

When a wood shed stood behind the American home, a great deal of what now passes as juvenile delinquency was settled out of court.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

History and Unscripturalness
of Mission Boards by John R. Gilpin

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 And Him Crucified

"For I determined not to know
any thing among you, save Jesus
Christ, and him crucified." — I to God." — I Peter 3:18.
Corinthians 2:2.

Paul's message to the Corin-
thians, as he says in the verse
quoted, was **Christ and Him cru-**
crucified. That message is the mes-
sage of salvation. There are sev-
eral reasons why Paul preached
Christ and Him crucified. Notice
some of them:

1. The crucifixion of Christ is the only saving sacrifice for sin.

Many religions have some form
of sacrifice. Some of the heathen
have even offered human sacri-
fices. Why do they do this? Be-
cause they believe that such sac-
rifices will appease the wrath of
God against their sins. They know
that they are guilty and must
have some atonement for their
sin. But their sacrifices, whether
torture inflicted upon their own
bodies in some way, or the offer-
ing of either animal or human
will not atone for their sin.

There is only one saving sacri-
fice: the sacrifice of Christ. Lis-
ten: "For Christ also hath once

suffered for sins, the just for the
unjust, that he might bring us
to God." — I Peter 3:18.

2. The crucifixion of Christ re- veals God's love to sinners.

Nature reveals that there is a
mighty God. But nature does not
reveal the love of God for guilty
sinners. Only in the crucified
Christ do we have such a revela-
tion. The Bible says: "Herein is
love, not that we loved God, but
that he loved us, and sent his Son
to be the propitiation for our
sins." — I John 4:10.

Again, "God commendeth his
love toward us, in that, while we
were yet sinners, Christ died for
us." — Romans 5:8.

This is the love that passes all
understanding: why should God
love sinful beings and give His
Son to bear away their sins for
salvation? You may not be able
to answer, but He did, praise His
name!

3. The crucifixion reveals the wrath of God against sin.

Christ actually bore the wrath
of God against sin in His death
on the cross. His soul was bur-

dened down heavily with agony,
not simply because of physical
suffering, which was so great, but
because He was bearing the pun-
ishment for sin due to others.
The Scripture tells us that He
"bare our sins." — I Peter 2:24.
Isaiah, the prophet, says that it
"pleased the Lord to bruise him"
for the sins of others (Isa. 53:10).

Here we see that sin must be
punished if we are to be saved.
God punished our sins in Christ.
Christ willingly took our place
and bore that which was due to
us. The love of God provided a
sacrifice to satisfy the justice of
God. Sinner, the cross shows you
what you justly deserve and what
will be your portion in Hell, if
you do not trust Christ.

4. The cross of Christ is the magnet which draws the sinner to God.

The preaching of the cross is
that which the Holy Spirit of
God sovereignly inspires and uses
in bringing men to Christ. Noth-
ing draws the affections of man
to Christ but the truth of the
cross, and this only as the Spirit
(Continued on page 8, column 5)

More Evidence As To Unscriptural Origin Of Mission Boards

Those who favor mission boards may question the his-
torical evidence referred to in the previous paper in which we
showed that mission boards were a modern innovation. For the
benefit of any who might be inclined to question this evidence,
we rejoice to quote the authority cited.

The First Mission Board

"New England Company. In the early part of the seven-
teenth century the English colonies of New England, headed by
the renowned John Elliot, 'the Apostle to the North American
red men,' began the work amongst the Indians which laid the
foundations for the New England Company. The accounts of
the work among the red men, circulated throughout London in
papers called 'tracts,' aroused so much interest in the great
city that the needs of the Indians were brought before Parlia-
ment, and on July 27, 1649, an act was passed with this title:
'A Corporation for the Promoting and Propagating of the Gos-
pel in New England.' In this act was recognized the necessity
of work amongst the Indians for the purpose of evangelization
and civilization, and provision was made for the expenditure
involved in furtherance of the work. This ordinance enacted
that there should be a Corporation in England, consisting of a
President, Treasurer and fourteen assistants, and invested the
Corporation with power to acquire lands, goods and money." —
(Encyclopedia Of Missions, Vol. II, p. 167.)

The Second Mission Board

"Society for the Propagation of the Gospel in Foreign
Parts: The Society for the Propagation of the Gospel in Foreign
Parts received its first charter in 1701 from King William III,
upon application of Archbishop Tenison, one of the committee
appointed by the Lower House of Convocation of Canterbury
to consider what was to be done for 'The Promotion of the
Christian Religion in the Plantations and Colonies beyond the
Seas.' The Society, as incorporated by the king, consisted of
ninety-six members; the charter provided that the two Arch-
bishops of Canterbury and York, the Bishops of London and
Ely, the Lord Almoner, the Deans of St. Paul's and of West-
minster, the Archdeacon of London, and the two Regius and
the two Margaret Professors of Divinity at Oxford and Cam-
(Continued on page eight)

The Everlasting Covenant

by Arthur W. Pink

H. Martin began his invaluable
work on the Atonement by say-
ing: "If we would investigate the
very doctrine of Atonement
which God's Word sets forth —
avoiding arbitrary and capricious
speculations, and illegitimate and
useless trains of thought — it
must be laid down at the outset,
as a proposition of transcendent
importance, that the doctrine of
the Atonement ought to be dis-
cussed and defended as inside the
doctrine of the Covenant of
Grace." Alas that so many have
failed to do so, with the result
that the foundations of faith have
been undermined. Truth has been
perverted, the people of God have
been perplexed, and the enemies
of the Lord afforded every oppor-
tunity to attack with no little
success an otherwise impregnable
fortress.

The Satisfaction or Atonement
of Christ ought never to be sepa-
rated from its source, that source
being the eternal agreement en-
tered into by the Persons of the
Godhead. That which Christ
wrought out in time was what
had been determined upon in the
timeless counsels of the Holy
Trinity. That which was accom-
plished here in this world was
what had been decided upon and
ordained in Heaven before ever
this earth had an existence. Christ

did not propose the plan of re-
conciliation or offer to carry it
into execution, instead it was
proposed unto Him. The Father
drew the plan and proposed it
unto Christ as the God-man, the
Mediator. He most cheerfully en-
gaged to carry out that plan. The
Holy Spirit was a witness unto
that great transaction between
the Father and the Son, and He
recorded it in the eternal volume
of the Divine decrees, and has
accurately and authentically
stated it in the Holy Scriptures,
in which we read of "the blood
of the everlasting covenant" (Heb.
13:20).

When writing or thinking of
the work of redemption, we ought
to ascend to its source, and begin

with the consideration of that
eternal agreement between the
Persons of the Godhead on which
the whole dispensation of Divine
grace to the elect is founded. It
is failure to recognize or refusal
to believe what is revealed in the
Scripture of Truth concerning the
relation of Christ's mediatorial
work to the everlasting covenant
which has engendered so many
fruitless controversies upon the
Atonement. Once we are enabled
to discern the fact of, the terms
of, the immutability of the cove-
nant of grace, then such questions
as the injustice of an innocent
person suffering for the guilty, of
the certain efficacy or contingent
inefficacy of Christ's sacrifice se-
curing what it was designed to

effect, and of the scope or extent
of the Atonement — whether for
all mankind or only the elect of
God — are settled once and for
all.

That Scripture expressly re-
veals an organic connection be-
tween the covenant of grace and
the sacrifice of Christ is plain
from the words of Hebrews 13:
20, "the blood of the everlasting
covenant." So again in Zechariah
9:11 we find God saying to the
Mediator, "By the blood of thy
covenant I have sent forth thy
prisoners out of the pit wherein
is no water." Our blessed Lord
Himself, when instituting the me-
morial supper, said, "This cup is
the new covenant in my blood"
(I Cor. 11:25). It is the blood

which makes an atonement for
the soul (Lev. 17:11), but it does
so because that blood is "the
blood of the everlasting cove-
nant." In Hebrews 8:6, Christ
is expressly denominated the
"mediator of a better covenant,"
and in Hebrews 7:22, "a surety
of a better covenant." Yes, Scrip-
ture represents Him as the very
substance of the covenant. "I the
Lord have called thee in right-
eousness, and will hold thine
hand, and will keep thee, and
give thee for a covenant of the
people, for a light of the Gen-
tiles" (Isaiah 62:6).

Now a covenant is an agree-
ment between two parties who
are under mutual engagements.
Something is to be done by one of
the parties, in consequence of
which the other party binds him-
self to do something in return.
When a master, for example, en-
ters into an agreement or cove-
nant with a servant, he prescribes
certain duties to be performed
by the servant, and promises to
recompense him with suitable
wages. By consenting to the com-
pact, the servant becomes bound
to perform the stipulated work,
and the master is bound to be-
stow the reward when the term
of labor is finished. In a cove-
(Continued on page 6, column 2)

The Baptist Examiner Pulpit

"Will There Be Anybody In Heaven Besides Baptists?"

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

"For the preaching of the cross
is to them that perish foolishness;
but unto us which are saved it is
the power of God." — I Cor. 1:18.

It is commonly reported, and
the accusation is often made, that
I say there will be no one in
Heaven but Baptists. In view of
the fact that this criticism con-
stantly arises, I bring to you now
this message.

The religious world is shot to
pieces. Professing Christians sing:

"Onward Christian soldiers
marching as to war,
With the cross of Jesus going on
before.
We are not divided . . ."

What a lie! We are divided.
There are great bodies of pro-
fessing Christians who declare
that immersion only is baptism,

while in contrast, there are others
who say there are three modes—
sprinkling, pouring, and immer-
sion—and the candidate may take
his choice. Other great supposed-
ly Christian bodies teach baptis-
mal regeneration — namely that
one is saved in the act of baptism;
while others reject such as here-
sy. Likewise, there are large
bodies of professing Christians
who say that Christ died only
for the sinner's past sins, and that
it is necessary that the sinner
keep himself saved from future
sins; while others of us declare
that Christ died for all sin—past,
present and future. Some great
bodies of professing Christians
declare that one is saved partial-
ly by grace, and partially by
works; while others declare it is
all of grace. The majority of so-

called Christendom believe,
teach, and practice what is com-
monly spoken of as open com-
munion — namely, that any pro-
fessing Christian may partake of
the Lord's Supper, regardless of
his denominational preference;
while in contrast, there are others
who believe in what is called close
communion, or that the Lord's
Supper is restricted to the one
local organization, and I thank
God to be one of that number.
There are those who preach eter-
nal salvation — namely, that
when one is saved, he is saved
forever; and in contrast, there
are those who preach that one
may lose his salvation after hav-
ing been saved. The first believes
in the security of the believer,
while the second believes in fall-
(Continued on page 3, column 2)

TO FIGHT ERROR

There is only one way to oppose
error; that is to oppose it. If you
wish to stop a crime, you must
seize the criminal, arrest and con-
fine him.

Do not pet the tiger; kill him.
Similarly, error, untruth, anti-
Christ must be resolutely and
earnestly opposed. We must love
men, but because we love Christ
more, we must denounce and
overthrow whatever threatens the
life or vitality of Christian be-
lief and influence — D. Leete.

FAITH AND UNBELIEF

Faith bears fruit; unbelief is
barren.

Faith looks up; unbelief looks
around.

Faith says we are able; unbelief,
we are not able.

Faith magnifies God; unbelief
difficulties.

Faith brings a good report; un-
belief an evil report.

Faith sees God; unbelief sees
giants.

Faith takes us into Canaan; un-
belief shuts us out and keeps us
in the wilderness.

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Examiner Editorials

By Bob L. Ross

We are behind.

We realize that we are behind in getting out *The Baptist Examiner*, but we hope to catch up very soon. Please bear with us and pray that we will soon be back on a normal schedule.

Preachers let us down.

We announced a few months ago our desire to publish a number of evangelistic sermons in a printed campaign through TBE. But as yet only a small number of sermons have reached us. Thus, we have not been able to carry out plans as expected. We have said nothing about it, hoping that eventually preachers would send the messages in. But since our hopes have not been fulfilled, we want to again ask you preacher brethren to take time to write and give us these sermons. If we do not receive a great many more sermons, we will not be able to go through with our previous plans. We have nothing to offer as a reward or prize, but we believe that the reward of the Lord should cause preachers to take every opportunity in preaching to the lost.

Supply on two books running low.

We only have a few copies left of B. H. Carroll's "Ecclesia—the Church" (35c) and Roy Mason's "The Church that Jesus Built" (\$1.00). We hope we can keep both of these books in print, but of course we are not certain about either. If you want these books for yourself or your friends, now is a safe time to get them.

Special advance offer on Spurgeon's sermons.

There are only a few more sermons to be printed in the "Spurgeon's Sermons on Sovereignty" series. As we have before stated, these messages will be put into book form after their publication in TBE. We of course do not now know exactly what the price of the volume will be. But we are making a special pre-publication offer to our readers of only \$2.50. If you will order now, it will help us on the financial end of publication, and at the same time, you will be assured of getting a copy and at the lowest price possible. You might also like to get copies for your friends. If so, we will give you this special price: 3

CHURCH BULLETIN SERVICE

As we have before announced, we are now supplying church bulletins for Baptist churches. Free sample copies may be had on request. After you have examined these samples, if you want to make further inquiry and have prices quoted, please write: Church Bulletin Service, Box 910, Ashland, Ky.

copies for \$6.00. We will appreciate every advance order that our readers send in. Order from our Book Shop.

In progress—our special subscription campaign.

From now until February our special subscription campaign to increase our mailing list to 20,000 will be under way. Our 20th anniversary of consecutive publication is marked on February 4, 1959. We would very much like to have 20,000 readers by our 20th anniversary. We are making the special offer of 10 subscriptions for only \$10.00, with a free one-year renewal given to every one who sends in ten or more. Also, any subscriptions more than ten are given at the same rate of \$1.00 per year. This offer gives you at least a \$22.00 value for only \$10.00. We want every lover of TBE to have a part in the celebration of our 20th anniversary by sending in at least ten subs. If you appreciate what this paper has stood for through the years and if you want to show your appreciation, then we ask you to do it in a way that will send forth the message of the Word of God—by sending the paper to others. Frankly, 20,000 should not be at all difficult to reach if our friends will simply send in ten subs. We are expecting to have a wonderful response to this 20th anniversary offer.

Bro. Reynolds reports good meeting.

Bro. John W. Reynolds of Tyler, Texas writes as follows about the recent meeting at Providence

BROTHER FRED PHELPS ON RADIO IN KANSAS



Westboro Baptist Church
3701 W. 12th Street
Topeka, Kansas

Radio Broadcast on KTOP Sunday morning--9:00

The editors urge their readers in this broadcast area to tune in each week to hear our good friend, Bro. Fred Phelps.

BROTHER BECK NEEDS A PUBLIC ADDRESS SYSTEM

Dear Brethren:

I am wondering if you would consider this proposition as an evangelistic, and even somewhat of a missionary investment.

Some twelve years ago some friends got together and gave me a portion of the Lord's money to purchase a loud-speaking (public address system) set, to use out of doors on my car in preaching in out of the way places and on the crowded city streets. I used this set to good advantage on the streets of Kingsport and Bristol, Tennessee, Fayetteville, North Carolina, Roanoke, Virginia, besides many smaller villages and country places.

Upon arriving here in Millerton (over nine years ago) I began systematically to "preach the Word" (2 Tim. 4:2) on the main street of this godless village and in all the surrounding towns. I love outdoor preaching. Christ was a street preacher ("Thou hast taught in our streets,"—Luke 13:26).

Now the set is worn out.

I see that I can get a brand new 3-watt sound system with full equipment for \$119.75 from Allied Radio in Chicago.

I know that your own needs for the paper and radio and personal needs are tremendous, but if God leads you perhaps you could publish this notice in THE BAPTIST EXAMINER once or twice and give my address, and it may be that some of your readers would like to send a dollar or two or five or more to help me in purchasing this new set. I guarantee them that it will be used in proclaiming the simple and yet sovereign grace of God through Jesus Christ and His blood-stained cross.

Thanking you, regardless, and I do not by any means wish you to think that you are under any obligation whatsoever to do this, and that I am with you in the work of grace whether you do or not.

Yours in the sovereign Saviour, Jesus Christ,

FRANK B. BECK,
Millerton, New York

Baptist Church: "The meeting began on Saturday night, July 19, with the pastor preaching till Monday. Bro. Wayne Cox came to us on Monday night and did the preaching all the rest of the time. Bro. Cox truly is a great and good preacher. He is not only a good preacher to have in a meeting, but he is also a wonderful help to the church and the pastor where he works. We feel that surely the Lord sent him to us for just such a time. The Lord really turned the meeting into a Holy Spirit, God-honoring revival. There were seven (7) grown people saved, and united with the church. I buried them in the baptismal waters with their Lord. There was one that came into the church by letter, another young man. Then there was another older man restored to the fellowship of the Lord and the church by confession. We are so thankful to the Lord that He saw fit to give us a revival here and that His Word was magnified and His name glorified." We are rejoicing with Bro. Reynolds that the Lord gave such a wonderful meeting to the Texas church. Praise His name!

We all were crooked.

Some people try to tell you that they have always believed the truth and have never been in error. We doubt that very seriously. We are afraid of such people. Certainly, our own experience is not such. As Whitefield said, "We are all Arminians by nature." The man who has been truly humbled by divine grace sees how crooked he was in time past and he knows that he still needs to be straightened out some before he is all straight. The reason so many people never see the truth is simply because of their depravity. They do not want to acknowl-

NASSER'S REAL TARGET IN THE MIDDLE EAST

(Excerpts from a copyrighted article in U. S. News and World Report Magazine).

Look behind the current crisis in the Middle East and what you find is a new facet of an old struggle between the Arab countries and Israel.

The real strength of Egypt's Gamel Abdel Nasser among Arabs is that he calls upon them all, irrespective of country or government, to unite with his drive to "annihilate Israel."

Nasser appears to the Arab world in the role of a leader who is asking them to join him in expelling Israel, as a country, from the Middle East. For Nasser, all opposition to his plans for an Arab empire is aimed at delaying the day when the Arabs can drive Israel out of the area.

Last on Nasser's list. Today's crisis, on the surface, is a matter of Arab vs. Arab. The U. S. is backing Arab countries such as Lebanon and Jordan which still strive to keep their independence from Nasser's United Arab Republic and from his Soviet ally. The Soviet Union is backing Nasser.

But, beneath the surface, keeping the crisis boiling last week, was the issue of Arabs vs. Israelis. "We're last, not first, on Nas-

edge that they are in error, so they go about to justify themselves. That is the case with many an Arminian right now. The man who has been humbled by grace has seen his error, has acknowledged it, and knows now why he does not believe it, and knows why he believes what he does. We were all crooked and humbling grace makes us to acknowledge it. Pride will cause men to hold to error, not humbling grace.

LETTERS



"I am enclosing my personal check for \$25.00 . . . We simply do not know what a day may bring forth, since we have arrived to a time when people are not in the Bible-truth realm of thinking, but will accept any old or new thing that is palmed off on them by the 'powers that be.' Your battle has been bold and courageous from the start, and best of all it has been Scriptural to the core. We can get consolation out of the fact that God sees and knows all things and He will not fail His faithful few. If you and Bro. Ross and every contributor to TBE have not been faithful to God's Word, I don't know any one else who has been." — Eld. Carey E. Witt, Ky.

"Our prayer is that God will give strength in these times of trouble, when except there come a falling away first, and that man of sin be revealed, the son of perdition, that day of the Lord will not come. Paul knew the end time was close to him; how much closer it seems to us. Only a few scattered here and there in this old world are standing for the faith once delivered to the saints. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or epistle. Old Amos wrote words of the Lord, and God said He Himself would send a famine in the land, not a famine of bread or water, but of hearing the words of the Lord. Beloved, be not discouraged, count it a joy to suffer for His precious name. My wife and I were both relieved of our classes in church because we refused to compromise with the Devil. It hurts at first, knowing no one in the church but one family would stand up for you, but then there is a joy that fills our souls when we commune with our Lord. What grace, love and strength he gives in perilous times. If time lasts, we are praying that God will establish a Calvinistic Baptist church here in Houston. There are so many people here who are acquainted with the truth only in part. The pastor said in a sermon that election was a lie and a damnable heresy. But he is getting TBE just the same, and is a personal friend of Rice and gets his paper. You know I sometimes wonder if we might ought to give the Gospel message especially to men who think they are called to preach. Jesus said some believe not because they are not of God. They are leaders of the blind and they will all fall in the ditch. Well, I could go on and on, but know you are busy. But I am sending a small donation, hoping to send more soon. Although we haven't met in this life, we feel that we have. God draws us so close to you and his Son (Continued on page 8, column 4)

ser's list of priorities," said an Israeli official. "Even if he could do so — which he cannot — Nasser would not want to crush Israel now. He needs Israel today as a unifying catalyst for the Arabs he hopes to command. Not until he has built his empire, with Soviet help, will he turn on us — and then it may be too late for us to worry."

Most Arabs agree. They remember that Israel, in the 1948-49 war, beat all her Arab neighbors. The Arabs remember, too, that Israel attacked and defeated Egypt in 1956. Then, the U. S. and the Soviet Union finally forced Israel, Britain and France all to get out of Egypt. The Arabs are impressed by Nasser's arguments that they must unite under his leadership before they will be strong enough to defeat Israel, that they must take Soviet help to gain this strength . . .

It is Nasser's aim to draw the other Arab countries under his command. Iraq's new regime is led by men who admire Nasser. The civil war in Lebanon, which forced that country's Government to call for U. S. troops, has given Nasser a chance to try to win that country too. In Jordan, young King Hussein, while defying Nasser, also denounces Israel. The rulers of Saudi Arabia, of remote Yemen, of the oil-rich sheikdoms on the Persian Gulf, all are anti-Israel. . . .

Says Nasser to the Arabs: "The existence of Israel is in itself an aggression." He once declared: "Israel is only the result of imperialism. For, if Palestine had not fallen under the British mandate (after World War I) Zionism would never have been able to muster enough support to realize a national home of Jews in Palestine. The idea would have remained a mad, hopeless dream."

One reason why the U. S. and Britain worry about Jordan is that, if it disintegrates as a country, the Arab-Israel war could start then and there. The Israelis want no strong Arab state standing west of the Jordan River. Israel's Army would be likely to move to that river, if Hussein's country collapsed.

Today, in Israel, there is less talk of "preventive war." There is hope that the U. S. and the Soviet Union together can keep the peace in the Mideast. Failing this, the Israelis hope the U. S. will find a means of checking Nasser. But, as a last resort, the Israelis agree that they might, once again, have to take the initiative to upset Nasser and his empire before the Egyptian dictator accumulates the power to "annihilate Israel."

Our Radio Ministry

WTCR—1420 ON THE DIAL
Ashland, Kentucky
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
Grundy, Virginia
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.

"It's All In The Blood"

is the power of God."—I Cor. 1:18.

THERE ARE SOME SUGGESTED ROADS TO HEAVEN WHICH OUR TEXT DOES NOT MENTION.

First of all, it is commonly taught that the road of sincerity will take one to Heaven. In fact, it is commonly believed today that so long as one is sincere in his belief he will go to Heaven when he dies. It is a common opinion among the greater number of professing and non-professing church members that it matters little what one believes so long as he is sincere in what he believes.

Let me show you the fallacy of this in the light of God's Word. Listen to this Scripture:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a ZEAL OF GOD, but NOT ACCORDING TO KNOWLEDGE. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Romans 10:1-3.

In these verses, Paul declares that the Jews were zealous and sincere. Yet, it was an ignorant zeal. Paul himself declared that their zeal "was not according to knowledge." Even though they were very zealous and sincere in their religious belief, Paul declared that his great desire was that they might be saved. This indicates that regardless of how sincere one may be, that this one may still be unsaved.

Let me give you another illustration from the Scriptures:

"For there is no respect of persons with God. For as many as have SINNED WITHOUT LAW shall also perish without law; and as many as have SINNED IN THE LAW shall be judged by the law."—Romans 2:11, 12.

This refers to those who "have sinned without law." This is a reference then to the heathen, and to those who have never heard the law of God and the Word of God declares that these "shall also perish." This then would say to us that regardless of how sincere a person may be, whether he has heard the Word of God or not, the result will be the same, namely, that he will perish. This then shows us that sincerity will not save.

Do I speak to someone today who thinks that because of his sincerity he is right with the Lord and is saved? Suppose you awaken in the middle of the night with a terrible headache, and not wanting to awaken any of the balance of the family, you steal silently to the medicine cabinet and reach up in the accustomed place where the headache powders are kept. However, just this past week, your wife has cleaned out the medicine cabinet, and has changed the place in the cabinet for your headache powders. In the darkness, instead of getting the headache powders, you swallow two teaspoonfuls of prussic acid. You are perfectly sincere in what you have done. You thought you were taking medicine for a headache, but in reality you were taking a deadly poison. Even though you are sincere, there will be a funeral within a few hours. Or suppose you want to go to your room in a hotel. Instead of stepping into an elevator, you step into an open elevator shaft. You are sincere in what you have

which way to go?



done—you thought you were getting into an elevator. Yet, death results just the same. Or suppose you enter an unseaworthy boat to take an ocean voyage. You may be sincere in your belief that the boat is perfectly all right and seaworthy, yet you will be destroyed, and your life will be lost just the same. I say to you in the light of even our common experiences of life, that sincerity will not save. Irrespective of how sincere you may be in your belief, if it be a false heretodoxical belief, it will mean your damnation in Hell just the same.

Let me read you our text again: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Cor. 1:18.

There is a second suggested road to Heaven which this text does not mention, namely, the road of good works. The unsaved man's religious efforts are always characterized by the word "do." That is, he expects to go to Heaven by what he does. By the thousands, there are those all over the world who think that because of their own good deeds, they shall enter Heaven by and by. Oh, how I would to God today that I might be able to show you that it isn't

"Amazing works how sweet the sound That saved a wretch like me."

but "Amazing grace how sweet the sound That saved a wretch like me."

In the Old Testament we read of two boys who came to bring their offerings to the Lord—Cain and Abel. Cain brought the fruit of the ground—that which he had produced, whereas Abel brought the bloody sacrifice from the flock—that which God had demanded. The Word of God declares that God accepted the offering of Abel, but rejected the offering of Cain. Since Cain rejected the blood and brought what he had done himself, God in turn rejected him. Not all the Cainites and not all the Abelites are dead yet. There are a few, like Abel, who come as God has demanded, depending upon nothing but the blood of Jesus Christ; whereas the majority, like Cain, come with the same kind of religion as Cain, depending upon what they have done.

In the New Testament, we have a good illustration of this in the experience of the rich young man. (Continued on page 4, column 3)

"And without shedding of blood is no remission." (Heb. 9:22)

A man in the prime of life lay upon his couch. Suddenly laid aside by sickness, from an active business life, and from a place of prominence in the church of which he was an esteemed member and office-bearer, he had leisure to think. Never before, in the days of health and religious effort, had he considered his own personal condition in the sight of God, or where he would go when earthly life was past.

On the Lord's day afternoon, a friend called to see him, and in course of conversation said to the sick merchant, "I have more than once been at the very gate of death, and I cannot describe what peace I enjoyed at the prospect of meeting God, simply trusting in the precious blood of Jesus Christ as my only plea, my only title."

The sick man raised himself on his elbow and said—"I have been thinking about the same matter a good deal of late. I feel I have not been sufficiently zealous in religion to enable me to say I can look into the future as you do. I would give all that I possessed if I could."

"Religion is not a title of heaven, dear sir," replied the Christian visitor. "Religion never gave anybody peace with God, or a title to His presence. The blood of Jesus Christ—which means the substitutionary work—alone can do that."

The sick man seemed bewildered. He had been accustomed to think that religion was the very best thing in the world, and that when people spoke of "conversion," "salvation," and "cleansing in the blood of Christ," they simply expressed it that way, and according to their own peculiar creed, the same thing as he called "religion."

His friend saw his perplexity, and in order to take full advantage of it, to bring before him the gospel of God's salvation, he said—"May I read you a short portion of the Bible?" to which he received a glad consent. The portion chosen was the twelfth chapter of Exodus, in which an account of the Passover, the sprinkling of the blood, and the safety of the first born are given.

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats; and ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on

the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" (Exod. 12:3-23).

Commenting briefly on the verses, he said—"It was the blood shed and sprinkled, the blood trusted, and it alone, that gave safety to all within the house that night. All under the shelter of the blood were safe, all outside it, no matter what their character, were doomed to judgment."

There was a solemn silence in the room as he finished reading, a silence which the visitor felt unwilling to break, as it seemed to him that God was working deep conviction by His Spirit through the Word, in the soul of him who lay there.

Sitting up, the sick man stretched out his hand, and gasping the hand of the visitor, said slowly, with great emotion—"It's all in the blood. I see it now, as I never did before. I have been trusting to my religion, and my own righteousness, but now I see clearly that my only title to salvation is in the blood of Christ."

The Christian bowed his head in silent thanksgiving to God, and at the request of the sick merchant, now filled with peace and joy, he bowed his knees and gave thanks to God for his deliverance and conversion. God raised him to testify to others of the precious blood of Christ, the sinner's only plea and title to heaven.

How many think that religion is a saviour! How many are trusting to their own righteousness and good works to take them, or to help them to heaven, whereas God declares that the death righteousness of Christ, trusted by the sinner, is his only shelter from coming wrath.

"The blood of Jesus Christ—God's only begotten Son—"cleanseth us from ALL sin" (1 John 1:7).

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).—News & Truths.

"Will There Be Anybody In Heaven Besides Baptists?"

(Continued from page one)

Let's be honest, beloved, we are divided. It is popular today though to throw aside one's convictions, which leads me to say that we are at the flood tide of compromise. The popular idea is to take a pinch of Methodism, Campbellism, Catholicism, and a little pinch off all the denominations, mix it together with a little soft soap, flavor it with apple-sauce, give it a thorough coat of whitewash, and the result will be a modern Christian. Not at all! It will be a modern compromise instead.

In the Biology Department of a college, there was an old professor who knew everything there was to know about bugs. The boys of the school tried to deceive him one day by piecing a bug together with glue. They got the head end off one bug, the middle piece of another, and the tail of a third and glued these together. Then they took wings, feet, and feelers of still other bugs and glued them on this improvised bug. Then they took it in to the old professor and said, "Professor, when we were out hunting specimens today, we found a strange bug which we cannot classify." The old near-sighted professor took the bug, turned it over, studying it very carefully. Finally, he turned to the boys and said, "Boys, this is a humbug." In the light of this, I declare that every patched up, compromising Christian is a spiritual humbug.

Ere I become tedious to you, let me come immediately to my text. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it

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God Is Present Everywhere

All those who seek a throne of grace,
Are sure to find in every place;
To those who love a life of prayer,
Our God is present everywhere.

The shady grove or burning plain,
The blooming field or swelling main,
Alike are sweet in secret prayer,
For God is present everywhere.

In pining sickness, rosy health,
In poverty or growing wealth,
The humble soul delights in prayer,
And God is present everywhere.

When Zion mourns, and comforts fail,
And all her foes do scoff and rail,
'Tis then a time for secret prayer,
For God is present everywhere,

When some backslide and others fall,
And few are found who strive at all,
The faithful find in secret prayer,
That God is present everywhere.

Come, then, my soul, in every strait,
To Jesus come and on Him wait,
He sees and hears each secret sigh,
And brings His own salvation nigh.

—Oliver Holden (1765-1844)

Various Objections To Immersion Answered

By J. M. Pendleton

SECTION VII

Pedobaptist Objections Answered

These are numerous, and all of them cannot be referred to in a book like this. I will, however, refer to the most prominent objections that have come to my notice. They are the following:

1. It is said that John baptized, not in, but at, Jordan.

Episcopalians and Methodists are precluded from a resort to this objection, for the "Book of Common Prayer" and the "Discipline" both teach that Jesus was baptized "in the Jordan."

In all the range of Greek literature the preposition *en*, used in Matthew 3:6, and translated "in" means "in." Harrison, who is high authority on "Greek prepositions," refers to it as "the same with the Latin and English 'in'" (p. 243). It is a suggestive fact that our "in" comes to us through the Latin tongue from the Greek *en*. A child at a very early age learns what "in" means.

To make the point before us plain it needs only to be said that John "baptized in the wilderness."

Here we have the same "in" representing the Greek *en*. How would it do to say that John baptized at the wilderness? The Greek is surely a strange language if it has no preposition meaning "in," and if *en* has not this meaning, there is no word in the language that has.

Let any Greek scholar try to express in Greek the idea of being in a place, in a house, or in a river without the use of *en*. The meaning of *en* is "in," as that of *eis* is "into," and therefore it follows that John baptized in the Jordan, not at it.

2. John, it is said, baptized "with water."

It is insisted that "with water" implies that the water was applied in baptism. It is enough to say, in answer to this objection, that Baptists never immerse without water. John speaks of baptism in water, in the Holy Spirit, and in fire. King James's translators probably rendered *en* "with" to make what they thought an emphatic distinction between the baptismal elements. They were wrong. Every scholar knows that the proper rendering is "in water."

The little preposition *en* here also acts a conspicuous part. It is as proper to say that John baptized with the wilderness and with the Jordan as that he baptized with water. In the first two instances *en* is translated "in," and why should it be rendered "with" in the last? But, as I have said, Baptists do not immerse without water. If it is affirmed that the clothes were washed with water, does it follow that they were not dipped into it? Surely not.

3. It is urged with great confidence that three thousand persons could not have been immersed on the day of Pentecost.

It is supposed that there was not sufficient water for the purpose. Indeed! Where now is the "much water" that Rice found necessary for the "daily ablutions" of the Jews? They certainly performed their "ablutions" at

home if they could not be dispensed with when they went to John's baptism. Jerusalem, according to Edward Robinson, "would appear always to have had a full supply of water for its inhabitants, both in ancient and modern times. In the numerous sieges to which, in all ages, it has been exposed, we nowhere read of any want of water within the city." (Biblical Researches in Palestine, vol. 1, p. 479.)

Where people can live, there is sufficient water for purposes of immersion. But why dwell on this point? If Jerusalem had been situated on the Mediterranean Sea, many Pedobaptists would not permit *eis* to take the three thousand converts into its waters. They are no more willing to admit immersion where there is an abundance of water than where there is a supposed scarcity.

But it is insisted that it was impossible, even if there was water enough, for three thousand to be immersed in one day, and that therefore water must have been sprinkled or poured on them. I answer that it takes about as much time to sprinkle or pour as to immerse. Much the greater portion of time, in modern baptisms, is occupied in repeating the words of the baptismal ceremony.

If it is said that sprinkling or pouring was more expeditiously performed in ancient than in modern times, I have an equal right to say the same thing of immersion. If the apostles alone baptized on the day of Pentecost (which, however, cannot be proved), they could have immersed the three thousand. If Pedobaptists deny this, let them account for the historical fact that Austin, the monk sent by Pope Gregory the Great into England in the year 597, "consecrated the river Swale, near York, in which he caused ten thousand of his converts to be baptized in one day." They were immersed.

4. It is thought to militate against immersion that the Holy Spirit is said to be poured out. If so, it militates equally against sprinkling. If pouring is baptism, why is not the Spirit sometimes said to be baptized? He is said to be poured out. There is as much difference between the pouring out of the Spirit and baptism in the Spirit as there is between the pouring of water into a baptistry and the immersion of a person in that water. Those baptized "with the Holy Spirit"—or, rather "in the Holy Spirit"—are placed under the influence of the Spirit, just as a person baptized in water is put under the influence of the water. It is the prerogative of Christ to baptize in the Holy Spirit.

If, as Pedobaptists insist, pouring is baptism because the Holy Spirit is said to be poured out, what follows? Why, that as the Spirit is said to be "given," to "testify," to "fill" and to "speak," therefore giving, testifying, filling, speaking, are all baptism! This, surely, will not be claimed.

5. Saul of Tarsus, it is affirmed, was baptized standing up. The argument assumes that when it is said (Acts 9:18) that Saul "arose and was baptized," the meaning is he "stood up and was baptized." In the Greek the participle *anastas* is used, and it comes from a verb found in the New Testament more than a hundred times, rendered in a few places "stood up," and in a hundred places "rise," "arise," or "raise." Wherever "stood up" is found, "arose" would be just as good a translation. Let it be admitted, however, that the word is properly rendered "stand up" in certain passages; still it is undeniable that it is used in other passages to denote the beginning of a process by which a thing is done.

Two examples will be sufficient. It is said (Luke 1:39), "And Mary arose (*anastasa*, same word

with a feminine termination) in those days, and went into the hill-country," etc. Did Mary stand up and go? Does not *anastasa* here indicate the beginning of the movement by which she reached "the hill-country"?

In Luke 15:18 the prodigal son says, "I will arise (*anastas*) and go to my father;" and in verse 20 it is said "And he arose (*anastas*) and came to his father." Did he stand up and go to his father? Was not the *anastas* the commencement of the returning movement? He arose and returned to his father.

Now, Luke wrote the Acts of the Apostles. Is it not reasonable, then, to believe that when he says (Acts 9:18) that Saul "arose (*anastas*) and was baptized," he means by *anastas* the beginning of a process necessary to his baptism? He evidently arose that he might be immersed; but no rising up, no *anastas*, was necessary if water was to be poured on, sprinkled on him. His immersion implied the movement indicated by *anastas*, while pouring or sprinkling could imply no such movement.

In verse 39 of the same chapter it is said, "And Peter arose (*anastas*) and went with them"—that is, to Joppa. He did not stand still and go, but he arose as the first thing to be done in getting to Joppa—just as Saul arose as the first thing to be done in getting to a suitable place for immersion.

But I shall let Saul, who afterward became Paul, settle this matter himself. In Romans 6:4, including himself with those to whom he wrote, he says: "We are (were) buried with him by baptism." If Saul were buried by baptism, he was immersed. There is no burial in pouring or sprinkling. (Con't next week)

"Will There Be Anybody In Heaven Besides Baptists?"

(Continued from page three) ruler. He declared that he had kept the Ten Commandments from his youth. But irrespective of his goodness and his keeping of the law, Jesus said to him: "One thing thou lackest."—Mk. 10:21.

In spite of his own claim of keeping the law, Jesus declared that he was lost.

Let me read you a Scripture whereby you can see that we are not saved by our good works:

"Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done MANY WONDERFUL WORKS? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:22, 23.

In this, Jesus gives us a pic-

ture of the judgment with unsaved preachers and personal workers and church workers standing in His presence. You will notice that this group even goes so far as to say "and in thy name done many wonderful works." In spite of their works, Jesus declares "I never knew you."

We have the same truth, namely that a man is not saved by his good works, presented to us in Eph. 2:8, 9. Listen:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast."

Listen again:

"Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

Also, Paul declared to Titus that we are not saved by our works.

"NOT BY WORKS of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:5.

I heard a man say sometime ago that salvation was something like riding a bicycle. He declared that Jesus gives us a start in salvation and that we must keep on pedaling or we would not go very far. He even declared that we might coast for a little ways, but that sooner or later we would fall to one side if we did not keep on working. I am ready to grant you that this might be true if we were going to Heaven on a bicycle, but beloved, I'm depending upon the Lord Jesus Christ as my Saviour. It isn't a matter of my works, nor a matter of my works plus the work of Christ,

'TIS MIDNIGHT

'Tis midnight; and on Olivet's brow,
The star is dimmed that lately shone:
'Tis night; in the garden now,
The suffering Saviour prays alone.

'Tis midnight; and from all removed,
The Saviour wrestles lone with fears;
E'en that disciple whom He loved
Heeds not his Master's grief and tears.

'Tis midnight; and for others' guilt
The Man of Sorrows weeps in blood;
Yet He that hath in anguish knelt
Is not forsaken by His God.

'Tis midnight; and from ether-plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Saviour's woe.

—William B. Tappan

but I am depending fully on Jesus Christ to save. Salvation is purely a matter of grace.

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. Even so then at this present time also there is a remnant according to the election of grace."—Rom. 11:6, 5.

Let me remind you of my text again:

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Cor. 1:18.

There is another suggested road to Heaven which our text does not mention, namely, the road of religion. By the multiplied thousands all over the country there are those who believe that by joining a church, being baptized, and being outwardly religious, they will go to Heaven. I just held a meeting recently in a church where one of the oldest members of the church said, "I have been a member of this church all my life, and before our present pastor came, I never heard a sermon on salvation by grace. In all these years, all that I have ever heard preached was, join the church and be baptized, and do the best you can." And that, beloved, is about all that is preached in the average church today.

Yet, beloved, religion will not save anyone. Let me refer you to the great passage concerning judgment that I read to you a moment ago:

"Many will say to me in that day, Lord, Lord HAVE WE NOT PROPHESIED IN THY NAME? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never

(Continued on page 5, column 3)



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

(Continued from last week)

Scripture reading: MALACHI 3:8-10 and 2 CORINTHIANS 9.

In last week's article we examined the question: "How much money shall I give to God?" We saw that the Word of God teaches that Christians are to pay or give tithes, or one tenth of their income. Hence we expect every member of our church to practice tithing.

Now the question arises: "WHERE shall I give my money?" Shall we give all of our tithes to the church of which we are members, or just part of it? Shall we give our tithes to independent evangelists or radio broadcasts? Shall we give our tithes to "interdenominational and independent mission boards?"

As Christians I think that we will all agree that we should give **WHERE THE LORD LEADS**. We should GIVE ACCORDING TO THE WILL OF GOD. AND THE LORD WILL LEAD US WHERE TO GIVE OUR TITHES and SHOW US HIS HOLY WILL IN HIS WORD. Are you willing to be bound by the Word of God?

THE WORD OF GOD TEACHES CHRISTIANS TO BRING THEIR TITHES AND OFFERINGS INTO THE CHURCH OF WHICH THEY ARE MEMBERS. Christians have no right to send their money here, there and everywhere. Their tithes and offerings are to be brought into the church. That is the system laid down in God's Word.

There are some objections to Christians placing all of their tithes and offerings into the individual church.

Not too long ago there appeared a series of articles in an interdenominational paper in which the editor objected strenuously to what I am preaching. I think the most of us receive pleas in the mail to help this work or that work with our tithes, and we are urged to do so in many of the radio broadcasts. It would seem that these men do not believe in Christians giving all of their tithes into the church, but want some sent to them, or even all of it.

What are the arguments against storehouse tithing or against Christians bringing all of their tithes and offerings into their own church?

1. "People should give where the Lord leads them." We answer that the Lord leads us through or in accord with His Word. The Scriptures point us to the church in our giving. This we shall prove later.

2. It is argued that Christ ignored the local Jewish storehouse when He was upon earth and accepted support for Himself and His "evangelistic party" — as one "evangelist" recently put it. They quote Matt. 27:55 and Luke

8:3 of the women who ministered unto the Lord out of their substances. We answer that the Lord did NOT ignore the Jewish storehouse in its tithes and offerings given by the Jews. One needs no more than to read Matt. 23:23 and Mark 12:41-44 to see how He urged the Jews who tithed into the temple storehouse to continue tithing and watched with interest the tithing into the same. But His followers gave their substance to Him because they no longer belonged to the "Jew's religion;" and in giving to Christ they were tithing into the church for Christ is the "Head of the church" (Col. 1:18). When we today bring our tithes to the church, we are bringing them to the Great Head of the church, who by His Spirit leads us to do so.

3. The early believers, it is objected, did not bring their tithes into the church but brought them down at their feet (Acts 4:34-35). But we answer that the apostles were IN THE CHURCH (1 Cor. 12:28) and were the TREASURERS of the first church at that time (Acts 6:1-4). So they were really tithing into the church.

4. It is objected that the great evangelistic campaigns and radio broadcasts and independent missions are reaching so many souls for Christ and doing such marvels. Why should we not give our money to them? We answer for the following reasons:

1. Because the Word of God bids us give our money through the church, as we shall prove.

2. Because many of these reports, I am sorry to say, are greatly exaggerated.

3. Many, if not most, of these independent agencies compromise or completely ignore our stand of separation from modernism in the apostate World Council and National Council of Churches. They do the same to the doctrine of baptism. They are not Calvinistic nor Baptist. Naturally they do not honor the church as we do. Some of them are very loose on giving financial reports.

4. Their work is not authorized by and controlled by a New Testament church and is therefore not true New Testament evangelism.

Here is Scriptural evidence why we should give our tithes and offerings into the church to which we belong.

God's house in the Old Testament was, first of all, wherever His people met. Usually there was a stone (Gen. 28:22) or an altar there. (Gen. 4:3-4 and 8:20) or a Priest (Gen. 14:17-20).

Later the tabernacle was erected (Ex. 25-40). To it all the tithes and offerings were brought (Deut. 12:5-7).

When the temple was built in its place the tithes were brought into the temple (Neh. 13:1-14 and Mal. 3:8-10).

TODAY, IN THIS AGE, GOD'S HOUSE IS HIS CHURCH. In 1 Tim. 3:15 the church is called the "house of God." And they who preach the gospel are to be supported in the same manner as the Levites and priests were in the Old Testament (1 Cor. 9:13-14). "BRING YE ALL THE TITHES INTO THE STOREHOUSE THAT THERE MAY BE MEAT IN MINE HOUSE" (Mal. 3:10). Where are we to bring our tithes? Into the storehouse. What is that? It is GOD'S HOUSE, which is today the church. (1 Tim. 3:15).

What about these independent radio broadcasts and orphanages and revival and evangelistic campaigns and mission boards and these other movements and the evangelists? Let them be authorized and controlled by the church and receive their wages or offerings from the churches, as do pastors. Paul and Barnabas were sent forth by the church at Antioch (Acts 13:1-4). After their mission-



Pastor Frank B. Beck

ary and evangelistic endeavours to that same church they returned and gave report (Acts 14:26-27). By the authority of the same church they went up to Jerusalem to the first great fellowship convention (Acts 15:1-4), and by the authority of the church at Corinth they were to handle the money for the poor saints in famine-stricken Jerusalem. (1 Cor. 16:1-4).

BRETHREN, THE CLOSER WE GET TO CHRIST AND HIS DOCTRINES THE CLOSER WE WILL GET TO THE CHURCH! I plead with every one of you to follow the pattern of the holy Word of God in both Old and New Testament — BRING YOUR TITHES AND OFFERINGS INTO THE HOUSE OF GOD, THE CHURCH.

"Will There Be Anybody In Heaven Besides Baptists?"

(Continued from page four)
knew you; depart from me, ye that work iniquity."—Matt. 7:22, 23.

Here stand preachers, unsaved church members, in the presence of the Lord Jesus for judgment. They had plenty of religion. In fact, they had entirely too much religion. What they needed was Jesus. Yet, you hear Jesus say, "Depart from me ye that work iniquity." Let me read also this Scripture:

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

You will notice that the only book that counts in the day of

judgment is the book of life. and religion will save no one.

Church record books, and baptismal certificates are valueless then. The Lord isn't going to dig around in any old musty church record books to see whether or not you are saved. The only book that will count in that day will be the Lamb's book of life.

Years ago, Peter Cartwright, a Methodist evangelist, went into a blacksmith shop out in Missouri to talk with the smithy. The latter said, "You're a Methodist, are you not?" And when Mr. Cartwright admitted that he was a Methodist preacher, the man said, "I left Vermont because the Methodists got too thick for me there, and came over in northern New York; and when they got too thick for me there, I moved on over into Ohio; and then when they got too thick for me there, I moved out here. Since you followed me up I guess I'll have to be moving again." Then Peter Cartwright said, "My brother, you can move on out on the prairies, and you will probably find some Methodists there; you can cross the great divide, and come down to the Golden Gate, and you'll find some Methodists there; you can die and go to Heaven, and you will doubtlessly find some Methodists there; and if you die and go to Hell, you'll find plenty of Methodists there." And Peter Cartwright was right. There will be great loud-shouting, hallelujah swelling Methodists in Hell. There will be Presbyterians in Hell — Presbyterians who could swallow the whole of the Westminster Catechism. There will be Catholics, and Jews, and Holiness, and Baptists, and people of all religious persuasions in Hell, who thought that all they needed to be saved was to join a church.

May I, in the light of my text, declare to you again that these suggested roads to Heaven will not save. Sincerity, good works,

IN CONTRAST OUR TEXT TELLS US THE ONLY ROAD TO HEAVEN.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 Cor. 1:18.

There is no other way save Calvary. There is no other plan of salvation except that which is ours through the cross of Jesus. Listen to His own words:

"I am the way, the truth, and the life: NO MAN COMETH UNTO THE FATHER, BUT BY ME."—John 14:6.

Hear the words of Peter in which he declared that there was no other way:

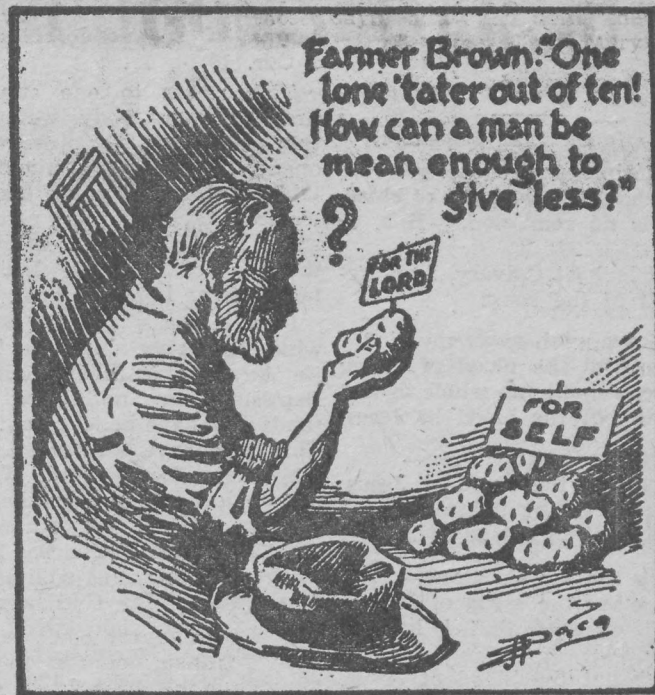
"This is the stone which was set at naught of you builders, which is become the head of the corner? NEITHER IS THERE SALVATION IN ANY OTHER: for there is none other name under heaven given among men, whereby we must be saved." — Acts 4:11, 12.

It was a great day when Jesus died on the cross. On either side there hung a thief. These were being crucified for their sins. They were malefactors — they were thieves, and they deserved to die. Yet, Christ Himself had no sins. Of this we are assured in the Scriptures. Listen:

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners; and made higher than the heavens."—Heb. 7:26.

Why then was He suffering? Unlike the thieves, who were suffering for their sins, He was suffering for our sins. What a picture the crucifixion presents in that we see Jesus with the blood pouring from the wounds in His hands, His feet, His head, and His side. Is it any wonder then that Paul took up the well-worn

(Continued on page 6, column 1)



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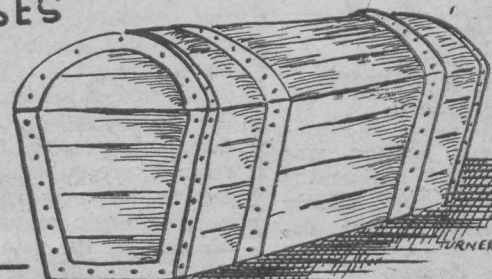
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THEY MADE A CHEST,
AND SET IT WITHOUT AT THE
GATE OF THE HOUSE OF THE LORD.

AND THEY MADE A PROCLAMATION
THROUGH JUDAH & JERUSALEM,
TO BRING IN TO THE LORD
THE COLLECTION THAT MOSES
THE SERVANT OF GOD
LAID UPON ISRAEL IN
THE WILDERNESS.

II Chron. 24:8-9



"Will There Be Anybody In Heaven Besides Baptists?"

(Continued from page five)

pen of time and wrote:

"Without the shedding of blood, there is no remission."—Heb. 9:22.

As I look at Calvary, I am reminded of the song:

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

For my pardon this I see—
Nothing but the blood of Jesus;
For my cleansing this my plea—
Nothing but the blood of Jesus.

Nothing can for sin atone—
Nothing but the blood of Jesus;
Naught of good that I have done—
Nothing but the blood of Jesus.

This is all my hope and peace—
Nothing but the blood of Jesus;
This is all my righteousness—
Nothing but the blood of Jesus.

Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

III

THIS PERHAPS THEN MAY LEAD YOU TO ASK ANOTHER QUESTION: IF THERE WILL BE OTHER FOLK BESIDES BAPTISTS IN HEAVEN, THEN WHY IS IT THAT BAPTISTS ARE SO NARROW, SO CLOSE, AND SO SELFISH?

My only answer is that Jesus started us that way 2,000 years ago, and we have not been able to get away from our "raising." Paul said to Titus that we were to be a "peculiar people." Wherever Baptist are Scriptural today, they are peculiar.

It is true that in Calvary Baptist Church we draw the line on Scriptural teachings very closely. We do not enter into union meetings with other denominations because we believe the Lord would not be pleased. Listen to these Scriptures:

"Can two walk together, except they be agreed?"—Amos 3:3.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."—II John 1:10, 11.

Furthermore, we do not accept the baptism, even though it may be immersion, that is administered by others. We consider any immersion other than Baptist immersion as alien immersion, and we do not accept it. Jesus recognized no baptism but that which was administered by John the Baptist when He was here in this world. I am sure that He will recognize none other when He returns. For that reason, believing that we are the church which He established, we do not recognize any other baptism today.

Furthermore, we believe in close communion. We do it because we believe the Word of God thus teaches. Listen to this Scripture:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread

and one body; for we are all partakers of that one bread."—I Cor. 10:16, 17.

This refers to one cup, one bread, and one body; we believe that we ought to observe this oneness. Therefore, at the Lord's table, we only have the one cup, we only have one piece of bread, and it is just the one local body—the one local church that partakes of the Lord's Supper.

I come back to my subject which is a question, "Will There Be Anybody In Heaven Besides Baptists?" Yes, multiplied thousands who have believed on Jesus Christ and have been saved. Then why are we so narrow? We are not doubting their salvation, but we just want to be sticklers for what the Word of God has to say as to other things as well as that of salvation. May God help you today to get right with God, which is only possible by trusting Jesus Christ, and then, after you are saved may you become a member of the church which He established, and may you stand for the entirety of the Word of God.

The first Baptist missionary that went to India from this country was Adoniram Judson and his wife. They did not go out as Baptist missionaries, but on board the ship which carried them from this country to India, away from the schools, and apart from any teaching of men, in the study of the Word of God, they came to realize the truth as to the church which Jesus built, and as to the doctrine of baptism particularly. The result was that when they arrived in India, they contacted the group which had sent them out and renounced all allegiance with them, and in turn, became affiliated with Baptists.

Oh, may God grant that you might take His Word and find in it that Jesus is the only Saviour, and after having found Him as your Lord and Saviour, then may you follow His Word in all its teachings, and may you stand by the Book until Jesus comes.

The Everlasting Covenant

(Continued from page one)

nant therefore there are two parts, a condition and a promise. When the condition of the covenant is met, the performer is by right entitled to the reward.

In his truly excellent work **The Satisfaction of Christ** (1650), J. Owen, the prince of the Puritans, when treating of the everlasting covenant, pointed out, "There are five things required to the complete establishing and accomplishing of such a compact and agreement: 1. That there be sundry persons, two at least, namely, a promiser and undertaker, agreeing voluntarily together in counsel and design, for the accomplishment, and to bring about some common end, acceptable to them both, so agreeing together; being both to do somewhat, that they are not otherwise obliged to do; there must be some common end agreed on by them, wherein they are delighted; and if they do not both voluntarily agree to what is on each hand incumbent, it is no covenant or compact, but an imposition of one upon the other. 2. That the person promising who is the principal engager in the covenant, do require something at the hand of the other, to be done or undergone, wherein he is concerned. He is to prescribe something to him, which is the condition, whereon the accomplishment of the end aimed at, is to depend. 3. That he make to him who doth undertake, such promises as are necessary for his supportment and encouragement, and which may fully balance in his judgment, all that is required of him, or prescribed to him. 4. That upon the consideration of the condition and promise, the duty and reward prescribed and engaged for, as formerly mentioned, the undertaker do voluntarily address himself to the one, and expect the accomplishment of the other. 5. That the accomplishment of the condition being pleaded by

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

LESSON FOR SUNDAY, AUGUST 24, 1958

The Book Of I Kings

SOLOMON'S PRAYER FOR WISDOM

Memory Verse: "And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off."—I Kings 20:21.

I. Decaying Old Age. I Kings 1:1-4.

Although David was not an old man as to years, yet he was worn out. His early hardships now began to tell on him. He seemed to be unaware of all that was taking place. Surely it is a pathetic picture we note concerning David.

How this reminds us of Solomon's words. Cf. Eccl. 12:1. What an example that we shall give the strength of our early years to God, to work while young in His vineyard, for the day will come when each shall say, "I have no pleasure in them."

II. Solomon Anointed King. I Kings 1:5-53.

David had a spoiled son, Adonijah by name. Vs. 6 He was the oldest son living now that Absalom had been slain. Doubtless he thought that since he was the oldest he should be the king; he began by having a great feast (vs. 9). In this instance he began at the wrong end. The feast should have closed, not inaugurated the dash for the crown. Cf. I Kings 20:11.

In order to off-set Adonijah, Nathan and Bath-Sheba inaugurated a counter-plot whereby David should have Solomon, Bath-Sheba's son, anointed as king. Their attempt is highly successful for we find David rising to give command that Solomon be placed upon King David's mule, and brought to Gihon where he was anointed king. Although David's strength was growing weaker, we can note the fire which flashed up for a moment's time in putting to end Adonijah's plot. When it was noised about that Solomon was anointed king, Adonijah submitted. When he heard the people of the city shouting and the news was brought to him that Solomon was now sitting on the throne of the Kingdom, all of his guests fled and Adonijah, in fear, caught hold of the horns of the altar that he might not be slain (vs. 49, 50). Solomon put him on probation that he should not die (vs. 52).

III. David's Charge To Solomon. I Kings 2:1-9.

Now that the day of David's death is drawing nearer, we find him charging Solomon concerning the future. The heart of David's message is that Solomon shall remember the Lord (vs. 3). Is it any wonder that we find Solomon reigning so successfully? Doubtless the brilliance of his reign came about by his following the advice which David gave him. No man will ever achieve greatness who overlooks David's advice to Solomon.

IV. Adonijah's Second Plot. I Kings 2:13-25.

After David's death when Solomon had ascended to the throne, we find Adonijah making the second attempt to succeed as king, in that he desired Abishag for his wife. The ordinary reader sees this as only an innocent request, but there is an underlying Oriental custom which must be considered. The successor to the king always took possession of the harem of the preceding king. It is thus today in Africa, Turkey, and other countries. Absalom did that when he took possession of Jerusalem. II Sam. 16:22. This was only Adonijah's shrewd way of seeking the kingdom. It is

the undertaker, and approved by the promiser, the common end originally designed, be brought about and established. These five things are required to the entering into, and complete accomplishment of such a covenant, convention, or agreement, as is built on personal performances; and they are all eminently expressed in the Scripture, to be found in the compact between the Father and the Son.

Let us adopt these statements as our divisions:

1. The Agreement between the Father and the Son

God and the Mediator agreed together in counsel for the accomplishment of a common end, namely the promotion of the manifested glory of God in the salvation of His elect. In Zechariah 6:13, we read, "And the counsel of peace shall be between them both": the reference here

is to the Lord Jehovah, and the Man whose name is "the Branch" of the previous verse. The "counsel of peace" signifies the compact or agreement between Them as to the reconciliation between God and His sinful people. There was a voluntary concern of the Father and the Son for the accomplishment of the work of peace in bringing us to God. It is to this that Isaiah 9:6 also refers: there Christ is called "Wonderful, Counsellor," as concurring in the design of His Father, and with Him, to be the Child born and the Son given "to us," that He might be the Prince of peace. In that connection, and in that passage (only) is Christ called "the everlasting Father," because His everlasting "children" (Heb. 2:13) were being covenanted for. So, too, in Zechariah 5:7, the Mediator is addressed by Jehovah as "My Fellow," because they had taken counsel together about the work of our salvation.

Prayer For Security

"Hold up my goings in thy paths, that my footsteps slip not."—Ps. 17:5.

1. "Hold up." Who? God.
2. What? "My goings."
3. When? Present tense.
4. Where? "In thy paths."
5. Why? "That my footsteps slip not."—C. H. S.

no wonder Solomon had him put to death.

V. Prophecy Fulfilled. I Kings 2:35.

When Zadok was put in to the priesthood in place at Abiathar, a prophecy which had been made, years before, was fulfilled. Zadok was a lineal descendant of Phineas who had wrought well for the glory of Israel. Cf. Num. 25:1-8. Because of Phineas' deeds, it had been prophesied that his descendants should occupy the priesthood. Now for the first time prophecy is fulfilled. Sometimes God may seem to be slow in fulfilling his prophecies, but eventually every prophecy shall come to completion.

VI. Removing All Obstacles. I Kings 2:26-46.

Solomon removed Abiathar from the priesthood, executed Adonijah, slew Joab and Shimel. Thus he removed every obstacle on his road to progress which he had inherited from his father's kingdom.

Many times it is necessary to tear down before work can be built up. Cf. Jer. 1:10.

VII. Solomon Marries. I Kings 3:1-3.

Now that all internal matters have been disposed of, Solomon does as every young man generally does — proposed to marry. However, he selected his wife for political reasons rather than for love. Through this marriage of the daughter of Pharaoh, king of Egypt, he inherited all the territory from the southern boundary of Israel to the River Nile. Most all of Solomon's marriages were for political reasons. That his marriage was contrary to the will of God can be seen by reading Deut. 7:3.

VIII. Solomon's Sacrifices.

Now that Solomon was king, he began by offering not one, but a thousand burnt offerings. This is much in contrast to King Saul, who offered only one sacrifice unto the Lord. Cf. I Sam. 14:35. By those sacrifices, Solomon put God first in the beginning of his reign. No man will succeed who fails to do likewise.

IX. Solomon's Wisdom. I Kings 3:5-28.

In order to guide his people, Solomon prayed for the proper wisdom. Wisdom like any other blessing should be sought of God. Cf. James 1:5. Certainly Solomon's prayer was very unselfish. He might have asked for long life, riches, honor, victory, and the destruction of his enemies. But instead he chose to humble himself and ask for wisdom that he might be able to lead the people right.

As a result of this unselfish prayer God gives him these other blessings which he could have asked for (vs. 12-15). It pays to humble one's self and depend upon God for material blessings.

God had really given Solomon a wide range for his prayer when he had spoken to Solomon saying, "ask what he shall give thee" (vs. 5). God gives us the same range today in our prayers.

X. Type of the Kingdom Age. I Kings 4:24-27.

Just as we find every man dwelling under his own fig tree, so will it be with Israel again during the Millennium. Cf. Jer. 23:6. The greatness of Solomon's kingdom is only a poor picture of the kingdom of our God, when Christ shall come again.



God's Word Says:

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:29-32.

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The "My Church" Of Matt. 16:18

The Catholic Church cannot be the "My Church" which Jesus built because it was not built until 604 — by Gregory and not Jesus; in Europe and not in Palestine.

The Lutheran Church cannot be the "My Church" Jesus built because it was built by Luther, not by Jesus; in 1519, not in the days of Christ; in Europe, not in Palestine.

The Episcopal Church cannot be the "My Church" Jesus built because it was built by Henry the Eighth, not by Jesus Christ; in 1534, not when Jesus was on earth; in England, not in Palestine.

The Presbyterian Church cannot be the "My Church" which Jesus built because it was not founded by Jesus but by John Calvin; not in the days of Jesus, but in 1536; not in Palestine but in Europe.

The Methodist Church cannot be the "My Church" which Jesus built because it was built by Wesley, not by Jesus; built in England, not in Palestine; built in 1729, not in the earthly life of Jesus.

The Campbellite church can not be the "My Church" which Jesus built because they were never heard of until 1827 — not in the days of Christ; A. Campbell was its founder, not Jesus Christ; it was founded in Bethany, West Va., not in Palestine. — Hunter.

The Everlasting Covenant

(Continued from page six)
covenant, and those terms—God's "will"—are recorded in the volume of the Divine decrees concerning the salvation of God's elect, and transcribed in the Holy Scriptures.

Therefore is Christ called the "surety of the covenant" (Heb. 8:22). A "surety" is a person who gives security for another that he will perform some things which the other is bound to do; that is, in case of failure, will perform it for him. This work, as given to our Saviour, signifies that He came under obligation to fulfil the conditions of the covenant for His people. He undertook to yield that obedience unto the law which they owed, and to make satisfaction to Divine justice for their sins. A surety for a bankrupt is one who engages to satisfy his creditors, by paying his debts. Hence, when the Lord Jesus is called the Surety of the new covenant it denotes that He undertook to discharge the whole debt which His people owed to the Law of God, the debt of obedience, the debt of suffering.

As we have seen above, our Saviour is also called the "Mediator" of the covenant. This title imports that He interposes between God and men to reconcile them: "There is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). For this office He is qualified by the constitution of His person. Possessed of the Divine nature, He agreed to assume the human, that He might be allied to both parties. Very similar in force to the "Mediator" of the new covenant is Christ's title of "the last Adam" (I Cor. 15:45) and a contrast (Romans 15:18) between Him and the first Adam.

This designation of our Saviour's declares that He is a federal Head, by whose conduct others are affected.

2. The Work the Father gave the Son to do

There are many expressions used in both Old and New Testaments which, when carefully weighed, oblige us to conclude that there was an eternal transaction between the Father and the Son: the former assigning to the latter a certain task in order to secure the salvation of His elect. First, it was required of the Surety that He should take on Him the nature of those whom He was to bring to God; therefore do we find Him saying, "A body hast thou prepared for me" (Heb. 10:5)—that is "appointed for me." Hence it is said, "God sent forth his son, made of a woman" (Gal. 4:4).

Second, it was required of Him that, in this "body" or human nature, He should be a **servant**, and yield obedience to God; therefore we hear the Father saying of Him, "Behold, my servant" (Isaiah 62:1). The Father required from the Mediator perfect obedience to all the precepts of His law, therefore are we told in Galatians 4:4, that He was "made under the law"; and so we hear Him expressing, in view of His future incarnation, His intention to fulfil it — "I delight to do thy will, O my God, yea, thy law is within my heart" (Psalm 60:8). He knew and loved the law, and came into this world to honor it by submission to its authority. From the beginning He was ever ready to recognize His obligations to God. As a boy, He was "subject unto" His parents (Luke 2:51). By receiving baptism at the hands of His forerunner, He solemnly and publicly dedicated Himself unto the service of His Father, saying, "Thus it becometh us to fulfil all righteousness" (Matt. 3:15); and His whole conduct was a commentary upon His declaration, "I must work the works of Him that sent me" (John 9:4). Though He were a Son, "yet learned he obedience" (Heb. 5:8).

Third, it was required of Him that He should suffer and undergo what in justice was due to those He came to deliver. Satisfaction had to be made for their sins. The glory of the Gospel is that "grace reigns through righteousness" (Romans 5:21). Salvation is of grace, but this grace comes to us in a way of **righteousness**. It is grace to us, but it was brought about in such a way that all our debt was paid. Thus God is seen to be both just and merciful; just in requiring full compensation to His broken law; merciful because it was He, and not the sinner, who furnished the ransom. The redeemed are saved without any injury to justice. Now Christ was "foreordained before the foundation of the world" as the Lamb whose precious blood was to be shed (I Peter 1:19, 20). He had received "commandment" to lay down His life (I John 10:18). Therefore was He "obedient unto death" (Phil. 2:8), and hence, when the bitter cup which had been appointed was presented to Him, He said, "Not my will, but thine, be done."

3. The Promises the Father made the Son

The promises of the covenant may be distinguished into two classes: the one, those which immediately respected Christ; the other, that which respected His elect. Let us consider the former first. In relation to Christ Himself, God promised to furnish Him with all necessary **preparation** for the arduous work which He had undertaken to perform. Let the reader carefully consult Isaiah 9:2, 3; 69:1-3. Again, the Father promised to support Him in that work. That work was attended with such difficulties that created power, although unimpaired by sin, would have been totally inadequate to it. It was to be performed in human nature, and that had failed in an easier

Aquaint NOW thyself with God and be at peace : thereby good shall come to thee"

JOB. 22:21



"Therefore being justified by faith we have peace with God thru our Lord Jesus Christ"

ROM. 5:1

PEACE AT LAST

undertaking even when possessed of untainted innocence, and of faculties in all their freshness and vigor. Our Saviour was encouraged by the assurance of the Divine presence and assistance (see Isaiah 62:1-7). Blessed is it to behold the Lord Jesus firmly depending upon those promises in the most trying occasions.

Once more, the Father promised to confer a glorious **reward** upon His Son's **accomplishment** of the work. He promised to invest Him with honor and power (Psalms 110:1; 79:27; 72:8). These promises were fulfilled after His resurrection from the dead, when God gave Him a name above every name (Phil. 2:9-11). He promised too to accomplish and secure the salvation of that people for whom He had obeyed, suffered and died (see Isaiah 53:10-12). He would have an offspring who would arise to call Him blessed, and rejoice in the wondrous benefits which He had purchased and procured for them.

Concerning the promises which respect the elect, they were made in the first instance to **Christ**, with whom alone God transacted in the Covenant of Grace. Those promises were made to the Surety, for the persons in whose favor they were to be performed had no actual existence, for that transaction took place before Genesis 1:1. A remarkable proof of this is found in Titus 1:2: "In hope of eternal life, which God, that cannot lie, **promised** (not simply "purposed") before the world began." If eternal life was promised "before the world began," it follows that it must have been promised to Christ, who was then constituted the federal Head of His people. "Eternal life" is the promise, including all others (see I John 2:26). With Titus 1:2, should be carefully compared II Timothy 1:9.

4. The Son's Acceptance of the Conditions

The covenant engagement into which our Saviour entered was entirely **voluntary** on His part. There existed no previous obligation, nor was there any authority by which He could be compelled to do it. As a Divine person He was subject to no one and acknowledged no superior: "He thought it not robbery to be equal with God" (Phil. 2:6). By a free action of His own will He consented to execute that work which the Father had proposed to Him. Proof of this is found in Psalm 60:6, which takes us back to the servant of Exodus 21:5, 6, who willingly relinquished his rights. So Christ freely and cheerfully undertook to do and suffer the will of His Father.

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It is important to be clear upon and hold fast this point. Whatever was the will of the Father was the will of the Son; whatever the Father proposed, the Son consented to. If there are any verses in the New Testament which speak of the Father **sending** the Son, there are also many others which affirm His own voluntariness therein: "The Son of man is come to seek and to save that which was lost" (Luke 19:10). "Christ Jesus came into the world to save sinners" (I Tim. 1:15), etc. His words, "I delight to do thy will, O my God" (Psalms 60:8) forever settle this point.

5. The Father's Acceptance of the Work performed

When Christ had completed on earth the work which had been given Him to do, He "offered himself without spot to God" (Heb. 9:14). The Lord God evidenced His acceptance of the Mediator's sacrifice, first, by preserving His body in the grave. With absolute trust the Saviour said, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption" (Psalm 16:10).

Nor did He. Second, by raising Him from the dead: "Whom God hath raised up, having loosed the pains of death" (Acts 2:24). In bringing forth the crucified Saviour from the tomb, God showed to all created intelligences that He was well pleased with the work His incarnate Son had performed. Moreover, He was raised not as an act of grace or mercy, but "according to the spirit of holiness" (Romans 1:4). Thus the death of Christ was the payment of His people's debt; His resurrection was God's receipt. Third, God evidenced His acceptance of Christ's mediatorial work by exalting His Servant-Son above all creatures (Phil. 2:9-11).

6. The Son's Claim to the Promised Reward

This is what Christ's present intercession on high consists of. It is not through strong crying and tears, in earnest pleadings and supplications, as in the days of His humiliation, but in **laying claim** to His rightful remuneration, namely that God shall now save "unto the uttermost" all (Continued on page 8, column 3)

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Does the Bible say anything about dancing? If so, what? This booklet gives a scriptural answer to the question of the dance.

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Preachers, Deacons And Their Children

The Bible is a very plain book. It always speaks the truth and never compromises or condones or palliates sin. The Bible says a bishop or pastor must be: "One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)"

The Bible says about deacons: "ruling their own houses well."

Plain words; easily understood. Meaning cannot be misunderstood.

If the preachers and deacons will turn to their Bibles and read the second, third and fourth chapters of I Samuel, especially 2:34, 3:13 and 4:11-18 they will see God's judgments upon a man, an official whose sons made themselves vile and were not put out of office. Eli talked to his boys but he didn't discipline them. He didn't put them out of the priesthood.

God's judgments are abroad in the earth. David said: "I am afraid of Thy judgments." Well might he be. He lost four sons through God's judgments—three while he was living and one after his death.

The Book says: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." God's judgments are falling thick and fast today on worldly church members. The author is the friend of all Baptists, especially all Baptist preachers and Baptist deacons. Because we love them we want to set them right. Especially would we save them the awful heart-ache and heart-break of God's impending judgments by giving them warning. Baptist preachers and Baptist deacons, who have dancing, card-playing, drinking, gambling, swearing, adulterous children had better see to it that they are put outside the church, where they belong, or resign their own jobs, if they would escape the judgments of God.

God's judgments on Baptist preachers and Baptist deacons and their families are many. If we are headed towards a revival there will be more of them, for "judgment must begin at the house of God." If preachers and deacons will not clean up their homes and their churches by Scriptural discipline, God will do it by Divine judgments.

One other fact we need to remember. Paul said: "If we would

judge ourselves, we should not be judged." God gives us a chance to pass on the case and clean up before He passes judgment. If we refuse to judge the sin in ourselves and families, then He judges. Where He passes judgment, then His rod falls and sickness or death follows. Reads 1 Corinthians 11:30-32. Selah!

H. B. TAYLOR, Sr.



The Everlasting Covenant

(Continued from page seven)

those for whom He acted as Surety. The whole of His high priestly prayer in John 17 is to be regarded in that light. There we behold the Mediator demanding the accomplishment of the whole compact and the fulfilment of all the promises which were made to Him when He undertook to become a Saviour (verses 1-4, 9, 12-16), concluding by saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me" (verse 24).

In Psalm 2 there is a remarkable unfolding of our present theme, which is understood by very few of the Lord's people today. It contains a series of prophecies, which, like all others, are to receive a double fulfilment. We confine ourselves now to the original accomplishment of them. First, we behold the leaders of the Gentiles and the rulers of the Jews taking counsel together against Jehovah and against His Christ (verses 1-3). This found its fulfilment at the cross, as Acts 4:25-28 plainly shows. Second, we have Jehovah's response (verses 4-6): His derision against them, His threat to visit them in wrath—which was fulfilled at the destruction of Jerusalem (Matt. 22:7); His exaltation of Christ (verse 6). Third, we hear Jehovah saying, "I will declare the decree (verse 7), i.e. I will now make known, publish abroad, the mystery of the everlasting covenant. He owns Christ in resurrection (see Acts 13:33). Then He says, "Ask of me, and I shall give thee the heathen for thine inheritance," etc. (verse 8). "Ask of me"—put in your claim for the fulfilment of that promise to which Thou art now justly entitled.

7. The Immutability of the Covenant

From all that has been before us it should be evident, beyond all possibility of contradiction, that the Covenant of Grace is entirely unconditional as far as man is concerned, for it was made long before he drew his first breath. The elect themselves cannot be a party to it, though their salvation was the purpose of it. How far, far below the glorious Truth of God are the wretched thoughts and opinions of people today! The idea which now prevails is that Christ's death has merely made possible the salvation of men, that it has simply afforded sinners an opportunity of becoming reconciled to God. Instead, the death and resurrection of Christ were the ratification of an eternal agreement between the Father and the Son, which infallibly ensures the salvation of all named in it.

The covenant work of Christ not only gave full and final satisfaction to God for the failed responsibilities of His people, atoning for all their sins and securing a perfect righteousness for them, but it also procured for them the gift of the regenerating Spirit, and with Him the gifts of repentance, faith, preservation and glorification. God "hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). When? When we believed? No, "according as he hath chosen us in him before the foundation of the world." That was not merely an election to those blessings, but an actual bestowment of them upon us in Christ, and this secures the actual communication of them to us now through Christ. In like manner we are told, "Who hath saved us . . . according to his own

MORE EVIDENCE AS TO UNSCRIPTURAL ORIGIN OF MISSION BOARDS

(Continued from page one)

bridge should always belong to the Society, which was founded for the receiving, managing and dispensing of funds contributed for the religious instruction of the Queen's subjects beyond the seas; for the maintenance of clergymen in the plantations, colonies and factories of Great Britain, and for the propagation of the Gospel in those parts."—(Encyclopedia of Missions, Vol. II, p. 348.)

Without taking time and space to quote, may we instead give here the references to the organization of the third, fourth and fifth mission societies.

The third was organized in Denmark in 1721. Read of it in Encyclopedia of Missions, Vol. I, page 332.

The fourth was founded by the Moravians in 1732. See Encyclopedia of Missions, Vol. II, page 129.

The fifth was that founded by 12 Baptist preachers at Kettering, England, October 2, 1792. See Encyclopedia of Missions, Vol. I, page 133.

In view of the origin of the board system, it is no wonder then that John A. Broadus, who was a foe of the mission board system, said:

"I don't think we need to worry ourselves about organic unity; let Providence take care of that. We are Baptists together . . . Then, mark you, don't get fussy about returning to New Testament ideas of ordination and church government, and stop there, and fail to return to New Testament ideas of missions."—Centenary Missionary Address, p. 20, 21.

Considering its unscriptural and heretical origin, undoubtedly the mission board system is today the most dangerous enemy to Baptist principles on earth, because it is an enemy inside. It is Episcopacy in Baptist clothes; it has gained the confidence of Baptist ministers and churches; it has ridden into popularity on the back of missions; it has established a practical Episcopacy in Baptist mission fields; it has secured control of the mission treasury, and now is making a secret and well-planned attack on the independence of the churches, the rights of ministers, and is fighting for the goal, the power to "direct the energies of the whole denomination," in a word, absolute control of churches, pastors and missionaries, as complete an Episcopacy as the world ever saw. It is a peril such as Baptists never faced before. All other enemies fought from the outside at their own expense; this from the inside at Baptist expense. It has captured the mission treasury, the press in the main, the schools, and the majority of the churches. If it can secure these its victory will be complete and it can and will control pastors as absolutely as it now controls missionaries. *Preamble to Constitution of Southern Baptist Convention.

purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). The "grace" there is in addition to God's "purpose," and that "grace" included regenerating grace, justifying grace, sanctifying grace, believing grace, glorifying grace (compare II Tim. 1:2).

The salvation of God's elect is not left contingent on their repenting and believing, but is made certain by God's promise to Christ that He "shall see of the travail of his soul, and shall be satisfied" (Isaiah 53:11). And that promise is made good by giving the Holy Spirit to each of those for whom Christ fulfilled His covenant engagements. Though God's elect be yet in a state of nature, some of them dead in trespasses, wallowing in the mire of this world, yet has the Father assured His Son, "By the blood of thy covenant I have sent forth thy prisoners out of the pit where-in is no water" (Zech. 9:11). He acquired a legal right to their persons, and therefore, in His own appointed time, does God, by His Spirit, bring them forth on to resurrection ground. Assured of this, Christ declared, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

How invincibly certain then is the salvation of every one for whom Christ covenanted! Each of them shall yet say with David, "He hath made with me (in Christ) an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire" (II Samuel 23:5).



Letters

(Continued from page two)

When Christians really seek to do His will, May God bless in a special way. TBE means so much in a dark world."—Bro. Don Hammond, wife and son, Texas.

"Hope all of you are well. We are fine here. Am always glad to get the Examiner; like the Bible it shows me where I am wrong and we are wrong too often. Would like to be useful Christians, but the

flesh is so weak . . . Sending two names for a year to the Examiner. We at last want \$44.00 to go toward putting forth the Examiner. Hope you folks have many more years of service for the Lord."—Mr. and Mrs. Walter Herin, Texas.

"First, I would like to tell you how much I enjoy your paper. It is the best that I have received. I like the way that you all take a stand on the things that matter to our people. I think that all people should be Baptists and know why they are. . . I would like to say that Bro. Mason who writes for TBE is one of the best preachers in this part of the country. I have not been in his church, but I hear him on the radio. My prayer is that you can keep up the good work that you are doing."—James Garnet, Florida.

Christ and Him Crucified

(Continued from page one)

Men naturally reject Christ every moment they live. They care nothing for Him, they disregard the fact that He is sovereign over them. Can such wretches ever be brought to love Christ? Yes! How? By the truth of the cross! Men see themselves to be sinners, when the Spirit quickens and blesses the Word. Then they hear of the Christ who laid down His life to save all who come to Him. Such love moves their hearts. At first they fear to step out on such, knowing that they are not guilty wretches. But more truth is pressed home from the Word of God. Sinners are invited to come, and by the grace of God they lay hold on Christ by faith and live!

Men are not brought to Christ by the preaching of reformation, morality, human effort, etc., etc. No, they are brought to the Christ that has been crucified for their sins—they are brought to Him through the truth of the cross.

The song writer put it this way:

"I saw One hanging on a tree,
In agony and blood;
He fixed His languid eyes on me,
As near His cross I stood.

It was for me, upon a tree
He died in agony,
And now I give my life to live
For Him who died for me."

—B.L.R.

"WE SHOULD LIKE TO KNOW"

Through the years TBE has been answering questions of readers in the "I Should Like to Know" column. A couple of years ago we switched things around one week and asked our readers a few questions. We are once again doing this under the title of "We Should Like to Know."

We often wonder what TBE is accomplishing among our reading audience as it goes forth each week. Of course, many letters are received which give us ideas about what TBE is doing; but we would like to find out just what the paper has meant or is meaning to you. So this week, instead of our answering your question, we want you to answer ours.

Below are the questions we want you to answer. You may not be able to answer them all as some perhaps will not apply to you, but answer as many as possible.

1. How long have you been receiving TBE?
2. How did you come in contact with TBE?
3. Were you saved or lost, when you first received TBE? Are you saved or lost now? Did TBE have anything to do with your conversion to Christ?
4. Were you a Baptist when you first received TBE? Did TBE help you to become a Baptist?
5. Have you learned anything about Baptist history since reading TBE? If so, what?
6. Were you helped to be delivered from a false church or cult by TBE? If so, which one?
7. Were you an Arminian or a Calvinist when you first received TBE? Has there been any change?
8. Has TBE helped you understand anything about election?
9. Has TBE helped you on the atonement?
10. Do you believe in close or open communion? Did TBE help you on this point?
11. Have you seen the unscripturalness of everything but the church Jesus built? Did TBE help you?
12. What is the church? Did TBE help you on this?
13. What is your view on interdenominationalism? Is it right for Baptists to unite with others?
14. How about "Easter" and "Christmas," do you think we should observe either? Did TBE help you on these?
15. What about the so-called "mourner's bench," has TBE shown you the wrong of this?
16. Do you believe in the security of the saved? Did TBE help you to understand this truth?
17. Has TBE helped you with regard to a woman's place in the church? How?
18. What do you like best about TBE?
19. Do you like long articles or short articles better?
20. Do we publish enough of the articles you like best?
21. Is our subscription price too high, too low, or all right as it is?
22. Should we continue to print sermons and articles by Spurgeon?
23. What about other dead men; should we print messages from them?
24. Would you approve of an occasional debate in TBE between a Baptist and someone from another denomination?
25. What suggestions do you have to offer as to how we can improve TBE?
26. What other comment do you wish to make?