

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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"Close" Communion

The majority of people form religious opinions upon the basis of reason. Their by-word is "I think."

Baptists (and when I say "Baptists," I mean Baptists of conviction, not Baptists of mere profession)—Baptists hold that there is no place for the "I think" rule, but consider and accept the Bible to be their sole rule and guide in all matters of faith and practice. So, Baptists believe that all doctrinal matters, such as the Lord's Supper, are to be observed according to the teaching of the Scriptures, not according to the "I think" criterion.

Due to the "I think" creed of the majority of so-called "Christendom," Baptists have had many slanderous and unjustified epithets flung at them regarding their practice concerning the Lord's Supper. It seems that it is more convenient for Mr. Ignorance and Mrs. Heresy to use denunciatory language than to meet the argument and uproot the foundation of the Baptist faith and practice. But this we challenge all opposers to "Close" Communion to do; and if they can uproot our foundation, and show us that it is a false foundation, then we shall abandon our practice.

I. "Close" Communion Defined

First, let it be understood that the term

"communion" has no reference to the communion of Christian with Christian. This is clearly seen from this Scripture:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—I Corinthians 10:16.

Thus, we see from this passage that our communion or fellowship is not with one another, but with Christ.

I am sure that if people would accept this truth, they would cease falsely accusing Baptists of not wanting to "commune" with fellow-Christians. In the Lord's Supper, there is no more communion between Christians than at any other time of worship together. The communion in the Lord's Supper is with Christ. Those who have as their purpose communion with fellow-Christians, miss the significance of the Supper, and miss communion with Christ.

"Open" And "Close" Communion

"Open" communion was never heard of in the religious world, much less among Baptists, until the days of John Bunyan, the godly and ingenious Baptist author of "The Pilgrim's Progress" and many other books. Bunyan was (Continued on page four)

No Question Ever Settled Until It Is Settled Right

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with loud acclaim
May call him great and just,
Let those who applaud take warning,
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed take courage;
Though the enemy seems to have won,
Though his ranks are strong, if he be in the wrong
The battle is not yet done;
For, sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

O man bowed down with labor!
O woman young, yet old!
O heart oppressed in the toiler's breast
And crushed by the power of gold!
Keep on with your weary battle
Against triumphant might;
No question is ever settled
Until it is settled right.

—ELLA WHEELER WILCOX.

Promises Made To Christ In God's Eternal Covenant

By ROY MASON
Tampa, Florida

The coming of our Lord Jesus Christ into this world was fore-planned back before there was any world (see Rev. 13:8). Humanity is not an unknown and unpredictable experiment on the part of God, about which He is in uncertainty and doubt. He knows exactly the outcome of all things. "Known unto God are all his works from the beginning of the world." (Better translation is, "from the beginning of the ages.") God the Father planned the ages of time in conjunction with God the Son. Note Heb. 1:2: "By whom also he made the worlds." The correct rendering there is "By whom also he made the AGES." Reference of course is to Christ. Back yonder in the councils of eternity, when it was planned that Christ should come to this earth on His mission, God the Father made a covenant with God the Son. That covenant involved certain great promises affecting His mission and the outcome of that mission to this

world. Some of these promises are plainly declared in the Scriptures. Let us take note of some of them:

I. The Promise Of A Definite Number of People

In His intercessory prayer recorded in John 17 Jesus says (v. 24): "Father I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." Again in John 6:37, Jesus said, "All that the Father giveth me shall come unto me." Manifestly the "giving" was back in a previous time. Moreover Jesus makes plain that it takes a "drawing" of the Father, to turn men unto Him. This is made clear in John 6:44. This all fits in with Paul's words in Romans (11:25) which speaks of the time when "the fulness of the Gentiles be come in." That is, when the full number of the Gentiles in God's eternal plan, shall come into the fold and be saved. Apart from the eternal choice of God the Father, the human race would all reject Christ and be eternally lost. Thus God chose certain ones to salvation in etern-

(Continued on page nine)

"SIMPLE FAITH"

By HORATIUS BONAR

Whatever view of faith we take, one thing is obvious; that it is from first to last "the gift of God." Make it as simple as you please, still it is the result of the Holy Spirit's direct, immediate, all-quicken power. **Never attempt, I beseech you, my dear friend, to make faith simple, with the view of getting rid of the Spirit to produce it.** This, I believe, is one of the **wretched devices of Satan in the present evil day.** By all means correct every mistake in regard to faith, by which hindrances are thrown in the sinner's way, or darkness thrown around the soul. Show him that it is the **object of faith, even with Christ and His cross, that he has to do, not with his own actings of faith; that it is not the virtue or merit that is in his faith that saves him, but the virtue and merit that are in Christ Jesus alone.** Tell him to look outward, not inward, for his peace. Beat him off from his self-righteous efforts to get up a particular kind of faith or particular acts of faith in order to obtain something for himself—something

(Continued on page nine)

Can Unsaved Sinners Resist The Holy Spirit Of God?

By C. D. COLE

(This article is a reprint from the March, 1935, issue of THE BAPTIST EXAMINER).

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." (Acts 7:51).

From a child I have heard of sinners resisting the Holy Spirit. I have heard other ministers warn sinners, and I myself have warned them against resisting the Holy Spirit. I have heard strange stories of a man who, in resisting the Spirit, jumped out of a window of the church house to get away from the striving of the Spirit. I have listened to evangelists urge sinners to yield to the Holy Spirit, warning them that they might drive Him away never to return again. I have heard of men (though I have never met one) who asserted that they, having refused to yield to the Holy Spirit, were deserted by the Spirit and never again felt His strivings.

Now the writer does not deny that there is an element of truth in the above expressions, but he believes that there is also a vague-

ness in them which is confusing and misleading.

What is the sin of resisting the Holy Spirit? Just what does the sinner do in resisting the Spirit? What does the Spirit do in striving with the sinner? It is the purpose of this article to clear up some things which appear to be vague and obscure in the minds of many people.

The only New Testament passage that relates directly to our subject is Acts 7:51 and context. An exegesis of this text in the light of its context will answer three questions, namely—**Does the sinner resist the Holy Spirit? How does the sinner resist the Holy Spirit? Why does the sinner resist the Holy Spirit?**

I. DOES THE SINNER RESIST THE HOLY SPIRIT?

The passage under consideration gives clear answer that sinners do resist the Holy Spirit. This was the charge brought against the Jews by Stephen. In resisting the Spirit they were fol-

(Continued on page nine)

EDITOR'S MESSAGE TO BE READ IN ENGLAND MEETING

One of my messages entitled, "The Bible Doctrine Of Election," in TBE sometime ago, and is also now in tract form, is to be read at the Forty-second Annual Conference of the Sovereign Grace Union in London, England, on Saturday afternoon, June 8, at 3:45 p. m. From the depths of my heart, I thank God that this group of English Baptists have selected one of the sermons as it appeared in this paper, to read at their annual Conference. It is my sincere prayer that God will bless this message to the good of those who may hear it.

I have stated the day and the time when this message shall be read for the avowed purpose of asking our readers scattered at large, to spend a season of prayer at the same hour this message is being read. Will you not pray with me that God's own in England shall be blessed by our written ministry?—JRG.

The Baptist Examiner Pulpit

"ON GOING TO A DOCTOR"

Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication

"And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole."—Mark 5:25-28.

I suppose that all of you are familiar with the thought of clinics, and X-rays, and examinations, and diagnosis, and I rather

imagine that everyone of you has consulted a doctor sometime or other.

A few years ago, in the providence of God, I went through a clinic. They ran me around in and out of so many different rooms, gave me so many different examinations, and gave me shots of all kinds, until my head was swimming at the end of the second day when they got through with me; but when I came out, it was with the idea of this message in mind.

I would like to imagine you going to see some doctors—some

doctors that I recommend to you—so that they may give you a diagnosis so far as your spiritual condition is concerned.

I

A DIAGNOSIS OF YOUR CONDITION.

I would like to suggest that you go see Dr. Isaiah and see what he might find wrong with you. Listen:

"Ah SINFUL NATION, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the (Continued on page three)

REDUCED FARES FOR THE CLERGY ON PLANES

On August 1, it became legal for air passenger carriers to grant reduced rates to the clergy, and all that is necessary for such to become effective now for any carrier that desires to grant reduced rates to the clergy, is to file new tariffs.

To date, Allegheny Airlines, Bonanza Airlines, Cordova Airlines, Northeast Airlines, and Central Airlines are the only carriers that have filed tariffs providing for such reduced rates. It is generally conceded that all air carriers will eventually publish reduced-rate tariffs favoring the clergy.

Most carriers will make a charge of \$5.00 for a clergy identification card, and application for such should be made direct to the general offices of the particular company with which one wishes to travel.—JRG.

It is not how long, but how well we live that matters.

The Baptist Examiner

J. T. WILLIS ORDAINED

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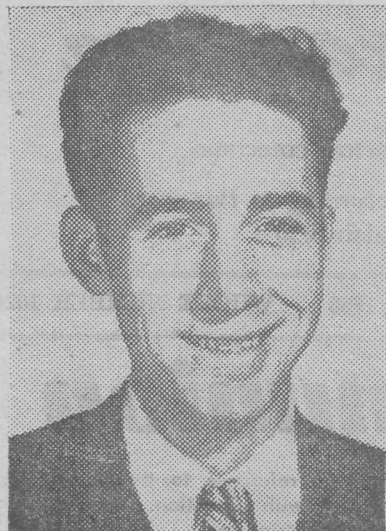
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Examiner Editorials

By Bob L. Ross



BROTHER WILLIS

In the month of November, on invitation of the Emmanuel Baptist Church of Garrison, Kentucky, Elder J. T. Willis was formally ordained to the Baptist ministry.

The questioning of the candidate was conducted by Brother Bob L. Ross, your editor-in-chief, and the ordination sermon was preached by Brother Willard Pyle of Maysville, Kentucky, with prayer being offered by Brother Virgil Green of Lucasville, Ohio.

In every respect, it was an evening that was greatly enjoyed and which was a tremendous blessing to all those present. Brother Willis, who is blessed with a wonderfully fine companion, is one of the finest young men your editor knows, and it is our sincere prayer that God's richest blessings shall be upon him.—JRG.

Obedience Is Essential To Soul-Winning

The interdenominationalists are always branding certain Bible truths as "non-essentials." It is true that there are Bible truths which are not essential to salvation; but there is no Bible truth that is not essential to obedience to God. If God teaches us a truth in the Word, we are to receive it and obey it. If we do not obey His Word, we are disobedient, and God will not bless the disobedient.

Thus, if we would be blessed of God in a soul-winning effort, we must be obedient servants. And if we are obedient servants, we won't use the "non-essential" line as an excuse to be disobedient. Since the interdenominationalists brand certain truths "non-essentials," and thus are so disobedient to the Lord, we seriously doubt that God is blessing their efforts. This, no doubt, is the reason they resort to all manner of fleshly tactics in order to get "decisions."

They have tried to take a short cut to save souls; but the short cut of disobedience to God will be only a means of heaping greater damnation upon lost souls. Obedience is far better than such sacrifices.

NOTES

*All heresy springs from one common source—the fallen nature of man. His depraved mind can neither receive nor comprehend the truth of God. Therefore, he can do nothing but twist divine revelation to suit the whims of his own darkened mind. In every age, heretics arise to pervert the truth; but their errors are not new, they are simply new manifestations of the same errors that heretics have propagated since the fall of man. For instance, Cain's heresy is essentially the same heresy of all who deny the necessity of atonement and turn to human effort for acceptance with God. How true the statement of one of old, "It would be difficult to invent a new heresy."

*A Seventh-Day Adventist recently sent us a tract setting forth the Adventists' vagaries with regard to the Sabbath. These folk, who are supposedly so strong for observance of the Law, were not very consistent in this tract. On the very front page was a most blasphemous violation of God's Law. A picture of a statue, sup-

"I Should Like To Know"

1. In I Timothy 5:23, Paul said for Timothy to drink a little wine for his stomach's sake. I thought it was wrong to touch wine even that way. Would like to have the truth on this.

Your being puzzled about this verse is no doubt due to the fanaticism of the temperance advocates. They have gone overboard and condemned all use of wine. It is true that wine is a mocker, but only when it is drunk as a beverage. It is true that we are not to look lustily upon wine, but it is no more a sin to look upon wine unlustily than it is to look at a woman. We are not to look upon wine to lust after it, just as we are not to look upon a woman to lust after her, as Jesus said. But there is nothing wrong with wine itself, anymore than there is with any other thing that man uses in an evil manner. It is excellent for medicinal purposes and this is why Paul told Timothy to use it. Most of the medicines today contain alcohol, just as wine.

2. Did Charles H. Spurgeon die a Baptist, or did he go against the Baptists and become a Methodist or something else?

posedly of Christ, was printed on this page, which is a rank violation of God's Law in Exodus 20:4. Therefore, "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The Adventists are thus condemned.

Some people never seem to get the point. We receive many sarcastic and bitter letters from those who take offense because of our position regarding interdenominationalism, union meetings, etc. We are accused of being jealous, un-Christian, "judgers," and the like. None of these folk ever face up to the real issues which are set forth. They thus violate Matthew 7:1 by passing rash judgment upon us without ever facing the issues squarely. They seek not to "prove all things" by the Word of God. Of course, we expect this of some people. They are to be pitied and prayed for in their spiritual plight. We do thank God for His grace in using TBE to enlighten many one-time unsympathizers, thus turning them away from false and unscriptural practices. Let all those who would judge our motives too hastily, consider the Word of God which is heavy-mingled within articles which cause them offense. It may be that it is the Word and not us, that is the occasion for offense. "Offenses must needs come," said Jesus. Blessed is the man that is not offended by the Word of God.

Spurgeon died in 1892, still pastor of New Park Street Baptist Church meeting in Metropolitan Tabernacle, though he had for several months been unable to preach. He was never anything but a Baptist. After his conversion, he was baptized by a Baptist preacher, though his parents were Protestants. He believed that immersion was the only baptism that is Scriptural. In his ministry, he never pastored any church but a Baptist church. In 1887, Mr. Spurgeon did cease associating with the Baptist Union. This Union was not much by way of an organization, such as modern conventions, but Spurgeon could not put up with the modernism that had crept into it. Therefore, he left it. But he still was a Baptist.

3. Please explain Hebrews 12:23. What is the general assembly and church of the firstborn?

This refers to the church in glory, which is yet prospective. Some try to apply this verse to the universal invisible church theory, but this verse has to do with the heavenly church, which will be a local body, not a universal invisible thing.

4. How many theories or positions are there on John 3:5, and will you please name a few and also those who hold them?

We can't say for sure how many there are, but will mention a few:

(1) The position that "water" is baptism. Campbellites and others hold to this.

(2) The position that "water" refers to the fleshly "water" birth. Brother Gilpin and many others take this position.

(3) The position that "water" is the Word. Brother Simmons, Pink, and several other brethren so teach.

(4) The position that "water" and "the Spirit" refer to the same thing. This theory points out that the Greek word "and" also means "even," and that the word "of" before "Spirit" is not in the Greek. Thus, "born of water even the Spirit," refers to one and the same selfsame birth. Bogard held this, and a few others now do also, including Bro. Cox. Gill held to a similar view, if not the same.

(5) The position that "water" signifies baptism and that baptism signifies the Gospel. Thus, born of the Gospel and of the Spirit. I forget just now who advocates this theory.

These are all I can recall off-hand, though there are a few others. Of the foregoing views, numbers 1, 2 and 3 are the most widely held.—BLR.

The Satisfaction Of Christ

by Arthur W. Pink

313 Pages - - \$3.95



A truly great book! It deals with the substitutionary, vicarious atonement of the Lord Jesus Christ. No clearer presentation of this great truth can be had than this book by the late Mr. Pink. We recommend it above any other work on the atonement. We have read Hodge, Armour, Smeaton, and others on the Atonement, and we cherish this work the highest. Undoubtedly, Pink's book and Buchanan's book on Justification, are two of God's choice blessings to us in this age.

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Finney Denied That Christ Satisfied Law

We contend that the person who holds to the universal atonement theory, denying that Christ died for a particular people, must logically come to one of two conclusions: (1) Universal salvation; or (2) Christ's death was not a true satisfaction to the Law of God for all for whom He died.

Only the inconsistent reasoner can come to any other position. If Christ truly satisfied Law for all, then all shall be saved. To avoid this Universalist position, the only escape is to deny the true substitutionary, satisfactory nature of the atonement.

Charles G. Finney is a classic example of this fact. Early in his ministry, he was confronted with the only two logical positions that thinking men can take with regard to the death of Christ, (if it is considered as satisfaction rendered to divine Law) namely, Calvinism and Universalism. The pastor with whom Finney studied theology was a Calvinist, holding to particular redemption. Finney, in order to escape this unpalatable truth, embraced the position that "Jesus only satisfied public justice" (Autobiography, p. 42), thus denying that Christ satisfied divine Law.

When in debate with a Universalist, Finney followed on with the denial of Christ's satisfaction rendered to Law, and set forth that "the atonement did not consist in the literal payment of the debt of sinners . . . that it simply rendered the salvation of all men possible . . . that it was not true that Christ suffered just what those for whom He died deserved to suffer; that no such thing was true; that, on the contrary, Christ died to remove an insurmountable obstacle out of the way of God's forgiving sinners, so as to render it possible for Him to proclaim a universal amnesty, inviting all men to repent, to believe in Christ, and to accept salvation; that instead of having satisfied retributive justice, and borne just what sinners deserve, Christ had only satisfied public justice, by honoring the law, both in His obedience and death, thus rendering it safe for God to pardon sin, to pardon the sins of any man and of all men who would repent and believe in Him. I maintained," says Finney, "that Christ in His atonement, merely did that which was necessary as a condition of the forgiveness of sin; and not that which cancelled sin, in the sense of literally paying the indebtedness of sinners." (Autobiography, pp. 50, 51). This is the same position set forth by Finney in his "Systematic Theology" (see p. 271).

This is what all consistent Arminians have held in time past.

Arminius himself taught that "the immediate and proper effect or end of the death and passion of Christ is, not an actual oblation of sin from men, not an actual remission of iniquities, justification and redemption of any soul." So also the Arminian Corvinus follows his master and teaches that Christ's death is "a potential, conditionate reconciliation, not actual and absolute." And Grevingchovius, in a few words, sums up the whole matter, by saying, "Christ cannot be said properly to die to save anyone."

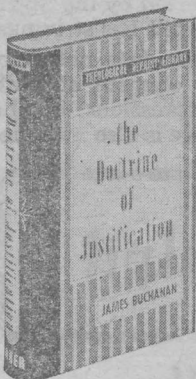
Now, this is the only logical (though unscriptural) position that one can take in order to avoid either particular redemption or universalism. Every modern-day Arminian should follow Mr. Finney and these others, and abandon the position that Christ truly died for our sins.

Whereas we abhor Mr. Finney's position, we nevertheless have respect for his ability to be consistent. The modern-day Arminian is as inconsistent as could possibly be, holding that the atonement is a satisfaction to Law, yet denying that all for whom satisfaction has been made, shall be saved.

VAIN GLORY

We have plenty of people about nowadays who could not kill a mouse without publishing it in the Gospel Gazette; but Samson killed a lion and said nothing about it.—C. H. Spurgeon.

THE DOCTRINE OF JUSTIFICATION



By JAMES BUCHANAN

514 Pages \$4.95

To our way of thinking, this is by far the best treatment of this great subject available today. This book exalts the vicarious life and death of Christ as the Righteousness by which His people are justified. This is one book we would like to place in the hands of every God-called preacher. How it burned in our own souls as we read it! How blessed we were by the great truths it emphasized so clearly! Oh, that young preachers might get hold of such a volume, read, study, and digest it, then go forth and proclaim the great doctrine of justification by Christ's righteousness.

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From Spurgeon's Pulpit . . .

Young Preachers NOT TO BE DESPISED

By C. H. Spurgeon

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (I Timothy 4:12).

There is a great tendency to despise youth, especially among those who wish they were themselves youths, whose age is their only authority for despising those who are younger than they are, and whose years are the only



C. H. Spurgeon

proof of their wisdom. Such men are very likely to sneer at those whose knowledge is far greater than their own, and to look down upon them simply because they happen to excel them in one thing that they cannot help. I do not believe that wise old men despise youths in the least degree; of course, they do not look up to them. It would be a reversal of nature if they did. Yet they do not despise them; they are more likely to be encouraged by them; they often feel quickened by them; as they look at their younger and more vigorous brethren,

Yet, if it were necessary, youth could be vindicated. Why, there is no road to age except by way of youth! A young man cannot help the fewness of his years; and, as they increase, he is getting rid of that which some seem to regard as a drawback; and all the while he is swiftly riding on the wings of time, and speeding towards the period of discretion and infirmity. He cannot help being young; but even during his youth there is no reason why he should be despised. Young men have done a great deal in this world; if they have not accomplished more than old men have, they have at least done as much for the people among whom they have lived.

Samuel

We could mention, you know, such names as that of Samuel, called of God while yet a child; and who was more noble than he among all the judges of the chosen race? There may have been some of them more valiant in

fight; but none were of braver spirit, none were more full of wisdom, none were more worthy to be leaders of God's ancient people. No man could wish to have a grander testimony to his integrity and uprightness than that which was accorded to Samuel when Saul had been chosen king of Israel. Hear how this truly grand old man addressed the whole assembly: "And now, behold, the king walketh before you; and I am old and gray-headed; and, behold, my sons are with you; and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before His anointed: whose ox have I taken, or whose ass have I taken: or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it to you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The Lord is witness against you, and His anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness." Samuel, even while yet young, was a man after God's own heart.

David

Then there was that other man after God's own heart, young David, who was never perhaps so fully a man of God, as when he was hardly a man; his later days were far more obscure, and dim, and misty, than those bright morning times when the Lord was his Shepherd, and he was made to lie down in green pastures, and was led beside the still waters. It was a grand part of David's life when he was hunted like a partridge on the mountains, yet all the while was soaring like an eagle above the hills.

Solomon

So may I say, in a measure, of his famous son, Solomon. It was not in his old age that he was noted for his wisdom, even in middle life, strange women had turned away his heart; but it was while his heart was young and tender that he made the wise choice that the Lord approved. Solomon as a young man certainly shines far more brightly than Solomon the aged; it was while he was comparatively young that all nations heard of his wisdom, and the wisest of sages came to learn what the young man had to say.

Daniel

I scarcely need mention Daniel, the wonderful total-abstaining young man. There is hardly one of the ancient saints who seems to have been so perfect as he was! I do not know of any fault that is recorded of him. He is the John of the Old Testament, the man who saw more visions than any other prophet, the man greatly-beloved, even as John is called the beloved disciple. Under divine inspiration, Daniel wrote a Book of Revelation long before John came into the world; indeed, there are many interesting points of resemblance between Daniel and John. I should say that John, too, was a young man, probably the youngest of all the apostles, and certainly the best of them.

If we were to descend from Scripture times, there would be no difficulty in finding a long list of young men, who never lived to reach any other age, who yet did a splendid life-work, and whose services deserves throughout all age to deliver young men from being despised. I am sure that, if anyone were to read the stories that have been written or that might be written about the exploits of young men, he would never afterwards think lightly of them.

Why Despised?

But what is it about youth that people despise? How dare they

despise youth? They know that they would like once more to be young themselves; would they not? They would give their grey beards to have none at all; they would give their eyes, and their spectacles, too, if they could only see as we see; they would give their legs, and their walking-sticks, too, if they could only run as we run. Why, if they try to run up hill, they puff like a pair of bellows; they are getting old and feeble; yet they dare to look down with scorn upon us! What can there be in us to despise?

Too Juvenile

I fancy, brethren—and I speak as the mediator between the old men on the one hand and the young men on the other—I fancy that what they despise in you in this playful, fickle, juvenile age is that which they see when youth is too juvenile. That is to say, there is a measure of playfulness which even my old friend over here likes—I am not now referring to any individual—I am, metaphorically, putting the old man on the right side and the youth on the left. Well, my old friend likes some fun; but he does not care to have row, and noise, and larking, and joking always going on. There is a tendency that way in some young men, who seem to think that play is the main business of life. It ought to be the sauce and curry of life, not the chief dish upon the table. Old men will despise you if you are all playfulness; and I should think that you will despise yourself, when you are in sober minds—if that ever occurs—therefore it is no wonder that the old gentlemen despise you when you are nothing but frolicsome, and frothy, and foolish.

Too Hasty

Then, too, young men are often too hasty. They jump at conclusions, they must do the thing they are about, offhand, there and then. I believe that many a noble enterprise has been the result of that dashing, unhesitating spirit, and that a glorious hastiness has often driven the devil like chaff before the wind. Yet there is an unseemly hurry-scurry for which there can be no excuse whatever; and it is that sort of thing which often causes young men to be despised. Still, it is a grand thing, while so many are sound asleep or carelessly indifferent, to see an earnest young fellow riding along, on a bare-backed steam-engine, red-hot, and never so much at home as when he is trying his hardest to beat the lightning or outride the whirlwind.

Too Silly

We notice, sometimes, in a young man, a positive silliness. You would think he was a great boy, and you ask yourself how much it would cost to put him in knickerbockers. He is five feet,

T. B. Freeman's Work



T. B. FREEMAN

Of recent date, Evangelist T. B. Freeman has held very spiritually helpful meetings in Illinois, and he has a busy schedule lined

up for the spring and summer. He is now with the Calvary Baptist Church of Thomasville, Alabama, and other meetings of the next few months include Bethlehem Baptist Church, Macon, Georgia, Central Baptist Church, Gibsonville, North Carolina, Pleasant Grove Baptist Church, Greensboro, North Carolina, and also Texarkana, Texas.

Brother Freeman is a sound Gospel preacher, and anyone desiring evangelistic services would do well to invite him.

Your editor has heard him preach many times, and regardless of what his subject may be, he always develops his message by bringing his audience to the foot of Calvary.

Brother Freeman is an independent Baptist who believes in the sovereignty of the church, and who stands four-square for the doctrines of God's Word. It would be a pity—even a shame—if independent Baptists don't keep him busy in God's service.—JRG.

ten inches in height; but, bless the dear child! he would be in his proper place if you put him in a kindergarten class. Give him some toys, especially a rattle, pretty darling! The older men tell me that they see a great many of these very silly young men, and that when these young idiots preach, they say to their hearers, "Pat us on the back, dear friends, say that we have preached very nicely." They do not put it quite in so many words, but that is what they mean. Such a simpleton said, "Mrs. Grundy was so pleased with my sermon," and other ladies paid him such pretty compliments, and told him what a dear young man he was! All that such a creature as this is fit for is to take cauliflowers round the town; he would do admirably for that kind of work, as he is such a donkey! There are some young men who will not be bigger fools than they are now even when they get old, for that would be quite impossible; they are already as asinine as they are ever likely to be. May the Lord speedily change their nature by His grace!

Too Proud

The old men sometimes say that the young men are very proud. Dear brethren, do not let anybody ever have cause to despise your youth through any display of pride on your part. You can easily get yourself up the proudest possible manner; pride can be shown in your dress, it can be shown in your speech, it can be shown in all your habits. As soon as ever it is discovered, I do not say, "Go and hang yourselves," but I do say, "Hang your pride at once."

I must admit that there are some young men who act so foolishly that you may very well despise them; and one or two of you, brethren, may easily bring a bad name upon the whole College by foolish, silly ways. Young men now are despised because of what some of these old men whom I have mentioned did when they were young and they are only too ready to believe that we must be as bad as they once were. My hope is that we shall not be as our fathers, who were a stiff-necked generation.

"On Going To A Doctor"

(Continued from page one)

Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the WHOLE HEAD is sick, and the WHOLE HEART faint. From the SOLE OF THE FOOT EVEN UNTO THE HEAD there is no soundness in it; but wounds, and bruises, and putrifying sores: they have NOT BEEN CLOSED, neither bound up, neither mollified with ointment.—Isa. 1:4-6.

Now, beloved, if you want to know what your spiritual condition is in the sight of God, just

ask Dr. Isaiah. He doesn't hesitate to give you a diagnosis that certainly enables you to see just where you stand, for he declares that you are sick all over, from the crown of the head to the sole of the foot, and he says that there is no soundness in you, but at best, wounds, bruises, and putrifying sores.

Did you ever see anybody with the itch? If you ever did, then you have a picture of what God sees in us everytime He looks at us.

I remember several years ago that I was holding a revival meeting back up in the mountains. I contacted what appeared to be a

TAKE HEART

When the sky of life seems darkened
By the clouds which line the way;
When the shadows have deepened
And the day isn't quite so gay,
Take Heart!

Lift your eyes to the blue above you
Look around at the firmament,
Put off the shutters, see life anew.
And, knowing that God is living yet,
Take Heart!

Come out of your shell of self-importance,
Gaze at the derelicts sweeping by,
Put forth the hand of faith and comfort
And say to those who, in anguish cry,
Take Heart!

By laboring thus for another's life,
You'll fulfill the Master's Love
And in the midst of all your strife
You'll hear Him saying from above,
Take Heart!

Take a moment of each hour
Dedicate it to love,
And let yourself be ruled by the Power
Which comes from Above.
—Ray Waugh.

rash all over my body and one day I was just suffering dreadfully and I went in to town to see the doctor. When I took off my shirt and he examined me, he said, "Man, you have the itch." Beloved, for about six weeks I had sores all over my body. You have seen children in the fall of the year have what they call fall sores, but, beloved, I had them all over my entire body for several weeks before I could get them healed up.

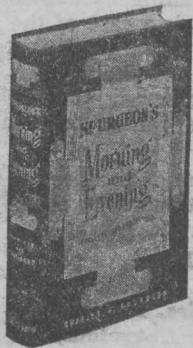
I think of Job with the boils all over his body, from the crown of his head to the sole of his feet. (Continued on page four)

THE BAPTIST EXAMINER

PAGE THREE

JANUARY 11, 1958

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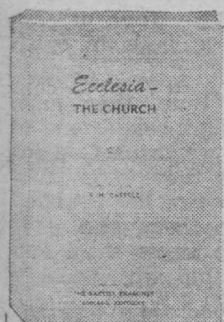
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"Close" Communion

(Continued from page one)

the first advocate of the practice known as "open" communion. He stated that "I dare have communion, church communion, with those that are visible saints by calling." Mr. George Offor, the editor of Bunyan's Works (Blackie & Son's edition), though an "open" communionist himself, admits that "nearly all the Baptist churches of that day limited communion."

But not only did Baptists "limit communion," so did the Protestant denominations. Mr. William Kiffin, a "close" communion Baptist who wrote against Mr. Bunyan's position, called Bunyan's attention to the fact that the "Episcopalians, Presbyterians, and Independents . . . are also of our side, for our practice." (See Bunyan's Works, Vol. II.)

After Bunyan's time, the communion controversy passed away, until the eighteenth century. Not many Baptists or Protestants held to the teaching of Bunyan. However, an eloquent orator and famous Baptist preacher, Robert Hall, arose up in England, and began to propagate "open" communion. He became the most eloquent advocate that this position has ever had. Since then, "open" communion has become more acceptable to various groups. So, from Baptists, not from Protestants or others, came the idea that all saved people should "commune" at the Lord's Supper. John T. Christian, the great historian, well described it, when he said, "Open communion is a worn-out heresy borrowed from the Baptists."

Enough said so far as the background or history of "open" communion is concerned.

Let us note exactly what "open" communion and "close" communion are. Since "close" communion is the older of the two, we shall first state what it is: This position claims to

rest upon Scriptural ground, asserting that **only properly baptized Christians, in good standing in the faith and fellowship of a church, are to partake of the Supper, and such partaking of the Supper is confined to the church of which he or she is a member.** (We shall later show that this is the Scriptural position.)

Now, for "open" communion: There are at least three positions held, if not more; but we shall only state these three:

(1) All professing Christians are to partake of the Supper. (Held by universal invisible churches.)

(2) Only baptized (either immersed, sprinkled, or poured upon) Christians are to partake of the Supper. (Held mostly by Protestants.)

(3) Only properly baptized Christians, walking orderly in a Baptist church, are to partake of the Supper. (Held by Baptists who believe that inter-Baptist church communion is permissible.)

These three positions are all opposed to the practice of "close" communion. For "close" communion restricts the Supper to **each individual church membership**, and that not without reason, as we shall now notice.

II. "Close" Communion Defended

We do not deem it necessary to go into great detail with regard to the instituting of the Supper. In fact, we need only to refer the candid reader to the following passages of Scripture: Matt. 26:26-28; Mark 14:22-26; Luke 22:14-20; 1 Cor. 11:23-26. These passages clearly reveal that Christ Himself instituted the ordinance of the Lord's Supper.

Neither do we intend to go into detail with regard to the matter of the placing of this ordinance in the church. Scripture asserts that the church is "the pillar and ground of the truth," (1 Timothy 3:15), and we care not to debate with the person who would argue against this truth. Baptists believe that Christ had a

church on earth during His ministry (Matt. 16:18; 18:15-17), and that He gave His commission to that church. In Matthew 28:19, 20, we read it:

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

The prophecy of old said that Christ would sing praise unto God in the midst of the church (Hebrews 2:12). This was fulfilled immediately after Christ instituted the Supper (Matthew 26:30). If these disciples were the church on that occasion, then certainly they were on the occasion recorded in Matthew 28:19, 20. Thus, the Lord's Supper is a church ordinance, and it is enjoined upon the church to "teach" new converts to observe this ordinance.

Prerequisites to the Supper

The Scriptures definitely reveal to us what persons should partake of the Lord's Supper. We do not have to set forth "I think" propositions, in this matter.

(1) The first prerequisite is **regeneration**. No unsaved person can actually partake of the Supper, much less should such a one be urged or invited to do so. An unsaved person certainly has no "communion" with Christ, but is under wrath (John 3:36). And even if the Supper were a "communion" of saints, as some wrongly think, the unsaved one must be barred, for he has no such fellowship. It is not a disputed matter among professing Christians that only saved people are to partake of the Supper.

(2) **Baptism** is another pre-requisite. Those who hold to the position that all the saved are to partake of the Supper, deny this. However, the confessions and creeds of Presbyterians,

Episcopalians, Lutherans, Roman Catholics, Greek Orthodox Catholics, Methodists and other lesser denominations all teach that baptism precedes the Supper. However wrong they may be with regard to what is baptism and who has been properly baptized, we certainly agree with these groups upon the principle that baptism precedes the Supper. This is the teaching of the Word of God. The divine order places baptism before the Supper. The Word, not Baptists, has thus restricted the Supper.

In Matthew 26:26-30, we have this principle illustrated. Jesus instituted the Supper, and it was observed by baptized persons who professed salvation. Even "open" communionists confess this to be the fact. If it be argued by some that Judas, an unsaved one, was at this supper, it is still no argument against "close" communion. For Judas professed to be a Christian, and was baptized, which is all that any one of us can do even now. Instead of militating against our position, this example teaches us that we cannot expect all of those who sit at the Supper with us to be truly saved. Nevertheless, we are to act according to one's profession and outward character, for it is not given unto us to know the true spiritual condition of professors.

Again, we read in Acts 2:41, 42: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Here we have a record of some people being saved and baptized, and then later, they participated in "breaking of bread."

In Acts 18:8 is recorded the conversion of the Corinthians. We read:

"And Crispus, the chief ruler of the synag-

(Continued on page twelve)

"On Going To A Doctor"

(Continued from page three)

I think Job's condition was mild in comparison to the individual who has the itch. I don't know of anything in this world that could be much more abominable to think about. Why it almost makes one sick at the stomach to see an individual that is thus suffering, yet I would remind you that when Almighty God looks down upon any individual in this world who has not yet come to the Lord Jesus Christ as a Saviour, He sees that individual with wounds and bruises and putrifying sores. His entire spiritual being is abominable in the sight of Almighty God.

Suppose we go see Dr. Jeremiah and see what he has to say.

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people KNOW NOT the judgment of the Lord."—Jer. 8:7.

He says that we haven't as much sense as a stork, or a turtle, or a crane, or a swallow; that we don't have enough sense to know the judgment of the Lord. Whereas Isaiah says that we are nothing but an abominable group in God's sight, Jeremiah goes further and tells us that mentally we are in bad shape.

Why, you thought you were smart, didn't you? You thought you were intelligent, but God says that you haven't got as much sense as a stork, or a swallow, or a crane.

See that old long-legged crane standing on one leg out in the pond and with his long bill he bends over every once in a while and picks up a snail and swallows it. Whenever he observes the wind of winter coming he will look first one way and then the other, and he will lift himself up in the air and with those long wings, he will take off for the south. Beloved, he has a whole lot more sense than you and I. God says that a crane will observe the times, but that man won't observe the judgment of the Lord.

Let's notice what else Dr. Jeremiah has to say.

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

Notice, he says that the heart is deceitful above all things.

I ask you, how many of you

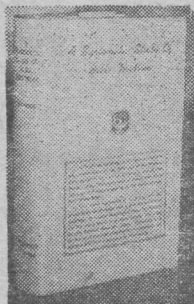
ladies before coming to church went over your face with a powder puff, and how many of you used some lipstick, and how many of you daubed on a little bit of rouge? Now why did you do it? Because your heart is deceitful and you don't want folk to see you as you are. Your heart is deceitful above all things, and desperately wicked.

Several years ago, in the providence of God, I was able to get a woman paroled from the penitentiary. I made arrangements for her so that she might make a livelihood in order that she might get out of the penitentiary. She hadn't been out very long before she started causing a lot of difficulty. She went to a doctor with a tremendously long story of which there was no truth, and in talking to the doctor I found out that he was pretty well convinced to believe that what she had said was the truth. I said, "Doctor, that woman has a bad heart." He said, "Oh, no, she hasn't. I examined her heart especially, and she has a good heart." I said, "Doctor, she has a bad heart and that is what is making her lie to you." Then he saw what I was talking about.

Let me insist, beloved that Dr. Jeremiah is both a brain specialist and a heart specialist. He says concerning that person who is outside of Jesus Christ, that mentally he is more witless than a stork, a crane, or a swallow; and as far as his heart is concerned, Jeremiah declares that the heart is deceitful and desperately wicked.

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ed. Suppose we go see Dr. David.

"Behold, I was shapen in iniquity; and IN SIN did my mother CONCEIVE me."—Psa. 51:5.

Did David mean that his mother was a fallen woman and that he was conceived and born out of wedlock? No, beloved, he doesn't say that he was born such, but he goes back months before, to the hour of conception, and declares that he was conceived with a sinful disposition.

David also tells us: "The wicked are ESTRANGED FROM THE WOMB: they go astray as soon as they be born, SPEAKING LIES."—Psa. 58:3.

David not only declares that we are all conceived with a sinful disposition, but furthermore, he says that everyone of us go astray just as soon as we are born, speaking lies.

It is rather interesting to me to read this passage of Scripture and then look at that little baby that is born. Two or three days after he gets into this world he is spoiled and he begins to act about like his daddy does sometimes. Then in about two or three days more he will act like his mother acts sometimes. I tell you, beloved, it won't be but a very, very short time until he will be lying to you. You say, "They can't talk yet." No, no, beloved, but they can surely "squall," and they act out with a squall what they can never say with words. They will lie and make you think that they have the worst case of colic in all the world. I have come to this conclusion, after we have had three in our home and a number of grandchildren, that there is no such thing as a case of colic. I think it is a case of the Devil everytime. I think David described it very definitely when he said, "They go astray as soon as they be born, speaking lies."

Let's go to the New Testament and see what some of the doctors in the New Testament have to say. Let's call on Dr. Mark.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."—Mark 7:21-23.

Beloved, did you know that you had all that on the inside of you? Did you know that you were that bad off spiritually? Did you ever have any evil thoughts? Where did they come from? You say you thought that they came from the brain. But first of all they are motivated by the heart. Evil thoughts, adulteries, fornications, murders, thefts, covetous-

ness, deceit, lasciviousness — all of these Mark says come from within.

Beloved, I tell you, the farther I go in this clinic the more I am convinced that we are a pretty desperate lot at best. I don't think the average man realizes that he is as bad off as he is.

Sometime ago a friend of mine went to a doctor for a routine check-up. He hadn't been to a doctor for a number of years. Even though he was a picture of health, when he went to the doctor, the doctor discovered that he was almost dead. This man hadn't realized what his condition was.

Beloved, you don't know what your condition is spiritually until you turn to the Word of God. When you turn to God's Word, you will find that you are in a desperate spiritual condition.

Let's go to another doctor. Let's go see Dr. John.

"And this is the condemnation, that light is come into the world, and MEN LOVED DARKNESS rather than light, because their deeds were evil."—John 3:19.

John says that if you will set two things before the unsaved man — darkness and light — the unsaved man will choose darkness and reject light everytime. What is wrong with him? Man's affections are all wrong. You set sin and holiness before an individual that has never been saved and the individual will choose sin everytime to the rejection of holiness.

That is why our church building doesn't have but a handful in it, while but a hundred feet away the movie house, in all probability, is filled. Why? Men love

darkness rather than light. What is wrong? Man's affections are in a bad state.

Let's notice what else Dr. John has to say:

"And ye WILL NOT come to me, that ye might have life."—John 5:40.

The word for "will" is a past participle. It says that "ye have willed not to come to me, that ye might have life." What is wrong with man? His will is depraved.

Every once in a while I will hear an Arminian talk about a man turning to the Lord in his own power. I have heard them say that a sinner can turn to God anytime that he desires to do so. I want to tell you, beloved, that that is exactly right, but he will never desire to do so, because his will is depraved and he will always will against God. As John said, "Ye have willed not to come to me, that ye might have life."

Let's go to see what Dr. Paul has to say about us.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and CONSCIENCE IS DEFILED."—

Haven't you heard people say, "Let your conscience be your guide"? Haven't you heard people say, "I am never going to do another thing in this life if my conscience condemns me"? Listen, beloved, Paul said to Titus that even our mind and conscience are defiled.

Do you realize, beloved, that you can train your conscience to say "Amen" to any sin in this world that you might commit? Why is it that one individual who

(Continued on page eleven)

WEST KENTUCKY FRIENDS

Here are two of our staunchest friends, who, even though nearly 500 miles distant from us, are most close to us both in spirit and in doctrine.

For a long time, they have been readers and supporters of our paper, and we thank God for friends such as they. It is truly remarkable how God has revealed His Word unto them, and it is indeed a joy to know them and to have fellowship with them.

We had a good time together at the Conference in Little Rock, Arkansas, of recent date, and they have promised to come see us in eastern Kentucky whenever God makes it possible. After having had fellowship with them through the past, we are truly looking forward to a renewal of that blessed fellowship whenever God makes it possible for them to visit us. —JRG.



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Each of these companies have given us some small tools to use in and around our shop—tools which we imperatively need to carry on our work, particularly by way of maintaining the machinery of our shop. I do not mean to say that they have given us that which we are advertising for them in every respect. For example, the Ames Company of Parkersburg, W. Va., has been most generous with us as to various tools which they have given us, and when I wrote and offered them advertising space, they said that they would rather advertise their furniture than their tools, and hence their advertisement. Regardless of what we have received from each company, and irrespective of what they are ad-

vertising herewith, you may rest assured that the tools they have sent us are most deeply appreciated and we trust to use them for God's glory in our shop.

When we started our shop in 1944 we had nearly \$1000.00 worth of small tools. The course of time has taken its toll on these. Some have been lost, some carried away and never returned, some have been broken and some have been worn by years of use. Within the past year our supply has been exceedingly low and we thank God to be able to replenish our needs in this manner, especially since we have not been financially able to do so.

Our readers lose nothing since we are carrying our usual eight pages, plus this four-page insert. In fact, our readers gain thereby, due to the extra reading matter of these four pages. Now if you will just patronize these advertisers when you are in need of their various products, we shall all profit thereby. I sincerely trust that you will do this, in order to

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While the pastor, A. S. Oglesby, of the Joshua Baptist Church, in Indianapolis, was reading the Scriptures, a gunman flourishing a .32 caliber automatic, called out, "Mr. Minister, sorry to disturb your service, but this is a stickup."

He continued by saying, "You ladies, throw your pocketbooks into the aisle. Don't nobody move. I've already killed one man."

Four women among the 56 attending the service tossed their purses to the floor, when the man added: "You don't think there's any bullets in this gun? Come and find out."

The gunman then pushed the automatic in his belt, picked up the purses and began dumping their contents on the floor.

The gunman's parting words were a warning not to use the telephone. He then walked away and turned through an alley.

Such a robbery is rare and may not occur again. But there is another type of robbery which is quite commonplace in some

churches.

A young man came out of a service exclaiming "That preacher tried to rob me!" "What do you mean?" asked an astonished hearer—thinking it might be

something in connection with the collection!

"Well" said the young man, "that preacher said Jesus was not virgin born, did not possess es-

(Continued on page seven)

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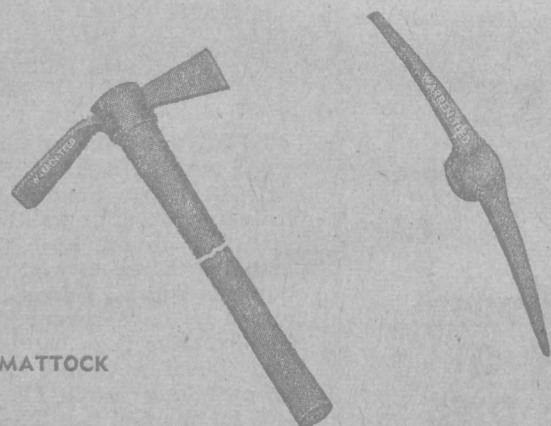
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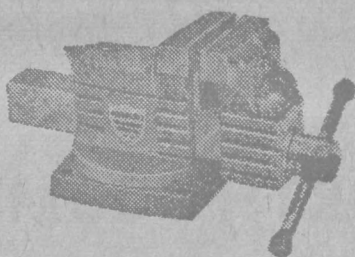
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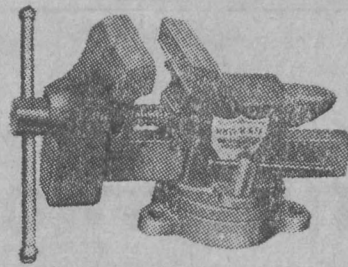
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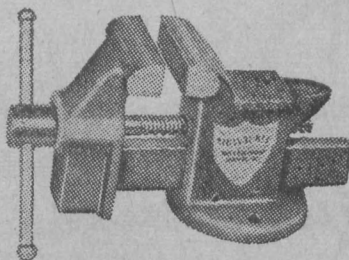
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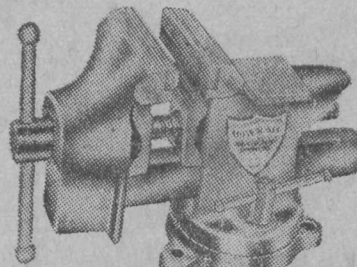
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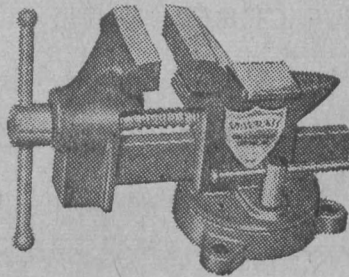
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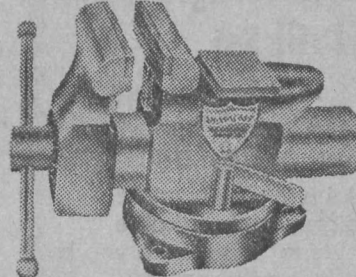
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REVIEWED

By C. N. TAYLOR
Arlington, Texas

This Way Please (Facing Life's Cross Roads) by Roy O. McClain, Fleming H. Revell Company, Inspiration and Interpretation, edited by John W. Walvoord, Wm. B. Eerdmans Publishing Com-

Westwood, New Jersey, 217 pages, \$3.00. pany, Grand Rapids, Michigan, 278 pages, \$4.50.

This book contains much good material, but is lost in the reading because of the lack of outline and scriptural reference. Many good things are said, but one would need intimate affection for the author to receive them. The words do not pack such impact as to urge one to read it through.

This book contains a collection of ten different authors on the basic problem of revelation and inspiration in relation to the theology of particular periods. These are, The Biblical Interpretation of Iraneus by J. Barton Payne, Augustine of Hippo by David Kerr, Luther and The Bible by Theodore Mueller, Calvin and The Holy Scriptures by Kenneth S. Kantzer, John Wesley As An Interpreter of Scripture by George A. Turner, Sanday And The

Scriptures by R. Laird Harris, H. H. Rowley And The New Trend in Biblical Studies by Merrill F. Unger, Emil Brunner's Doctrine of Scripture by Paul King Jewett, Reinhold Niebuhr's View of Scripture by Edward John Carnell, Divine Revelation And The Bible by Carl F. H. Henry.

The editor is to be commended, as this book is a splendid compilation of Biblical writings which causes us to take stock of and appreciate our Christianity of today. Through these writings, we can see the foundational be-

ginnings of all false religions which have existed from Bible times until now, also the men of old who have stood for the Faith, and those who have turned from the truth. The book is written strictly from the Protestant (universal church) view which always leaves many questions unanswered. This author, as is true with many, loses sight of Matthew 16: 18, "Upon this rock I will build my church," and then the promise of church perpetuity, "The gates of hell shall not prevail against it." Even through the dark ages, there was the "Pearl of great price," the "treasure hid in the field."

This book will help to strengthen our faith in the sacred writ (Holy Bible), and will give us a greater assurance. The editor arranges the material in such a way as to increase interest as one reads it. It is a good book.

The Wonder Of The Word by Gwynn McLendon Day, Fleming H. Revell Company, Westwood, New Jersey, 222 pages, \$2.50.

This book is true to its title. The author has done a good job magnifying the authenticity of the Word of God by the Scriptures themselves, fulfillment of prophecy, real-life human experiences, testimonies of great men, and also by the profound effect that the Word of God has had upon civilization, nations, education, and our way of life.

This book holds many treasures for a busy pastor, such as illustrations, testimonies, quotations from great men. The author should be commended on such a wonderful job of gathering so much really vital, useable material. The book is outstanding because of its outline and index. It will be a valuable addition to any library.



"I'd like to thank everyone concerned with THE BAPTIST EXAMINER. I enjoy reading the information concerning a Christian life (for I do not have the opportunity to regularly attend the church to which I belong). I have trusted in Jesus as my personal Saviour, have been baptized and have joined a Gospel believing and preaching church. I thank the Lord for the fact that THE BAPTIST EXAMINER stands steadfast on the doctrines which glorify Christ, our Risen Saviour."—Maradee Daly, Washington.

"You and your co-workers are indeed doing a wonderful work of printing THE BAPTIST EXAMINER, and I pray to God that you may keep the paper going out to the poor souls who need the light of the Gospel of Christ for salvation. I thank God for such a man, Bro. Gilpin, as you are, and others who preach the Bible, the Word of God, as it is, the whole truth. I know that the Lord will meet all our needs if we wait upon Him in prayer, trusting Him with our desires. . . . I want to do my part, so I'm enclosing a check to help at this time."—C. Alson, Payne, New York.

"I have been receiving TBE for a year, and can say it is one of the best on the great truths of God's Word. May the Lord bless you in His work."—Ralph Sears, Indiana.

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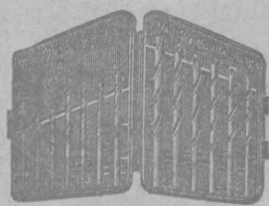
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Gunman

(Continued from page five)

sential deity, wrought no miracles, did not die an atoning death—but simply as a martyr for principles. He also said that the Lord did not rise bodily from the grave—and certainly did not ascend to heaven, therefore is not personally coming back!

"All the things he denied, I believe with all my heart. Therefore, is not his attempt to rob me of what I believe to be vital, much worse than an attempt to rob me of the contents of my

wallet?"

"Yea, verily!"

The law of the land can arrest, convict and punish one who tries to rob another of his material wealth; but only the Lord can—and will—apprehend and punish the person who attempts to rob another of the very foundation truths of Christianity.

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye were saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (I Corinthians 15:1-4).—Timely Topics.

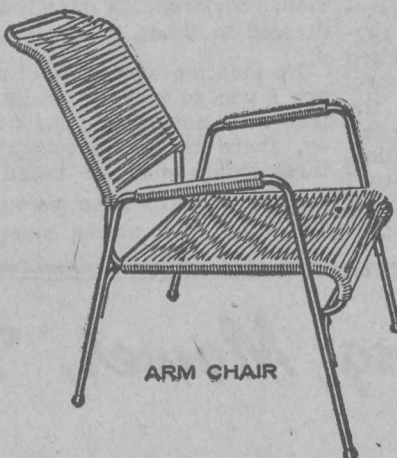


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IS OUR
ALL IN ALL

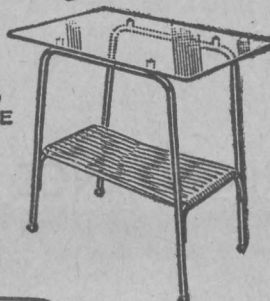
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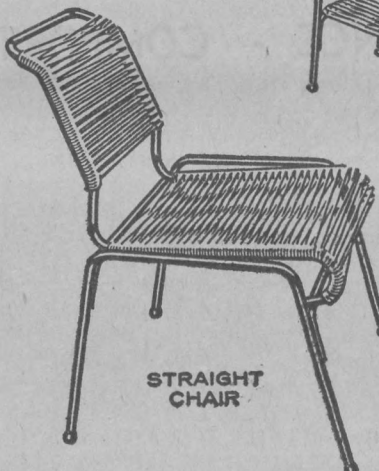
ARM CHAIR



END TABLE



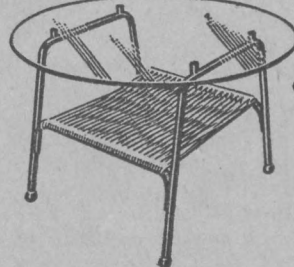
SETTEE



STRAIGHT CHAIR



OTTOMAN



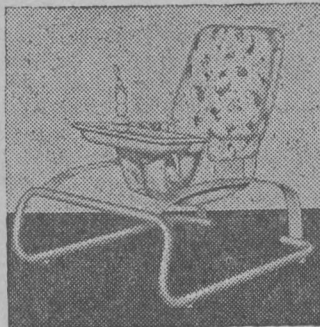
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Revolutionary all-new Ames Maid "Bobber" features sturdy firm-footed construction with leaf-type springs and tubular steel base. Unit permits a gentle, bobbing action that is safe and pleasant. Steel tray and removable animal print plastic seat covers are sanitary and easy to clean. Extra seat covers are available. Equipped with removable plastic toy. 21½" high, 18½" wide and 23¾" long. Seat is 8½" from floor. Baked enamel finish, non-toxic paint surfaces. Colors—Pink, blue, yellow.



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This company has given us a fine supply of tools and to show our appreciation we are carrying this advertisement in their behalf.

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Of recent date the Petersen Mfg. Co. of DeWitt, Nebraska gave our shop two 7" and two 10" Vise-Grips. One of each size is with cutter, and one of each size is without cutter. I do not hesitate to say that the Vise-Grip is the handiest and most versatile tool a machinist ever held in his hand. If you want a wrench, a pair of pliers, a cutter, or a vise, just buy a Vise-Grip as you get all this in one tool.

In view of their gift to us, I trust that God will richly bless the company, and if you order one of these Vise-Grips I know you'll thank me for recommending it to you, for it will truly do more jobs easier than any other tool made.

Arminian Version of "Amazing Grace"

(Dedicated to all Arminians who believe that the will of God is not sufficient for salvation, except the will of man permits it to be.)

Amazing Free-will! How great and strong,
That let God have His way with me!
I once was a wanderer, but I came back,
Through this power possessed by me.

'Twas Free-Will that taught my heart to fear,
And Free-will my fears relieved;
How precious is my great Free-will,
That set my soul so free!

Thro' many dangers, toils and snares,
I have already come;
'Tis Free-will hath bro't me safe thus far,
And I trust will lead me home.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days Free-will to praise,
Than when we first begun.

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Look at the jobs you'll do quicker and easier with powerful, versatile Vise-Grip! A squeeze of the hand locks jaws onto work with TERRIFIC non-slip grip. Quickly adjusts to any size work. Here's a super-pliers, all-purpose wrench, clamp, hand vise and wire cutter—in one trim, handy tool. Get Vise-Grip today!

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I know not the way He leads me, but well do I know my Guide. What have I to fear?

BATHING PILLS

Among the exhibits at the Milan, Italy, Industrial Fair, was a special pill to help weary workers relax and forget the worries of the world.

You just drop it in the bath, step in, and presto—according to the makers—

"The pill provides such a delightful series of small bubbles as to produce an agreeable itching to the skin of the bather, as to relieve him from heaviest concerns."

However, the pills are not on the market as yet. The ingredients and the makers' names are top secrets for the time being.

If one is worrying about his sins—because they merit the just judgment of God—the Scriptures mention a "washing," or "bath of regeneration," which relieves the believer, as no pill could possibly do. Here is the passage:

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the

Holy Spirit which He shed on us abundantly through Christ Jesus our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus 3:3-7).

There is no secret as to the name of the One who performs this.

Christ having died for our sins, and risen for our justification righteously forgives our sins. "Whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

If the cares of the daily life constitute the worries of a believer, the following injunction is vastly superior to a pill: "Casting all your care upon Him; for He careth for you" (I Peter 5:7).—Timely Topics.

A LETTER FROM BRO. PAUL (?)

Dear Brethren:

Doubtless you will remember the invitation you extended to me to come over to Macedonia and help the people in that section. You will pardon me for saying that I am somewhat surprised that you should seriously expect a man of my standing in the church to seriously consider a call on such meager information. There are a number of things I should like to learn before giving my decision and I would appre-

ciate your dropping me a line, addressed to Troas.

No mention was made of a salary I was to receive. While it is true I am not preaching for money, there is the certainty that these things must be taken into account. I have been through a long and extensive course of you can do in the way of sup-

training; in fact, I may say with reasonable pride that I am a Sanhedrin man. The day is past when you can expect a man to rush into a field without some idea of the support he is to receive. Kindly get the word to the good brethren to get together and see what

port.

You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized? I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very favorable impression on the church at Jerusalem. You might mention these facts; and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I might have anything in the gift of the church.

For recommendations you can write the Rev. S. Peter, D.D., Jerusalem, Palestine. I will say that I am a first class mixer, and especially strong in argumentative preaching. If I accept the call I must stipulate two months' vacation and the privilege of taking an occasional lecture tour. My lecture on "Over the Wall in a Basket" is worth \$1.00 of any man's money.

(Original Source Unknown).

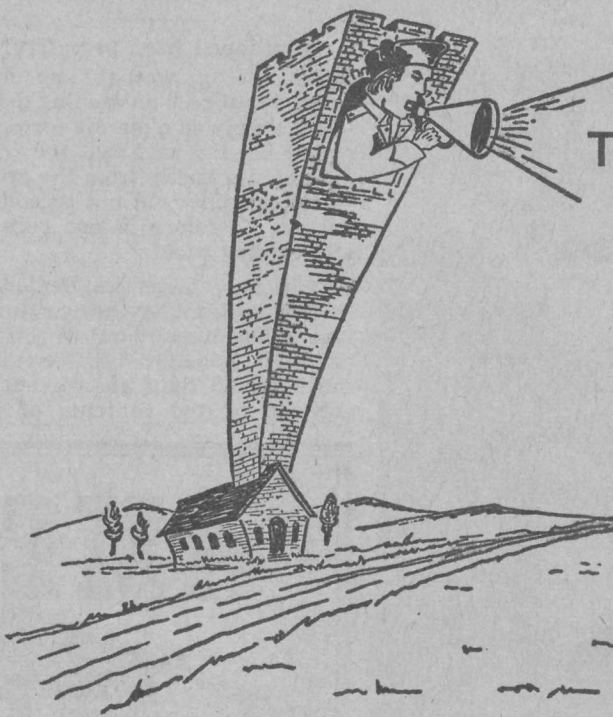
Eminent Quotations

"There can be no injustice in not giving what God is not bound to bestow. . . . We might, with equality of reason, when our hand is in, presume to charge the Deity with partiality for not making all His creatures angels because it was in His power to do so, as charge Him with injustice for not electing all mankind."—J. Zanchius.

"Souls are not saved by 'Systems' but by the Spirit of God. Organizations without the Holy Spirit are like mills without power. Methods and plans without the grace of God are pipes without water, lamps without oil, banks without money. Even a church that has an orthodox creed and accepts the Biblical standards is as useless as are clouds without rain until power comes from God."—Charles H. Spurgeon

"No one will doubt that Christians of today must state their Christian belief in terms of modern thought. Every age has a language of its own and can speak no other. Mischief comes only when, instead of stating Christian belief in terms of modern thought, an effort is made, rather to state modern thought in terms of Christian belief."—B. B. Warfield.

"Men bewail the divisions of the church of Christ, and propose that we shall stop thinking, so that we may no longer think differently. This is the true account to give of many of the phases of the modern movement for Church Union. Men are tired of thinking. They are tired of defending the truth. Let us all stop thinking, stop believing, they cry, and what a happy family we shall be!"—B. B. Warfield.



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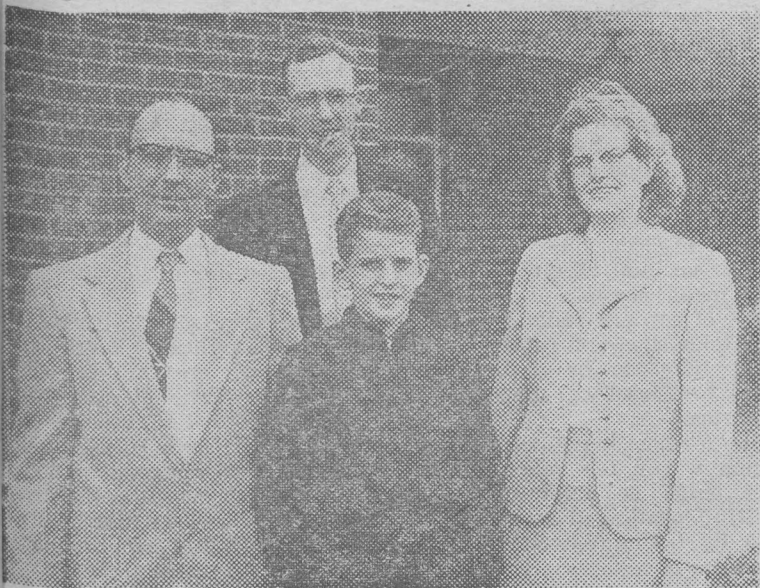
Your RANGERIDER 21 has 8 years experience built into it. It was tested for 500 hours of easy mowing. Every Part and every stress point was triple checked. Behind the RANGERIDER 21 is Root Expert experience in manufacture of power lawn mowers. The RANGERIDER 21 is the latest in the large family of power mowers from the Root Factory.

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THANKSGIVING DAY GUESTS



One of the preachers who was present for our Thanksgiving service was Brother Willard Pyle of Maysville, Kentucky, and he brought with him some of his members: Brother and Sister Russell Pence and son.

We have known and loved this group for a long time, and it was truly a joy to have them in our services, and in our home for dinner.

There were several other preachers present for the service, but all of them had made other plans for the day, and Brother Pyle and his group were the only ones who ate with us. It was a blessed season of fellowship with these dear ones who love God's Word. Our prayer is that they may come again—and often.—JRG.

MICHIGAN READER LOVES OUR PAPER



S. KING CAMPBELL

Here is one of our very dear friends from Plymouth, Mich., who has been a real blessing to us for many years.

A friend of his sent him a subscription to THE BAPTIST EXAMINER. Brother Campbell says: When I first got it, you should have heard me. I blew up. I never heard such preaching, but now I have learned to love the paper. When it comes I can hardly wait until I can read it. It is one of the most wonderful papers I have

ever read."

How happy we are to know that God has blessed the paper in behalf of this dear brother. What He has done for him, He can do for your friends, too. Why don't you send TBE to some friends today?

"Simple Faith"

(Continued from page one) short of Christ, to rest upon. Simplify, explain, and illustrate faith to such an one, but never imagine that thereby you are to make the Spirit's work less absolutely necessary.

This, I believe, is the aim of the propagators of the new theology. Their object in simplifying faith is to bring it within the reach of the unrenowned man, so that by performing this very simple act he may become a renewed man. In other words, their object is to make man the beginner of his own salvation. He takes the first step, and God does the rest! He believes and then God comes in and saves him!

This is nothing short of a flat and bold denial of the Spirit's work altogether. If at any time more than another the sinner needs the Spirit's power, it is at the beginning. And he who denies the need of the Spirit at the beginning cannot believe in it at the after-stages—nay, cannot believe in the need of the Spirit's work at all. The mightiest and most insuperable difficulty lies at the beginning. If the sinner can get over that without the Spirit, he will easily get over the rest. If he does not need the Spirit to enable him to believe he will not need Him to enable him to love. If when a true object is presented to me, I can believe without the Spirit; then when a lovable object is presented, I can love without the Spirit. In short, what is there in the whole Christian life, which I cannot do myself, if I can begin this career without the Spirit of God? The denial of the Holy Spirit's agency in faith and conversion is the denial of His whole work in the soul both of the saint and the sinner.

Can Sinners Resist?

(Continued from page one) following in the steps of their fathers. "Ye do always resist the Holy Ghost: as your fathers did, so do ye."

There is an idea prevalent that a few times in the lifetime of a man the Holy Spirit comes to him in an effort to save (regenerate) him; that he may resist and over-

come the effort of the Spirit; and that after repeated and unsuccessful efforts, the Spirit leaves never to make another effort to save that man. This is called sinning away the day of grace and many evangelists get visible results in warning men that they had better come forward in profession of faith lest they drive the Spirit away and forever seal their doom. Such an invitation is confusing, misleading, and dangerous. It is not a Scriptural invitation. Under such an invitation the unenlightened sinner naturally thinks that in coming forward he is yielding to the Holy Spirit. Many a man has doubtless thought he had yielded to the Spirit when he came forward and gave the minister his hand, when in fact his eyes had never been opened to the Gospel way of salvation. Salvation as an experience in the life-giving work of the Holy Spirit enabling the sinner to understand Gospel truth. Let the reader ponder prayerfully John 3:3; I Corinthians 4:3, 6.

Stephen said, "Ye do always resist the Holy Ghost." It is not something that the sinner does occasionally but is that which he does repeatedly and continually.

II. HOW DOES THE SINNER RESIST THE HOLY SPIRIT?

Resisting the Holy Spirit is rejecting the Word of God of which the Holy Spirit is the author. The sinner is resisting the Spirit when he hears the Gospel and rejects it and opposes the one who bears the message to him. The Jews to whom Stephen preached resisted the Holy Spirit in the same way as their fathers did. "As your fathers did, so do ye," were his words to them. Their fathers resisted the Holy Spirit by rejecting the preaching of the prophets and by persecuting them. "Which of the prophets have not your fathers persecuted?"

Light is thrown upon the subject by reference to Nehemiah 9:29, 30. Nehemiah is explaining the cause of Israel's punishment and captivity by saying that Israel hardened their necks and refused to hear (Nehemiah 9:16). They rebelled against God's prophets (Nehemiah 9:26). And in all this they were resisting the Holy Spirit, because the Spirit was speaking through the prophets just as He was speaking through Stephen. "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet they would not give ear." (Nehemiah 9:30).

REJECTING THE WORD OF GOD IS RESISTING THE HOLY SPIRIT. PERSECUTING PREACHERS OF THE WORD IS RESISTING THE HOLY SPIRIT.

Andrew Fuller calls this the indirect influence of the Holy Spirit. The following quotation from him (Fuller's Works, page 742) is in full harmony with what we have said above—

"I conceive there is what may be termed an indirect influence of the Holy Spirit. The Holy Spirit, having inspired the prophets and apostles, testified in and by them, and often without effect. . . . The message of the prophets being dictated by the Holy Spirit, resistance of them was resistance of Him. It was in this way, I conceive, that the Spirit of God strove with the antediluvians, and that unbelievers are said always to have resisted the Holy Spirit."

Fuller then speaks of the direct influence of the Holy Spirit which is effectual in renewing and sanctifying the sinner. This is a good distinction to make. The sinner resists the indirect influence of

the Spirit in presenting the truth to him through the preacher; but the direct influence of the Spirit is the direct impact of the Holy Spirit on the human spirit, and this is not resisted, because it is the power of the Almighty.

There was much and bitter controversy in the days of Stephen. "Then there arose certain of the synagogue which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake." (Acts 6:9, 10).

And because they could not meet his arguments they killed him. In rejecting his message and stoning him to death they were resisting the Holy Spirit.

III. WHY DOES THE SINNER RESIST THE HOLY SPIRIT?

The passage before us gives clear and unmistakable answer to this question. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." The sinner resists the Holy Spirit (His indirect influence) because his heart is wrong and his ears are not attuned to the Word of God. He neither understands nor loves the Word of God. God's words are full of wisdom but to the natural man they are foolishness. A dear brother once remarked that I did not believe the sinner could resist the Holy Spirit. I replied that I believed that the sinner did nothing but resist the Holy Spirit until his resistance was overcome by the Holy Spirit. The preached Word is the objective ministry and the indirect influence of the Holy Spirit, and this the dead sinner rejects and resists because it is foolishness to him. Our Lord told Nicodemus that except a man be born from above he cannot see or understand the kingdom of God. The indirect influence of the Spirit in the Word is resisted until overcome by the direct influence of the Spirit in quickening power.

The Gospel must not only be presented to the sinner, but a divine work must be wrought in the sinner if he is to be saved. Objective truth, however plainly presented, is not sufficient for salvation. The sinner must be given eyes to see and a heart to understand it. Putting a larger lamp in the light socket will not enable a blind man to see; he must be given the ability to see. In the new birth the Holy Spirit gives eyes to see and a heart to understand the Gospel. This is His direct and subjective ministry and is not resisted. The child does not resist its birth.

Thus we see that it takes more Spirit in human conversion. Paul describes his conversion as the effect of being apprehended (laid hold of) by Christ (Philippians 3:12), and of having Christ revealed in him (Galatians 1:16). The objective ministry of the Spirit is resisted, but not subjective. When this distinction is made the truth of man's impotence and the Spirit's omnipotence is conserved, otherwise we have the creature mightier than the Creator.

Promises Made To Christ

(Continued from page one) ity, and at the same time ordained all the means that would lead them to salvation. Paul was keenly aware of this when he said (II Tim. 2:10): "I endure all things for the elect's sake, that they also may obtain salvation which is in Christ Jesus with eternal glory." He realized that he was to be the means of some of God's elect coming into the fold.

II. The Promise Of A Reign Over A Certain Amount Of Territory

In the second Psalm we have the words spoken by God the Father to the divine Son back in eternity. There He promised the whole world for His rule (verse 8): "Ask of me and I will give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession." There can be no

doubt about Jesus gaining possession of the whole world, for such was promised Him before the world was. Christ is now at the right hand of the Father, on the Father's throne. The Father said to him back in eternity, "Sit thou at my right hand until I make thine enemies thy footstool" (Psa. 110:1). Christ is to be there at the Father's right hand, until the Father's hour strikes to send Him back to "make his enemies his foot stool." He has gone away "to receive a kingdom and to return" as taught in the parable.

III. The Promise Of The Throne Of His Father David

That is the prediction of the messianic prophecy of Isa. 9:7. It is the promise made by the angel who announced His birth (see Luke 1:32-33). The picture of this fulfilled is given in Isaiah 2:2-5. There is the picture of Jesus judging (ruling) "among the nations" with universal peace a reality and with the law going forth from Jerusalem. It will go forth from there, because the throne of David will be there and Jesus will be on that throne.

The Bible teaches the literal return of Christ, and the literal

God Holds The Key

God holds the key of all unknown, And I am glad; If other hands should hold the key, Or if He trusted it to me, I might be sad. I cannot read His future plans; But this I know; I have the smiling of His Face, And all the refuge of His grace While here below. Enough; this covers all my wants; And so I rest! For what I cannot, He can see, And in His care I safe shall be. Forever blest. —J. Parker

reign of Christ over this earth. The modern teaching that Christ is NOW ruling as King over some sort of "invisible spiritual kingdom" is without foundation. It is a pure human fabrication. The modern "A - millennialist" theory that there will be no Millennium is one of the most specious lies ever devised by the Devil. It has as little to justify it as has post-millennialism.

IV. The Promise Of Absolute Victory

The final outcome of the conflict between Christ and Satan is not in doubt, and has never been. Jesus shall reign here on this earth until every enemy of His is completely overcome. Note I Cor. 15:24-28. There we have foretold Christ's complete victory, ending with His turning over the revolted province of earth completely conquered, to God the Father. Thus His mediatorial work ends — and ends successfully.

Every reservation made for every person in the life to come shall be filled for every person in the plan of God will show up saved. Every plan made by the Father and Son in eternity will be completely carried out to the minutest detail.

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THE BAPTIST EXAMINER
PAGE NINE

JANUARY 11, 1958

"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

WHY MINISTERS SONS GO WRONG

They don't. Sporadic cases are responsible for this popular and age-old fiction. The success of ministers' sons in life's activities is eighteen times greater than that of the sons of any other class of men. In Who's Who a few years ago, it was counted that every name in twelve was that of a minister's son. Among the noted men of English history it was found that 350 were the sons of doctors, 510 the sons of lawyers, but 1,270 were the sons of ministers. Of the ninety-nine foreign members of the French Academy of Science, one in every eight is a minister's son, and of the foreign members of the English Academy of Science, one in every six was reared in the atmosphere of a parsonage. The French scientist, De Candolle, says that "the sons of the clerical families have actually surpassed during two hundred years in contributions to the roll of eminent scientists the

similar contributions of any other class of families."

Among the most brilliant men in every profession in recent years, ministers' sons are pre-eminent. Beginning with President Wilson, the list is unparalleled. Is not their success largely the fruit of good parentage and careful and more or less rigid training in an atmosphere of purity? Does not such wholesome discipline show that the old Scripture, "Train up a child in the way he should go, and when he is old, it will not depart from him," has not yet outlived its usefulness? Does not the habit of church-going in childhood have a beneficial effect of incalculable worth upon the after-life of the child? If we would judge a home by the value of its human products, there is no other place comparable to the humble home of the minister for the making of real men.—The Country Parson.

A Rich Old Gentleman And His "Strong Box"

"Minister, ef you hev a liddle time to spare, I wish you'd look over the papers in my strong box."

The words were almost whispered, for the voice was weak from old age and long illness. Room F in the Home for Aged Men was about to lose the peaceful face that had greeted the "minister" time and again with a smile.

Stephen Holoway had lost almost everything in life except his good name, his memory, and his faith in God. His dear ones had died, his money had been lost, his eyesight had failed, and his limbs had long refused to support his trembling frame. Nevertheless, when the "minister" was in special need of stimulus and inspiration, he was apt to drop in for a few moments at Uncle Stephen's bedside. This low spoken allusion to a "strong box" startled him. It could not be that this venerable saint so long an object of charity, had been hoarding unsuspected riches? Or was his keen and alert brain at last failing?

Mr. Alton, the "minister," bent tenderly over his old friend.

"You know I am rich," went on the feeble voice.

Mr. Alton said kindly: "Uncle Stephen, you can have all my time that you need. Where is your strong box?"

"Why, there," replied the invalid, smiling and pointing to the large leather-bound Bible on the stand. "Please take it and sit down a few minutes. When I was in business years ago and makin' a heap of money, I had an iron box for my valuable documents and species. There wasn't no safe deposit vaults in them days, an'

I kept the box in my bedroom, and I was allus worryin' about it, 'fraid of burglars an' sich, an' scared of losin' the key. But since I hed this strong box what the Lord give me I ain't hed no trouble with it. The key is Christ. That key is deep in my heart. Hallelujah!"

Mr. Alton had seated himself with the time-worn volume on his knees.

"Now," said Uncle Stephen. "We'll look over them documents a liddle. I can't see them no more with my eyes, but I know them by heart. The first one in the bundle I never git tired think' about. You see many years ago I lived under a good King that I didn't love, an' I rebelled ag'in Him an' tried to hinder His cause and to hurt His Kingdom. I was an orful rebel. Finally I was arrested an' thrown into a dark dungeon; an' while I was there I found out that I was under sentence of death. I wept and repented, but the dungeon was jest as dark as ever, an' death was starin' into my eyes when up rode a messenger from the King, bringing a paper signed an' sealed an' my name on it. It was my pardon! Just read it over, will you. It's marked Romans 3:24-26."

Mr. Alton read the familiar words: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the re-

WE KNOW TO WHOM TO GO

A little tot of three years was walking around timidly and inquiringly, almost aimlessly, in the church house, among those who were comparatively strangers. Many were thinking, "Whose little girl is that?" After a bit she stumbled and fell, hurting herself a little and frightening her more. She rose with a cry of distress and made straight for her mother in a distant part of the house, from whose side she had strayed. This is the picture of experience with many of us. "Before I was afflicted I went astray," but in trouble we know where to go. Happy it is that, as in the case of the little child, we have One who will take us up in His arms and soothe away our aches. So the Lord pitieth them that fear Him.—Record.

Baptist Axioms

1. Any person who gives credible evidence of repentance toward God and faith in the Lord Jesus Christ has the Scriptural right to be baptized.

2. Such a believer immersed in water by the authority of a New Testament Baptist church is Scripturally baptized.

3. A company of such believers mutually covenanted together to preach the Gospel of Christ, to keep the ordinances as delivered to them, is a New Testament church.

4. Such baptized believers in full fellowship in such a church are proper communicants.

5. Such communicants taking the bread and wine in remembrance of Christ in such a church are Scripturally partaking of the Lord's Supper.

6. Such churches preaching the Gospel, administering the ordinances just as received by them, observing all things which He commanded, are New Testament churches at work.

Other denominations want to add so-called doctrines to the above; infants, as subjects for baptism, sprinkling or pouring, probation of seekers, and call it a church of Christ.

Try them: If babies were all baptized there would be no more believers baptized. In like manner, if all were sprinkled, there would be no more immersions. Any additions to the above would obliterate the above truths, if universally practiced. To the extent they are practiced, these six doctrines are set aside. Let other denominations universally practice the above and it would destroy all their innovations on these lines.

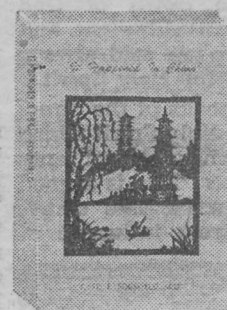
Baptists hold the truth unmixed with error. Other denominations, as far as I know, except the Catholics, admit, accept, or recognize these six doctrines; but have them so mixed up with error that they either mystify, obscure, or supplant the truth contained in them.—B. F. Jenkins.

mission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just and the justifier of him that believeth in Jesus."

"Then," went on the invalid, "after I was a free man I was made a son of the King, for He actually adopted me right into His own glorious family, an' the paper was drawn up an' made as

IT HAPPENED IN CHINA

By CYRIL E. BOUSFIELD



This book was written by a medical missionary, who spent some forty years in the country of China, having entered it in 1896. You will be thrilled as you read of the various experiences of this missionary. The chapters are short, and they make interesting reading throughout.

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Famous Scientist Says That "On G Space Travel Is Wild Dream"

Dr. Lee DeForest, one of America's most famous scientists, said the dream of travel into outer space is impossible of realization.

Dr. DeForest is known as the "father of electronics." He invented the vacuum tube 51 years ago and made possible the development of modern radio broadcasting, television, and radar.

His observations of the future were broadcast by the Voice of America.

He forecast trans-oceanic television within ten years. He said this could be accomplished by skillful location of relay stations and by taking advantage of reflections of television waves from the ionosphere, the layer of electrical energy which surrounds the earth at a great height.

"But I am much more conservative in my estimate of outer space flight," DeForest added. "This year may become known as the year of the first man-made planet—the tiny artificial earth satellite."

"But to place a man in a multi-stage rocket and project him into the controlling gravitational field of the moon, where the passenger can make scientific observations,

perhaps land alive, and then return to earth—all that constitute a wild dream worthy of Jules Verne."

"I am bold enough to say that such a man-made-moon-voyage will never occur regardless of future scientific advantages," he concluded.

Dr. DeForest may be right. We are not in a position to contradict him. But we are thinking of space flight that will occur. The inspired Apostle Paul described it. He said: "The Lord Himself shall descend from heaven with shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I Thessalonians 4:16).

Because divine power shall be exerted for the accomplishing of this flight, it shall occur "in a moment, in the twinkling of an eye" (I Corinthians 15:52).

Only believers in the Lord Jesus Christ shall participate in the flight; hence it is not out of order to ask each reader, "Are you a believer?"—Timely Topics.

sure as eternity. I love that paper, too. It's labelled Romans 8:15. Please read it."

Mr. Alton turned the leaves with a new glory in his soul and read, "Ye have received the Spirit of Adoption, whereby we cry, 'Abba, Father'."

"Now these next papers air wonderfully comfortin' to look over," said Uncle Stephen—"the three that I've tied together, the insurance policies, accident an' life an' fire insurance. There's Romans 8:28."

"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," read Mr. Alton.

"That's the accident policy," said Uncle Stephen, with the simple joyousness of a care-free child in his voice. "John 11:26 is the life insurance."

"Whosoever liveth and believeth in Me shall never die," Mr. Alton's own voice caught in the ring of triumph in that of the aged conqueror on the bed.

"The Son died and made a will in my favor. Just think of that! You can glance over the items: 'My peace I leave with you,' an' 'I will send the Comforter!' Oh, minister, do you s'pose I was so foolish as to have that left to me an' not claim it nor get the good of it? Then there's a deed that goes along with the will. You have it there—John 14:2."

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

"For me! for me! Oh, bless His

glorious name forever! And no there's a lot of shares in the blessed box. I'm stockholder in some tremendous companies. You needn't look up all them papers today. They are all marked: 'Partakers of His sufferin's,' 'of the heavenly callin', of 'the divine nature,' of 'His holiness,' for 'the inheritance of the saints in light.' Jest lay that treasure box right over here on the bed, beside me. Too heavy? No. It's heavy with the eternal weight of glory. I guess millionaires like me don't care very much if they hev to tarry away from home just overnight. Good bye, minister. Come again. Uncle Stephen sank back on his pillows, weary, but radiant. And Mr. Alton went down the street singing to himself: "O child of God, O glory's heir, How rich a lot is thine."

GOD'S ARM IS STRONG

"Answer me this question," says Mr. Guthrie: "Is it not easy for the sea to carry the bulkiest ship as the seaweed or the foam it flings on the shore? Is it not as easy for the affluent sea to bathe a mountain as a molehill, in the light? Is it not as easy for this vast earth to carry on its back an Alps as a grain of sand? Just so, believer, it is as easy for God to supply thy greatest as the smallest needs, even as it is as much within His power to form a system as an atom, to create a blazing sun as to kindle a firefly's lamp."

Give Me Flowers Now

I'd rather have my flowers now
From those who are my friends
Than big bouquets and baskets full
After my journey ends.

The tiny bunch of violets
The small child gives to me
I prize more than a great arm load
I cannot smell or see.

I'd rather have some kindly smiles
In life (they're needed often)
Than all the long-faced cheerlessness
That's seen around a coffin.

I'd rather have kind word or deed
While they my case will aid,
Than, "We'll miss her, she was true blue,"
When in the grave I'm laid.

I'd rather have one look or word
Of praise while carrying on
Than much when I can't listen in
Because I'm dead and gone.

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THE FIRST EPISTLE OF PETER

LESSON FOR SUNDAY, JANUARY 19, 1958

PETER WRITES TO THE JEWS

I PETER 1:1-25

Memory Verse: "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as a lamb without blemish and without spot."—Pet. 1:18.

INTRO: In this introduction to I Peter, these questions appear to be relevant:

1. Who wrote the letter? Peter. Verse 1 of the first chapter declares this. Any objection to the Peterine authorship is hardly worth considering.

2. To whom written? "Scattered Strangers" (vs. 1). The marginal reading for strangers has "sojourners of the dispersion." This shows then that the book was written to professedly Christian Jews of the dispersion, living in five provinces of Asia Minor.

3. Where was the book written? I Pet. 5:13 gives the answer. Since nothing else in the book is figurative, we believe that Peter wrote this book from the actual city of Babylon.

4. What is the theme of the book? I Pet. 5:13—The true Grace of God.

5. When was the book written? About 65 A. D.

6. What was the occasion of its composition? It was written at a time of great persecution. I Pet. 1:7.

I. Election Illustrates The Work Of The Trinity In The Salvation Of Men. I Pet. 1:1, 2.

1. **The Trinity.** We are reminded of the foreknowledge of God (the Father), sanctification of the Spirit, and the blood of Jesus; all three persons of the Trinity are thus brought before us.

2. **Election.** This means "chosen to salvation." It is God the Father that did the choosing.

3. This election was according to the **foreknowledge of God.** This does not mean that God foreknew those who would believe and therefore elected them. Such is rank Arminianism. God foreknew those whom He elected, but He did not elect them because of some good He foreknew in them. Election is of grace alone.

4. Election is **through** sanctification of the Spirit. This is the first step in salvation. The Holy Spirit may take hold of only one man in an entire congregation. It may be months and even years before an elect man is saved. However, he will never again be the same careless sinner when once he has thus been sanctified (set apart) by the Spirit. Eventually he will be saved. Phil. 1:6.

5. Salvation **through the blood of Christ.**

6. **Obedience.** When God elected men to salvation He chose them also to obedience. Not because of obedience, but unto obedience. Eph. 1:4, 2:10.

II. The Effect Of Christ's Resurrection. I Pet. 1:3.

The last chapter of the four gospels shows how depressed the disciples were. They thought all hope was lost. Read Luke 24:21. After many infallible proofs of His resurrection, their hope revived.

III. The Inheritance. I Pet. 1:4.

It possesses three characteristics: **incorruptible, undefiled and fadeless.** Where is it now? Peter declares that each believer has an inheritance

the doctor that you ought to see. I have taken you through a clinic and let the doctors examine you, that you might see what your spiritual condition really is. I have told you concerning some quack doctors, which can't help you so far as your spiritual condition is concerned. But I will tell you about a doctor that can help you, and that is the **Lord Jesus Christ.**

We sing:
"The great Physician now is near,
The sympathizing Jesus.
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus."

When a man is sick he will go to almost every doctor before he will go to the doctor that he ought to go to. The same thing is true spiritually. People will go to everyone of these quacks that they can think of. They will try reformation. They will try good works. They will try religion. They will try everything in this world, and the last one that they will go to is to the Lord Jesus Christ, when He is the One that you ought to go to first.

This woman that I read to you about in my text—the Word of God says that she had gone to many physicians, that she had spent all that she had, and that she hadn't gotten better, but rather worse.

Beloved, that is exactly the status of every unsaved person. We go to all the spiritual quacks of the country, but we don't get any better. We spend our energy, we spend our time, we spend our money, hoping that there will

reserved in Heaven, which logically means that we do not receive it until we get to Heaven. Abraham did not get his inheritance here in this world (Heb. 11:10).

IV. Preservation Of The Saints. I Pet. 1:5.

This is one of the strongest proof-tests of the Bible that God preserves His own.

V. Consummation Of Salvation. I Pet. 1:5.

When the believer is justified, the work of salvation is not yet fully complete. Although he is saved from the penalty of law, his salvation is not complete until the body is saved. When the body is raised from the dead and glorified (I Cor. 15:49) or else is transformed (I Cor. 15:51-53), then will our salvation be consummated.

VI. Joy In Grief. I Pet. 1:6.

This is another Christian paradox. It seems impossible that one could have joy in grief yet such is the experience of the believing child of God.

VII. Christian Suffering. I Pet. 1:7.

In the days of His flesh, Christ warned the disciples that they, like Himself, should suffer. Read Mt. 10:21-25. One object of such suffering is to try the faith of God's elect. Read the experience of Job or look at Peter shaken about in the sieve of Satan, as examples of those who suffered.

VIII. Love Without Seeing. I Pet. 1:8.

What a theme for preaching this presents, for this verse declares loving, believing, receiving and rejoicing without seeing the Lord Jesus Christ.

IX. The Prophets And Angels As Students. I Pet. 1:9-12.

These verses declare that the prophets did not understand their own writing. Think of David trying to learn the meaning of the 22nd Psalm, or Isaiah pouring over the 53rd chapter of his prophesy. They knew that their writings contained the deep purposes of God but these purposes were not fully unfolded to them. What a mighty proof of inspiration this is.

Nor are the prophets alone in their failure to understand God's purposes. Even the angels are deeply interested in redemption from the day that God made man a little lower than the angels. The angels have been interested in man's progress. This verse shows that they are particularly interested in redemption.

X. The First Exhortation Of The Book. I Pet. 1:13-17.

XI. Redemption. I Pet. 1:18-25.

1. The **cost** of redemption (v. 18, 19). Silver and gold which might purchase a slave or buy back a captive, could never redeem sinners.

2. Such redemption was **foreordained** from the beginning (v. 20).

3. The **proof** of redemption which gives to us our hope in the resurrection of Jesus (v. 21).

4. The balance of the chapter gives to us the application of redemption, which declares that by redemption one is born again, and that he is thus born as result of the workings of God's Word.

Sin had left a crimson stain,
He washed it white as snow."

Oh, may you look to Him, and may you go on your way with a joy in your heart because Jesus the Great Physician, has paid your sin-debt. The past is all settled, your sins are all paid for, and your future will be cared for by the Lord Jesus Christ Himself.

May God bless you and may God save your soul!

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"On Going To A Doctor"

(Continued from page four)
has never cursed in his life will let a black oath slip out of his lips and grieve over it for months, and another individual will curse probably a hundred times a day and think nothing at all about it? It is because the conscience is hardened to it.

I tell you, beloved, your conscience is all wrong. Don't think for one moment's time that your conscience is a safe guide and that you can do whatever your conscience doesn't disapprove of. The Word of God says that your conscience is in a defiled state, and being in a defiled state, your conscience is not a safe guide.

Let's notice what else Dr. Paul has to say to us:

"Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. 4:18.

Notice that Paul tells us that we have the understanding darkened, that we can't even understand spiritual things.

Beloved, isn't that pathetic to think that you and I were born into this world in a spiritual state to such an extent that we can't understand spiritual things? I can tell a man how he can get rich and he can understand that. I can tell him how he may advance in worldly prosperity and he can understand that. I can tell him how he may gratify the lusts of his flesh, so far as this world is concerned, and he can understand that. But, beloved, when I talk to him about spiritual things he is just as dense and as dumb as any dumb animal, and he can't understand what I have to say. Why? His understanding is darkened.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but WITHIN ye are FULL of hypocrisy and iniquity."—Mt. 23:27, 28.

Can you imagine what we must look like in the sight of God?

Down in Guanajuato, in Mexico, I saw a burying ground. Outside, the building looked fairly nice, but, beloved, go down that winding stairway down into the basement, and walk around among those mummified bodies that have turned into stone, and see all that pile of bones that have been taken out of the graves because their families didn't keep the rent paid on the graves. If I recall correctly, I think there were the bones of 140,000 people mixed up in that one pile. Outside, the building looked fairly nice, but within it was full of dead men's bones.

Beloved, when God Almighty sees us, though we may look outwardly respectable to the world, God sees us as just a living graveyard. We are full of hypocrisy. We are nothing more nor less than whitened sepulchres.

These, beloved, are some of the things that we learn when we call upon these doctors in the Bible, and go through this spiritual clinic.

II

THERE ARE SOME OTHER DOCTORS THAT YOU MAY TRY.

In fact, most people do try them. I don't recommend them to you, but most unsaved folk will go to them anyway.

Maybe you don't like what doctors Isaiah and Jeremiah and David had to say. Maybe you don't like what Doctors Mark, John, Paul, and Matthew have to say about you. Maybe you don't like their findings and you say, "Isn't there some other doctor that might go to see?"

Yes, beloved, I will tell you

about another doctor that you might call on—**Doctor Reformation.** "Oh, that sounds good. I will clean up my life and I will reform. That means if I change my ways and amend my affairs that I will be all right. That sounds a whole lot better than those old foggies in the Bible."

Beloved, would you believe me that the majority of people think that all they need to do to go to Heaven is to admit that they have been bad and to decide that they are going to be better in the future? They think that by thus changing their ways they will be saved by doing so.

Listen to God's Word:

"That which hath been is now; and that which is to be hath already been; and GOD REQUIRETH THAT WHICH IS PAST."—Eccl. 3:15.

I don't know anything about your life yesterday, but back yonder is your past and God requireth that which is past. That sin in your life is going to have to be answered for. You just can't quit your meanness today and say, "I am going to live a different kind of life tomorrow" and expect to be all right with God, for God requireth that which is past. Your past is going to have to be answered for. You will either answer for it in Hell or else Jesus Christ suffered for it on the Cross.

So, beloved, though you might try Doctor Reformation, I don't recommend that you do so, for he is only a spiritual quack.

You know there are a lot of quack doctors that you can go to. They have a sign on the door that looks genuine, and they have some books on the inside that look genuine, and they have some pills and some medicine and a stethoscope, but they are just quacks. This is true of Doctor Reformation. He is just a quack.

Then there is another doctor that you might try and that is **Doctor Good Works.**

You say, "If I do everything good that I can, surely that is all that is necessary for me to do to go to Heaven. If I do a lot of good deeds, even if nobody knows about it, the Lord will know about it and that is all that is necessary for me to go to Heaven."

Listen, beloved, to God's Word:

"But to him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:5.

"NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAVE DONE, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5.

Notice, beloved, God doesn't save you on the basis of your works. In the garment of salvation there cannot be one stitch put in it through human effort.

There is another quack doctor that you might call on and that is **Doctor Religion.** You can join the church, and a lot of people have done it. A lot of people have joined the church and they thought that it was all that was necessary for their salvation. Beloved, would you believe me when I tell you that every Easter there are hundreds and thousands of people in America who join the church, and that is all they do. Their lives show that that is all, and there is no salvation there.

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Beloved, God isn't going to save anybody because he joins the church. The only book that is going to count at the judgment is the Lamb's Book of Life, and if your name isn't written in the Lamb's Book of Life, it will mean a Devil's Hell for you when you come to the end of the way. What I mean to say is this, that joining the church means nothing unless your name is inscribed in the Lamb's Book of Life. It isn't the church record book that counts, but the Lamb's Book of Life.

III

THE DOCTOR YOU OUGHT TO TRY.

In closing, may I tell you about

"Close" Communion

(Continued from page four)

gogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." No mention is here made of their observing the Supper. However, we know that they did so later. After Paul left Corinth, the church observed the Supper, but in a wicked manner. Thus, Paul devotes a great deal of the first letter to the Corinthians to point out and correct their errors. The order again is revealed to be salvation, baptism, and later, the Supper.

But no one who has examined the Scriptures carefully, asserts that the Bible teaches by precept or example that an unbaptized person may partake of the Supper. Some have said, however, that the Bible forbids it not. But common sense demolishes this "argument." If an employer tells an employee to do a thing in such and such a manner, he does not mean that it may be done in another manner. What would the employer do if he found the employee doing the work in another manner than he had ordered? "But you did not say not to do it this way," argues the employee. Such a one would be dismissed for lack of sense, not to mention his lack of obedience.

(3) **Church membership**, likewise, is a pre-requisite. As in the case of baptism, we have no record of a person who was not a member of a church, partaking of the Supper. In all instances, those who observed the Supper were church members. The burden of proof always lies upon the one who affirms a proposition to be true. Thus, anyone who asserts that a non-church member may observe the Supper, must bring forth Scriptural proof. The proof of our position is the example in the New Testament, wherein we see that only church members partook of the Supper. If the ordinance is a church ordinance, then certainly church membership is pre-requisite.

Under this point, the matter of **church discipline** comes in. If there are restrictions set around the Supper, as all will to some extent agree, then it is of necessity that those who come to the Supper be under the disciplinary power of the church observing the Supper. However, if persons not members of a particular church come to its Supper, then the church has no disciplinary power over them. Thus, if these persons are not qualified for the Supper, if they are false teachers, immoral, or even anti-Baptist, if the church practices "open" communion, nothing can legally be done to forbid these persons from coming to the Supper. Thus, it appears that in order for a church to keep the Supper properly restricted, the Supper must be a church ordinance, for only a church's membership is under its disciplinary authority.

(4) An **orderly walk** in doctrine and practice is also required of one who would partake of the Supper. Here we need only to quote Scripture to sustain this proposition:

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; **with such an one no not to eat** . . . Therefore **put away** from among yourselves that wicked person."—1 Corinthians 5:11, 13.

Later in this epistle, after noting that there were "divisions" and "heresies" among the Corinthians, Paul said, "When ye come together therefore into one place, this is not to eat (literally, **ye cannot eat**) the Lord's Supper" (1 Corinthians 11:20). This necessitates an orderly walk on the part of participants. Note also these verses:

"But I say, that the things which the Gen-

tiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. You cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Corinthians 10:20, 21).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (11 Thessalonians 3:6). Such a person as walks "disorderly" is not to be admitted to the Supper, for the church is to "withdraw" from, or dis-fellowship, him.

11 John 1:9-11 demands the same: "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there came any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

(5) **Self-examination** is a pre-requisite. We read in 1 Corinthians 11:28, "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

No one is to come to the Lord's Supper with unconfessed sin, enmity, or jealousy standing between him and the Lord, and his brethren. God judged at Corinth because of this very sin, and many were slain of God because of their wickedness (1 Corinthians 11:30). Paul said, "If we would judge ourselves, we should not be judged."

Let us search out our hearts carefully and prayerfully, confessing our sins to the Lord, before we sit down to commune with the Saviour in His Supper.

There are other passages that also teach us these same truths, but these will suffice to prove the various points.

These then, are the **Scriptural** pre-requisites to the Lord's Supper. Thus, one can see that "close" communion is not a batch of Baptist nonsense, but the clear teaching of God's Word. It was the Apostolic order, and it is still our pattern. We should accept this pattern and be ruled by it, not by sentiment. Some think that it is an expression of love to others to practice "open" communion. But Jesus said, "If ye love me, keep my commandments." We do not manifest true love when we disobey the Lord in order to show "love" to others. If we love them truly, let us teach them the truth, that it will bless their souls, and let us not deceive them by betraying the truth and hiding it under a supposed charity or love.

Why Baptists Can't Invite Others To The Supper

The fact that "close" communionists do not invite "all Christians" to the Supper has been the occasion for much abuse. Many untruthful and unkind remarks are hurled at Baptists because of their practice. We restrain ourselves, however, and will not magnify this un-Christian spirit that manifests itself in our opposers. It is evident to the considerate person that such slanderers are standing upon no Scriptural ground, while Baptists are. Let us note some of the reasons why Baptists don't, and if true to God, can't invite non-Baptists to the Supper.

(1) First, let all be reminded of the Scriptural teaching that it is the **Lord's** Supper, not the supper of someone else. Thus, it is He who alone has the privilege of inviting. If He does not invite all, who am I to do so! Since the Lord has definitely restricted the Supper by the previously mentioned pre-requisites, then Bap-

tists do likewise.

(2) The Supper is a **church** ordinance, not a Christian ordinance. The ordinances were given to the church (Matt. 28:19, 20; 1 Cor. 11:2, 1:2); thus, all Christians have no right to observe the Supper on the ground that it is an ordinance for all saints. It is, truly, for all saints, but only in the church of which each is a member. There is no other example but this, in God's Word. Thus, Baptists obey the Word.

(3) Furthermore, Baptists cannot invite others because the majority of Protestants and others, **if they believe** what their churches' creeds state, have never been born of God, thus do not meet the first requirement — regeneration. Note I say, "if they believe" what their churches' creeds state. The creeds of most Protestant churches teach baptismal regeneration, either of adult or infant; and if one believes such doctrine, certainly Baptists do not believe such a person is regenerated of the Spirit. Thus, we do not invite those whom we doubt have experienced salvation. We are not at all saying that none of these folk are saved. But we say if they believe their creeds, they are not saved, as we understand the Bible.

(4) Baptists do not believe that Protestants and those outside of Baptist churches have been baptized properly. There are four things about their baptism to which Baptists object: (a) Improper method (sprinkling or pouring), (b) Improper design (to regenerate), (c) Improper subjects (the unregenerate), and (d) Improper administrator. With regard to this last mentioned one, Baptists call upon Protestants to tell on what authority they perform baptism. All know that Protestants came from Roman Catholicism, and that Romish baptism is the only baptism Protestants ever had. Certainly, Romish baptism is not Scriptural in any wise at all. Hence, Protestants are unbaptized and unchurched, without any authority. So, since our Lord has made baptism a pre-requisite, and since non-Baptists have not been properly baptized, Baptists do not invite them to the Supper.

(5) Since Baptists do not consider outsiders to have been baptized, or to be in true New Testament churches, they naturally consider such folk to be walking disorderly in faith and practice. Hence, they are shut out, not by Baptists, but by their own failure to meet the Lord's requirement of an orderly walk.

More Than "Close Baptism"

It has often been said that it is not "close" communion, but "close" baptism that keeps non-Baptists away from the Supper. The argument is that baptism, being pre-requisite to the Supper, must be proper; and since sprinkling and pouring are not proper, then those who receive such a baptism are not qualified for the Supper. Thus, it is said, it is baptism, not the Supper, that is "close."

But this argument tumbles in the light of the aforementioned Scriptural pre-requisites. It is also seen to be fallacious when either of the following situations should occur:

(1) Some Protestants have been immersed. Should one of these ask to be admitted to the Supper, could such be done? Baptists answer, No. Why? Such a one is not a member of the particular church observing the Supper, and is not walking orderly in faith and practice, being in a Protestant church. And actually, his baptism is invalid, for it is without authority.

(2) Campbellites have been immersed. Shall they be admitted? No, say Baptists; for they meet none of the pre-requisites. Even their immersion is without authority.

(3) But then, here is one who is saved, and was baptized by a Baptist church. Yet this person, because of error, has been excluded. Baptists do not question the person's baptism but shall he be admitted to the Supper, if he remains unrepentant of his heresy? No, he is not walking orderly.

Thus, the "close" baptism notion is not enough. So it is "close" communion, not all. This "close" baptism theory belongs to the camp of those who teach inter-Baptist church communion.

III. What "Close" Communion Declares

(1) **It declares that a church is one independent organization, self-governing, self-disciplining, united in one accord.** This is perfectly illustrated by the "one bread" (one loaf) We read in 1 Corinthians 10:17:

"For we being many are **one bread**, and **one body**: for we are all partakers of that bread."

Though there are many members, yet there is but **one body**, Paul tells the Corinthian "Now ye are the body of Christ, and members in particular" (1 Corinthians 12:27).

(2) **It declares that Christ died for the church, the church.** Ephesians 5:25 states "Christ also loved the church, and gave himself for it." This verse is seen presently apply to **one church**, the church at Ephesus, Paul, speaking to the Ephesian church's elders, says, in Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, **feed the church of God which he hath purchased with his own blood.**" This kills the idea that the church of Ephesians 5:25 is so-called "universal invisible church." This verse applies to the church at Ephesus only, am not saying that Christ died **only** for church at Ephesus—no. He died for all who shall ever be saved (John 10:15). He died for Old Testament saints, He died for the church on the cross, He died for others—but they were **not** in the church at Ephesus. It was local church—one body. Thus, in the Lord's Supper, a church testifies to the fact that Christ died for His church. So we see why a church ordinance, not an individual Christian ordinance. Christ's church is the only organization He has—He died for it. The Lord's Supper—"close" communion—in the one body, testifies this fact. To open it to all Christians destroys this typology.

(3) **It declares the one Faith, one Lord, and one baptism of the church.** The "one" typifies our oneness in all things. If there were those present who do not hold to our faith, then the symbolism intended by the "one" is destroyed. Imagine two men, one believing in salvation by grace, the other believing in salvation by works—imagine these two partaking of the "one loaf." What mockery! Both lie. They say, "We are one." But they are not.

The Lord's Supper declares the one (unity) of a church in all things. When outsiders are invited to the Supper, the symbolism is thwarted, for the outsider, be he a Baptist or otherwise, is not at one with this church. True, he may love and fellowship the brethren, but he is not "a member in particular" of the body.

"Open" communion is not built upon the Bible. It appeals only to sentiment. It is to and is fostered by interdenominational and universal churchism.

Shun it, for it is evil only (1 Thessalonians 5:22).—Bob L. Ross.

This is another article which we hope to print in pamphlet form soon.

POSSUM RIDGE LETTER

dere bro. Gilpeens—

this last issu uf TBE wuz jist the best. korse they air al gude but hit seems that this here last wun wuz jist krammed and paked with gude things. aftur reedin his article on Strange Fire i shore wud lik tu meet that man Mason.

that wuz the best thing that ever struk Possum Ridge. i shor wish i kud git sum uf our church members tu reed hit. hit shore made me tu mak wun new yers resolu-shun that i wud be mity keeful that al i did and sed wuz based on the Bible.

The only thing rong with this issu wuz that pictur uf John Gill. why dont u git a differunt wun. he luks lik he jist bit into wun uf Samanthys sour pikles. every time i luk at him i think that this must be the wa sum uf the Arminians must luk when they reed them strong iditorials by bro.

Bob. i spekt that sum uf them maby luks even worse than bro. Gill. howsumever hits the truth and i aint never red wun uf his iditorials yit that wuz not akkordin tu the Bible. and then again hit kud be that bro. Gill had jist sean an Arminian hisself. that may be the reesun he luks so sour. ef this be so, then i shor wud lik tu see a picture uf him that wuz made after he red wun uf them meaty iditorials uf bro. Bobs. ef hit taks the truth to mak him smile then he wud smile frum yer tu yer.

that artikle by Spurgun on John 6:37 shore is a corker. and hit is so simple. i kan jist understand hit lik i do mi Bible. i kant see how foakes kud think that salvation wuz in eny uther way than thru elekshun. however sum foakes air so ignorant uf the Bible that when you menshun elekshun they begin tu luk fer the republikins and the demokrats. ef they wud jist reed and study bro. Bobs iditorials and sermons lik this wun by Spurgun they wud soon understand and then ther wud not be wun Arminian in the whole kuntry. thats the truble with thes Arminians. they air jist plain ignorant uf the teechns uf the Bible.

wun thing i specially lik about all the artikles uf TBE is ther simplicity. even i kin understand

them. but i shore kant always understand mi pastur. our church bildin wuz kold last sundy and i jist kud not foller sum uf the hi soundin wuds he wuz using. he talked a lot about the red menace but he never did mak himself klear. i jist wunder how he noed that mi long red wintur underwear wuz skratchin mi bak. lots uf times he jists leeves wun in a dither wondurin what he is talkin about. now the Bible aint lik that and our dere old Baptist jernel aint that way but this anty sundy skuler what i hav fer a pastur shore duz konfuz me. yes hits konfuzin but not amuzin.

i bin aimin tu tel u about wun uf our members fer quite a spel but jist aint got around tu hit yit. Miss Carry Tales is the beatinest hand tu gossip u ever did see. her tongue is so long she kin sit in the parlor and lik a skilet out in the summer kitchen. sum foakes kin mak a moutin out of a mole hil, but she kin mak a moutin with jist a pinch uf dirt. she bote a genuwine talkin parrot, but when she got him hoam, he never sed another wurd. fact uf the mattur is he never had another chance.

speakin uf the wimmen foakes, hav u notised the styles they air warin thes days? hit luks lik the most uf the stiles air aimed tu mak a woman look lik most any-

thing but a woman. i dont know which is the most disgusting woman warin slaks puffin on seegarette or a drunken man segerin along the streets. i no which is mor disgusting, but i dont know which wun.

everybody seems tu be af that hard times is komin. i in the Curius Jernel last su that ther idioter sed they i passel uf foakes out uf wurk that hard times is rite on thurd the same thing on mi krystal radio with hits earfo now hit aint the hard times ko that will hurt. hit is the times thats goin is what galls wud a heapside druther that sted uf gittin the sputnik up, nashun wud git the taxes do however i aint wurried fur the gude Lord is goin to keet His own. ef He luks aftur sparrers then i no He will aftur an old codger lik me.

Samanthy has ben rite hum this weak. i think she is kl sorry she hid mi riting tools weak and she sed when i stat this tu tel John R. and bro. and all the reedurs uf TBE fer her and that she wished them a powerful fine new in the Lord. and that is frum hart 2. i rite u this bekaws i

yore frend
i s hardtufule

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