

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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Christ Jesus Does All The Saving

By J. R. Graves

There are but three conceivable grounds of a sinner's salvation:

- (1) By grace only.
- (2) By works only.
- (3) By a mixture of grace and works.

Upon one of those we all rest today who entertain any hope of final salvation.

If I am saved it is because I rest on the first ground, for on this alone I first trusted and on this I have builded and now rest all my hope, and if it is false I am lost, for I have nothing else under me.

Now that this is the unmistakable teaching of the Word of God

I submit the following:

"For by grace are ye saved through faith; not of works, lest any man should boast."

In this connection read Rom. 3:27, 28, 29: "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of law."

If it is said that saving faith is the overt act of the creature, then read Eph. 2:8-10: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God."

The power and disposition to exercise this faith is the gift of God, and therefore of grace. Paul explains this, "Therefore it is of faith, that it might be by grace to the end the promise might be sure to all the seed; not to that

only which is of the law, but to that also which is of faith of Abraham; who is the father of us all."

In no other way could salvation be made sure to any of "the seed." If the Scriptures teach anything it is that we cannot be saved by works.

"Therefore by the deeds of law there shall no flesh be justified in His sight"—Rom. 3:20.

There is no article in the original and it should read "by deeds of law," of any law, moral or ceremonial.

Therefore when Christ said in another place that He was not sent but unto the lost sheep of the house of Israel, He meant the "seed" of that true Israel, given him by the Father scattered through all lands.

What First Corinthians Says Regarding the Lord's Supper

"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."—1 Cor. 5:11.

"For we being many are one loaf, one body; for we are all partakers of the one loaf."—1 Cor. 10:17.

Paul says the Word of God is a critic of the thoughts and purposes of men's hearts—the high-critic; one whose criticisms are always just and from whose verdict there is no appeal. The words quoted above from the 5th, 10th and 11th chapters of 1 Corinthians ought to be an eye-opener and a heart-searcher and a just indictment against every unsound church in the land on one or more counts. If you will read the 30th and 32nd verses of the 11th chapter you will find that the offenses charged are not trivial ones either. Many were weak and many sickly and many dead out of this Corinthian church because of their abuse of the Lord's Supper. For that reason it behooves us to study what the Holy Spirit has taught in this epistle on that subject.

Not only is open communion wholly foreign to the teachings of God's Word; but intercommunion among Baptist churches is as clearly forbidden. Two statements in the above Scriptures show that.

First, "When ye come together in a church." Church means a body of Christ; it never means a material house. The members of that church at Corinth were to come together as a church—no others—to partake of the Lord's Supper.

Second, "We being many are one loaf, one body; for we are all partakers of the one loaf." One church to partake of one loaf of (continued on page 8, column 1)

My Prayer Life

1. Has my prayer life been prayerless because of some besetting sin?

2. Has my prayer life been hindered by haste, irregularity, lack of system, unpreparedness of spirit or unbelief?

3. Has my prayer life been fruitless? Have I really had such power with God that I have power with souls?

4. Has my prayer life been limited to my own life, to my own work, to my own service for God?

5. Has my prayer life been intermittent and starved?

6. Has my prayer life been sacrificial? Do I daily know more of the meaning, efficacy and power of prayer?

7. Has my prayer life been growing? What has it cost in time, strength, vitality and love?

"To this end I exert all my strength in reliance upon the power of him who is mightily at work within me" (Col. 1:29). (Weymouth)—From "Praying in the Holy Ghost."

TESTIMONY OF BAPTIST HISTORIANS AS TO THE UNSCRIPTURALNESS OF MISSION BOARDS

All Baptist historians, theologians and exegetes of note agree that there is no authority in the Scriptures for mission boards. We quote from various authors on this point:

1. Benedict:

"In describing this modern machinery, I shall attempt to show that it is the fault of the churches which has called it into action; and furthermore, that it will be difficult to dispense with it until they so far come up out of the wilderness, that they shall have learnt to do their own work within themselves and go alone."—History, p. 664, Note 4.

2. Armitage:

"Yet this fact is perfectly clear, viz: that the New Testament contains all that entered into the faith and practice of the Apostolic churches. When the line is drawn between the close of inspiration and all after time, what follows stands upon another and a lower level, and can be no authority whatever."—p. 116.

He devotes an entire chapter (pp. 114-128) to "The Apostolic Churches—the only Model for All Churches," and makes his argument under these propositions:

1. "The Word of God was their only rule of faith and practice."
 2. "In the Apostolic Age, the Church was a local body; and each church was entirely independent of every other church."
 3. "Each of the Apostolic churches elected its own pastor directly, in the exercise of their free suffrage."
 4. "The Apostolic churches were actively independent of the state."
- Under the first item, the Bible as the sole rule of faith and practice, he says: "But still, wherever a human standard is set up in place of the Scriptures, it is always more zealously preserved than the teachings of revelation. A fanatic who corrupts the Word of God is more heartily fellowshiped by many modern churches, than he who opposes human decrees and inventions against the Scriptures; while he who insists upon obedience (Continued on page seven)

The Tithe Is The Proper Proportion As To Giving

First Part of a Sermon by Frank B. Beck to North East Baptist Church, Millerton, N. Y.

Oh, let us be bound by the sacred Scriptures! Oh, that we might be a perfect church in our giving!

On the back page of our church bulletins we have printed our church's doctrinal position and conduct and connections. Under the heading: WE PRACTICE . . . we have this statement concerning our finances: "(We Practice) Tithing into the local church and expect all our members to do so (Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:13-14) . . ."

Constantly our position is challenged by letters and advertising from independent evangelists and interdenominational and undenominational mission boards, who urge us to send our tithes and offerings to them and their work. What shall we do? There is only one answer, obey the Word of God. That is the only answer.

What does the Word of God teach about giving? Among other things, the Word of God teaches us the PORTION we should give and the PLACE we should give it.

1. The Portion of Our Giving. How much shall we give?

The Word of God has certain divine PRINCIPLES or teachings or tendencies that run throughout the Old and New Testaments. One of these principles is the principle of TITHING. What is tithing? Tithing means to pay or give one-tenth. In a Biblical sense it means to give one-tenth of your income to the Lord, one dime out of every dollar, one dollar out of every ten, ten dollars out of every hundred, etc. This we expect every member of this church to do, for God commands it of us in His Word. However, I am aware of the fact that there some who object to tithing, or giving one-tenth of our income to the Lord. Here are some of their reasons:

1. "Tithing was for the Old Testament Jew"—Lev. 27:32.
2. "Tithing was practised under the Old Testament law"—Rom. 6:14.
3. "I cannot afford to give that much."
4. "I don't want to give that (Continued on page 3, column 1)

The Baptist Examiner Pulpit

"Results of Christ's Second Coming"

Sermon Preached By Pastor John R. Gilpin; Mechanically Recorded For Publication

"Amen. Even so, come, Lord Jesus."—Rev. 22:20.

For the last two Sundays I have preached to you concerning the second coming of the Lord Jesus Christ. In the first of these messages, I talked about the second coming as it is prophesied in the Bible. In the second message, I spoke about some of the things that would take place when the Lord Jesus Christ comes again. Tonight, I want to talk about some of the results of the second coming of Jesus Christ back to this world.

LET US NOTICE FIRST THE SECOND COMING OF THE LORD JESUS CHRIST AS REGARDS THE SAINTS OF GOD.

May I remind you that the sec-

ond coming of the Lord Jesus Christ will mean very, very much to God's saints. For example, there could be no resurrection apart from the second coming of the Lord Jesus Christ, for the saints of God will be resurrected at the coming of Christ. We read:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the DEAD IN CHRIST SHALL RISE first."—1 Thes. 4:16.

Beloved, that is one of the results concerning the saints of God, for the resurrection of the dead saints will take place at the time of Christ's return back to this world.

It seems to us a long, long time since Adam sinned in the Garden of Eden. It seems a long, long

time since God called Abraham in the Ur of the Chaldees and made great promises to him. It seems a long, long time since the patriarchs of the Old Testament and the prophets of the Old Testament lived. Beloved, it would seem to us that it has been so long that surely their bodies have been forgotten and that God would by-pass them completely, but not so. God hasn't forgotten Adam. God hasn't forgotten Abraham and Isaac and Jacob. God hasn't forgotten any of the patriarchs of the Old Testament, nor the prophets. Their bodies are still sleeping within the ground, unmarked and unknown by the majority of individuals, and yet God knows exactly where every one of those bodies is to be found. The (Continued on page 5, col. 2)

SAVED by a SUBSTITUTE

During the Civil War a man by the name of George Wyatt was drawn by lot to go to the front. He had a wife and six children. A young man named Richard Pratt offered to go in his stead. He was accepted and joined the ranks, bearing the name and number of George Wyatt. Before long Pratt was killed in action. The authorities later sought again to draft George Wyatt into service. He protested, entering the plea that he had died in the person of Pratt. He insisted that the authorities consult their own records to verify the fact of his having died in oneness with Pratt, his substitute. Wyatt was thereby exempted as beyond the claims of law and further service. He had died in the person of his representative. There we have the truth of identification with our Substitute, Jesus Christ, in His death and resurrection.

DISHONEST INFIDELS

During the Briggs trial in New York Avenue Church, Washington, D. C., in 1893, the pastor of the church, W. A. Bartlett, asked the privilege one day of reading some passages from one of Briggs' books on the Bible, and another book which he had in his hand. First he read a passage from Briggs, throwing doubt on the inspiration of the Scriptures, and then matched it from the other book. Again he read from Briggs where he assailed the Bible scandalously, and then from the other book, a parallel passage. This he did for some time, and then, holding up the book, said: "This is Tom Paine's Age of Reason. Dr. Briggs differs from him only in dishonesty. Tom Paine did not claim to be a Presbyter or a Christian." Shame on any man who teaches Tom Paine's infidelity in a Christian pulpit and poses as an honest man.—Herald and Presbyter.

The Baptist Examiner

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Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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Examiner Editorials

By Bob L. Ross

Out of Catalogs

Yes, we are now completely out of Book Shop catalogs. But we are making up a complete listing of all the books and booklets that we sell and this will be available before long. This will serve as a catalog until we are able to get together another one such as we published last year. There is a lot of work in preparing a catalog and it also costs quite a bit. If you want a copy of the book list, write us any time and we will send it along when it is ready.

A Price Increase

This card from Bible Truth Depot, publishers of A. W. Pink's SOVEREIGNTY OF GOD, speaks for itself: "Please note that as of October 1st of 1958 the retail price of THE SOVEREIGNTY OF GOD by Pink will go to \$3.75. We have made very few increases in our own publications in recent years, and much regret this increase." In view of this increase in price that is coming up, we suggest to our readers that they get this book NOW, if they do not have it. It is one of the best books Pink ever wrote and ought to be read by all lovers of the sovereignty of God. It has set many straight in their thinking as to election, predestination, foreknowledge, the atonement, depravity, etc. Order this book from our book shop for the present price of \$3.00.

Modernism and Arminianism

These two systems are close akin to each other as to the matter of man's will. A book review of a volume by Nels Ferre, in the modernistic Public Digest, quotes Ferre as saying: "We may either reduce Jesus into impotence or raise Him into irrelevance." This is a denial of the sovereignty of Jesus Christ and an exaltation of the "power" of man. Both Modernism and Arminianism agree here. We contend that Arminianism always precedes a departure to Modernism. It did so in Presbyterian ranks and it did so in Baptist ranks.

Billy Graham

In an "open letter" (for a copy, write: Radio Gospel Fellowship, Box 72, Denver 1, Colo.) in defense of his unionism with mod-

ernists and others not sound in the faith, Billy Graham writes that "Our Lord said, 'I send you forth as sheep among wolves,'" and thinks that this is ground for his going anywhere under the sponsorship of anybody. But the trouble with Billy's argument on this particular passage of Scripture is this: Billy does not act as a sheep "among" wolves, but would leave the impression that he is of the wolves. He fellowships with the wolves, is sponsored by the wolves, has the wolves sitting on his platform, calls on the wolves to lead in prayer, and approves of his converts going off with wolves to their packs. Furthermore, he won't hold a meeting unless the wolves are included in it, and he is very bitter about any harsh word spoken about the wolves. No, Billy isn't acting very much like a sheep "among" wolves. Who ever saw a sheep cuddle up with a pack of wolves! We are not saying that Billy himself is a wolf, but if we are to judge by the attitude he has toward the wolves and the attitude of the wolves toward Billy, what conclusion can we reach in his favor as to being a sheep? Billy, don't blame us if we can't look upon you as you would have us to; it is not our fault that you haven't taken the attitude of a sheep "among" the wolves, rather than a wolf of the wolves. When you start tearing off the sheep's clothing the wolves are wearing and "mark" them, as "the Bible says" in Romans 16:17, then we will be able to come to a better conclusion.

LETTERS



Note: We enjoy publishing the letters of our readers. We do this quite often. Sometimes we get careless about it and have to get "revived" again. Why not let us have a letter from you?

"I feel The Baptist Examiner is the best missionary He could have. It brings the truth to the world, and may God bless you for its truth, and the stand you take. There are so many wrong and false teachings in the churches today that it is appalling. It hurts awful that I have no church to go to. . . . I never fail to pray for TBE and you and yours. Never a day goes by without my praying for you all. And He never fails. Psalm 84:11 says that He will withhold no good thing from them that walk uprightly, and I know He is going to supply your need."—F. B., Maine.

"You will find enclosed my last

two-per-month club subs. I truly hope I have been some help in sending TBE to others. I have had nice letters from a few readers saying they enjoy TBE and it makes my heart rejoice."—Mrs. W. L. Summer, Michigan.

"Just a line to let you know my prayers are for the Lord's richest blessings to be upon you and your people, also to let you know that I am really blessed by The Baptist Examiner. My check made to the Calvary Church for \$25.00 enclosed—I would like for it to be used for the paper if the church sees fit. Hope this finds you and your family in good health."—Carl Hensley, Illinois.

"This is a meager part to have in helping such a grand paper coming, but I'm happy to have a small part in such a worthy cause. The Baptist Examiner feeds my soul next to the Bible, but after reading your sermons it is difficult to listen to most of the preachers I have opportunity to hear. Enclosed please find \$5.00 and use it for His work wherever needed most. Thanks."—Mrs. Marcus May, Georgia.

"I don't want to be without your paper, it is such a blessing to me. The paper and the radio and the Bible and the other good books that I have is my 'church.' I have no way to get to church. I am up in years and have no income except a few dollars my children send once in a while. I freely give what I can and I am enclosing \$2.00."—Somehow this name was torn off the letter.

"I would like to order a copy of 'The Five Points of Calvinism' and also renew my subscription if it has run out. I have been getting your paper for two or three years now and I think that it is the best Baptist paper that I have ever read. I have learned a lot more about the doctrines of the church and I want to continue getting the paper."—Robert C. Wilson, W. Va.

Vacation Religion

We have all heard of the little girl who, having gotten all her things packed for vacation time, said in her breakfast prayer: "Now good-bye God, we are going off for the summer." There is as much fact as humor in her words. Many Christian people do not go through the formalities of telling God good-bye, but they leave Him nevertheless. This brief message is dedicated to a plea for the practice of religion during our vacation experiences. A very large number of people cannot have any vacation. They must remain with their daily tasks in order to keep both ends of their economical problem together. Those who do enjoy vacations should be especially grateful to God, and should enjoy the privilege of showing that gratitude.

Wherever we go this summer

Patronize TBE's Friends
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GOSPEL TRACT DEPOT
LITERATURE

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GOSPEL TRACT DEPOT
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Willowdale, Ontario, Canada

"I Should Like to Know"

NOTE: The editors do not have the time to answer readers' questions by mail, but welcome them to be sent to us to be answered in this column. Please be brief, number each question, and write them on a separate piece of paper from letters and book orders.

1. Is it wrong for me to stay out of church because of some differences according to God's Word that I don't go along with?

It depends upon what those differences are and who holds to the truth. You did not specify any specific doctrinal differences; therefore, we are unable to say.

2. I request some scriptural help as to the offices of elder and pastor.

Both of these offices are occupied by the same man. The different terms simply refer to different phases of work. If you want a full discussion of the subject, we suggest Simmons' Systematic Study of Bible Doctrine or Pendleton's Church Manual.

3. If one can't fall away, what is the meaning of Revelation 16?

There is nothing in this verse about falling away so as to be lost. The verse probably means that God will "spue out" the church of Laodicea in the sense of no longer recognizing it as a New Testament church.

—Selected.

How A Truth-Resister Contradicts Himself

Sometime ago, a universal church advocate printed an article in which he denied that our Lord gave the Commission to the church. He said that it was given to the apostles as individuals.

But then in another writing, endeavoring to refute the idea that the church began on Pentecost, he teaches that the apostles constituted a church. He says, "His apostles were already called out and assembled with Him in a local congregation." Further, he declares: "The local group of called-out disciples was recognized as a church long before Pentecost."

Now, why is it that if the apostles constituted a church, they were not a church when commissioned? And if it were not to the church as a church that the commission was given, what did Christ mean by "I am with you always, even unto the end of the world?" Could He say that to the apostles as individuals?

The evident reason why this author is confused about the matter is that he is a "despiser of the church of God" which is "the pillar and the ground of the truth." In fact, he says of the church: "The church is no more a divine institution than the family." Is this not blasphemy against that institution which God regards as His house and temple (I Timothy 3:15; Ephesians 2:21, 22)?

A GOOD CHURCH MEMBER

1. Rain-proof, sun-proof, and visitor-proof.
2. Comes at the opening of the service and stays till the end.
3. Is warmly sympathetic and coldly apathetic.
4. Prefers edification to entertainment.
5. Is rich in prayer, and poor in prejudice.—Doolan.

The Bible contains 3,566,480 letters, 773,746 words, 31,102 verses, 1,189 chapters, and 66 books. The longest chapter is the 119th Psalm; the shortest and middle chapter the 117th Psalm. The middle verse is the 8th of the 118th Psalm. The longest name is in the 8th chapter of Isaiah. The word "and" occurs 46,227 times. The word "Jehovah" 6,855 times. The 37th chapter of Isaiah and the 19th chapter of the 2d book of Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; the shortest verse is the 35th of the 11th chapter of John. In the 21st verse of the 7th chapter of Ezra is the alphabet. The finest piece of reading is the 26th chapter of Acts. The name of God is not mentioned in the book of Esther. The Bible contains knowledge, wisdom, holiness and love.

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It depends upon what those differences are and who holds to the truth. You did not specify any specific doctrinal differences; therefore, we are unable to say.

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4. Who were the saints that came out of the graves after Jesus' resurrection, and what happened to them? Will they have to die again?

The Bible does not specifically say who they were. It simply says "many bodies of the saints." As to your last question, the Bible does not say. However, we are inclined to believe that these people went to be with the Lord.

5. In the book, "Gleanings in Genesis," page 90, chapter XII, Methuselah lived longer than any other man, and he died the year of the flood when he was 969 years old. Adam was born long before Methuselah and Adam lived 930 years. They were both alive at the time or near the time of the flood. Please explain this.

You have misinterpreted a statement in this book. Pink says "But two lives spanned the interval from the beginning of human history to the Deluge itself, namely Adam's and Methuselah's." The meaning is that these two lives combined spanned the years from the creation of man to the flood. It couldn't mean what you have in mind, for Methuselah was not living at the beginning, neither was Adam alive at the flood.

6. Is it wrong to pay tithes into a church that observes Easter and Christmas and has a kitchen in the basement, and is also in the So. Baptist Convention?

If your money goes to the support of these things, it is wrong. If your church supports the Cooperative Program, then to give it is to support infidels in Southern Baptist colleges and seminaries.

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- WNRG—1250 ON THE DIAL
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Sunday—8:30-9:00 A. M.
- WMLF—1230 ON THE DIAL
Pineville, Kentucky
Sunday—8:30-9:00 A. M.
- WKIC—1570 ON THE DIAL
Hazard, Kentucky
Sunday—8:30-9:00 A. M.
- WMNF—1280 ON THE DIAL
Richwood, W. Va.
Sunday—8:30-9:00 A. M.
- WPAY—1400 ON THE DIAL
Portsmouth, Ohio
Sunday—7:45-8:15 A. M.
- WBEX—1490 ON THE DIAL
Chillicothe, Ohio
Sunday—8:00-8:30 A. M.
- WPFB—910 ON THE DIAL
Middletown, Ohio
Sunday—7:30-8:00 A. M.
- WKKS—1570 ON THE DIAL
Vanceburg, Kentucky
Sunday—8:00-8:30 A. M.

(Continued from page one)
much" (sometimes the real excuse).

In answer to these objections consider:

1. Redemption from sin by the blood of the Lamb of God (John 1:29) was for the Old Testament Jew; is it not also for the New Testament believer? Faith in God through Jehovah was for the Old Testament Jew; is it not also for the New Testament believer? Holiness of life was for the Old Testament Jew; is it not also for the New Testament believer? So with the worship of God, a life of prayer, a knowledge and delight in the Word of God; are not all these experiences ours today in Christ? Verily they are. Why not tithing? Why not a systematic giving of one-tenth of our income to God?

2. Because tithing was practiced under the Old Testament law is no reason why we should not practice it today, any more than we should not worship God or pray, for instance, because these were practiced under the same law. However, some object to tithing on these grounds because they understand that tithing was INSTITUTED in and under the ceremonial law and therefore, when the ceremonial law was abolished in Christ, so was tithing. This is not true. Tithing existed and was practiced BEFORE the law was given to Israel. Abel gave systematically to God some 2500 years before the law. If you will study Gen. 4:3-4 you will see that Abel gave of the "firstlings" of his flock. The same word is translated "firstborn" in Deut. 21:17. This could have amounted to better than tithing.

Abraham tithed over 400 years before the law when he gave his tithes to Melchizedek (Gen. 14:18-20). In Heb. 7:1-17 Abraham is a type of the believer giving tithes to Melchizedek, a type of Christ. According to Gal. 3:29 New Testament believers are Abraham's "seed;" and if we are Abraham's "children" we will do Abraham's "works" (John 8:39). Among Abraham's works was tithing—and ABRAHAM TITHED BEFORE THE CEREMONIAL LAW!

Jacob tithed about 300 years before the law of Sinai (Gen. 28:22). If tithing did not come IN under the ceremonial law, why should it go OUT with the law? And even if it did, is not the "righteousness of the law . . . fulfilled in us" (Rom. 8:4)? Again, where in the New Testament do you find tithing DONE AWAY (as is, for example, circumcision, Rom. 2:25-29)? Nor does I Cor. 16:1-2 which says that upon the first day of

(Continued on page 4, column 3)

We are like Jesus when our hearts like His yearn for lost souls.

Spurgeon's Sermons on Sovereignty

Distinguishing Grace

by Charles Haddon Spurgeon
1834-1892

Delivered February 6, 1859

at New Park Street Chapel, Southwark, London, England

"For who maketh thee to differ from another?"—I Corinthians 4:7.

Or, as it is in the Greek: "For who distinguisheth thee?" "Who giveth thee distinguishing and discriminating mercy?" "Who maketh thee to differ from another?"

Pride is the inherent sin of man, and yet it is of all sins the most foolish. A thousand arguments might be used to show its absurdity; but none of these would be sufficient to quench its vitality. Alive it is in the heart, and there it will be, till we die to this world and rise again without spot or blemish. Yet many are the arrows which may be shot at the heart of our boasting.

Take for instance the argument of creation; how strongly that thrusts at our pride. There is a vessel upon the potter's wheel, would it not be preposterous for that clay which the potter fashioneth to boast itself and say, "How well am I fashioned! how beautifully am I proportioned; I deserve much praise!" Why, O lump of clay, whatever thou art, the potter made thee; however elegant thy proportions, however matchless thy symmetry, the glory is due to him that made thee, not to thyself; thou art but the work of His hands.

And so let us speak of ourselves. We are the thing formed; shall we say of ourselves that we deserve honour because God hath formed us excellently and wondrously? No, the fact of our creation should extinguish the sparks of our pride. What are we, after all, but as grasshoppers in His sight, as drops of the bucket, as lumps of animated dust; we are but the infants of a day when we are most old; we are but the insects of an hour when we are most strong; we are but the wild ass's colt when we are most wise, we are but as folly and vanity when we are most excellent—let that tend to humble us.

But surely if these prevail not to clip the pinions of our high soaring pride, the Christian man may at least find its wings with arguments derived from the distinguishing love and peculiar mercies of God. "Who maketh thee to differ from another?" This question should be like a dagger put to the throat of our boasting;—"and what hast thou that thou didst not receive!"—it would be like a sword thrust through the heart of our self-exaltation and pride.

We shall now for a moment or two endeavour to put down our pride by observing wherein God hath distinguished us and made us to differ, and then by noticing that all this cometh of Him, and should be a reason for humiliation, and not for boasting.

1. Many of us differ from others in God's providential dealings toward us. Let us think a moment how many there are of God's precious and dearly beloved children, who at this moment are in the depths of poverty. They are not walking about in sheepskins and goatskins, persecuted, afflicted, and tormented; but still they are hungry, and no man gives them to eat; they are thirsty, and no man furnishes them with drink, their lives are wasted in poverty and their years in distress. Some there are of God's children who were once in affluence but have been suddenly plunged into the lowest depths of penury; they knew what it was to be respected among the sons of men, but now they are among the dogs of the flock, and no man careth for them. There are some of us who are here present who have all that heart can wish: God hath given us food and raiment, the lines have fallen unto us in pleasant places, and we have a goodly heritage.

Let us gratefully ask—"Who maketh us to differ?" Let us recollect that all we have is the gift of His providence. Not to you, O my hands, do I sacrifice because ye have toiled for bread; not to you, O ye brains, will I offer incense, because ye have thought for my daily livelihood; not to you, O my lips, will I offer my adulation, because ye have been the means of furnishing me with words. No; unto God, who giveth power to get, and to have, and to enjoy; unto Him be all the praise for what He hath done for us. Never let our songs cease, for His goodness is an ever-flowing stream.

Perhaps none of us can ever know, until the great day shall reveal it, how much some of God's servants are tried. To this day they have "perils by land, and perils by sea, and perils by false brethren;" to this hour they are pinched by want, they are deserted by friends, they know what despondency means, and all the ill which dejection and disappointment can bring to them; they have dived into the lowest depths of the sea of trouble, and have walked for many a league over the hot sand of the desert of affliction. And if God hath delivered us from these things, and hath made our path more pleasant, and hath led us beside the still waters, and into the green pastures,—if He hath distinguished us by the common gifts of His providence above many others of His children who are far better and far more holy than we, what shall we say? It is owing only to His grace towards us, and we will not exalt ourselves above our fellows, we will not be high-minded, but condescend to men of low estate; we will not lift our necks with the proud, but we will bow down our brows with the humble; every man shall be called our brother, not merely those who are arrayed in goodly raiment, but those who are clothed in the habiliments of toil, they shall be confessed to be our kindred, sprung from the same stock; for what have we that we have not received, and what maketh us to differ from another?

I wish that some of the stiff-necked gentry of our churches would at times recollect this. Their condition is smooth as oil, and as soft as young down, but their hearts are as high as poplars, and their manners as stiff as hedge-stakes. There have been many who would do well if they would learn that they have nothing beyond what God has given them. And the more God has given them, the more they are in debt. Why should a man boast because he is deeper in debt than another? Do the debtors in the Queen's Bench say to one another, "You are only a hundred pounds in debt, and I a thousand, therefore I am a greater gentleman than you?" I think not. But, nevertheless, if they did so, they would be as wise as men who boast beyond their fellow-creatures because they happen to have more rank, wealth, honour, and position, in this world. "Who maketh thee to differ from another? and what hast thou that thou didst not receive?"

But the best way for you to feel this part of the discourse is, to go tomorrow into the hospital, and walk along the wards, and see how poor men's bodies suffer, and then go into the operating

room and see what flesh and blood may have to endure. Then when you have done, go round the neighbourhood to see the sick who have lain for ten, or twelve, or fifteen years upon the same bed, and after that go and visit some of God's poverty-stricken children who just exist in this world, and it is but a bare existence, maintained on bread and butter and a little tea, and but too little of even such things as those. Go and see their poor, miserable, unfurnished rooms, their cellars, and their attics, and that will be a better sermon to you than anything I can utter. You will come home and say, "O my God, I bless thee for thy kindness towards me. These temporal mercies which I once thought so little of, I must heartily bless thee for. I must thank thee for what thou hast given to me, and I will ascribe it all to thy love, for thou makest me to differ. I have nothing that I have not received."

2. But this is not the most important point for us to observe. We are now going to look at, not matters of providence, but the things of God's grace. Here it is that we who are now assembled as a church have most reason to bless God, and to say, "Who maketh us to differ from others?" Take, my dear friends, in your mind's eye the cases of the careless, the hardened, and the thoughtless, of even this present congregation. Side-by-side with you, my brother, there may sit a man, a woman, who is dead in trespasses and sins. To such the music of the gospel is like singing to a dead ear, and the dropping of the word is as dew upon a rock. There are many in this congregation whose position in society, and whose moral character are extremely excellent, and yet before God their state is awful. They attend the house of God as regularly as we do. They sing as we sing, sit as we sit, and come and go as we do, and yet are they without God and without hope in the world—strangers from the commonwealth of Israel, and aliens from the covenant of promise.

Yet what maketh us to differ? Why is it that I this day am not sitting down a callous hearer, hardened under the gospel? Why am I not at this very hour hearing the Word with my outward ear but rejecting it in my inward heart? Why is it that I have not been suffered to reject the invitation of Christ to despise His grace—to go on, Sunday after Sunday, hearing the Word and yet being like the deaf adder to it. Oh, have I made myself to differ? God forbid that such a proud, blaspheming thought should defile our hearts. No, beloved;

"'Twas the same love which spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

The only reason, my brother, why thou art at this time an heir of God, a joint-heir with Christ, a partaker of sweet fellowship with Jesus, an inheritor of the kingdom of Heaven, is because He hath made thee to differ. Thou wast an heir of wrath, even as others,
(Continued on page four)



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More Historical Evidence With Regard To Baptism

By J. M. Pendleton
SECTION VI, Continued

I quote also, in vindication of the "truth of history," from the *Edinburgh Encyclopedia*, edited by David Brewster, a very distinguished Pedobaptist. It contains the following account of "sprinkling:"

The first law for sprinkling was obtained in the following manner: Pope Stephen II, being driven from Rome by Asolphus, King of the Lombards, in 753, fled to Pepin, who a short time before had usurped the crown of France. While he remained there the monks of Cressy, in Brittany, consulted him whether in case of necessity baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed — which, however, some Catholics deny — yet pouring or sprinkling was admitted only in cases of necessity. It was not till the year 1311 that the legislature, in a Council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country (Scotland), however, sprinkling was never practiced in ordinary cases till after the Reformation; and in England, even in the reign of Edward VI, trine immersion was commonly observed. But during the persecution of Mary many persons, most of whom were Scotsmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556 a book was published at that place containing "The Form of Prayers and Ministration of Sacraments, approved by the famous and godly learned man, John Calvin," in which the administrator is enjoined to take water in his hand and lay it on the child's forehead. These Scottish exiles, who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin, and returning to their own country, with John Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England in the reign of Elizabeth, but was not authorized by the Established Church. (Article "Baptism.")

My last quotation being on the history of baptism I take from Dean Stanley of the Church of England. In his article on "Baptism" in the *Nineteenth Century* for October, 1879, in referring to immersion, he says:

Even in the Church of England it is still observed in theory. Elizabeth and Edward VI were both immersed. The rubric in the Public Baptism for Infants enjoins that, unless for special cases, they are to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century. . . . The reason of the change is obvious. The practice of immersion, apostolic and primitive

as it was, as peculiarly suitable to the southern and eastern countries, for which it was designed, and peculiarly unsuitable to the tastes, the convenience, and the feelings of the countries of the North and West. Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It had, no doubt, the sanction of the apostles and of their Master. It had the sanction of the venerable churches of the early ages and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church (except in the rare case of deathbeds or extreme necessity) as no baptism at all.

In speaking of the decision of "The Christian civilized world" against immersion, he says: "It is a striking example of the triumph of common sense and convenience over the bondage of form and custom. Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a greater change even than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without the wine. For that was a change which did not affect the thing that was signified; whereas the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

Dean Stanley's testimony to historical facts can be safely accepted; but when he said that the change of immersion into sprinkling was a "triumph of common sense and convenience," his language can be accounted for in one way: he was what is termed a "Broad Churchman," and his views were quite elastic. There is no very great difference between a German Rationalist and an English Broad Churchman. It would be out of place now for me to enter into a descriptive detail of the opinions of either.

If I have not proved that immersion was practiced for more than thirteen hundred years, except in cases of sickness and urgent necessity, I may well despair of proving anything. He who is not convinced by the testimony adduced in support of this fact would not be "persuaded though one should rise from the dead."

What, then, is to be said of those Pedobaptists who assert that "it cannot be proved that immersion was practiced before the sixteenth century"? They should study church history, and from it they would learn that until the last few hundred years immersion was the general rule, and aspersion the exception. They would learn that at one period the validity of a copious pouring of water on the entire persons of the sick on their beds, instead of baptism, was seriously called in question, and by some positively denied. They would ascertain that many more infants had been immersed in water than ever had water sprinkled or poured on them. The man who denies this fact knows very little about ecclesiastical history. Immersion, however, so far as infants are concerned, is no better than sprinkling. Neither is commanded in the Word of God, and both belong to the large family of human traditions.



The Tithe

(Continued from page three)

the week we should lay by in store "AS GOD HATH PROSPERED" us do away with the principle of laying aside one-tenth of our income for God, nor the commandment in II Cor. 9:7 which says: "Every man according as he PURPOSETH in his heart, so let him give . . ." do away with tithing ANY MORE than the same commandment in Deut. 16:17 did under the law in the Old Testament, for BOTH of these references had to do with special offerings (see I Cor. 16:3-4 and Acts 11:27-30). They were above and beyond the tithe.

Also consider, the Lord Jesus Christ was a preacher of the GRACE OF GOD (see Luke 16:16; John 3:14-16; 5:24), but He said we ought to tithe (Matt. 23:23).

Likewise ministers of the Gospel in this present age are to make their living the same way the Old Testament priests and Levites did (I Cor. 9:13-14), and they were supported by the tithes of the people of God (Numbers 18!).

3. As to the third objection to tithing: "I cannot afford to give that much," it is enough to answer that you cannot afford to disobey God! Even if you are in debt you should tithe, for you are certainly in debt to God.

4. As to the fourth objection to tithing: "I do not want to give that much," we will say little. It would be well for all such to face I John 2:4: "He that saith, I know him, and keepeth not his commandments is a LIAR, and the truth is not in him."

I would that every member of our churches from the youngest up, were a strict and faithful tither unto the Lord! God says in Mal. 3:8-10 that those who do not bring their tithes, and offerings into the storehouse, which was God's house (see I Tim. 3:15) were ROBBERS! "Will a man rob God? Yet ye have robbed me. But ye say: Wherein have we robbed thee? In TITHES AND OFFERINGS . . ."

Should a church allow people to be members who are thieves and robbers? Most certainly not. Therefore: "We practice tithing into the local church and expect all our members to do so . . ."

(Continued Next Week).

THE SIN OF "NOT"

1. The curse of NOT HELPING (see Judges 5:23).
2. The punishment for NOT MINISTERING (See Matt. 25:45).
3. The evil of NOT DOING (see Matt. 7:26).
4. The anathema for NOT LOVING (see I Cor. 16:22).
5. The consequence of NOT COMING (see John 5:40).
6. The destruction for NOT OBEYING (see 2 Thess. 1:8).
7. The sin of NOT BELIEVING (see John 16:9). —Selected.

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(Continued from page three)

born in sin and shapen in iniquity. Therefore must thou give all the glory to His holy name, and cry — "Not unto us, not unto us, but unto thy name be all the praise." Even this one thought when fully masticated and digested might feed up our gratitude and make us humbly bow before the footstool of God's throne with joyful thanksgiving.

3. Will you please, however, to think of other cases? Who maketh thee to differ from others of this assembly who are more hardened than those to whom we have alluded? There are some men and women of whose salvation, if it were to be wrought by man, we must indeed utterly despair; for their hearts are harder than the most stubborn steel. The hammer of the Word makes no impression on such souls. The thunders of the law roll over their heads, but they can sleep in the midst of the tumult — the lightnings of Sinai flash against their hearts, but even those mighty flames seem as if they recoiled from the attack.

Do you not know such? they are your own children, your husband, your wife, some of your own family, and as you look upon them, though you have longed, prayed, and wept, and sighed for their souls, you are compelled to say in your heart, "I half fear that I shall never see them converted." You say with sorrow, "Oh, if they are saved it will be a wonder of divine grace indeed! Surely they will never yield their souls to God. They seem as callous as if their conscience were seared with a hot iron; they appear to have the stamp of condemnation upon their brow, as if they were marked and sealed, and had the earnest of the pit upon their hearts before they came there."

Ay, but stop — "Who maketh thee to differ?" Why am I not at this day among the most hardened of men? How is it that my heart is melted so that I can weep at the recollection of the Redeemer's suffering? Why is it that my conscience is tender, and that I am led to self-examination by a searching sermon? How is it that I know how to pray and to groan before God on account of sin? What has brought the water from these eyes, but the self-same power which brought the water from the rock? And what hath put life into my heart but the self-same Omnipotence which scattered manna in a hungry desert? Our hearts had still been like the wild beasts of the forest, if it had not been for Divine grace.

Oh! I beseech you, my dear friend, every time you see a hardened sinner, just say within yourself, "There is the picture of what I should have been, what I must have been, if all-subduing, all-conquering love had not melted and sanctified my heart." Take these two cases then, and you have, Heaven knows, reason enough to sing to the praise of sovereign grace.

4. But now another, the lowest class of sinners do not mingle with our congregations, but are to be seen in our back streets and lanes, and sometimes in our highways. How frightful is the sin of drunkenness, which degrades a man into a beast, which sinks him lower than the brutes themselves! How shameful is the iniquity of blasphemy, which without any object or any change of probability brings a curse upon its own head! How awful are the ways of the lascivious wretch who ruins both body and soul at once, and is content with his own destruction ruins others with him. Cases that come under our observation in the daily newspapers, and that assail us in our daily observation and hearing are too vile to be told. How often is our blood chilled with the sound of an imprecation, and how frequently our heart is made to palpitate with the daring impieties of the blasphemous.

Now let us stop: "Who maketh thee to differ?" Let us recollect that if we live very near to Christ, we should have lived quite near to hell if it had not been for saving grace. Some of you here present are special witnesses of this grace, for you have yourselves experienced redemption from these iniquities. Look back some forty years with some of you and recollect how different were your surroundings then to what they are now. Mayhap four years ago you were in the tap-room singing the song of the drunkard as readily as any; but a little while ago you cursed that Saviour whom now you love. Only a few months have flitted over your head since you ran with the multitude to do evil; but now, "Who maketh thee to differ?" Who hath wrought this miracle of grace. Who has led you to the stool of the penitent and the table of communion, who hath done it?

Beloved, you are not slow to answer, for the verdict of your heart is undivided; you do not give the glory in part to man and in part to God. No, you cry loudly in your hearts, "Blessed be to God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Ye are washed, ye are sanctified, and ye have been washed in the Redeemer's blood, and sanctified with the Spirit. Ye have been made to differ, and ye will confess it; ye have been made to differ by distinguishing grace, and distinguishing grace alone. And who upholds the rest of us from being what these my reclaimed brethren once were, and what they will become again unless saving grace keeps them? What preserves the preacher this day from being a lecturer to Infidels, dishonouring the grace of God which now glorifies to magnify? What prevents the deacon from being an assistant in the courts of Satan? What forbids those who open the doors at the house of our God, and who serve Him on the Sabbath day, from being door-keepers in the tents of the sons of Belial? Why, nothing; they had been there unless grace had preserved them. Grace hath done it, and nothing else.

When we pass a prostitute in the street, we say, "O poor creature! I can pity you. I have not a harsh word for you, for I had been as you are had not God preserved me." And when we see the reeling drunkard, be not too hasty to condemn, recollect you had been as a beast before God unless the Lord had kept you; when you hear the oath and shudder at it, imagine not that you are superior in yourself to the man who curses God, for perhaps you once cursed Him too, and certainly you would have done so had not the Holy Spirit sanctified you and implanted in you a hatred of that which the wicked so greedily follow.

Have you seen a man hanged for murder? Have you seen another transported for the most infamous of crimes? If you have seen one of those who sins against society so foully that mankind excommunicate him, pause, and say, "Oh! but I should have gone as low as that, I should have been as black as he, unless restraining grace had kept me back in my unregeneracy, and unless constraining grace had pushed me forward in the heavenly race, ever since I have known the will of Jesus."

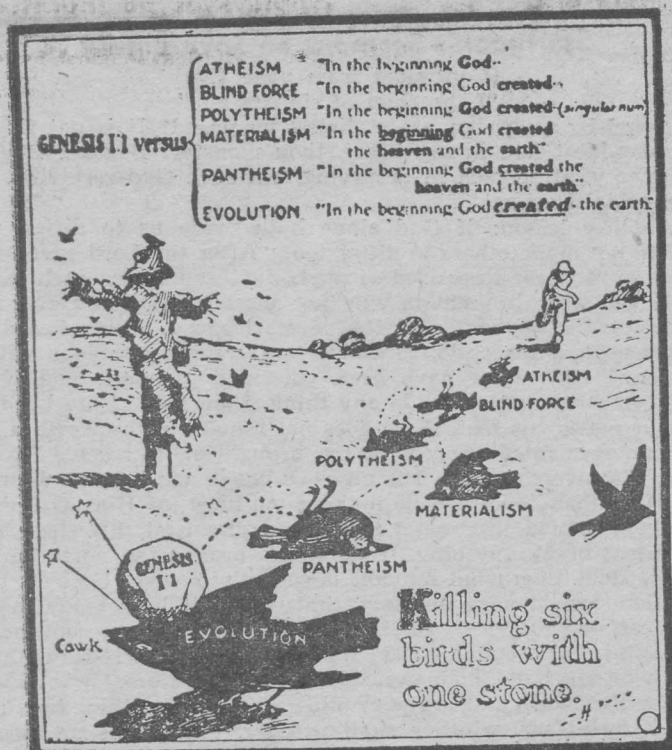
5. And now we will pause again, and think over another case which stares us in the face in connection with every church. There are most melancholy cases of backsliding in so large a church as this. We are compelled often to discover the character of men and women who once seemed fair for Heaven, but who manifested that they never had the root of the matter in them. Oh! well did

(Continued on page five)

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(Continued from page four)

poet say,—

"When any turn from Zion's way,
Alas! what numbers do!"

No trial is greater to the true minister than the apostasy of his flock. All the rage of men is quite unable to bring tears to our eyes, but this has done it. Alas! when those whom I have loved have turned aside from the way of God, when those who have sat with us at the same table, and have joined with us in church communion, have gone out from us, and have brought dishonour upon the church, and upon the name of Christ, there has been woe in my inmost spirit. Sometimes there are cases as glaring as they are painful, and as vile as they are grievous. Some of those, who were once in the midst of God's sanctuary, have become drunkards and whoremongers — and God in Heaven only knows what. They have sinned against everything that is seemly, as well as everything that is holy.

At the recollection of these our eyes are filled with tears. "Oh that our head were waters, and our eyes fountains of tears, that we might weep day and night for the slain of the daughter of our people." No mischief-makers are so powerful as deserters. None cause so much agony as those who have nestled beneath our wings, and then have flown away to feed with carrion vultures on the putrid carcasses of lust and sin.

But now let us pause. How is it that the minister has not forsaken his profession and gone back like a dog to his vomit, and like the sow that was washed to her wallowing in the mire? How is it that the deacons of this church have not turned aside unto crooked ways, and denied the faith, and become worse than infidels? How is it that so many members of this church have been kept so that the wicked one toucheth them not? O beloved! I can say for myself, I am a continual miracle of divine grace. If thou leave me, Lord, for a moment, I am utterly undone.

"Leave, O leave me not alone!
Still support and comfort me."

Let Abraham be deserted by his God, he equivocates and denies his wife. Let Noah be deserted, he becomes a drunkard, and is naked to his shame. Let Lot be left awhile, and, filled with wine, he revels in incestuous embraces, and the fruit of his body becomes a testimony to his disgrace. Nay, let David, the man after God's own heart, be left, and Uriah's wife shall soon show the world that the man after God's own heart hath still an evil heart of unbelief in departing from the living God. Oh! well doth the poet put it —

"Methinks I hear the Saviour say,
'Wilt thou forsake me too?'"

And now let our conscience answer:—

"Ah, Lord! with such a heart as mine,
Unless thou hold me fast,
I feel I must, I shall decline,
And prove like them at last."

Oh be not rashly self-confident, Christian man. Be as confident as you can in your God, but be distrustful of yourself. Ye may yet become all that is vile and vicious, unless sovereign grace prevent and keep you to the end. But remember if you have been preserved, the crown of your keeping belongs to the Shepherd of Israel, and ye know who that is. For he hath said, "I the Lord do keep it. I will water it every moment: lest any hurt it, I will keep it night and day." "Ye know who is able to keep you from falling, and to present you faultless before His presence with exceeding great joy." Then give all glory to the King immortal, invisible, the only wise God your Saviour, who has kept you thus.

6. Allow me one more contrast; once again let your gratitude go with me. Since you and I have joined the church, how many who were once our companions have been damned whilst we have been saved, how many who were no worse than we were by nature have sunk into the lowest pit of hell. Conceive their unutterable torments; imagine their inconceivable woes; depict before the eye of your fancy their indescribable agonies. Descend in spirit for a moment to the gates of fire; enter into the abode of despair where justice reigns supreme on her iron throne; pass by the dreary cell of those who are everlastingly damned. Behold the twisting of that worm that never dies, and the bleeding hearts that are crushed within its coils. Look ye at that flame unquenchable and behold the souls that are sweltering there in torments to us unknown, and look if you can look, but ye cannot look, for your eyes would be stricken with blindness if ye could see their torments. Your hair should be blanched with but a moment of that horrible exhibition.

Ah! while you stand then and think on that region of death, despair, and damnation, recollect that you would have been there if it had not been for sovereign grace. You have a harp prepared for you in Heaven, a crown laid up for you when you have finished your course. You have a mansion, a house not made with hands, eternal in the Heavens. Oh, why is it you are not already a fiend; who is it that has given you a good hope through grace that you shall never come into that place of torment. Oh! tell it the wide world over. Tell it in time and in eternity, free grace hath done it. Free grace hath done it from the first to the last. I was a brand in the fire, but He plucked me from the burning, quenched me in His blood, and now He declares I shall be with Him for ever in Heaven. But oh! pause brethren and think that some of your former pot-companions, some of the companions of your revels and debaucheries are now in hell, and you are not there, and by the grace of God never will be there. Oh! why this, why this? Blessed be the Lord my God from this time forth and for ever. Praise ye His name. Grace has done it. Grace has done it all.

No, I ne'er shall wear the chain, I ne'er shall be stretched upon that rack, nor feel that fire—

"But I shall see his face,
And never, never sin,
But from the river of His grace,
Drink endless pleasures in."

But I most confidently proclaim that the reason why I shall escape and shall be glorified, is not to bound in me, but in Him. He hath made me to differ. I have nothing but what I have received.

Now what shall we say to these things. If God has made you to differ, the first prayer we should now utter should be, "Lord, humble us. Take away pride out of us. O God forgive us, that such beasts as we are should ever be proud." We might have been with our father the devil at this very hour, had it not been for Divine love. And if we are now in the house of our Father which is in Heaven, shall we be proud? Avaunt thou monster! Go and dwell with the Pharisee. Pride agreeth well enough with the man who has in his own esteem been always virtuous. Go thou away and live with him who has had good works from the first day until now; but away from me.

(Continued on page six)

Nothing To Do?

"It is finished." John 19:30.
Nothing to pay?—no, not a whit;
Nothing to do?—no, not a bit;
All that was needed to do or to pay,
Jesus has done in His own blessed way.

Nothing to do?—no, not a stroke;
Gone is the captor, gone is the yoke;
Jesus at Calvary severed the chain,
And none can imprison His free-man again.

Nothing to fear?—no, not a jot;
Nothing unclean?—no, not a spot:
Christ is my peace, and I've nothing at stake,
Satan can neither harass nor shake.

Nothing to settle?—all has been paid;
Nothing of anger? — Peace has been made;
Jesus alone is the sinner's resource,
Peace He has made by the blood of His cross.

What about judgment? — I'm thankful to say,
Jesus has met it and borne it away;
Drank it all up, when He hung on the tree,
Leaving a cup full of blessing for me.

What about terror!—it hasn't a place
In a heart that is filled with a sense of His grace;
My peace is divine, and it never can cloy,
And that makes my heart over-bubble with joy.

Nothing to pay?—no, thanks be to God,
The matter is settled, the price was the blood,
The blood of the Victim, a ransom divine—
Believe it, poor sinner, and peace shall be thine.

What am I waiting for?—Jesus, my Lord,
He's coming to take me, so says the Word.

—AUTHOR UNKNOWN.

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"Second Coming"

(Continued from page one)
result is that when Jesus Christ comes, all the dead saints in Christ shall be raised from the grave.

When Christ comes again, not only will the dead saints be raised from the grave, but the living saints will be translated.

"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 Thes. 4:17.

After the saints of God who are dead are raised from the grave, then it is that there is going to be a translation of all the living saints. I don't know of anything that ought to bring more joy to a child of God than to know that one of these days is going to be his last day on this earth, when he is going to be caught up with the Lord. Some of these days every saint of God who is alive within this world is going up—up in a moment's time to be with the Lord Jesus Christ.

I have often thought as I stand before the mirror in the morning shaving and getting ready to go about my day's task, what if my Lord should come just now? What if He were to put in His appearance while I was in the process of shaving and getting ready for the day's tasks and toils. Beloved, some of these days He is going to come. I may be shaving. I may be preaching. I don't know where I will be nor what I will be doing, but if I am alive when He comes, I and all the saints of the Lord who are here within this world are going to be caught up—translated in a moment's time to be with the Lord Jesus Christ.

Not only are the dead saints to be raised and the living saints to be translated, but, beloved, the saints, both living and dead, are to be transformed by the power of God. We read:

"For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall CHANGE OUR VILE BODY, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21.

Now that expression, "change our vile bodies," literally says that He is going to fashion anew our bodies of humiliation. In other words, the child of God, if he is in the right attitude and in the proper mood, is looking for and expecting the coming of the Lord Jesus Christ. Beloved, when He comes, He is going to change our vile body and He is going to fashion anew this body of humiliation, to make it look like the Lord Jesus Christ.

Notice again:

"And as we have borne the image of the earthy, we shall also BEAR THE IMAGE OF THE

HEAVENLY."—I Cor. 15:49.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we SHALL BE LIKE HIM: for we shall see him as he is."—I John 3:2.

What a precious promise this is, that Jesus is going to appear, and when He puts in His appearance, we shall see Him, and we shall be like Him.

Lots of folk spend great sums of money in order to make their faces more attractive and more beautiful. Lots of people spend great sums of money in having their faces lifted and in having changes made so far as their physical bodies are concerned, in order to appear attractive to the opposite sex here within the world. Beloved, the greatest face-lifting that you and I can imagine—the greatest transformation that you and I could ever think of, is going to take place when Jesus Christ comes again.

The Word of God also tells us that when Jesus Christ comes the second time, it is going to be a time of rewards for the saints of God. We read:

"For the Son of man shall come in the glory of his Father with his angels; and THEN HE SHALL REWARD EVERY MAN according to his works."—Mt. 16:27.

"And thou shalt be blessed; for they cannot recompense thee: for THOU SHALT BE RECOMPENSED AT THE RESURRECTION of the just."—Luke 14:14.

When God's people are resurrected—when God's own come out of the ground, when the saints of God are caught up from this world, it is then that there is going to be a reward for the child of God.

Notice again:

"Henceforth there is laid up for me a CROWN OF RIGHTEOUSNESS, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also THAT LOVE HIS APPEARING."—II. Tim. 4:8.

(Continued on page 6, column 1)

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He Careth

What can it mean? Is it aught to Him
That the nights are long, and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart, and whiten the hair?
Around His throne are eternal calms,
And glad, strong music of happy psalms,
And bliss unruffled by any strife,
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the sorrows be;
When the lights are down from the path I take;
When strength is feeble, and friends forsake;
When love and music that once did bless
Have left me to silence and loneliness;
And my life-song changes to sobbing prayers,
When my heart cries out for a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed 'neath shame and wrong;
When I am not good, and the deepening shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through;
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, the wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden for He is strong,
He stills the sigh, and awakens the song;
The burdens that bow me down He bears,
And loves and pardons because He cares.

Oh, all that are sad, take heart again!
You are not alone in your hour of pain;
The Father stoops from His throne above
To soothe and comfort us with His love.
He leaves us not when the storm beats high
And we have safety, for He is nigh.
Can it be trouble when He doth share?
Oh, rest in peace, for your Lord does care!

—Selected

"Second Coming"

(Continued from page five)

If you will read the context, you will find that the day He is speaking about is the time of Christ's return, and it says that we will get our crown of righteousness at the time of Christ's return back to this world.

Listen again:

"And when the CHIEF SHEPHERD SHALL APPEAR, ye shall RECEIVE A CROWN OF GLORY that fadeth not away."—I Peter 5:4.

Beloved, when Jesus Christ comes again, you can see that His coming will affect the saints of God in four different ways: the dead saints will be raised, the living saints will be translated, both dead and living saints will be transformed to look like Christ, and all the saints will be rewarded for their service in the name and for the cause of the Lord Jesus Christ. Briefly, this tells us the results of Christ's second coming as regards His saints.

II.

THE SECOND COMING OF THE LORD JESUS AS REGARDS ISRAEL.

May I remind you first of all that Israel is going to be made happy. The Jews are going to be made happy at the time of the second coming of the Lord Jesus Christ.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9.

Beloved, this is speaking definitely of the kingdom age and of the second coming of the Lord

Jesus Christ back to this world. It says concerning the Jew that it is going to be a day of gladness for the Jew when Jesus comes again.

I would like to say that that is not only true concerning the Jew, but it is also true concerning every Gentile. It will be a day of gladness, but primarily and particularly, there will be a day of gladness for the Jew.

There is a Jewish business man here in Ashland whom I have known for the past thirty years. One day while in conversation with him we were talking about the Lord Jesus Christ. Of course he doesn't accept the Jesus who came as being the Christ of God. He doesn't accept Jesus as being God's Christ. Nevertheless, he made this statement. He said, "Brother Gilpin, you and I are both looking forward to the same event. What you call the second coming of Christ is what I am looking for as His first coming. I am looking for Christ to come the first time just like you are looking for Him to come the second time." He said, "We are both looking forward to the same event."

Let me remind you that Jesus Christ is coming back, and when He comes, it is going to be a great day for the Gentile, and it is going to be a still greater day for the Jew. Beloved, do you know why it is going to be a great day for the Jew? Well, at that time the Jews are all going to be regathered to Palestine. Listen:

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to RECOVER the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and SHALL ASSEMBLE THE OUTCASTS of Israel, and gather TOGETHER THE DISPERSED of Judah from the four corners of the earth."—Isa. 11:11, 12.

Beloved, you can't read this without the realization that when the Lord Jesus Christ comes back again, He is going to regather the Jews out of all the nations of the world.

Listen again:

"For I will take you FROM AMONG THE HEATHEN, and gather you out of all countries, and will bring you into your own land."—Ezek. 36:24.

Now the word for "heathen" is the word for "barbarian" or "Gentile," and he says, "I am going to take you from among the Gentile nations and will gather you out of all countries and will bring you into your own land."

Notice again:

"And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel FROM AMONG THE HEATHEN, whither they be gone, and will gather them on every side, and bring them into their own land."—Ezek. 37:21.

"Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and GATHER HER THAT WAS DRIVEN OUT; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."—Zeph. 3:19, 20.

I have read to you these Scriptures from Isaiah and Zephaniah and from Ezekiel, and I could have multiplied the Scriptures that would teach you the same truth—namely, that when Jesus comes, He is going to regather the Jews from among the nations of the world back to Palestine.

If you plan to do any trading with the Jews you had better do it now, because some of these days there isn't going to be a Jew in Ashland. Some of these days there isn't going to be a Jew in America. Some of these days every Jew is going to be literally picked up and carried back to the country of Palestine. Even though it may seem impossible to us, God has said it, and what God has prophesied shall come to pass.

When Jesus comes back a second time, the Jews are also going to be saved. Listen:

"And so ALL ISRAEL SHALL BE SAVED: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."—Rom. 11:26.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days JUDAH SHALL BE SAVED, and ISRAEL SHALL DWELL SAFELY: and this is his name whereby he shall be called, The Lord Our Righteousness."—Jer. 23:5, 6.

What a day is in store for this world! A whole nation will be saved in a day. How we thank God for this truth. I don't know how many Jews will be living then, but all that are then alive shall be saved.

When Jesus comes again, not only will the Jew be made happy, not only will they be regathered to Palestine, and not only will they be saved, but God is going to exalt the Jew in the eyes of the world.

Do you realize that the Jew, at the present time is far from the position of exaltation in the eyes of the world? There isn't

Spurgeon's Sermons on Sovereignty

(Continued from page five)

"I the chief of sinners am,"

and saved by sovereign grace shall I be proud? It is not fit that thou shouldst live in my heart, thou monster! Begone! Begone! such mercy, after such ill-deserving, but such God-receiving. Begone, pride! Begone!

Another lesson: if God alone hath made us to differ, why may He not make others to differ too? "After the Lord saved me," said one, "I never despaired of anybody;" and let us each say so too. If you were brought in why not another? Will you ever give up praying for anybody now that you are saved? I once heard one say concerning his child, "I can scarcely think she ever will be converted." Why you have been pardoned yourself; and if the Lord can do that, He can do any thing. I am sure if the Lord has brought me to His feet, there does not remain in the world a case than can ever equal mine; if He has brought me to receive His free grace, His sovereign love, His precious blood, and hath made me to love Him, then there can be nothing too hard for Him. O Lord, if thou hast melted this metal heart, and dissolved this stony soul, thou canst break anything. If thou hast broken the northern iron and the steel, then what remains beyond thy power? Go back then, Christian, armed with this fact, that God who hath made thee to differ can make anybody to differ. There can be no case beyond His strength; if He brought you in He can bring all in. If He doth but stretch out His hand, no man need despair. Therefore, "in the morning sow they seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Again, who hath made me to differ? Hath my Lord done it—then let me serve Him more than others. There was a question asked once by our Saviour, "What do ye more than others?" That question might well be put to each child of God here present. My dear friends, we must not be content with doing as much as other people do; in fact, we must never be contented with our doings at all, but always be trying to do more for Him who hath done so much for us. Should I give my body to be burned, my flesh piecemeal to the knife, my nerves to the rack, and my heart to the spear, yet should I not give Him all that He deserveth. No, if I should pass through the horrors of martyrdom, it were but a poor tribute to love so amazing, so divine.

What are you doing my friends, what are you doing my brothers and sisters for Christ? But I will not blame you, I censure myself if I censure you; but I will confess my own iniquities and leave you to confess yours. I do try to serve my Master, but I do not serve Him as I would. Each act that I perform is marred, either by want of prayer for a blessing upon it, by want of faith in my Lord, or by pride in looking back upon it. I find too continually a tendency to serve myself instead of serving Christ, a constant longing rather to get through the work than to do it acceptably. And oh! when I think upon all, I say I am an unprofitable servant. Have mercy O gracious Lord on my good works as well as on my bad ones, for my good works are but bad in the best and cannot be acceptable in themselves.

I am certain some of you have a little more need to say that than I have. Let us cease boasting any more. I know there are some here who are not serving Christ; some members in this church are doing nothing. You have not thought of doing anything for Christ, have you? You pay your regular subscriptions, you do what you are told to do, but do you give to Christ secretly? do you devote your substance unto Him when no one knows it? do you spend your time for Him? have you chosen a sphere, and have you said, "This is my work, and by the grace of God I will do it."

Oh! ye cannot tell how much there is to do, and how few, there are to do it. I would I could have a church all alive, all active, so that there never could be a want but those who have would be ready to supply, and never a work but those who are qualified would be ready to fulfil. Never fear but we should find too many rather than too few to aid its accomplishment. Oh that we had the good spirit of the ancient church, the spirit to propagate our Christianity everywhere.

There needs to be in many of the suburbs of London fresh gospel churches springing up. I can point to many places in my own vicinity, seven or eight, nine or ten in a row, where there is a chapel needed. In each place there are believers living, who do not think about uniting to establish a fresh cause; but as long as their peculiar wants are satisfied, by journeying a long way off perhaps, they forget the hundreds and thousands who are pressing around them.

Oh! there is much to be done, and very little time to do it in. A very few weeks, and those of us who have been loved more than others, those of us who have thought we could wash Christ's feet with our tears, and wipe them with the hair of our heads, will have no more opportunities for spreading the name and fame of our glorious Redeemer. Let us give our substance to His cause, give of our time to His service and have our hearts in His love, and so shall we be blessed, for in returning Christ's love we shall feel that His love is shed abroad more fully in our hearts and more fully in our understandings.

May the Holy Spirit add His blessing upon these broken words—they have been broken because they have broken my heart, and therefore I could not help their coming out in a broken way. God accept them; and dear brothers and sisters, may He bless them to you by helping you to love Him more, who is my hope, my joy, my consolation, and my all.

anybody in this world that is holding a revival for Brother looked down upon, or that is despised more than the Jew is today. I don't care where you go, I don't care in what town you may travel, people will talk about the Jew and will look down upon him and despise him more than any class of people in all the world. Beloved, there is a day coming when the Jew is going to be exalted in the eyes of the world—that is, at the second coming of the Lord Jesus Christ.

"Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, WE WILL GO WITH YOU: for we have heard that God is with you."—Zech. 8:23.

Sometime ago when I was

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"Second Coming"

(Continued from page 6)

Jew and constituted him in such a way that he is a despicable fellow, and God has to give even a Christian grace in order to love him." Beloved, I have thought about it several times since, and that is definitely true. I have thought about the Jewish people that I know who are saved, and if it were not for the grace of God, you couldn't even love them.

I tell you, beloved, God has made the Jew so that he is despised among the nations of the world, but there is a day coming when the Jew is going to be exalted among the nations. Listen:

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people, and they shall BRING THY SONS IN THEIR ARMS, and THY DAUGHTERS SHALL BE CARRIED UPON THEIR SHOULDERS. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they SHALL BOW DOWN TO THEE with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me." — Isa. 49:22, 23.

Beloved, think about what an exalted position the Jew is going to be in someday! Hated and despised today, disfranchised in most of the lands of the world, having been looked down upon for centuries by practically all the nations of the world, some of these days queens and kings shall vie to do honor to the Jew. I tell you, beloved, you can't read these verses without the realization that the Jew is going to be exalted at the second coming of the Lord Jesus Christ.

The second coming of Jesus Christ is going to have very definite results as regards Israel. The Jew will be made happy, they will be regathered to the land of Palestine, they will be saved, and they will be exalted to a position of unusual prominence.

III

THE SECOND COMING OF THE LORD JESUS CHRIST AS REGARDS THE UNREGENERATE.

When I speak of the unregenerate, I say that the second coming of Christ will be a time of absolute sadness.

"And then shall appear the sign of the Son of man in heaven: and then shall all the TRIBES OF THE EARTH MOURN, and they shall see the Son of man coming in the clouds of heaven with power and great glory." — Mt. 24:30.

Notice this, beloved, while it is going to be a day of happiness for the Jew an while it is going to be a time of joy for the Gentile that knows the Lord Jesus Christ, the return of the Son of God is going to be a time of sadness — a time when the tribes of the earth shall mourn.

Listen again: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all KINDREDS OF THE EARTH SHALL WAIL because of him. Even so, Amen." — Rev. 1:7.

Beloved, listen, what is going to be the greatest day that you and I have ever known, is going to be the saddest day that the unsaved man will ever know.

An unsaved man goes out to the cemetery and buries a loved one and he thinks of that as a tremendously sad day. An unsaved man has troubles that come to

him by way of family difficulties and he thinks of that as sad times within his life. I tell you, beloved friends, the saddest day that any unsaved man will ever see within this world is the coming again of Jesus Christ back to this world, for when He comes, it will make us who are alive, who are the saints of God, happy, but it will make sad and will cause to wail and mourn the tribes of the earth who are without the Lord Jesus Christ as Saviour.

Furthermore, the Word of God says that one of the results of the second coming of Jesus Christ will be that the rebels against Jesus Christ will be shattered to pieces. We read:

"Thou shalt break them with a rod of iron; thou shalt DASH THEM IN PIECES like a potter's vessel." — Psa. 2:9.

Look at a piece of pottery. You know how fragile it is and how easy it is to break it. Suppose you were to take an iron bar and strike a piece of pottery. Beloved, how that piece of pottery would be shattered to pieces! The Word of God says that at the second coming of Jesus Christ — when He comes back to this world a second time, the rebels against Christ are going to be shattered like a potter's vessel.

Oh, my brother, my sister, what is going to make me the happiest is going to make you the saddest. What is going to make me shout with joy, is going to make me rejoice because it means an end to this world and a beginning of a new life with God, is going to make you sad because it means an end so far as this world is concerned and a beginning of a new life in a Devil's Hell.

IV

THE SECOND COMING OF THE LORD JESUS CHRIST AS REGARDS SOCIETY.

Will you believe me that wars will be over then? People talk about putting an end to war now. People talk about the fact that war should be outlawed and that there should be laws made on an international scale whereby that war could never take place again. Let me tell you, beloved, it will never work. Peace will never come to pass and we will never have a utopia until Jesus Christ comes back again.

As I have said, you can't have peace without the Prince of Peace, and you will never have peace in this world until the Prince of Peace comes again and sets up His kingdom.

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their SWORDS INTO PLOWSHARES, and their SPEARS INTO PRUNING HOOKS; nation shall not lift up sword against nation, neither shall they learn war any more." — Isa. 2:4.

What are we doing today? We are trying to make the people of this nation as war-conscious as possible. Just as soon as a lad or lassie graduates from high school, all the military organizations make a bid for that individual, provided he has a high scholastic standing in school. In other words, those who are the highest mentally in school today are courted. They are winned and they are dined by the army and by the navy and by the air force and the marines. If it is a girl, all the women's organizations likewise court that girl in order to get her into the service.

I tell you, beloved, as surely as God looks down upon us, what our nation is trying to do in the realm of war today will continue until Jesus comes, but when He comes, the Word of God says "neither shall they learn war any more."

Notice again: "And he shall judge among many people, and rebuke strong nations afar off; and they shall BEAT THEIR SWORDS INTO PLOWSHARES, and their SPEARS INTO PRUNING HOOKS: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord

Sunday School Lesson — Outline and Notes by John R. Gilpin

LESSON FOR SUNDAY, AUGUST 17, 1958

The Book Of II Samuel

FURTHER EXPERIENCES IN DAVID'S LIFE

II Samuel 22-25.

MEMORY VERSE: "I will never leave thee, nor forsake thee."—Heb. 13:5.

I. Fighting Giants. II Sam. 21:15-22.

David's warfare with the Philistine giant is a type of the warfare which each child of God wages daily. We meet the giant of modernism, higher criticism, discouragement, lack of Christ-likeness and difficulties. As David overcame through the strength of Jehovah, may we remember that the Lord is our strength daily.

II. David's Song. II Sam. 22:1-51.

In this song David praises God for his goodness in delivering him from the hand of the enemy throughout all his life. In distress, sorrow, and when encompassed by the enemy David had found God able to deliver him. Our God works the same today.

III. David's Last Words. II Sam. 23:1-7. (Note particularly verses 3-5).

It is fitting that David's last words should be a prophecy of David's greater son, Jesus Christ.

IV. David's Sin In Numbering The People. II Sam. 24:1-25.

In his old age David desires to know the number of his warriors. Heretofore he has not cared as to their number, but has depended entirely

upon the Lord to give him victory. Heretofore, he has not matched his number against the number that came against him but has matched his Lord against any number that might oppose him.

Now we find him tempted of Satan to number the people and to depend upon the people more than upon the Lord. Cf. I Chron. 21:1.

Although Joab, David's captain, opposed, yet David's word prevailed against him and the numbering was made requiring nearly ten months for the task (V. 8).

Even before the Lord spoke to David concerning his sin, David's conscience smote him and he cried out to God that his iniquity be forgiven.

David is punished for his sin, choosing to fall into the hands of God by way of a three day pestilence throughout all the land. No Christian can sin today and escape punishment. Like David of old when we do contrary to God's will, punishment must follow. When David sufficiently repents for his sin the Lord stops the plague. In the place where the destroying angel of the Lord stood when the plague was stopped, David erects an altar and offers sacrifices unto God. He refuses to accept this plot of ground as a gift, but buys it at a price to offer burnt offering unto the Lord. V. 24 is quite a contrast to the way many feel today concerning their offerings unto God.

of hosts hath spoken it." — Micah 4:3, 4.

Talk about society! The coming of the Lord Jesus Christ is certainly going to make a change so far as society is concerned. Not only will it mean that there will be no more war, but even the earth itself shall be full of the knowledge of the Lord. Listen:

"They shall not hurt nor destroy in all my holy mountain: for the EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD, as the waters cover the sea." — Isa. 11:9.

Right now you know that this earth isn't full of the knowledge of the Lord. You know that on every hand you don't find but mighty, little of the knowledge of the Lord. Just think in terms of the doctrine of election. I dare say that not one man in a hundred or a thousand believes the doctrine of election. Think in terms of a woman's place in a New Testament church — that of silence. I am satisfied that 999 persons out of every thousand would swear that I was a lunatic in the light of what I have said concerning a woman's place in a New Testament church. I am satisfied that when it comes to the matter of Baptist baptism and close communion the majority of the people of the world would swear that we were crazy when we contend that the church that Jesus built was a Baptist church and that it only has the right to baptize and to set the Lord's Table. Beloved, there is a day coming when the earth is going to be filled with the knowledge of the Lord. Just like the waters cover the sea, so the earth is going to be filled with the knowledge of the Lord. In other words, the sea is completely saturated with water. The sea is completely dominated with water and the Word of God says that the day is coming when all the people of this earth are going to know the Lord and the knowledge of the Lord shall cover the earth as the waters cover the sea.

V

THE SECOND COMING OF THE LORD JESUS CHRIST AS REGARDS THE PHYSICAL UNIVERSE.

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Even this universe is going to be changed as a result of the return of Jesus Christ back to this world.

"INSTEAD OF THE THORN SHALL COME UP THE FIR TREE, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." — Isa. 55:13.

"The WOLF AND THE LAMB shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." — Isa. 65:25.

"The wilderness and the solitary place shall be glad for them; and the DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE." — Isa. 35:1.

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and A NEW EARTH, wherein dwelleth righteousness." — II Pet. 3:12, 13.

I tell you, beloved, the second coming of the Lord Jesus Christ is going to have tremendous results as concerning this physical universe. Never again will there be a thorn nor a thistle. Never again will a man go out to a hay field, and in throwing up a forkful of hay onto a wagon find a handful of thistles falling down his back. Never again will an individual go out to pick berries and find briars to pick berries

from. Never again will there be one acre of desert land. Never again will there be any land that would be what we consider as worthless for cultivation. The Word of God says that even the wilderness is going to rejoice and blossom like a rose garden.

CONCLUSION

Beloved, when I consider what the Bible says about the second coming of the Lord Jesus Christ, certainly my heart goes out toward that day and that hour, and I would say, "Even so, come, Lord Jesus." When I remember what is going to take place concerning you and me and all the saints of God, when I recall how Israel is going to be regathered and saved, when I see what is going to happen to society, that society at large is going to be changed and made different, when I recognize the fact that this physical universe is going to be completely made over, I come back to my text and I say, "Amen. Even so, come, Lord Jesus."

Now, beloved, can you say the same? As you face His coming, can you say, "Even so, come, Lord Jesus"? You can if you are God's child. If you are God's child, you can pray like I pray, "Even so, come, Lord Jesus." If you are not God's child, you need Jesus Christ. If you are not God's child, you need to know the Lord Jesus Christ as your Saviour. Might it please God tonight to save your soul, and get you ready for the second coming of Jesus back to this world.

May God bless you!

MISSION BOARDS

(Continued from page one)

dience to their authority, excites the greatest possible odium, because, to do this wounds the pride of man. Men pay a great price for saying, that the right to legislate for Christian churches belongs to Christ alone. Yet, he has given his law in the Bible, and every form of church life that is not in accordance with that law, directly sets it aside. So then, in a very important sense, it partakes of disloyalty to say that Christ has not made sufficient provisions for His churches in the Scriptures, in everything that affects their well being."—p. 116.

3. S. H. Ford:

"Previous to 1792 there was no foreign missionary organization in existence . . . at Kettering (Oct. 2, 1792) . . . was formed the first missionary society of modern times—the parent of all foreign missionary societies in existence."—Brief History of Baptists, pp. 89, 90.

"There is no Scripture authority for boards and conventions. It cannot be found in the Word of God, for it is not there."

4. "Richard Fuller boldly affirmed on the floor of the convention in Baltimore that it (the convention) was unscriptural and unwise."—J. R. Graves, in Tenn. Baptist.

5. J. R. Graves:

"We, no more than Bro. C., believe that our missionary machinery is Scriptural or expedient. The Scriptural plan is clearly exemplified in the New Testament, and is simple and effectual, and the sooner we return to it, as a denomination, the better for us and the world. Should we do it, and, in all our practices and faith, stand upon the ground consecrated by the blood of millions of Baptist martyrs very soon every Baptist, who is a

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The Lord's Supper

(Continued from page one)

bread to symbolize their unity in Him. The body or church partaking of one loaf of bread shewing forth His one physical body broken for them. Crackers or more than one loaf destroys the symbolism of His one body, which was broken for them; open communion or inter-communion destroys the symbolism of one spiritual body partaking of the one loaf, symbolic of His own body. Incidentally it might be remarked that having crackers (many loaves) is as much a perversion of the Lord's Supper as open communion (many sects or so-called bodies of Christ). It also ought to be remembered that the one loaf ought not to be broken until it has been blessed.

One other fact. Intercommunion is as sinful as open communion because of what is thereby approved. Note what follows:

2. The Lord's Supper the Acid Test of Doctrine and Life.

Note well the words: "That they which are approved may be made manifest among you." That is why they were forbidden to eat with certain classes. That is where lack of church discipline is an awful sin. The Bible plainly forbids a church eating with drunkards and harlots and libertines and blasphemers and idolaters and profiteers and crooks and anti-missionaries and money-lovers. Read I Cor. 5:11 and see if all these classes are not included. To eat with them is to approve their sins, by showing that the church fellowships those sins and counts them worthy to come to the Lord's table. There is the reason for the prohibition of intercommunion. If a strict Baptist church invites all members of sister Baptist churches to the Lord's table, then anyone of

the forbidden characters mentioned above may come to the Lord's table, if members of a church that exercises no discipline.

An orderly walk is one of the forgotten pre-requisites to the Lord's Supper in most Baptist churches, be it said to their shame. The Methodist discipline is right in teaching that no one should be invited to the communion, who is guilty of any practice or teaching for which they would discipline a member of their church. That logically kills both open communion and intercommunion. They do not practice what they teach, but their teaching at that point is right. If Baptists should invite Methodists to the communion table, they would thereby approve of sprinkling and pouring for baptism, wicked perversions of that ordinance handed down from the Mother of Harlots at the Council of Ravenna to her daughters and granddaughters. So with infant baptism, episcopacy and many other traditions of the Roman Catholic church. If Baptists invited Campbellites to the Lord's Table they would thereby approve that wicked Romish dogma of baptism for (in order to) the remission of sins, sacramental grace bestowed in the ordinances, the damning twin heresies of salvation by works and apostasy and many other heresies.

The crimes and heresies, whose approval is made manifest in open communion, and intercommunion, are multitudinous and appalling. How many Baptist churches all over this land are guilty of hugging to their bosoms that deadly viper of anti-missions and giving their endorsement and sanction to it, by permitting anti-missionary Baptists in their own ranks to come to the Lord's Supper!

3. Open Communion, No Communion.

Paul's words are plain. If there are schisms or heresies present it is not possible to eat the Lord's Supper. Open communion is where people, who are divided into different sects and teach different doctrines come together to partake of what they call the Lord's Supper. Read I Cor. 11:18-20 in the Revised Version. The language is plain. It cannot be gotten around. Open communion is no communion. It is not possible to eat the Lord's Supper where either schisms or heresies are present. It is either close communion or none. God said so. Alexander Campbell was right

*Have Thine own way, Lord!
Have Thine own way!
Hold o'er my being
Absolute sway!
Fill with Thy Spirit,
Till all shall see,
Christ only, always,
Living in me!*

when he said that open communion is both unscriptural and unreasonable.

4. Come Together for Worse.

Paul lands one other hot shot in the ranks of the ritualists and the liberalists. He plainly says that when folk come together to observe the Lord's Supper where schisms or heresies are present, that they come together, not for the better, but for the worse. It is such a grievous sin in God's sight that folk had better not even come to the house of God, than to come together for such a purpose. Worse off than when they came and liable to bring upon themselves the sore chastisements spoken of in I Cor. 11:30-32.—H. B. Taylor, Sr.

MISSION BOARDS

(Continued from page seven)

child of God, would be one, and there would be one flock and one shepherd . . . And why more money should be spent in Richmond, annually, to keep up the ponderous board machinery than is spent in either Africa or China we cannot see. There is a wrong somewhere about our foreign missions."

"If it is our mission to convert an entire world why did not Christ set us an example by converting one city, or even the town in which He was born, and why did not the apostles leave us each a city wholly converted? For our mission boards to teach and preach that by the missionary enterprise abroad and the missionary church at home the whole world is to be converted to God, and a spiritual millennium introduced, is to teach a doctrine that will disappoint missionaries, discourage the churches and promote infidelity and disbelief in the Word of God, in our humble opinion . . . Will Bro. Jeter inform us from what conceivable source the board received its authority? From Heaven? Hardly. From men? From chief ministers. And who, pray, gave men or chief ministers the control and direction 'the care and government'—over the servants of Christ? Then will our excellent Bro. Jeter inform us and their missionaries too, by what authority, human or divine, they are authorized to put themselves in subjection to any man, or any number of men? If they can find authority to submit themselves to the godly judgment of a foreign mission board perhaps that same Bible will allow them to take an oath to a bench of bishops, or the Pope himself. Bro. Jeter will do Methodists, Episcopalians and the Pope a very distinguished service by finding in God's Word authority for a body of men, whether denominated boards or bishops, to take control of the ministers of Christ, and dictate where, when and how they shall labor, to say to them, do this, and they are bound to do it. I could as soon obey a bishop as a board. The principle enthrones episcopacy. It degrades the ministers of Christ to the servants of men . . . We are an honest and conscientious inquirer, having no ends to serve but those of truth and the honor of Christ. Our columns are open to all for a kind and brotherly discussion. There is a conviction in the minds of thousands of our people, the warm friends of foreign missions, that the present plan is wrong. Richard Fuller boldly affirmed on the floor of the convention in Baltimore that it was unscriptural and unwise."

"A thousand times better for that Board to be blotted out than for it to exist another day to the dishonor of Christianity."—In Tennessee Baptist, Dec. 25, 1858.

"Our Missionary organism originated with our English brethren at the time of the revival of the missionary zeal, through the influence of Cary, Marshman and Fuller . . . Let it be borne in mind then, that our missionary organism is of human origin, and of a very recent date, entirely outside and independent of the churches, and not known in the primitive ages of the church."—Tennessee Baptist, Sept. 8, 1860.

"The churches of Christ never heard of such a consolidated missionary machinery as we now have until a few years past. Brethren, stop, think of it. Is it scriptural? Was it known in the age of the world when missions were the most successful?"

"The first radical fault in our missionary scheme is that it is a centralization—a centralizing operation. It takes out of the hands of the many of the churches and places our missionary operations in the hands of a few. Such has never been the character of our missionary organizations and they have failed; the present is a failure; all future ones of a similar kind will be. The churches are called upon to surrender all intimate concern in the management of and planning for, and directing the missionaries and the mission work into the hands of a central board; and content themselves with supplying the funds when called upon by the agents."

"In this article we shall maintain that these organizations in their present form are not only contrary to the letter, but also to the genius of the gospel, and also to the usage of the Baptist denominations."—Tennessee Baptist, May 12, 1860.

6. H. C. Holcomb:

"In conclusion we give briefly two objections to the missionary organizations of the present day:

"1. They are dangerous to the independence and rights of the churches. I could give instances in proof of what I say, but presume they will not be disputed."

"2. And lastly, they detract from the honor and dignity of the church of Christ; they rob God in the house of His friends. He has designated that His church shall be the beauty and praise of the whole world, and finally that it shall fill the world with His glory. We sometimes hear some Christians say that some of those societies of men are ahead of the church in benevolence and charity. Such sentiments do but too plainly prove that the church of Christ is robbed of its honor, and the glory of God is given to men. Now, brethren, let us return to the ancient order of things. Let us confess our departures from the word of truth before God. Let us anew consecrate ourselves with all our possessions, talents and influence to God in His church. And to His great name, Father, Son and Holy Spirit, be all the honor and glory, both now and forever. Amen and Amen."—In Tennessee Baptist, Sept. 17, 1859.

7. J. N. Hall, Editor, American Baptist Flag:

"Surely such an organization (the convention) has no sort of right to take absolute control of the mission work of the churches, for the churches have no sort of control over the Convention. The whole thing (Mission Boards) as now constructed is in direct contradiction of genuine Baptist polity, and the wonder is how the fathers ever consented to the organization of such a convention. Let the churches get into the saddle, and with reins in hand, let them manage the mission work as the Lord directs."—Baptist Flag, May 26, 1898.

"J. R. Graves, N. M. Crawford, and a host of others in the fight contended for just the same things the Flag now contends for."—Baptist Flag, May 19, 1898.

8. J. B. Jeter:

"There were no mission and Bible societies in the days of the apostles."—"On Campbellism," p. 56.

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