

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Abraham said, "My son, God will provide himself a lamb for a burnt-offering." And this is exactly what God did—in type and in reality. When Abraham had his knife drawn back, ready to kill his son, the angel of God interrupted, bringing a message from God. The angel said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

And immediately after the angel had thus spoken, Abraham lifted up his eyes, and saw a ram caught in the thicket by his horns. This was the burnt-offering that God had provided. And so, Abraham took this ram and offered it instead of his son Isaac. What a picture of substitutionary sacrifice we have here. Isaac was bound and ready to be slain; but God comes to the rescue and supplies a ram for an offering.

How typical this is of our redemption by the blood of Christ. We sinners were bound by sin, under the terrible curse of the law, which is death, eternal death. But just as the sword of justice was ready to fall, the Lord Jesus Christ intervened on our behalf. He became our lamb, our substitute, our burnt-offering, and we went free. He bore our sins, and we were made free from sin. That's why we sing that hymn—

"Free from the law, O happy condition,
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Grace hath redeemed us once for all."

Resurrection In Type

Lastly, I want us to notice one more thing: Abraham received Isaac again, and this typified the resurrection of Christ. Isaac was received again, and as far as Abraham was concerned, from the dead, for to him, Isaac was as good as dead when he purposed to offer the son up in sacrifice. Hebrews 11:17-19 says:

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Abraham knew that God had made some promises to him regarding Isaac, and he knew that God would keep those promises. So when he offered up Isaac, he had faith that though Isaac were killed, God would raise him up, and fulfill His promises in him.

And so, Abraham did receive Isaac from the dead, in a figure, typifying the resurrection of Christ from the dead.

What a wonderful type this story is of the blood of Christ. It clearly typifies the substitutionary death and the resurrection of our Saviour, by which we are saved.

millions paid their homage to David. Shimei fell down on his face to plead for his worthless life. Ten years later Solomon had him slain. Notice: David restored; David vindicated; Shimei on his face in the dust; Shimei ultimately slain.

Nearly thirty years ago, the First Baptist Church of Ashland was seeking a pastor. A man by the name of C. W. Knight was pastor at Harrodsburg and was invited by the First Baptist Church of Ashland to preach for



Let your Thanksgiving really be with giving this year. If you believe in the ministry of this paper, then we invite you to share its responsibilities.

them. They were in the act of calling him for pastor. Everybody who heard him fell in love with him. He preached the truth. C. W. Knight, in my opinion, was a great man of God. He stood for the truth. He didn't have time for B. Y. P. U.'s and all the various organizations in the church. He believed in the preaching of the Word of God, and he believed in giving a "thus saith the Lord" for what he believed. He was God's man. This church was just in the act of calling him when the B. Y. P. U. secretary in Kentucky wrote a letter to two in-

dividuals. I saw one of the letters and had it in my possession for days. He started off his letter by saying: "If C. W. Knight comes to Ashland, he will put an end to B. Y. P. U. work in that section." Imagine a man lifting himself up against a man of God to keep him out of the pulpit, just because he felt that that man would put an end to the B. Y. P. U. work—an un-Scriptural work to start with. That ended the call of Brother Knight and six months later he died with a broken heart.

You say, "But where is there any vindication in that?" There wasn't then, but one year, two years, three years, four years, five years passed by and the B. Y. P. U. secretary who had engineered the deal to keep C. W. Knight out of Eastern Kentucky was fired from the work of Baptists in Kentucky. When anybody speaks of him today, they speak of a man whose name is coupled with shame and sin of the worst type.

I tell you, beloved, God knows how to take care of things. Ultimately, David was vindicated, and I have a very, very definite feeling that every individual will have the same experience. Our business is to go on and serve the Lord and let the sandflies and the barking dogs alone. When we do, God will take care of us.

I am happy, though, as pastor of this little church, and I thank God for the fact that God has taken care of us. I look at Shimei and I look at David, and I think how wondrously God blessed that man David in spite of his imperfections, and how God vindicated him. Beloved, we have the same God today.

May God bless you!

Jesus Christ Is King

(Continued from page one)

phal entry" into Jerusalem. He did so as King. (Read Matt. 21:4-5 in connection with Zech. 9:9). At the hour of His death, He had the inscription (under divine providence) written over Him, "This is Jesus of Nazareth, the King of the Jews." Some of the ecclesiastics wanted this inscription changed, but Pilate had a stubborn streak and refused to change it. God meant that Jesus should be crucified as King.

Now Reigning As King

The popular teaching—and it characterizes Baptists as well as others, is that Christ is NOW KING, ruling in some strange mystical sense over some sort of a "spiritual" millennium. This is one of the most wicked and delusive lies ever taught, and one that reverses the teachings of the prophets. Jesus is not now on that throne. He is seated with the Father on HIS throne. Time and again He is represented as "seated at the right hand of the Father." Long ago God is pictured as saying to Christ, "Sit thou on my right hand until I make thine enemies thy footstool." There he will be seated until God's time comes for His return to this earth.

The teachings promulgated by the big denominations today is the teaching that we are now busily engaged in building Christ a kingdom through ecclesiastical means. Through missionary, educational, hospital and other agencies, we are engaged in "Bringing in the Kingdom." When we shall have finished we can say, "Here, Lord, is the kingdom we have conquered for you. Accept it with our compliments!" What error! What perversion! Money spent in "bringing in the kingdom" is money that had as well be stuffed down a rat hole. That "bringing in the kingdom" stuff is not a thing but devilish old post-millennialism. We say devilish because post-millennialism is of the Devil. The Word of God tells us point blank when Jesus shall sit on His throne. Listen to Matt. 25:31 "WHEN THE SON OF MAN SHALL COME IN HIS GLORY . . . THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY . . ."

Jesus To Return As King

After the calling out of a "people for his name," Jesus is to return and to "build the tabernacle of David which is fallen down." (See Acts 15:16). In other words He shall restore the Davidic monarchy, and shall rule over this earth for a thousand glorious years, during which time He shall be all conquering. (See I Cor. 15:24-25). The old prophet Isaiah foretold this (See Isa. 9:6-7). There it is declared that "Upon the throne of David and upon his kingdom to order it . . . even for ever." No, Jesus was no "peasant." He was born as a King, died as a King, and shall return and reign as a King.

Remember

(Continued from page one)

a drink." We always depend upon the offering at this season to clean up our obligations at the end of the year. How we do thank God for the generosity of our readers in the past, at the Thanksgiving season. Truly, we have always had a thankful Thanksgiving season, because you have lifted our financial obligations on the paper, at this season of the year.

We used to send out a form letter at Thanksgiving to all of our readers, but the preparation and mailing of this ran into considerable expense. Therefore for the last few years we have printed our letter in this paper, as we did last week, and thus presented our appeal to our readers.

Please remember, that I am no longer pastor of a large church and that I have no salary to fall back upon, whereby to pay the deficit on the paper. I need your support this year as I have never needed it before. May it please God to put it upon the hearts of many of our friends to make a Thanksgiving offering worthy of the blessings which you have received from the reading of this paper since this season last year.

POSSUM RIDGE LETTER

dere bro. Gilpeens—

u no last weak, i rote u about Halloween. after i had likked the stamp and drapped hit in the box i rekommembured how unun meatins shore air deesevin. durin a unun revival ther i an awful lot uf mak beleeve and pretendin. when they git together fer a 2 weak spell and drap the creeds and tri tu be so sweet tu ech uther, they air jist makin belev. a unun meetin is jist lik warin a false fase at Halloween time. hit is the biggest pece of hypokrisy u kan find. when m sekund boy frum the top was a lottle tad, he wud kry when he saw enybudy with a false fase on i thot hit wud kure him if he wore wun himself. we got along fine til he loked in the glas and then he started tu ball fer he had skeered himself. well sum uf the ununists air so gude at deesevin and pretenduin that they almost konvinse themselves.

tother day i wuz reedin uf a church wher the BTU wuz havin a pi okshun. wun feller offered to be the target fer wun pi ef the biddin went over \$5. when hit wuz run up to \$6.50 he got the pi in his i.

the leeders uf the BTU say that they air trainin the yung foakes fer futur servise. they shore ort tu train them tu be reverint in Gods hous. the Bible sez, thou oughtest to behav thyself in the house of God. wel sumbody ort tu tak thes yunguns out behind the church and teech them to behav, so they wud not hav sich disingrased, dishonurin, diskredittin, disrespekfull, disparagin, irreverent, blasphemus, impius eskapades in Gods hous bringin a mal-edikshun, imprekashun, anathema, sakrilege and opprobrium on Gods peepul. kourse they will be sayin that i am jist a meddulsun, impertinint, intrusiv, obtrusiv, oficious old codger, but i wil stil say they ort tu be lerned better.

u rikolekt that i told u about the set-to that Mose had in his church about tithin. tother day in church Moses boy wuz settin next tu the wif uf the feller what sed he nu he gave a tenth—maby a twentieth. they wuz passin the plate and she started lukin thru her big bag fer a smal koin, but they wuz all buried under her foldin muny. as the kollekshun plate kam nerer she dug furusly fer the koin. not wantin her tu be rebarrassed, Moses boy leaned over and sed, here, u tak mi quartur and i wil krawl undur the pu. well bro. Gilpeens, ther air a lot uf foakes what ort tu krawl undur the pu. all the Baptists what giv the devil ther foldin muny and God ther smal koins ort tu do so. reely they ort tu krawl undur the floor.

Moses oldust sun is named Sam. he liks tu use big wurds and tother day he stumbled on to the word octopus. when he went tu see his girl, in a burst uf romantik ekstasy, he sed, honey chile, do u no what i wud do ef i wuz an octopus? she sed, no Sam, what wud u do? he sed, why honey, i wud. tak dem dare thousand arms and wraps dem all about u, and she sed, Sam u is a liar, u aint even usin the two u is got.

u no ther air a lot uf foakes what say that they wud be big givurs ef they had lots uf muny. i figgur that ef they dont tithe the \$10 what they hav got, that they wud not tithe ef they had a millun.

i no u kud use a lot mor muny in printin TBE, but i am glad u air usin what u hav got, and u and Bob air givin us wun fine paper. jist kepe hit up, and i wil pray that God wil giv u what u nede, and i will do hit bekaws, i am,

yore frend,
i s hardtufule