

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

Mailing Address: Box 910, Ashland, Kentucky

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What Christ Did For His Church

Many folk have little regard for the church of the Lord Jesus Christ. Some religionists have referred to it as a "man-made" and "human organization," denying that there is very much divine about it. And many who may not have said as much have nevertheless acted toward the church in the same spirit and "despised" or esteemed it lightly. Reference is here made particularly to the interdenominationalists, and unionists.

But the Bible reveals just how much the Lord Jesus loved the church and what He did for it.

And when reference is made to the church, understand that it is to a real church, not the heretical, imaginary idea of an invisible something. When people start talking about such a non-entity as a "universal, invisible church," one can just mark it down that someone has been listening to some heretical preacher rather than reading the Bible. You can't find anything in God's Word but a real, visible assembly. Now that is the kind of assembly the Bible speaks of, and that is the kind referred to when reference is made to what Jesus

did for the church. If nothing favorable is said about the other imaginary "church," please don't blame the writer, for he is simply preaching the Bible, and the Bible says nothing about it. The Bible doesn't contain the 29th chapter of Acts, and that is where you'll "find" the "universal church" along with all the other heresies propagated in our day.

First of all, notice that —

1. Christ Built the Church

Jesus Himself said as much: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." —Matthew 16:18.

The only thing Jesus, while here on earth, ever built was a church. He didn't build a material house in which to live, for he travelled constantly and had "no place to lay His head." He did not build a business establishment, for He went about His Father's work. He did not build an earthly, material kingdom, for He said that His kingdom was not of this world.

It can also be said that He didn't build a lodge, for He did

nothing in secret, and as you know, lodgism prides itself on secretism.

Neither did Jesus build a Roman Catholic church, for Romanism came much later. The same can be said as to Protestantism.

The only thing Jesus ever built was a church. And what Christ built is divine, even though it is made up of human material. The church is not man-made, but God-made.

Christ is the Foundation of His church. Upon Him are built "lively stones" and each body fitly framed together is a temple of the Lord. (Eph. 2:21, 22).

2. Christ Died for the Church.

Notice the words of Ephesians 5:25.

"Christ loved the church, and gave himself for it."

The word "church" is here used in the abstract sense. That is, the apostle does not make a specific reference to a particular church. However, in Acts 20:28, the same apostle does bring this truth into the concrete or particular sense, for he says to the elders of the

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MORE TESTIMONY FROM GREAT BAPTISTS OF THE PAST AS TO UNSCRIPTURALNESS OF MISSION BOARDS

It is amazing as to the number of great Baptist leaders who have approved Mission Boards within the past 150 years. The following quotations from some of God's greatest men show that Baptists of earlier days rejected Mission Boards as being without scriptural foundation or warrant.

1. Frances Wayland:

"Jesus Christ left His church without any general organization (assembly, conference, convention, council, committee or board), to direct either its government or its work. Throughout the New Testament we can discover not a trace of organization beyond the establishment of individual churches." —Francis Wayland, Pres. Brown University.

2. A. J. Gordon:

"The Holy Spirit is not straightened in himself, but only in us. If the church had faith to lean less on human wisdom, to trust less in prudential methods, to administer less by mechanical rules, and to recognize once more the great fact that, having committed to her a supernatural work, she has appointed for her a supernatural power, who can doubt that the grinding and groaning of our cumbrous missionary machinery would be vastly lessened and the demonstration of the Spirit far more apparent." —"Ministry of the Spirit," pp. 165-166.

Bro. Gordon further says:

"We do believe that the time for decentralization in missions has come. The way to accomplish this is obvious and the reason for it scriptural. Let every church become a foreign missionary society, having its own field or station, and its own representative for whom it is directly responsible. Confederation instead of delegation or relegation might thus be secured. The local churches co-operating in the work of missions, without funding their responsibility in a common treasury."

3. J. B. Cranfill, late Editor, Texas Baptist Standard:

"The only Christian organizations spoken of in the Bible are the churches of Christ. They are the only religious bodies that have any ecclesiastical authority." —Standard, July 30, 1896.

"Associations are mere expediencies, devised by human wisdom, and are not like scriptural churches divine institutions. Many true churches of Christ existed and still exist without belonging to any of these voluntary fraternities. There is no

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The Bible, Not Feeling, Is The Baptist Authority

The battle between Modernism and the Bible is a battle between reason and faith; whether man's fallible reason or God's infallible Bible shall be the final authority on all subjects on which the Bible speaks. But not so with the common people. The battle there is large between faith and feeling.

"Made Me Feel Good"

The final word to an old man who was defending women's speaking in public, was said, when he said: "She made me feel good." That is the chief argument for women's leading in public prayer. They work on the feelings of their auditors. They can get up a cry or a shout. They care not what the Bible says just so "they feel good." No Modernist is further from the truth than they. The truth-lover takes the Bible, the Bible alone, as his only and all-sufficient rule of faith and practice. Not the Bible plus reason; nor the Bible plus conscience; nor the Bible plus feeling; nor the Bible as interpreted by reason or "the church" or conscience or feeling; but the Bible alone our only and

all-sufficient rule of faith and practice. That is the Baptist principle. "What saith the Scripture?" is the last and final word to all who love the Lord Jesus and acknowledge His lordship and authority.

It is significant that psychologists as well as the ignoramuses make feeling the final test of truth. Instead of testing their feelings by the Bible, they test the Bible by their feelings and reject God's Word if it crosses their feelings. The "feelings" of the psychologist are as truly sensual as those of the "Holy Roller." Their appeal is the same. The Bible is the antidote to both.

H. B. Taylor, Sr.

By ARTHUR W. PINK

Has God more than one way of salvation? Are some saved by faith, and others by works? Will some enter Heaven on the ground of sovereign grace, and others because they lived up to the light that they have?

Perhaps these questions may seem needless to my readers. But in view of certain things which are frequently coming under the writer's notice, they are, in his judgment, timely. If a certain theory which receives wide credence today could be established, then would God have TWO ways of salvation; one, salvation by grace through faith, and the other, salvation by character through works. We refer to a view concerning THE STATE OF

THOSE WHO DIE IN HEATH-EN- DOM.

It is estimated that there are over fifteen hundred million people on the earth at the present time, and that more than half of these are entirely in the dark concerning the true Way of Life. Probably seven hundred million heathen, at least, now alive on earth today, will die in utter ignorance of the "only true God, and Jesus Christ whom He has sent." And this, in the face of the authoritative command of our Saviour and Lord who said of old and who says to us TODAY, "Go ye into all the world, and preach the gospel to EVERY creature." (Mark 16:15) O, dear Christian Reader, are we not PLAYING at missions? No, that is the wrong

way to put it: Have we not BETRAYED our trust? "We were allowed of God to be PUT IN TRUST WITH THE GOSPEL" (I Thess. 2:4). God has not permitted the angels to be "put in trust with the gospel," but He has ENTRUSTED it to US, and we have basely BETRAYED our "trust." We heartily sing, "Amazing Grace, how sweet the sound that saved a wretch like ME." And we continue singing it, seeming to care little or nothing whether our fellow in heathen lands hears the "sweet sound" of saving grace, or not. O what abominable selfishness! God have mercy on our brutal callousness and indifference to the eternal destiny of the poor heathen.

But the point of this appeal is blunted for many, for they do not really believe the heathen ARE lost without the gospel. They prefer to listen to the sentiments of their own hearts, rather than to the pointed declarations of Holy Scripture. The belief that seven hundred millions of our fellow men, now on earth, will be tormented in the Lake of Fire FOREVER AND EVER, is too

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The Baptist Examiner Pulpit

"THE SEOND COMING IN RELATION TO BAPTISTS"

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

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." —Acts 1:11.

For the last few weeks I have been preaching a series of sermons on the Second Coming. The last message that I preached to you was on the subject of the Results of Christ's Return to This World. At that time I told you something of the results of Christ's coming back.

For example, concerning the Jew, there are certain things that will take place relative to the him when Jesus comes. When the Lord Jesus Christ returns, every Jew is going to be re-gathered to his homeland in Palestine and

is going to be saved — a nation in a day's time. The hope of Israel today is the return of the Lord Jesus Christ to this world.

In addition, I told you some of the results of Christ's return concerning society. Society is going to be changed when Jesus comes again. I told you something about the problem of capital and labor. Beloved, the strife between capital and labor will never end until the Lord Jesus Christ comes again.

I told you at that time that the strife between nations, which results in war, would never end until Jesus Christ comes back again. You will recall the many Scriptures that I read, telling how Christ's coming is going to affect human society and is going to usher in an era of peace, when

nations shall beat their swords into ploughshares and their spears into pruning hooks.

I told you at the same time something of the results of Christ's coming back to this world so far as the physical universe is concerned. Will you believe me that this old world, the physical universe, is going to be changed, and changed considerably, when Jesus Christ comes back? All the wildernesses and the deserts and the solitary places are going to be changed. There won't be anything in this world but a fertile field. The productivity of the most fertile spot in this world will seem nothing in comparison to what it will be when Jesus Christ comes back to this world again.

The Word of God tells us that

(Continued on page 4, column 1)

ROBBING GOD

A Chinese preacher speaking of robbing God of time and money and service used this illustration:

"It came to pass that a man went to market with a string of seven large copper coins. Seeing a beggar that asks for alms, he gave the poor man six of the coins and kept one for himself. The beggar instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you to whom God has given six days, steal the seventh also?" —Herald of Light.

THE PLACE

There is a place where thou canst touch the eyes

Of blinded men; and in an instant, perfect sight;

There is a place where thou canst say, "Arise!"

To dying captives, bound in chains of night;

There is a place where thou canst reach the store

Of hoarded gold and free it for the Lord;

There is a place—upon some distant shore—

Where thou canst send the worker and the Word.

Where is that secret place—dost thou ask "where?"

O soul, it is the secret place of prayer!

—Author Unknown

The Baptist Examiner

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THESE RATES APPLY THROUGHOUT THE WORLD

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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 out of "Our Suffering Substitute."

We recently printed a tract by Spurgeon entitled "Our Suffering Substitute." Many people ordered it and we have orders standing right now for several thousand more copies of this tract. Many have written again about the tract, wanting to know why they haven't received it. The reason is the tract is out of stock. Our supply was exhausted very quickly. We would like to get the tract back in print very soon. To do this we need help. If any of our readers would like to contribute toward the publication of this tract, or if any one of you would like to finance it, then you would be doing a good work in spreading the truth of "Christ and Him Crucified."

Many pastors have written for bulletins.

Requests for sample copies of the church bulletins are continually coming in from pastors throughout the country. We will be happy to send samples to any pastor or church that writes for them. We can give you bulletins of any size you want, either with or without space left for memorizing. We will print your announcements, articles, and anything else you wish to put into the bulletin. Write for our samples and we will send you further information along with them.

A good letter.

"Here are ten more subscriptions to TBE. This is particularly a good time to begin the 'Twentieth Anniversary Campaign' with Summer Season quickly drawing to a close, and the Fall Season (with Back to School) setting in. Folks are again getting ready, after three months of foolishness, to settle down in their homes and get back to serious business for the winter months which lie ahead. The most serious business I can think of is the proclamation and impartation to others of the gospel message of our dear Lord and

Laying the Axe to Arminian Heresies

25c per. copy, 5 for \$1.00

This little booklet discusses such topics as Man's Free Will, "Who-soever Will," and answers questions as "At Whose Door Is Jesus Knocking?" "Is God Not Willing that Any Should Perish?" "Did Christ Die for Every Man?" Several passages such as John 1:12, 13, II Peter 3:9, Hebrews 2:9, Revelation 22:17, I John 2:2, and many others are considered.

You will want to read this booklet and pass it on to others who have been misled by those who teach salvation by works and human effort.

Order from
Baptist Examiner Book Shop
Ashland, Kentucky

Saviour Jesus Christ. And after receiving Him into one's heart, the next most important piece of business is to teach and 'feed' the new babes in Christ. This is why we love TBE — its message week in and week out is in complete accordance with God's inspired word. (Acts 16:31; Ephesians 2:8, 9; Matthew 23:18-20; II Timothy 2:2, 24-26; Hebrews 9:22; I Corinthians 15:1-4 and Jude 3 — just to cite a few of the verses that come quickly to my mind from God's Book that are made to crystalize in one's heart and mind through reading TBE.) 'Tis sad but true, there are many, many regular church-goers and church-workers who have never heard the good news of our Lord and Saviour. Some love it at the first hearing while others despise it, but it is our responsibility to plant the seed and our great God will give the increase as He pleases Matthew 11:26). While we cannot go in person to all of these people with this message, TBE can, and for the full glory of Jesus Christ and the edifying of the saints." — Guy Mountse, Jr., Charleston, West Virginia.

We are happy to have this good letter from Brother Mountse. We only wish that many hundreds of other readers would catch the same vision that our brother has in getting the truth out to others. He is taking advantage of our special 20th anniversary campaign offer and has sent in a great number of subs for others. May the Lord raise up more laborers to do likewise and thereby help spread the truth of His Word.

Ex-Mason writes.

"I just came into possession of a copy of the Examiner, with the article on Freemasonry. I once belonged to the order, but dropped out, and I am constantly reminded of the fact that so many men are blinded to the way of salvation by Masonry. I have been especially distressed by my brothers' being blinded. One of them has never been a Christian, and it seems to be an impossibility to get him to see the right thing in this matter. The article has been, or is something, that I am very glad to find. It evidently involved a great deal of time and expense, but if it is used rightly, I believe it will do a great amount of good. I am anxious to obtain several copies either of the booklet when it is published, or some copies of the paper in which it is published. I would like to know how, when, and the cost with regard to the booklet. I am enclosing a stamped, addressed envelope for a reply if you have the time." — E. C. Summers.

Other Letters

"I, too, am in the work of Christ and a part-time missionary with the Spanish people here in Puerto Rico. There is much disunity here for me, but the Examiner feeds me on the truth which I need so much." — George Pickett, Puerto Rico.

"We really enjoy the paper and our prayers are with you. May God bless you all." — Robert Van Hoose, Ohio.

"I think those little 'timely thoughts' at the top of each page in the Examiner are so good. I use them a lot in letters. I wonder if you ever considered compiling them in little books of perforated gummed stickers (for sticking on letters). I've never seen any, but I think it would be nice and it would be adding a 'good thought' to each letter. Would any one else be interested in my idea?" — Bernice Lynn, Indiana.

"I am enclosing a check for \$12.00 as a gift to Calvary Baptist Church in behalf of The Baptist Examiner. It is impossible to tell you just what The Baptist Examiner has meant to me. By reading and studying this paper in connection with God's Word, I have learned many Bible truths that I didn't know before. It has meant lots to my relatives also so accept this little gift as a token of love and appreciation for The Baptist Examiner. May God bless you all in your efforts for the Lord." — Mrs. J. B. Rozell, Texas.

"Find enclosed \$2.00 for The Baptist Examiner to be used for whatever you need it most. It isn't much that I am sending each month, but I feel I have a small part in sending out God's Word to the people. May God bless you all at the printing shop and keep you ever in His care and doing His will." — Sarah A. Willis, Ohio.

"The Baptist Examiner has been a great help and a blessing to our family. It is a blessing to sit down and read at night with the family and talk over the Word of God." — E. L. Ayers, Kentucky.

"The Baptist Examiner has been coming into our home for sometime, and we certainly enjoy the many articles contained therein. I do not know who is sending it to me but do appreciate it. I have just completed reading your article on 'History and Unscripturalness of Mission Boards' and am looking forward to the remaining issues on this subject. Certainly missions and the sending forth of the gospel is the work of the local church. This issue of your paper carries an article on 'John's Baptism' by J. R. Graves and lists the book from which this article was taken. Please send me this book — 'John's Baptism' by J. R. Graves. Enclosed is a check for the price of the book plus a few extra cents to help with the postage. Thank you very much." — Bill Loafman, Illinois.

What Christ Did . . .

(Continued from page one)

Ephesian church:

"Feed the church of God, which He hath purchased with His own blood."

This He said with specific reference to the Ephesian assembly, for it was this assembly over which the Spirit had made the elders "over-seers."

The church is the only institution for which Christ died. There are several "institutions," as we call them, in the world: The family is one, as is marriage. Human government is an institution; work is an institution; and the Sabbath is an institution. But Christ died for none of these institutions. He died for the church, the assembly which He built, the assembly that has Christ as its Foundation.

3. Christ Commissioned His Church.

Notice the familiar words of Matthew 28:19, 20—

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

This was Christ's own assembly which He commissioned. John the Baptist had made ready the people for Christ, and when the Saviour went forth, He called out a number as His assembly. This assembly had had baptism and had Christ as "pastor." To His assembly He gave the commission. No body of men has the commission of Christ, unless they are a New Testament church. It doesn't matter who they are or what they have done, be they Gideons, the Y.M.C.A., the C.B. M.C., Youth for Christ, Young Life, or any other modern-day outfit, they have no authority from Christ to do anything by way of fulfilling the commission. Only a New Testament church has the commission of Christ.

Reject it if you will, but remember, the Pharisees rejected the baptism of John, and thus rejected the counsel of God. John had God's authority to baptize, and only the church has that authority today.

"I Should Like to Know"

1. Who are North American Baptists? How do they differ from Independent Baptists?

You are probably thinking of the NABA group. This group is a split off from the ABA (American Baptist Association). Both these groups are located primarily in and around the state of Arkansas. They are generally Arminian with regard to election and related doctrines and have unscriptural mission set-ups.

2. Could you please give me help on I Timothy 3:2?

The querist most likely has reference to the portion of this verse which says, "A bishop then must be blameless, the husband of one wife." We understand this to refer to the matter of polygamy — a bishop is not to have more than one wife. It doesn't mean that a preacher must have a wife anymore than verse four means that he must have children.

3. Did Jesus, when He was in the grave after His crucifixion, preach to the people of the Old Testament, and were those who accepted His teaching saved at this time? I have heard it preached like they were. What is your opinion?

Such teaching arises from a misunderstanding of I Peter 3:18-20. This passage reads as follows:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

You will notice that the reference here is not to all the people who lived in Old Testament days, but to those who lived in the days of Noah.

Secondly, the reference is to Christ preaching to them "by the Spirit; by which he went and preached."

We understand the passage to mean that Christ, by the Spirit, preached to these people in the days of Noah, using the prophet as His mouthpiece.

4. Who outlines the International Sunday School Lessons, and what is their faith?

According to an editorial in the May, 1953, issue of The Faith

4. Christ Immersed the Church in the Holy Spirit.

We read of this in Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This was the church of the Lord Jesus Christ, for we later read that those who were converted on Pentecost were "added to the church." This immersion in the Spirit was the promise which Jesus had spoken to the church just before His ascension back to the Father. In Acts 1:8, He had said:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The church was once for all time immersed on Pentecost in the Holy Spirit. Notice that it was not a mere sprinkling or pouring (Continued on page 8, column 1)

and Southern Baptists, Mildred A. Magnuson of the National Council of Churches reported that representatives from the following denominations make up the Lesson Committee:

Advent Christian
African Methodist Episcopal
African Methodist Episcopal
Zion
American Baptist Convention
American Lutheran
Augustana Evangelical
Lutheran
Associate Reformed
Presbyterian
Baptist Federation of Canada
Church of the Brethren
Church of Christ (Holiness)
Church of England in Canada
Church of God
Church of the Nazarene
Churches of God in North America
Colored Methodist Episcopal
Congregational Christian Churches
Cumberland Presbyterian
Danish Evangelical Lutheran
Church in America
Disciples of Christ
Evangelical Lutheran
Evangelical and Reformed
Evangelical United Brethren
Five Years Meeting of Friends
Mennonite Church of North America
Methodist Church
Moravian Church in America
National Baptist Convention in America
National Baptist Convention, U.S.A.
National Primitive Baptists
Presbyterian Church in Canada
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal
Reformed Church in America
Seventh Day Baptists
United Church of Canada
United Lutheran Church in America
United Missionary Church
United Presbyterian Church of N. A.
Southern Baptist Convention

In view of this "mixed multitude," it is no wonder that few people who attend the average Sunday School know anything about the doctrines of the Word of God.

5. Just how irregular can a New Testament church become until it ceases to be a New Testament church?

Only the Lord knows, but we do not believe that a church ceases to be a New Testament church as long as it preaches salvation by grace and practices the baptism of believers by immersion without alien assistance or interference. Without salvation and Scriptural baptism, there can be no New Testament church.

Our Radio Ministry

WTCR—1420 ON THE DIAL
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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.
WPF6—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.

The Heathen

(Continued from page one)

dreadful to be entertained. People will say, and people who are considered as sound in the faith, that, if the heathen who have never heard of Christ do the best that they can, if they will live up to the light they have through nature and conscience, they shall be saved. But this, dear friends, is a lie of the Devil. For it, there is not a single plain passage of Scripture. Against it stands every passage in the Bible which defines God's way of salvation.

What saith the Scriptures? Hear them: "Neither is there salvation in any other; for there is none other Name under Heaven given among men, whereby we must be saved" (Acts 4:12). If then, there is "NONE other name" through which salvation comes, it follows with absolute certainty, that for all in heathendom who know nothing of that Name which is above every name, THERE IS NO SALVATION.

But, says an objector, "Some of the heathen are very religious; they worship their own gods. It is true that they are woefully ignorant; but will not the One who looks not on the outward appearance but on the heart, accept the sacrifices they make unto their idols?" Again, we ask, What saith the Scriptures? Hear them: "The things which the Gentiles sacrifice, they sacrifice to demons, AND NOT TO GOD" (1 Cor. 10:20).

Listen again: "As many as have sinned without law," shall what? Be saved if they have lived up to the light they had by nature, and have followed the dictates of their conscience? No, "as many as have sinned without law, SHALL PERISH without law" (Romans 2:12). Once more: "It is written, There is none righteous, no not one" (Rom. 3:10). The word "righteous" means "up to the required standard." And the Holy Spirit says, "There is NONE righteous." This means that no heathen measures up to the required standard. As the next verse goes on to say, "They are ALL gone out of the way."

Let each reader settle it in his or her mind once for all, that EVERY soul out of Christ, IS LOST NOW, and will remain lost for all eternity, if they believe not on the Name of the only begotten Son of God. And, asks the Holy Spirit, "How shall they believe in Him of WHOM THEY HAVE NOT HEARD? And how shall they hear without a preacher?" (Rom. 10:4).

And WHAT will be the fate of all in heathendom who die without Christ? They shall be cast "into a furnace of fire, where there shall be wailing and gnashing of teeth" (Matt. 13:42). They shall be consigned to that fearful place "where the worm dieth not, and the fire is not quenched" (Mark 9:44). They shall be "punished with everlasting destruction from the presence of the Lord" (II Thess. 1:9). Nor is this the worst: "The smoke of their TORMENT ascendeth up FOREVER AND FOREVER: and they have NO REST day nor night" (Rev. 14:11). What think ye, dear reader, of these awful passages, which describe the eternal doom of those who die out of Christ? Can you read them unmoved? Can you read them without your heart being deeply stirred and moved to pity? If so, there is grave reason to believe that you yourself are a STRANGER to the saving grace of God.

And now, Christian reader, what will be your response to this message? You are one of those who have been "put in trust with the gospel." Have you been TRUE to your "trust"? Will you, right now, look to God earnestly seeking His will, and ask Him what He would have you do, in the matter of carrying or sending the gospel to the heathen? May the Lord enlarge your narrow hearts, and fill them with the COMPASSION of Christ towards a lost world.

Spurgeon's Sermons on Sovereignty--

Salvation Altogether By Grace

by Charles Haddon Spurgeon
1834-1897

Delivered July 29, 1866

at the Metropolitan Tabernacle, Newington, London, England

"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 Timothy 1:9.

If we would influence thoughtful persons it must be by solid arguments. Shallow minds may be wrought upon by mere warmth of emotion and force of excitement, but the more valuable part of the community must be dealt with in quite another manner. When the apostle Paul was desirous to influence his son in the faith, Timothy, who was a diligent and earnest student and a man of gifts as well as of grace, he did not attempt to affect him by mere appeals to his feeling, but felt that the most effectual way to act upon him was to remind him of solid doctrinal truth which he knew him to have believed.

This is a lesson for the ministry at large. Certain earnest preachers are incessantly exciting the people, and but seldom if ever instructing them; they carry much fire and very little light. God forbid that we should say a word against appealing to the feelings; this is most needful in its place, but then there is a due proportion to be observed in it. A religion which is based upon, sustained, and maintained simply by excitement, will necessarily be very flimsy and unsubstantial, and will yield very speedily to the crush of opposition or to the crumbling hand of time.

The preacher may touch the feelings by rousing appeals, as the harper touches the harpstrings; he will be very foolish if he should neglect so ready and admirable an instrument; but still as he is dealing with reasonable creatures, he must not forget to enlighten the intellect and instruct the understanding. And how can he appeal to the understanding better than by presenting to it the truth which the Holy Ghost teacheth? Scriptural doctrine must furnish us with powerful motives to urge upon the minds of Christians.

It seems to me that if we could by some unreasoning impulse move you to a certain course of action it might be well in its way, but it would be unsafe and untrustworthy, for you would be equally open to be moved in an opposite direction by other persons more skillful in such operations; but if God enables us by His Spirit to influence your minds by solid truth and substantial argument, you will then move with a constancy of power which nothing can turn aside.

The feather flies in the wind, but it has no inherent power to move, and consequently when the gale is over it falls to the ground—such is the religion of excitement; but the eagle has life within itself, and its wings bear it aloft and onward whether the breeze favours it or not—such is religion, when sustained by a conviction of the truth. The well-taught man in Christ Jesus stands firm where the uninstructed infant would fall or be carried away. "Be not carried about with every wind of doctrine," says the apostle, and those are least likely to be so carried who are well established in the truth as it is in Jesus.

It is somewhat remarkable — at least it may seem so to persons who are not accustomed to think upon the subject — that the apostle, in order to excite Timothy to boldness, to keep him constant in the faith, reminds him of the great doctrine that the grace of God reigns in the salvation of men. He gives in this verse—this parenthetical verse as some call it, but which seems to me to be fully in the current of the passage — he gives in this verse a brief summary of the gospel, showing the great prominence which it gives to the grace of God, with the design of maintaining Timothy in the boldness of his testimony for Christ.

I do not doubt but that a far greater power for usefulness lies concealed within the doctrines of grace than some men have ever dreamed of. It has been usual to look upon doctrinal truth as being nothing more than unpractical theory, and many have spoken of the precepts of God's Word as being more practical and more useful; the day may yet come when in clearer light we shall perceive that sound doctrine is the very root and vital energy of practical holiness, and that to teach the people the truth which God has revealed is the readiest and surest way of leading them to obedience and persevering holiness.

May the Holy Spirit assist us while we shall, first, consider the doctrine taught by the apostle in this text; and, secondly, the uses of that doctrine.

I. Very carefully let us CONSIDER THE DOCTRINE TAUGHT BY THE APOSTLE IN THIS TEXT.

Friends will remember that it is not our object to preach the doctrine which is most popular or most palatable, nor do we desire to set forth the views of any one person in the assembly; our aim is to give what we judge to be the meaning of the text. We shall probably deliver doctrine which many of you will not like, and if you should not like it we shall not be at all surprised, or even if you be vexed and angry we shall not be at all alarmed, because we never understood that we were commissioned to preach what would please our hearers, nor were we expected by sensible, not to say gracious men, to shape our views to suit the notions of our audience. We count ourselves amenable to God and to the text; and if we give the meaning of the text, we believe we shall give the mind of God, and we shall be likely to have His favour, which will be sufficient for us, contradict us who may. However, let every candid mind be willing to receive the truth, if it be clearly in the inspired Word.

1. The apostle in stating his doctrine in the following words, "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," declares God to be the author of salvation—"Who hath saved us and called us." The whole tenor of the verse is towards a strong affirmation of Jonah's doctrine, that "salvation is of the Lord." It would require very great twisting, involving more than ingenuity, it would need dishonesty, to make our salvation by man out of this text; but to find salvation altogether of God in it is to perceive the truth which lies upon the very surface. No need for profound enquiry, the wayfaring man though a fool shall not err therein; for the text says as plainly as words can say, "God hath saved us, and called us with an holy calling."

The apostle, then, in order to bring forth the truth that salvation is of grace declares that it is of God, that it springs directly and entirely from Him and from Him only. Is not this according to the

teaching of the Holy Spirit in other places, where He affirms over and over again that the alpha and omega of our salvation must be found not in ourselves but in our God?

Our apostle in saying that God hath saved us refers to all the persons of the Divine Unity. The Father hath saved us. "God hath given to us eternal life." (I John 5:2). "The Father himself loveth you." It was He whose gracious mind first conceived the thought of redeeming His chosen from the ruin of the fall; it was His mind which first planned the way of salvation by substitution; it was from His generous heart that the thought first sprang that Christ should suffer as the covenant head of His people, as saith the apostle, "Blessed by the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." (Eph. 1:3-6). From the bowels of divine compassion came the gift of the only begotten Son: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Father selected the persons who should receive an interest in the redemption of His Son, for these are described as "called according to his purpose." (Rom. 8:28). The plan of salvation in all its details sprang from the Father's wisdom and grace.

The apostle did not, however, overlook the work of the Son. It is most certainly through the Son of God that we are saved, for is not His name Jesus, the Saviour? Incarnate in the flesh, His holy life is the righteousness in which saints are arrayed; while His ignominious and painful death has filled the sacred bath of blood in which the sinner must be washed that he may be made clean. It is through the redemption which is in Christ Jesus that the people of God become accepted in the Beloved. With one consent before the eternal throne they sing, "Unto him that loved us and washed us from our sin in his blood, unto him by glory;" and they chant that hymn because He deserves the glory which they ascribe to Him. It is the Son of God who is the Saviour of men, and men are not the saviours of themselves.

Nor did the apostle, I am persuaded, forget that Third Person in the blessed Unity — the Holy Spirit. Who but the Holy Spirit first gives us power to understand the gospel? for "the carnal mind understandeth not the things that be of God." Doth not the Holy Spirit influence our will, turning us from the obstinacy of our former rebellion to the obedience of the truth? Doth not the Holy Ghost renew us, creating us in Christ Jesus unto good works? Is it not by the Holy Spirit's breath that we live in the spiritual life? Is He not to us instructor, comforter, quickener, is He not everything, in fact, through His active operations upon our mind? The Father, then, in planning, the Son in redeeming, the Spirit in applying the redemption must be spoken of as the one God "who hath saved us."

Brethren, to say that we save ourselves is to utter a manifest absurdity. We are called in Scripture "a temple" — a holy temple in the Lord. But shall any one assert that the stones of the edifice were their own architect? Shall it be said that the stones of the building in which we are now assembled cut themselves into their present shape, and then spontaneously came together, and piled this spacious edifice? Should any one assert such a foolish thing, we should be disposed to doubt his sanity; much more may we suspect the spiritual sanity of any man who should venture to affirm that the great temple of the church of God designed and erected itself. No: we believe that God the Father was the architect, sketched the plan, supplies the materials, and will complete the work.

Shall it also be said that those who are redeemed redeemed themselves? that slaves of Satan break their own fetters. Then why was a Redeemer needed at all? How should there be any need for Jesus to descend into the world to redeem those who could redeem themselves? Do you believe that the sheep of God, whom He has taken from between the jaws of the lion, could have rescued themselves? It were a strange thing if such were the case. Our Lord Jesus came not to do a work of supererogation, but if He came to save persons who might have saved themselves, He certainly came without a necessity for so doing. We cannot believe that Christ came to do what the sinners might have done themselves. No. "He hath trodden the winepress alone, and of the people there was none with him," and the redemption of His people shall give glory unto Himself only.

Shall it be asserted that those who were once dead have spiritually quickened themselves? Can the dead make themselves alive? Who shall assert that Lazarus, rotting in the grave, came forth to life of himself? If it be so said and so believed, then, nay, not even then, will we believe that the dead in sin have ever quickened themselves. Those who are saved by God the Holy Spirit are created anew according to Scripture; but who ever dreamed of creation creating itself? God spake the world out of nothing, but nothing did not aid in the creation of the universe. Divine energy can do everything, but what can nothing do? Now if we have a new creation, there must have been a creator, and it is clear that not being then spiritually created, we could not have assisted in our own new creation, unless, indeed, death can assist life, and non-existence aid in creation. The carnal mind does not assist the Spirit of God in new creating a man, but altogether regeneration is the work of God the Holy Ghost, and the work of renewal is from His unassisted power.

Father, Son, and Spirit we then adore, and putting these thoughts together, we would humbly prostrate ourselves at the foot of the throne of the august majesty, and acknowledge that if saved He alone hath saved us, and unto Him be the glory.

2. We next remark that grace is in this verse rendered conspicuous when we see that God pursues a singular method, "Who hath saved us and called us." The peculiarity of the manner lies in three things — first, in the completeness of it. The apostle uses the perfect tense and says, "who hath saved us." Believers in Christ Jesus are saved. They are not looked upon as persons who are in a hopeful state and may ultimately be saved, but they are already saved. This is not according to the common talk of professors now-a-days, for many of them speak of being saved when they come to die; but it is according to the usage of Scripture to speak of us who are saved. Be it known this morning that every man and woman here is either saved at this present moment or lost, and that salvation is not a blessing to be enjoyed upon the dying bed and to be sung of in a future state above, but a matter to be obtained, received,

(Continued on page four)

The Trinity Of Salvation

God is a trinity, man is a trinity, salvation is a trinity.

In the Godhead are the Father, the Son, and the Holy Spirit.

In man is spirit, soul and body.

In salvation is all that we need for our past, our present, and our future.

Dean Wace, commenting on the marvelous meaning of the name of our Saviour, "Thou shalt call His name Jesus, for He shall save His people from their sins," Mt. 1:21, has said:

"We may feel, as we contemplate our past, our present, or our future, that we cannot save ourselves."

The strange thing is that so many true Christians who are abundantly ready to trust Christ to save them from their past, and who trust Him wholly with the

future life, have not realized that only He can save them in the present. We so often make the mistake of thinking that our present victory over sin must come by uniting our efforts to the Lord's efforts. That spells defeat.

When we attempt to do what is exclusively Christ's work, we hinder Him and defeat ourselves. No man can "help" Christ to save him.

Those who dare to trust Christ as fully for victory in the present moment as they do for His forgiveness of their past sins and His assurance of the life after this, know the meaning of immediate and uttermost victory. Why not trust Him for all the salvation He gives?—Sunday School Times.

"The Second Coming"

(Continued from page one)

there will be no thorns nor thistles. It says that the briars will all be removed and that this world itself will be a rose garden. Such, I say, are some of the results affecting even the physical universe when Jesus comes again.

Then I told you something of the redeemed of the Lord. I said that all the redeemed in Christ who have died and gone down into the grave are going to be caught up, and all the redeemed who are alive within this world are likewise going to be caught up into the air to be translated, to be with the Lord Jesus Christ; so that all the dead saints in the grave and all the living saints on top of the earth are going up in

THE MASTER WEAVER

When gray threads mar life's pattern
And seem so out of line,
Trust the Master Weaver
Who planned the whole design;
For in life's choicest patterns
Some dark threads must appear
To make the rose threads fairer,
The gold, more bright and clear.
The pattern may seem intricate
And hard to understand,
But trust the Master Weaver
And His steady, guiding Hand.
—Author Unknown

one single moment's time to be with the Lord Jesus Christ, to be rewarded and to be forever with the Lord.

That, beloved, is something of the results of His coming as concerning the redeemed of the Lord.

Well, tonight I want to take that message just one step further. I want to show you the results of Christ's coming back to this world in regard to the church that Jesus built. I want to show you how the second coming of the Lord Jesus Christ is going to affect Baptists.

Frankly, I never heard a sermon in my life on the subject of the second coming of Christ in relation to Baptists. Many, many times I have heard heretics talk about the second coming of Christ in relation to the church, but what they call the church is what God calls the family, in the Bible. Those individuals will talk about the church — how that it is to be raptured, to be with the Lord. Now, beloved, that is not the church. The Word of God never refers to the church in any

ible organization. Anything bigger than the real, visible organization is not a church; it is either the kingdom of God or the family of God on earth.

Now tonight I want to show you how the second coming of the Lord Jesus Christ is going to affect Baptists, and when I say Baptists, I mean by that the church that the Lord Jesus Christ established when He came to this world nineteen hundred years ago.

I

THE HISTORY OF BAPTISTS.

The very first Baptist that ever came into this world was John the Baptist, and he was sent specifically with a commission and a command from Almighty God. We read:

"In those days came John the Baptist, preaching in the wilderness of Judea. And saying, Repent ye: for the kingdom of heaven is at hand."—Mt. 3:1, 2.

Here was a man who was a preacher, for you will notice that he came, saying, "Repent ye"—thus a preacher. Furthermore, God called him a Baptist. Therefore, he was a Baptist preacher.

I'll go a step further and say that this individual was a Missionary Baptist preacher, for we read:

"There was a man SENT from God, whose name was John."—John 1:6.

He was sent on a mission; hence, a missionary.

Now if you will put John 1:6 and Matthew 3:1, 2 together, you will find that he was a preacher, you will find that he was a Baptist, and you will find that he was a missionary. Therefore, beloved, put it all together and you will find that John the Baptist was a Missionary Baptist preacher. He was the first Missionary Baptist preacher that this world ever saw, and from the time of John the Baptist down to this present time there has never been a day nor an hour when there were not Missionary Baptists within the world.

Now this man John the Baptist who came as the first Missionary Baptist preacher, came with a distinct commission from Almighty God, and that commission was to inaugurate baptism. I do not believe that John the Baptist had any other specific commission other than to inaugurate baptism and prepare a people for the Lord. Listen:

"And I knew him not: but HE THAT SENT ME TO BAPTIZE WITH WATER, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."—John 1:33.

John the Baptist said, "He that sent me to baptize with water," so you can see that John the Baptist's commission in the main was to baptize — a commission to inaugurate Baptist baptism here within the world.

As I have said, from the days of John the Baptist, there has never been a time when there were not Missionary Baptists within the world. In like measure, from the days of John the Baptist, there has never been a time when

there has not been Baptist baptism somewhere within the world.

Let's go one step further and notice that when the Lord Jesus Christ came into the world He took the material that John the Baptist had baptized, and with that material, organized His church. Listen:

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:17, 18.

Notice that Jesus declared that He built His own church. I wish you would notice this truth: the Lord Jesus Christ received baptism at the hands of John the Baptist, the first Missionary Baptist preacher, the man who came to inaugurate Baptist baptism, and the only baptism Jesus ever had, was the baptism that He got from the hands of John the Baptist. All of the individuals who made up this first church that Jesus established were baptized by John the Baptist, the first Missionary Baptist preacher who came to inaugurate Baptist baptism, and not a one of them had any other kind of baptism other than Baptist baptism.

So, beloved, when the Lord Jesus Christ, who had been baptized by John the Baptist, took this crowd of people, who likewise had been baptized by John the Baptist, and put them together in a church, He organized them into a church as folk who had received Baptist baptism from the first Missionary Baptist preacher, who had authority directly from Heaven to baptize.

If you will go back to the Old Testament you will find that in the long ago David wanted to build a temple and God refused to allow David to build that temple. Instead, God said, "Because you have been a man of blood, a man of war, you can't build the temple, but you can prepare the material, and later on your son, Solomon, can build the temple." Now, beloved, just as David prepared the material and Solomon took that material and built the temple, so John the Baptist prepared the material and the Lord Jesus Christ took that

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?

How Are Other Baptists Ever Going To Learn About TBE And The Truth It Carries Unless YOU Do Something ?

Did the reader ever stop to consider the fact that other Baptist people might enjoy TBE as much as you do? Did you ever stop to think that many of them have never even seen a copy of this paper? Why don't you do something to introduce TBE to these folk. Subscribe for them, or write to us for free copies to pass on to them. By all means do something to let them know that there is a paper standing for the whole counsel of God.

Spurgeon's Sermons on Sovereignty

(Continued from page three)

promised and enjoyed now. God hath saved His saints, mark, not partly saved them, but perfectly saved them.

The Christian is perfectly saved in God's purpose; God has ordained him unto salvation, and that purpose is complete. He is saved also as to the price which has been paid for him; for this is not in part but in whole. The substitutionary work which Christ has offered is not a certain proportion of the work to be done, but "it is finished" was the cry of the Saviour ere He died. The believer is also perfectly saved in his covenant head, for as we were utterly lost as soon as ever Adam fell, before we had committed any actual sin, so every man in Christ was saved in the second Adam when He finished His work. The Saviour completed His work, and in the sense in which Paul uses that expression, "He hath saved us." What! saved us before He called us? Yes, so the text says. But is a man saved before he is called by grace? Not in his own experience, not as far as the work of the Holy Spirit goes, but he is saved in God's purpose, in Christ's redemption, and in his relationship to his covenant Head; and he is saved, moreover, in this respect, that the work of his salvation is done, and he has only to receive it as a finished work.

In the olden times of imprisonment for debt, it would have been quite correct for you to step into the cell of a debtor and say to him, "I have freed you," if you had paid his debts and obtained an order for his discharge. Well, but he is still in prison. Yes; but you really liberated him as soon as you paid his debts. It is true he was still in prison, but he was not legally there, and no sooner did he know that the debt was paid, and that receipt was pleaded before proper authorities, than the man obtained his liberty. So the Lord Jesus Christ paid the debts of His people before they knew anything about it. Did He not pay them on the cross more than eighteen hundred years ago to the utmost penny? and is not this the reason why, as soon as He meets with us in a way of grace, He cries, "I have saved thee; lay hold on eternal life." We are, then, virtually, though not actually, saved before we are called. "He hath saved us and called us."

There is yet a third peculiarity, and that is in connection with the calling. God has called us with an *holy calling*. Those whom the Saviour saved upon the tree are in due time effectually called by the power of God the Holy Spirit unto holiness; they leave their sins, they endeavour to be like Christ, they choose holiness, not out of any compulsion, but from the stress of a new nature, which leads them to rejoice in holiness, just as naturally as aforetime they delighted in sin. Whereas their old nature loved everything that was evil, their new nature cannot sin because it is born of God, and it loveth everything that is good. Does not the apostle mention this result of our calling in order to meet those who say that God calls His people because He foresees their holiness? Not so; He calls them to that holiness; that holiness is not a cause but an effect; it is not the motive of His purpose, but the result of His purpose. He neither chose them nor called them because they were holy, but He called them that they might be holy, and holiness is the beauty produced by His workmanship in them. The excellences which we see in a believer are as much the work of God as the atonement itself.

This second point brings out very sweetly the fullness of the grace of God. First: salvation must be of grace, because the Lord is the author of it; and what motive but grace could move Him to save the guilty? In the next place, salvation must be of grace, because the Lord works in such a manner that our righteousness is forever excluded. Salvation is completed by God; and therefore not of man, neither by man; salvation is wrought by God in an order which puts our holiness as a consequence and not as a cause, and therefore merit is for ever disowned.

3. When a speaker desires to strengthen his point and to make himself clear, he generally puts in a negative as to the other side. So the apostle adds a negative; — "Not according to our works." The world's great preaching is, "Do as well as you can, live a moral life, and God will save you." The Gospel preaching is this: "Thou art a lost sinner, and thou canst deserve nothing of God; but His displeasure; if thou art to be saved, it must be by an act of sovereign grace. God must freely extend the silver sceptre of His love to thee, for thou art a guilty wretch who deserves to be sent to the lowest hell. Thy best works are so full of sin that they can in no degree save thee; to the free mercy of God thou must owe all things."

"Oh," saith one, "are good works of no use?" God's works are of use when a man is saved, they are the evidences of his being saved; but good works do not save a man, good works do not influence the mind of God to save a man, for if so, salvation would be a matter of debt and not of grace. The Lord has declared over and over in His Word, "Not of works, lest any man should boast." "By the works of the law there shall no flesh living be justified." The apostle in the epistle to the Galatians is very strong indeed upon this point; indeed he thunders it out again, and again, and again. He denies that salvation is even so much as in part due to our works, for if it be by work then he declares it is not of grace, otherwise grace is no more grace; and if it be of grace it is not of works, otherwise work is no more work. Paul assures us that the two principles of grace and merit can no more mix together than fire and water; that if man is to be saved by the mercy of God, it must be by the mercy of God and not by works; but if man is to be saved by works, it must be by works entirely and not by mercy mixed therewith, for mercy and work will not go together. Jesus saves, but He does all the work or none. He is Author and Finisher, and works must not rob Him of His due. Sinner, you must either receive salvation freely from the hand of Divine Bounty, or else you must earn it by your own unassisted merits, which last is utterly impossible. Oh that you would yield to the first!

My brethren, this is the truth which still needs to be preached. This is the truth which shook all Europe from end to end when Luther first proclaimed it. Is not this the old thunderbolt which the great reformer hurled at Rome — "Justified freely by his grace, through the redemption which is in Christ Jesus"? But why did God make salvation to be by faith? Scripture tells us — "therefore it is of faith, that it might be by grace." If it had been by works it must have been by debt; but since it is by faith, we can clearly see that there can be no merit in faith. It must be therefore by grace.

4. My text is even more explicit yet, for the eternal purpose is mentioned. The next thing the apostle says is this: "Who hath saved us, and called us with an holy calling, not according to our works but according to His own purpose." Mark that word — "according to his own purpose." Oh how some people wriggle over that word, as if they were worms on a fisherman's hook! but there it stands, and cannot be got rid of. God saves His people "according to his purpose," nay, "according to His own purpose."

My brethren and sisters, do you not see how all merit and the power of the creature are shut out here, when you are saved,

(Continued on page five)

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EVANGELISTIC OUTLINES by Frank Beck—

Who Are The Elect?

Text: John 6:37.

Scripture Reading: John 6:35-45

INTRODUCTION: Here is the greatest person we can know, "the Father," the greatest persuasion we can enjoy, coming to Christ; the greatest promise we can receive, that Christ will not cast us out when we come to Him.

I. THE SOVEREIGNTY OF SALVATION

A. Fact of it. "All." Every one of them! No others!

Taught elsewhere in Scripture. See the word "elect" in such references as—

- Isa. 45:4, "Israel, Mine elect." Presented.
- Matt. 24:24 and 31, elect not deceived by false Christs, but gathered unto Christ at His coming. Preserved.
- Luke 18:7, "Shall not God avenge His own elect, which cry day and night unto Him?" Prevailing.
- Rom. 8:33, "Who shall lay anything to the charge of God's elect?" Pardoned.
- Col. 3:12, "Put on therefore as the elect of God . . ." Purified.
- Titus 1:1, "The faith of God's elect." Power of.
- 1 Pet. 1:1, "Elect according to the foreknowledge of God the Father . . ." Purposed.

B. Force of it. "All that the Father giveth Me." Likeness eight times in this same Gospel of John.

- 1. Reception, 6:37.
- 2. Resurrection, 6:39.
- 3. Regulation, 17:2.
- 4. Revelation, 17:6.
- 5. Request, 17:9.
- 6-7. Reservation (twice) 17:11-12.
- 8. Rapture, John 17:24.

II. THE SUCCESS OF SALVATION — "shall come" and not be "cast out."

A. Measure. "All."

1. Responsibility ("response to God's ability" — W. H. Griffith Thomas).

- a. Must "hear" (Isa 55:3). They will (John 10:27).
- b. Must "repent" (Luke 13:3). They will (2 Tim. 2:25; 2 Cor. 7:10).
- c. Must "believe" (John 3:36). They will (Acts 13:48).
- d. Must "obey" (Heb. 5:9). They will (Phil. 2:12-13).
- 2. Relationship.
- a. Everlastingly, Rom. 8:28-30; Eph. 1:4-5.
- b. Experientially, Rev. 22:17. The rest will not come to Christ (John 5:40). But these come because drawn (John 6:44). Heard and learned of Father (v. 45), because given of Father (x. 65).

B. Means.

- 1. Death of Christ. John 12:32.
- 2. Declaration of Church. 1 Cor. 1:21.

III THE SECURITY OF SALVATION — "in no wise cast out."

Translated "never" in 4:14; 6:35; 8:51; 10:28; 11:26, etc.

A. Indicated. It is "a double negative strengthening the denial; not at all." Is translated elsewhere in New Testament as: "anymore, at all (or no) means, neither, never, no (at all), in no case (wise), nor ever, not at all in any wise" (Jas. Strong's Conc).

B. Illustrated.

- As "in no wise" is used in other references. If a person can—
- 1. Undo Christ's work and break Scriptures (Matt. 5:18).
- 2. Enter into kingdom of heaven by self righteousness (Matt. 5:20).
- 3. Pay his way out of prison of Hell (Matt. 5:26).
- 4. Live in sin and enter new Jerusalem (Rev. 21:27).

If any of these can be done then a person can come to Christ seeking salvation and be "cast out."

a. Action. "Shall come . . him that cometh." No other. You must come! Matt. 11:28-30; John 6:35.

b. Assurance. Christ will never cast you out! Luke 15:2.

The elect are those who come to Christ! They come because they are elect; they are not elected because he come. (John 10:26, 27; Acts 13:48).

"The Second Coming"

(Continued from page five)

prepared material and organized and instituted and started His church, of which the Lord Jesus Christ is Head and Founder.

I insist, beloved, that the Lord Jesus Christ is Head of His church. Listen:

"And hath put all things under his feet, and gave him to be the HEAD over all things to the church, Which is his body, the fulness of him that filleth all in all." — Eph. 1:22, 23.

In other words, Jesus took the material that had been saved through the ministry of John the Baptist and had received baptism

at the hands of this first Missionary Baptist preacher, John the Baptist — Jesus took that material and organized the church of which He Himself is the Head. I insist then that the Lord Jesus Christ when He was here in this world established a Baptist church out of Baptist material prepared by the first Missionary Baptist preacher, and that He became Head of that church, and shall be Head of that church down to the end of the age.

I say also that the Lord Jesus Christ promised perpetuity to that church, for He said:

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the GATES OF HELL SHALL NOT PREVAIL against it." — Mt. 16:18.

When the Apostle Paul wrote to the church of Ephesus, he said:

"Unto him be glory in the church by Christ Jesus throughout all ages, WORLD WITHOUT END." — Eph. 3:21.

Beloved, you can't read such verses as these without the realization that the church that Jesus built, which was a Baptist church, having been established out of the material that had been gotten together by John the Baptist, who had a specific commission direct from Heaven to baptize — you can't read these verses without realizing that this Baptist church that He established was promised perpetuity, and that it should last, world without end.

II

IN THE LIGHT OF THOSE HISTORICAL FACTS CON-

CERNING THE CHURCH THAT JESUS BUILT, WHAT WILL HAPPEN CHURCH-WISE WHEN THE LORD JESUS CHRIST COMES BACK TO THIS WORLD AGAIN?

When I say church-wise, I am not talking about all the saved in the world. I am talking about Baptist churches, the only kind that the Lord Jesus Christ established when He was here in the days of His flesh. I say, beloved, what is going to happen church-wise when the Lord Jesus Christ comes back a second time?

First of all, all the false churches, and all the pretending churches, and all the churches that have been started by man, and all the churches that have been instituted by the Devil, are going to be destroyed forthwith and immediately when Jesus Christ comes again. Listen:

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be ROOTED UP." — Mt. 15:13.

Notice, if it hasn't been planted by God, it is going to be rooted up.

Well, I come down through the ages since the day that Jesus built His church and I read of Martin Luther, John Calvin, Alexander Campbell and the various leaders that have brought into existence the churches which are here today. I read of those individuals and I come back to this Scripture and I find that when Jesus Christ comes again, all of these false churches that have been planted by man, and have not been planted by the Lord Jesus Christ, are going to be rooted up. When I read this, I come to this conclusion, that when Jesus Christ comes again all of these false churches are going to be rooted up and destroyed at the second coming of the Lord Jesus Christ.

That isn't the only verse that presents this same truth. Listen:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." — Rev. 17:1-5.

Now without reading the balance of this chapter and without taking time to give to you a detailed verse by verse, word by word, exposition and exegesis, let me say that I consider this old whore that is described in Revelation 17 as a picture of Roman Catholicism. I believe that the Roman Catholic church is thus pictured as the old whore that we see here in Revelation 17. I haven't time to enter into a detailed discussion of it, as I have many times in the past, but I will say in passing, I am positive and certain.

(Continued on page 6, column 3)

Spurgeon's Sermons on Sovereignty

(Continued from page four)

not according to your purpose or merit, but "according to His own purpose"? I shall not dwell on this; it is not exactly the object of this morning's discourse to bring out in full the great mystery of electing love, but I will not for a moment keep back the truth. If any man be saved, it is not because he purposed to be saved, but because God purposed to have him. Have ye never read the Holy Spirit's testimony: "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy"? The Saviour said to His apostles what he in effect says also to us, "Ye have not chosen me, but I have chosen you and ordained you, that ye might bring forth fruit." Some hold one and some another view concerning the freedom of the will, but our Saviour's doctrine is, "Ye will not come unto me, that ye might have life." Ye will not come; your wills will never bring you; if ye do come, it is because grace inclined you. "No man can come unto me, except the Father which hath sent me draw him." "Whosoever cometh to me I will in no wise cast out," is a great and precious general text, but it is quite consistent with the rest of the same verse—"All the Father giveth me shall come to me."

Our text tells us that our salvation is "according to his own purpose." It is a strange thing that men should be so angry against the purpose of God. We ourselves have a purpose; we permit our fellow creatures to have some will of their own, and especially in giving away their own goods; but my God is to be bound and fettered by men, and not permitted to do as He wills with His own. But be this known unto ye, O men that reply against God, that He giveth no account of His matters, but asks of you, "Can I not do as I will with mine own?" He ruleth in Heaven, and in the armies of this lower world, and none can stay His hand or say unto Him, "What doest thou?"

5. But then the text, lest we should make any mistake, adds, "according to his own purpose and grace." The purpose is not founded on foreseen merit, but upon grace alone. It is grace, all grace, nothing but grace from first to last. Man stands shivering outside, a condemned criminal, and God sitting upon the throne, sends the herald to tell him that He is willing to receive sinners and to pardon them. The sinner replies, "Well, I am willing to be pardoned if I am permitted to do something in order to earn pardon. If I can stand before the King and claim that I have done something to win His favour, I am quite willing to come." But the herald replies, "No: if you are pardoned, you must understand it is entirely and wholly as an act of grace on God's part. He sees nothing good in you, He knows that there is nothing good in you; He is willing to take you just as you are, black, and bad, and wicked, and undeserving; He is willing to give you graciously what He would not sell to you, and what He knows you cannot earn of Him. Will you have it?" and naturally every man says, "No, I will not be saved in that style."

Well, then, soul, remember that thou wilt never be saved at all, for God's way is salvation by grace. You will have to confess if ever you are saved, my dear hearer, that you never deserved one single blessing from the God of grace; you will have to give all the glory to His holy name if ever you get to Heaven. And mark you, even in the matter of the acceptance of this offered mercy, you will never accept it unless He makes you willing. He does freely present it to every one of you, and He honestly bids you come to Christ and live; but come you never will, I know, except the effectual grace which first provided mercy shall make you willing to accept that mercy. So the text tells us it is His own purpose and grace.

6. Again, in order to shut out everything like boasting, the whole is spoken of as a gift. Do notice that; lest (for we are such straying sheep in this matter) — lest we should still slip out of the field, it is added, "purpose and grace which he gave us" — not "which He sold us," "offered us," but "which He gave us." He must have a word here which shall be a death-blow to all merit, — "Which He gave us" — it was given; and what can be more free than a gift, and what more evidently of grace?

7. But the gift is bestowed through a medium which glorifies Christ. It is written, "which was given us in Christ Jesus." We ask to have mercy from the well-head of grace, but we ask not even to make the bucket in which it is to be brought to us; Christ is to be the sacred vessel in which the grace of God is to be presented to our thirsty lips. Now where is boasting? Why surely there it sits at the foot of the cross and sings, "God forbid that I should glory save in the cross of our Lord Jesus Christ." Is it not grace and grace alone?

8. Yet further, a period is mentioned and added — "before the world began." Those last words seem to me forever to lay prostrate all idea of anything of our own merits in saving ourselves, because it is here witnessed that God gave us grace "before the world began." Where were you then? What hand had you in it "before the world began?" Why, fly back if you can in imagination to the ancient years when those venerable mountains, that elder birth of nature, were not yet formed; when world, and sun, and moon, and stars, were all in embryo in God's great mind; when the un navigated sea of space had never been disturbed by wings of seraph, and the awful silence of eternity had never been startled by the song of cherubim — when God dwelt alone. If you can conceive that time before all time, that vast eternity — it was then He gave us grace in Christ Jesus. What, O soul, hadst thou to do with that? Where were thy merits then? Where wast thou thyself. O thou small dust of the balance, thou insect of a day, where wert thou? See how Jehovah reigned, dispensing mercy as He would, and ordaining unto eternal life without taking counsel of man or angel, for neither man or angel then had an existence. That it might be all of grace He gave us grace before the world began.

I have honestly read out the doctrine of the text, and nothing more. If such is not the meaning of the text I do not know the meaning of it, and I cannot therefore tell you what it is, but I believe that I have given the natural and grammatical teaching of the text. If you do not like the doctrine, why I cannot help it. I did not make the text, and if I have to expound it I must expound it honestly as it is in my Master's Word, and I pray you to receive what He says whatever you may do with what I say.

II. I shall want your patience while I try to SHOW THE USES OF THIS DOCTRINE.

The doctrine of grace has been put by in the lumber chamber. It is acknowledged to be true, for it is confessed in most creeds; it is in the Church of England articles, it is in the confessions of all sorts of Protestant Christians, except those who are avowedly Arminian, but how little is it ever preached! It is put among the relics of the past. It is considered to be a respectable sort of retired officer, who is not expected to see any other active service. Now I believe that it is not a superannuated officer in the Master's army, but that it is full of force and vigour as ever.

But what is the use of it? Why, first then, it is clear from the connection that it has a tendency to embolden the man who re-

(Continued on page six)

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Spurgeon's Sermons on Sovereignty

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

(Continued from page five)

ceives it. Paul tells Timothy not to be ashamed, and he gives this as a motive: — How can a man be ashamed when he believes that God has given him grace in Christ Jesus before the world was? Suppose the man to be very poor. "Oh," says he, "what matters it? Though I have but a little oil in the cruse, and a little meal in the barrel, yet I have a lot and a portion in everlasting things. My name is not in Doomsday Book nor in Burke's Peerage; but it is in the book of God's election, and was there before the world began." Such a man dares look the proudest of his fellows in the face. This was the doctrine on which the brave old Ironsides fed; the men who, when they rode to battle with the war-cry of "The Lord of hosts!" made the cavaliers fly before them like chaff before the wind. No doctrine like it for putting a backbone into a man, and making him feel that he is made for something better than to be trodden down like straw for the dunghill beneath a despot's heel. Sneer who will, the elect of God derive a nobility from the divine choice which no royal patent can outshine.

I would that free grace were more preached, because it gives men something to believe with confidence. The great mass of professing Christians know nothing of doctrine; their religion consists in going a certain number of times to a place of worship, but they have no care for truth one way or another. I speak without any prejudice in this matter; but I have talked with a large number of persons in the course of my very extensive pastorate, who have been for years members of other churches, and when I have asked them a few questions upon doctrinal matters it did not seem to me that they were in error; they were perfectly willing to believe almost anything that any earnest man might teach them, but they did not know anything, they had no minds of their own, and no definite opinions. Our children, who have learned "The Westminster Assembly's Confession of Faith," know more about the doctrines of grace and the doctrine of the Bible than hundreds of grown-up people who attend a ministry which very eloquently teaches nothing.

It was observed by a very excellent critic not-long ago, that if you were to hear thirteen lectures on astronomy or geology, you might get a pretty good idea of what the science was, and the theory of the person who gave the lectures; but that if you were to hear thirteen hundred sermons from some ministers, you would not know at all what they were preaching about or what their doctrinal sentiments were. It ought not to be so. Is not this the reason why Puseyism spreads so, and all sorts of errors have such a foothold, because our people as a whole do not know what they believe? The doctrines of the gospel, if well received, give to a man something which he knows and which he holds and which will become dear to him, for which he would be prepared to die if the fires of persecution were again kindled.

Better still is it that this doctrine not only gives the man something to hold but it holds the man. Let a man once have burnt into him that salvation is of God and not of man, and that God's grace is to be glorified and not human merit, and you will never get that belief out of him; it is the rarest thing in all the world to hear of such a man ever apostatizing from his faith. Other doctrine is slippery ground, like the slope of a mountain composed of loose earth and rolling stones, down which the traveller may slide long before he can ever get a transient foothold; but this is like a granite step upon the eternal pyramid of truth; get your feet on this, and there is no fear of slipping so far as doctrinal standing is concerned. If we would have our churches in England well instructed and holding fast the truth, we must bring out the grand old verity of the eternal purpose of God in Christ Jesus before the world began. Oh may the Holy Spirit write it on our hearts!

Moreover, my brethren, this doctrine overwhelms us with an avalanche all the claims of priestcraft. Let it be told to men that they are saved by God, and they say at once, "Then what is the good of the priest?" If they are told it is God's grace then they say, "Then you do not want our money to buy masses and absolutions." and down goes the priest at once. Beloved, this is the battering ram that God uses with which to shake the gates of hell. How much more forcible than the pretty essays of many divines, which have no more power than bulrushes, no more light than smoking flax.

What do you suppose people used to meet in woods for in persecuting times, meet by thousands outside the town of Antwerp, and such-like places on the Continent, in jeopardy of their lives? Do you suppose they would ever have come together to hear that poor milk-and-water theology of this age, or to receive the lukewarm milk and water of our modern anti-Calvinists? Not they, my brethren. They needed stronger meat, and more savoury diet to attract them thus. Do you imagine that when it was death to listen to the preacher, men under the shadows of night, and amid the wings of tempest would then listen to philosophical essays, or to mere precepts, or to diluted, adulterated, soul-less, theological suppositions? No, there is no energy in that kind of thing to draw men together under fear of their lives.

But what did bring them together in the dead of night amidst the glare of lightning, and the roll of thunder — what brought them together? Why, the doctrine of the grace of God, the doctrine of Jesus, and of His servants Paul, and Augustine, and Luther, and Calvin; for there is something in that doctrine which touches the heart of the Christian, and gives him food such as his soul loveth, savoury meat, suitable to his heaven-born appetite. To hear this man braved death, and defied the sword. And if we are to see once again the scarlet hat plucked from the wearer's head, and the shaven crowns with all the gaudy trumpery of Rome sent back to the place from whence they came — and Heaven grant that they may take our Puseyite Established Church with them — it must be by declaring the doctrines of the grace of God. When these are declared and vindicated in every place, we shall yet again make these enemies of God and man to know that they cannot stand their ground for a moment, where men of God wield the sword of the Lord and of Gideon by preaching the doctrines of the grace of God.

Brethren, let the man receive these truths; let them be written in his heart by the Holy Spirit, and they will make him look up. He will say, "God has saved me," and he will walk with a constant eye to God. He will not forget to see the hand of God in nature and in providence; he will, on the contrary, discern the Lord working in all places, and will humbly adore Him. He will not give to laws of nature or schemes of state the glory due to the most High, but will have respect unto the unseen Ruler. "What the Lord saith to me that will I do," is the believer's language. "What is His will that will I follow; what is His Word, that will I believe; what is His promise, on that I will live." It is a blessed habit to teach a man to look up, look up to God in all things.

At the same time this doctrine makes a man look down upon himself. "Ah," saith he, "I am nothing, there is nothing in me to merit esteem. I have no goodness of my own. If saved, I cannot praise myself; I cannot in any way ascribe to myself honour; God has done it, God has done it." Nothing makes the man so humble; but nothing makes him so glad; nothing lays him so low at the

The Building Of The Temple

LESSON FOR SUNDAY, AUGUST 31, 1958

I KINGS 5-8

Memory Verse: (And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.) — Mt. 16:18.

I. Solomon's Temple A Type Of A Baptist Church.

David prepared the material out of which the Temple was built. 1 Chron. 29:16. John the Baptist prepared the material out of which Jesus built His church. Mark 1:2, 3.

Solomon built the Temple out of material David had prepared. Jesus built His church out of material prepared by John. Mt. 16:18; Acts 1:21, 22.

Was built in Palestine. Jesus built His church in Palestine — God's country. No other church could be Jesus' church, for a Baptist church only was established in Palestine.

Built according to the Pattern. Solomon fashioned the Temple according to pattern. I Kings 6:38. Baptist churches are built according to the Divine pattern of God's Word. Baptist churches accept every principle given in the Divine plan. The Divine pattern includes:

1. Finality of Bible. Num. 22:18; Deut. 12:32; Prov. 30:6; Rev 22:18, 19.
 2. Democracy of churches. Mt. 23:8.
 3. Salvation before baptism (no babes nor unsaved folk). Acts 10:47; Acts 18:8.
 4. Immersion only. Acts 8:36-39; Mt. 3:13-17.
 5. Close communion I Cor 11:18-20.
 6. Final perseverance of saints. John 10:28, 29; John 5:24.
 7. Woman's place of submission. I Cor. 14:34-40; I Tim. 2:8-15.
 8. Missionary as to outlook. Mk. 16:15.
 9. Salvation by Grace Eph. 2:8-10.
 10. Salvation not by works. Rom. 4:5.
 11. Repentance before faith. Mt 21:32. (Carpenter and many others teach faith comes first).
 12. Church receives members. Rom. 14:1.
 13. Church excludes members. Mt. 18:17.
 14. Church restores members. Gal. 6:1.
 15. Bishops (pastors) and deacons the only church officers. Phil. 1:1. (Not like Catholics and Methodists with Popes and Presiding Elders.)
- God promised to be with Solomon when he began to build the house, I Kings 6:12. He promised His presence to the church He established. Mt. 16:18.

After the Temple was finished, it was dedicated with sacrifices. I Kings 7:5, 8:5. After Jesus built His church, He dedicated it with the sacrifice of Himself. Eph. 5:25. John 17:4.

After the Temple was finished, it was filled with God's glory. I Kings 9:10. When Jesus had finished His church, the Holy Spirit entered to make it His habitation forever. Acts 2:1-4; Eph. 2:20-22.

"The Second Coming"

(Continued from page five)

tain in my own mind that we have in Revelation 17 a definite, detailed picture of Catholicism under the descriptive word "whore." This Scripture also says that this whore is the mother of harlots and abominations of this world. This passage is thus referring to the Roman Catholic church, and all the Protestant churches that have come out of Rome. It refers to them as the harlot daughters of her harlot daughters.

mercy seat, but nothing makes him so brave to look his fellow man in the face. It is a grand truth: would God ye all knew its mighty power!

Lastly, this precious truth is full of comfort to the sinner, and that is why I love it. As it has been preached by some it has been exaggerated and made into a bugbear. Why, there are some who preach the doctrine of election as though it were a line of sharp pikes to keep a sinner from coming to Christ, as though it were a sharp, glittering halbert to be pushed into the breast of a coming sinner to keep him from mercy. Now it is not so. Sinner, whoever you may be, your greatest comfort should be to know that salvation is by grace. Why, man, if it were by merit, what would become of you? Suppose that God saved men on account of their merits, where would you drunkards be? where would you swearers be? you who have been unclean and unchaste, and you whose hearts have cursed God, and who even now do not love Him, where would you be? But when it is all of grace, why then all your past life, however black and filthy it may be, need not keep you from coming to Jesus.

Christ receiveth sinners, God has elected sinners; He has elected some of the blackest of sinners — why not you? He receives every one that comes to Him. He will not cast you out. There have been some who have hated Him, insulted him to His face, that have burned His servants alive, and have persecuted Him in His members, but as soon as even they have cried, "God be merciful to me a sinner," He has given them mercy at once, and He will give it to you if you be led to seek it. If I had to tell you that you were to work out your own salvation apart from His grace it were a sad look-out for you, but when it comes to you thus: black, there is washing for you! dead! there is life for you! naked! there is raiment for you! All undone and ruined! here is a complete salvation for you! O soul, mayest thou have grace to lay hold of it, and then thou and I together will sing to the praise of the glory of divine grace.

(Taken from *The Metropolitan Tabernacle Pulpit*, volume 12, pages 421-432).

II. No Sound Of Hammer. I Kings 6:7.

No sound of hammer was to be heard while the house was being built as it was built in silence. Herein is a great encouragement to those whose work may seem to be inconspicuous.

"Father, where shall I work today?
And my love flowed warm and free;
Then He pointed me out a tiny spot and said,
'Tend that for me!'

I answered quickly, 'Oh, no, not there,
Why, no one would ever see;
No matter how well my work was done
Not that little place for me.'

And the word He spoke it was not stern,
He answered me tenderly, 'Oh little one,
Search that heart of thine;
Art thou working for them or Me?
Nazareth was a little place and so was
Galilee.'"

III. Solomon's Other Buildings. I Kings 7:1-8.

Not only did Solomon build this Temple, but a house for himself, a house in the forest of Lebanon, and a house for Pharaoh's daughter, his wife.

IV. Solomon's Dedicatory Sermon. I Kings 8:12-21.

The sermon which Solomon preached on the day when the Temple was dedicated was very brief. Solomon emphasized in the sermon one thing only: that God had kept His promise. V. 19, 20. May we remember daily that our God keeps His promises and that the many promises in the Bible have never been broken.

V. The Prayer of Dedication. I Kings 8:22-53.

This is the longest prayer in the whole Bible. Solomon spoke the words thereof standing in the presence of all Israel (V. 22). Throughout this prayer he asked that God will keep the Temple in the minds of Israel continually, and that the eyes of Israel shall be continually toward God's House. (V. 29).

When God judges His servants (V. 32), when there is a drought (V. 35), when there is famine and pestilence (V. 37), when there is a stranger in the Temple (V. 44), and when Israel shall be carried into captivity (V. 47), then let Israel pray with their faces toward the Temple.

VI. Joy. I Kings 8:66.

When the sacrifices and feasts and dedication in the Temple was ended, Solomon sent the people away rejoicing. The people had been upon the mountain of joy. Whenever God pours out His blessings upon His children today, it should cause us to be lifted up with joy unspeakable.

Now, beloved, if I understand Scripture, and I think I understand this chapter in Revelation, then this would tell us that what seems so far-fetched is ultimately coming to pass. If I were to announce that some of these days all the Roman Catholic churches in the country and all the Protestant churches that have come out of Rome are going to be destroyed, folk would think that I was absolutely crazy. The fact of the matter is, I imagine that I would bring down upon my head the wrath and the anathema of thousands of people if I were to make such a statement publicly. I do make such a statement now, and as this message goes forth in THE BAPTIST EXAMINER I expect I will call down upon my head the wrath and the anathema of many, many individuals when I say that the old whore and her harlot daughters represent Roman Catholicism and the Protestant churches that have come out of Rome. Beloved, I believe it to be true, for it is the Word of God, and God says that there is a day coming when they are going to be completely and utterly destroyed, being burnt with fire and being made desolate and naked.

Not only is it true that these false churches are going to be destroyed when Jesus comes back to this world, but the saints of God are all going to rejoice at their destruction. If you will turn to the book of Revelation, you will find that four times the saints of God are said to rejoice over the destruction of these various false churches. Listen:

"And after these things I heard a great voice of much people in heaven, saying, ALLELUIA: Salvation, and glory, and honour, (Continue on page 7, column 1)

Go Bury Thy Sorrow

Go bury thy sorrow, the world hath its share;
Go bury it deeply, go hide it with care;
Go think of it calmly, when curtained by night;
Go tell it to Jesus, and all will be right.

Go tell it to Jesus, He knoweth thy grief;
Go tell it to Jesus, He'll send thee relief;
Go gather the sunshine He sheds on the way;
He'll lighten thy burden—go, weary one, pray.

Hearts growing a-weary with heavier woe
Now droop 'mid the darkness—go comfort them, go!
Go bury thy sorrow, let others be blest;
Go give them the sunshine, tell Jesus the rest.

—MARY. A. BACHELOR.

"The Second Coming"

(Continued from page six)
and power, unto the Lord our God." — Rev. 19:1.

"And again they said, ALLELUIA, And her smoke rose up for ever and ever." — Rev. 19:3.

"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; ALLELUIA." — Rev. 19:4.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA: for the Lord God omnipotent reigneth." — Rev. 19:6.

Here are four verses which tell us that when these false churches are destroyed all the saints of God are going to shout "Alleluia" over the destruction of the whore and her harlot daughters. I say then, when Jesus Christ comes back to this world, the false churches are going to be destroyed and the saints of God are going to shout over their destruction.

I am satisfied that there are in these Protestant churches some individuals who are saved, and children of God. His command to these who are saved, yet members of Catholic and Protestant organizations, is "Come out of her, my people." (Rev. 18:6). I am satisfied that there are many people who are members of various Protestant organizations who are saved folk. Beloved, somehow God is going to get them out of the false churches and they, along with all the balance who have stood for the truth, will shout then over the destruction of these false churches, when the Lord Jesus Christ comes back a second time.

The marriage of the Lamb is going to take place when the true churches, which are Baptist churches that have been Scriptural through the ages, are going to be married to the Lord Jesus Christ.

"Let us be glad and rejoice, and give honour to him: for the MARRIAGE OF THE LAMB IS COME, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." — Rev. 19:7, 8.

I wish you would notice that word "righteousness," for it says that "she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." With that thought in mind come back to the Gospel of Matthew when John the Baptist was baptizing. The Word of God says that Jesus came to him to be baptized and John objected at

first. Then we read:

"And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to FULFILL ALL RIGHTEOUSNESS. Then he suffered him." — Mt. 3:15.

Mark it down, beloved, when the marriage of the Lamb takes place, the individuals that are married to the Lamb will be those who have Baptist baptism. I say then, between Matthew 3:15, wherein the baptism of Jesus Christ is referred to as an act of righteousness, and Revelation 19:8, there is a very definite connection. The only individuals who will have on the proper dress, and will be properly attired at the marriage of the Lamb, will be the individuals who have received Baptist baptism at the hands of Baptist churches.

Beloved, when I say that, lots of folk who don't understand, sneer and think that that is hard doctrine. I say to you, the only individuals that will be any part of the bride when Jesus Christ comes back will be those individuals who have fulfilled Matthew 3:15 in the light of Revelation 19:8. The people who have laughed and sneered and made fun of the Baptists down through the years for certain things that mark us off as peculiar and distinct and different, those individuals will then wish that they had had Baptist baptism. They will wish that they had had the kind that Jesus said was a fulfillment of righteousness, the kind that John speaks of in Revelation 19:8, the kind that the individual will have to have to be a part of the bride when the marriage of the Lamb takes place.

III

WHAT SHOULD BE OUR ATTITUDE UNTIL THEN?

Our attitude until that day should be that we never give up, but keep at the task everlastingly and unceasingly until the Lord Jesus comes again.

I recognize the fact that I represent a mighty small minority of Baptists. The things that I preach would be accepted by a very, very small minority of Christendom. However, if the things that I contend for be true, then I should keep preaching them everlastingly until the Lord Jesus Christ comes back again.

You remember that the Bible talks about ten virgins. Five were wise and five were foolish. Beloved, don't be a foolish virgin. Don't go to sleep in view of the second coming of Jesus Christ, but keep busy.

Do you remember the parable of the pounds? One man took his pound and gained ten thereby and another five and another took his pound and wrapped it up and hid it in the ground. Beloved, don't be like the man who hid his pound, but be busy until Jesus comes again.

You remember that Jesus talks about a man who had some talents. He gave to one man five and to another man two and to another man one, and then He went away and said, "Occupy until I come." When He came back He found that the man who had five talents had traded and had gained five more talents. The man who had two talents had done likewise, but the one that had one talent had wrapped it up

in a napkin and covered it over with earth in order that it might be well preserved when Jesus came again.

Beloved, I think that the Lord Jesus Christ is saying to you and to me, "Occupy until I come." He is coming some of these days. I think that the parable of the talents is a parable for His churches. I think that every Baptist church ought to be mighty careful that it utilizes every available opportunity, to stand for the truth of God's Word. I don't want to be the kind of man that when Jesus Christ comes back, He will say, "You believe these truths. Then why did you wrap them up and put them in a napkin and put them away where people would not know anything about them?" Beloved, I want to be the kind of a man that when the Son of God comes He will find me having used the talents and having utilized them in such a way that would be pleasing unto Him.

Somebody says, "Brother Gilpin, you must realize the fact that nearly all the world believes other than what you believe. Mighty few people believe that only Baptists will make up the bride of Christ. Mighty few people will go along with you on the matter of Baptist baptism and close communion. Mighty few people will agree with you on the doctrines that you contend for." Well, that is all right, beloved, but do you know what I am looking forward to? The second coming of the Lord Jesus Christ. The time that I am looking forward to is when Jesus Christ comes back to this world a second time and then vindicates me for my stand.

A fellow came by and saw some Negro boys playing a game of ball. He said, "Boys, what is the score?" One boy spoke up and said, "Thirty-seven to nothing in their favor." "Well, they are really beating you, aren't they?" "Yeah, but our side ain't come to bat yet."

Beloved, that is the way with us. It looks like so far as we are concerned that the Roman Catholics and the Protestants are running off with the world. It looks like the heretics are having a field day, and we are doing but mighty, mighty little. Listen, beloved, our side "ain't come to bat yet." Our business is just to keep busy and do the best we can until the Lord Jesus Christ comes again. Beloved, when Jesus comes again all the false churches are going to be destroyed, the saints are going to rejoice over their destruction, and Jesus' church is going to be married to the Lord Jesus Christ. When I think about it, I want to keep busy until Jesus comes.

I grant you that there are temptations that come to us all the time to slack off. There are temptations that come whereby we think that we might just as well give up. Then I think about the time when Jesus was here in this world when He fed the multitude. The Word of God says that He sent His disciples away and they started to cross the Sea of Galilee in that little boat. He went up into the mountain and prayed. Get the picture, beloved. Jesus up in the mountain praying and the disciples down there on the Sea of Galilee crossing it, in their little boat. Presently a storm came on. They didn't stop. They just pulled at the oars. They couldn't still the storm, but they pulled at the oars. They couldn't put an end to the wind. They couldn't say to the wind, "Cease blowing." They couldn't calm the waves. They couldn't say to the

stormy waves, "Be calm," but they could pull at the oars. They kept at the task until presently they looked up and saw Jesus. He had been up in the mountain praying.

Where is Jesus now? He is on high. He is there to make intercession for us. What are we doing now? We are here in this world just like those disciples. We are here in this world and it is our business to stand for the truth and while we can't stop the storm, we can pull at the oars. Some of these days, just as it was in the case of the disciples when Jesus comes again His church is going to be safely gathered unto Himself.

God help you and me to keep busy until He comes. Maybe you can't do much, but you can keep busy pulling at the oars until Jesus comes.

CONCLUSION

Do I speak to somebody who is lost? If you are lost, then God help you to trust Jesus Christ as your Saviour and be saved. God help you to realize that being a member of a church, or being baptized won't save you. May God help you to realize that all the baptism in this world and all the church membership couldn't ever save one single soul. May God help you to realize that the only hope when Jesus comes, and the only hope that you can have now, is Jesus Christ who died on the Cross.

Unsaved man, unsaved woman, listen:

"Prepare to meet thy God, O Israel." — Amos 4:12.

"Behold, now is the accepted time; behold, now is the day of salvation." — II Cor. 6:2.

Do I speak to someone who is a member of one of these false churches? If you are a member of one of these false churches, some of these days your church is going to be destroyed. I have read to you from God's Word how the old whore and her harlot daughters shall be made naked and desolate and shall be burned with fire. My message to you is:

"Come out of her, my people." — Rev. 18:4.

Beloved, that was God's message when He spoke about these

A Joyful Thought

I rejoice in the thought, that every setting sun is bringing us nearer to a world where suns never set — where we shall walk together for ever in an atmosphere of light and glory. Where all the desire, longing, and hopes of our hearts, shall be fully met. How blessed to know that we have such a hope! How wonderful, that while the world is following after shadows, and walking in vain show, we know and love the truth. And our hope will not, cannot fail, or deceive us.

"O happy day! 'twill come at last,

Death's reign shall then be o'er,
And sin, that marred our sweetest joys,
Shall grieve our hearts no more."

—Sir Edward Denny

false churches.

Do I speak to somebody who is un-churched? Maybe you are saved, but you haven't been baptized. Maybe you are saved, but you have never become a member of the church that Jesus built. Now is the time that you ought to do it. Jesus said that you ought to let your light shine. Listen:

"Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." — Mt. 5:16.

Are you trying to hide your light by not being a member of a church — the church that Jesus built? Jesus said for you to put your light on a candlestick. And what is the candlestick? The Word of God says that the candlestick is the church. Listen:

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the SEVEN CANDLESTICKS which thou sawest are the SEVEN CHURCHES." — Rev. 1:19.

If you are saved, the proper place for your light is in the church that Jesus built. May God save you, and add you to the church. If you are lost, may God save your soul tonight. May God bless you!

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What Christ Did . . .

(continued from page 2)

the church received, but an immersion, for the Spirit "filled all the house." Thus, the church was immersed in the Spirit. The Spirit came to be with the church and is still with it. That leads to this next point:

5. Christ, by the Spirit, Indwells the Church and is Head over it.

We read in Ephesians 2:22:

"In whom ye also are builded together for an habitation of God in the Spirit."

Also in Ephesians, verse 22 of the first chapter, we read:

"... And gave Him to be the Head over all things to the church."

Thus, we see that Christ indwells the church by the Spirit and is the Head over "all things." He is the Head over the church's mission work and everything else. The church is to acknowledge no other but Christ. The church is His body, not the body of an outside group or organization. It is the temple of God, the house of God, and Christ is its sovereign Head. Those who dishonor or lightly esteem the church do the same to Christ the Head of the church.

6. Christ is Espoused to the Church.

That is the teaching of II Cor.

Unscripturalness of Mission Boards

(Continued from page one)

evidence that any such organizations existed during the Apostolic age, or for many centuries afterwards."—Baptist Standard, Nov. 28, 1895.

4. J. B. Gambrell, Superintendent of Missions, Texas:

"These general bodies (conventions) occupy a sphere of their own, entirely outside the limits of the churches."

5. S. A. Hayden, late Editor, Texas Baptist and Herald:

"God has located all authority and responsibility with the churches. The conventions are of men and whoever pleads loyalty to them at the expense of church authority is only a fractional Baptist and does not understand nor respect that institution which Jesus Christ set up, and of which He said: 'The gates of hell shall not prevail against it.'"—Baptist and Herald, Jan. 6, 1898.

6. R. C. Bursleson, late President, Waco University, Texas:

11:2:

"I have espoused you (church at Corinth) to one husband, that I may present you as a chaste virgin to Christ."

One day in the future Christ shall be "wedded" to His church. We don't know very much about this "wedding," but we are plainly told that it is to be between Christ and His church.

Now, all saved people are not in the church, and all saved people are thus not in the bride. If you will carefully study the Scriptures that pertain to the "marriage of the Lamb," you will find that some of those present will not be in the bride. There is

not space to go into this fully, but this is called to your attention to point out that Christ is espoused to the church, the assembly He built, died for, commissioned, baptised, and indwells in the Spirit as Head.

If you aren't in the church of the Lord, then be admonished to come into it now, and be a part of the glorious wedding to come.

7. Christ Has Made the Church "the Pillar and Ground of the Truth."

We read in I Timothy 3:15 —

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Thank God for this verse. It is one that many who are wrong on the church do not at all like. They do not like to think of an assembly as being the "house of God." They do not like it when it is said that an assembly is the "pillar and ground of the truth." Instead, many like the outfits organized by men. Take the Gideons for instance, or any other independent, interdenominational outfit. People glory over these groups. But they lightly esteem the church of the Lord Jesus.

Yet God has made the church—that is, a visible assembly—the pillar and ground of the truth. Where would the truth be today had it not been for God's working through the church? The interdenominational outfits are for junking the Word of God on practically everything. But the church holds these truths up. A lot of folk like to believe a few doctrines of the Word, but care little for the others. The church stands for all of them. Some hate baptism and the Lord's Supper, calling them "minor details," but the church has been the pillar and ground of these truths through all ages. It is still that which holds up the whole truth.

8. Lastly, Christ Has Perpetuated the Church Throughout All Ages, and God Has Received Glory Therein.

Again, we read in Matthew 16:18:

"Upon this rock I will build my church; and the gates of hell shall not prevail against it."

Christ's church has been in existence since He first built it, the gates of hell notwithstanding. Satan, his demons, and his ministers have done much to fight the church, but they have not prevailed. The church is still here today.

Notice again:

"Unto him (God) be glory in the church by Christ Jesus throughout all ages, world without end."—Ephesians 3:21.

Thank God for the church! He receives glory in it by Christ. He has received glory in it throughout all ages, and shall even do so yet.

It is not "unto him be glory" in some interdenominational set-up, but "unto him be glory in the church." Why so? Because God is to be glorified through Christ, and Christ is the Head of the church.

Christ truly loves His church, as we see from all that He has done for it. Let us honor and love it as our Saviour, and not lightly esteem it, as do so many today. —Ed-in-C.

"The church is the body of Christ and must be supreme in all things, and directly or indirectly, the church must guide all the laborers in the vineyard of the Lord for the salvation of souls . . . The Gospel Mission plan is the only plan in which the church or churches are permitted to guide the mission work and carry out her Christ-given commission and the only plan that allows the Holy Spirit to guide the laborers."

7. B. H. Carroll, Texas:

"The church is a divine institution. It is the only visible religious organization that is of specific divine appointment. It is to the church that God has committed the preaching of the Gospel to all the world."—Baptist Standard, July 6, 1897.

8. D. B. Ray, Baptist History:

"There are no Scriptures pointing out such an organization as the Southern Baptist Convention."

9. S. L. Morris, Editor of the Guardian:

"Churches are the only Christian organizations which existed in New Testament times. Boards and Conventions are without Scriptural authority."—Texas Baptist Herald, March 31, 1898.

10. H. Harvey:

"Evidently the missionary enterprise in the apostolic period was not left to fortuitous organizations formed by individuals . . . Paul was sent forth, not by a society, but by the church at Antioch, and so far as his own hands did not support him he was sustained by many different churches. He says, 'I preached to you the gospel of God freely.'"—P. 53, 54.

He further said:

"When Christ ascended He left the command, 'Go ye into all the world and preach the gospel to every creature,' but apart from the local church and its simple agencies, He instituted no general organizations through which this command should be fulfilled."—P. 62.

11. N. M. Crawford, Mercer University, Ga.:

"Our mission machinery is unknown to the Gospel. In its construction we borrowed something from the world and something from the Pædo-Baptists and in borrowing we departed from the Spirit of the Gospel and from Baptist simplicity."

12. H. C. Holcomb:

"This convention is so organized that it cannot represent the will of the churches . . . And yet this is the organization which is to be employed in propping church independence, and in setting Baptist polity. . . . But the advocates of conventions are fruitful in rhetoric, as they ask, with great fullness and complacency. Would you pull down the old house before you give us a new and better one? I would certainly pull down our present imposing building and invite my brethren to move back to the old house, built by Christ and His apostles. It I know to be safe and efficient, as I have confidence in the skill and benevolence of the architect. Let us then come back."—Tennessee Baptist, Feb. 4, 1860.

13. W. A. Jarrel, Baptist History, pp. 406, 407:

"Associations and many other things to which Baptists hold are not mentioned in the Bible and have been unknown to ages of Baptist history . . . Missionary Boards, like associations . . . etc., are of comparatively modern origin."

14. Orchard, History of Baptists:

"Associations of ministers and churches, which at the first were formed in Greece, became common through the empire. These mutual unions for the management of spiritual affairs, led to the choice of a president, which added distinction amongst ministers of religion. In these degenerate times, aspiring men saw each other in varied elevations; consequently jealousy, ambition and strife ensued, and every evil work followed."—Orchard's History of Foreign Baptists, p. 29.

But hear Mr. Orchard again:

"The genuine spirit of religion has been and will be preserved by those only who dissent from all establishments devised by human policy."—p. 52.

"An evident mark of apostolic spirit possessed this people as must be admitted by all; without any funds or public societies to countenance or support the arduous undertaking, otherwise than their respective churches, the Paulicians fearlessly penetrated the most barbarous parts of Europe, and went single-handed and single-eyed, to the conflict with every grade of character. In several instances they suffered death or martyrdom, not counting their lives dear, so that they could promote the cause of the Redeemer."—p. 139.

15. J. M. Cramp, Historian:

"On the 2nd of October, 1792, twelve ministers, deputed (appointed) by the Northamptonshire Association, met in the house of Mr. Beeby Wallis, Kettering, and, after lengthened and prayerful discussion, adopted a plan of missions and formed a society, designated, 'The particular Baptist society for the propagation of the Gospel among the heathen.'"—History of J. M. Cramp, p. 502.

16. Pendleton:

"The power of a church cannot be transferred or alienated. From this fact results the finality of church action. The church at Corinth could not transfer her authority to the church at Philippi, nor could the church at Antioch convey her power to the church at Ephesus; nor could all the apostolic churches delegate their power to an association, a Synod, a conference, or a convention. The power of a church is manifestly inalienable."—Distinctive Principles of Bap., pp. 205, 206.

Hear Bro. Pendleton further:

"There were, in apostolic times, no tribunals analogous to modern Synods, Conferences, Conventions. Let those who affirm that there were such 'courts of appeal' adduce the evidence. On them rests the burden of proof. Baptists deny that there is such proof, and say that for any man to furnish it is as difficult as for 'a camel to go through the eye of a needle.'"—p. 208.

Many other historians might be quoted, but the above are sufficient to show that Baptists deny Scriptural authority for all organizations outside of the church. May God help us to come back to our New Testament standards and principles and do away with all forms of Mission Boards now and forever.

A "TWO-PER-MONTH" PLAN IN OUR SPECIAL 20th ANNIVERSARY SUBSCRIPTION CAMPAIGN

As we have before said, we are doing all we can to increase our reading audience to 20,000 by our 20th anniversary, which is February of 1959. We have cut the subscription price to \$1.00 for each subscription in lots of ten or more, with a free one-year renewal given to every person who sends the ten or more.

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