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Liars have short wings; their flight soon is over and they go down to the lake of fire.

MISSIONARY

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BIBLICAL

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The Baptist Examiner

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

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VOL. 27, NO. 35 RUSSELL, KENTUCKY, SEPTEMBER 27, 1958 WHOLE NUMBER 1057

Christ's Death And Damnable Heresy

By The Late H. BOYCE TAYLOR, Sr. (1870-1932)

Pastor Of First Baptist Church, Murray, Kentucky
Editor of "News and Truths," Author of "Why Be A Baptist?"

"Enemies of the cross of Christ."—Phil. 3:18.

"Even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift damnation. And many shall follow their damnable ways; by reason of whom the way of truth shall be blasphemed."—I Peter 2:1-2.



H. B. Taylor, Sr.

Damnable heresy is heresy that adds that he "denieth the Father and the Son" (I John 2:22). How plainly the disciple of love spoke when the person of his Lord was involved! What blunt words for the old apostle to use concerning the all who denied either the deity colossal, depraved, unmitigated or humanity of the Lord Jesus; liar of all liars, who "denieth for to be the Christ He had to be

HOW THE WORD OF GOD CONVERTS THE SOUL

By Charles H. Spurgeon

"The law of the Lord is perfect, converting the soul."—Psalm 19:7.

Man's face is turned away from his Maker. Ever since the fatal day when our first parents broke the law of God, we have been, all of us, guilty of the same great crime. We stand as men who have their backs to the light, and we are going the downward road, the road which leads to destruction. What we need is to be turned round, for that is the meaning of the word "converted"—turned right about. We need to hear the command, "Right about face," and to march in the opposite direction from any in which we have ever marched before.

Our text truly says that the Word of God turns us round. It does not mean that the Word alone does that apart from the Spirit of God, because a man may read the Bible through fifty times, and, for fifty years, hear sermons that have all come out of the Bible, and yet they will never turn him unless the Spirit of God makes use of the Word of God or the preacher's sermons. But when the Spirit of God goes with the Word, then the Word becomes the instrument of the conversion of the souls of men.

This is how the work of conversion is wrought. First,

it is by the Scriptures of truth that men are made to see that they are in error. There are millions upon millions

THE PATH

Not long ago I was visiting a friend in the country. On the second morning I started for a walk, taking my host's little boy with me. We chose an inviting path through the pastures, fringed with clover blooms and buttercups but the lad held back. "Why don't you want to come along this path?" I asked. "That path was made by the pigs," he replied, "and before you get far you'll get into the awfulest patch of mire and weeds you ever saw." How often we start on a path without stopping to ask where it leads.—Golden Hours.

Longing For The Homeland

My heart is bounding onward,
Home to the land I love;
Its distant vales and fountains
My wistful passions move.
Fain would my fainting spirit
Its living freshness breathe,
And wearied steps find rest in
Its hallowed shades beneath.

No soil of nature's evil,
No touch of man's rude hand,
Shall e'er disturb around us
That bright and happy land.
The charms that woo the senses
Shall be as pure as fair,
For all, while stealing o'er us,
Shall tell of Jesus there.

What light! when all its beaming
Shall own Him as its Sun!
What music! when its breathing
Shall bear His name along!
No change, no pause, its pleasures
Shall ever seek to know;
The draught that lulls our thirst-
ing,
But wakes that thirst anew.

The Baptist Examiner Pulpit

The Church—The Body and Bride of Christ

By Eddie Garrett, Hamilton, Ohio

1. The Church Is An Assembly

You cannot have a church without an assembly. When you fully understand this, it will eliminate any belief in a present "Universal Invisible Church." The word "church" comes from the Greek word "ekklesia" which means assembly. This word does not simply mean "the called out" as many think. The usage of a word determines its meaning and not the etymology.

The Bible speaks of the church as the house of God (I Tim. 3:15), and a house must be built together. A pile of lumber or bricks does not make a house. Did you ever see an invisible house?

2. The Church Is the Body of Christ

Eph. 1:22-3, Col. 1:18, 24. These

verses of Scripture need to be studied very carefully for they will show definitely that the church and the "body" are the same. Notice in Col. 1:24, "for his body's sake, which IS the church." This could not be talking about a church in prospect for it is present tense. It was in existence at the time Paul was writing.

As everyone will agree, a body is an organism. To define the word organism, Webster uses the word organization. Now if all the redeemed on earth constitute the body of Christ, where is the organization? It would be ridiculous to presume that there is organization with this theory. The only organization we find in the Bible is in a church; and as the above verse declares, the church and the body are the same. Paul, in his salutation to the Philip-

pian says, "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."

Eph. 4:4 says, "there is one body." Now if all the redeemed on earth make up a body of Christ and the church is also a body, then you have two distinct bodies and this would contradict the above Scriptures. The truth of the matter is that all the redeemed do not constitute the body of Christ but as the above Scriptures teach, the church is the body of Christ.

3. The Prerequisites for Membership in the Body of Christ

Since the body of Christ and the church are one and the same, we must enter both by the same door. Acts 2:41 says, "they that were added to the church" (Continued on page 3, column 4)

The Counterfeit Days Of The Devil

By ROY MASON

Pastor of
Buffalo Avenue
Baptist Church
Tampa, Florida



The Bible—and especially the New Testament, places very little emphasis on "Days." The Christian religion as defined in the Bible, is a non-liturgical religion that makes little of ceremony and day observance. Paul expressed his displeasure with the Galatians who were great "day observers." (See Galat. 4:9-11). He calls day observance reversion to "weak and beggarly elements" which enslave. He says that he is afraid that he has thrown away his labors on the day observers.

The less spirituality people have the more they dote on "day," ritual, and ceremonialism. The Jews took the sabbath and carried its restrictions to absurd lengths. The Lord's Day, or First Day of the Week, is not a day commanded as was the sabbath, neither are there all sorts of restriction placed about it. Rather we have the example of Jesus in meeting with the disciples following the resurrection. After his ascension, the disciples continued to meet on that day. Later we find Christian groups still meeting on that day. The day on which Christ revealed Himself as alive from the dead was considered a proper day to meet and to worship and to rejoice in the truth of a risen Savior. The early "Church Fathers" reveal in their writings that the first day of the week was the

worship day of Christians back in their time. An example is found in the epistle of Polycarp who was baptized by the apostle John. Justin Martyr who lived following the days of Polycarp testifies to the same in his writings. The Adventist claim that the Pope changed the sabbath to Sunday is a falsehood, for Sunday is a falsehood, for Sunday was observed as the Christian worship day long before the first Pope ever saw the light of day.

Roman Catholicism, which is a debased form of Christianity, dotes on "days." They have all sorts of "saints' days," and even have "All Saints Day" just in case some saint has been overlooked. The Word of God does not warrant the observance of any of these days.

The Devil Through Romanism Has Counterfeited Resurrection Day. The first day of the week, (Continued on page 8, column 4)

"SUPPOSE IT IS TRUE, AFTER ALL?"

Two friends were talking on religious topics. They discussed the question of punishment for sin in a future life. They settled to their own satisfaction that there was none. They decided that Hell was a myth. They argued that God was a God of love and could not consign His creatures to everlasting punishment.

The conversation dropped when a Christian who had been a silent listener to the discussion said:

"Suppose it is true, after all?"

The words seemed to fall on the ears of the other two with crushing force. The power of God seemed behind them, as it ever is behind the truth. Solemn silence reigned for many minutes. God had spoken.

Suppose it is true after all that God will punish sin? How would you stand before Him? What could you say to Him? How would you fare before the Judge? "Because he hath appointed a day,

in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

Suppose it is true after all that Hell is a reality? A skeptic sneeringly asked, "Where is Hell?" The ready and true answer came: "At the end of a Christ-rejecting life." Let me ask you: What lies at the end of the path you are now treading? The Scripture says, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Suppose it is true after all that the Lord Jesus is the only Saviour, and that His work is the only work by which you can be fitted for God's presence? What if you neglect Him? "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).

What think ye of Christ? is the test

To try both your state and your scheme,

You cannot be right in the rest Unless you think rightly of Him.

Suppose it is true after all that the much-despised "blood of Jesus" is the only thing that can cleanse you from your sins? Has it cleansed you before God, or are you still in your sins, going on at a frightful pace to the eternity of the lost? "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

(Continued on page 8, column 5)

WATCH

In our work for God, as in our communion with Him, we must watch over our own hearts. It is possible to become so active in His service and so occupied with preparation for it, that we handle His Word thoughtlessly, even lightly, and forget all about Him whose we are. It is a good thing to set apart some time each day to think about the Lord in all His majesty and loveliness. Let us guard our own hearts and keep ourselves in blessed communion with Him. This is our privilege as His children.—The Pilgrim.

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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Examiner Editorials

By Bob L. Ross

Preacher opens dance studio with prayer.

According to the Charleston (W. Va.) Gazette (Sept. 13) "the newest and most modern of the 500 Arthur Murray dance studios" was to open "with the invocation to be given by Rev. C. R. Bright, of Elizabeth Memorial Church." This reminds us of the priest who "blessed" the Wisconsin brewery at its opening, and of another preacher who "prayed" at the opening of a mixed-bathing swimming pool. These may be some of the "many wonderful works" that certain "prophets" shall plead at a day in the future (Matthew 7:22).

Hardshell misrepresents Gill.

A Hardshell preacher who lives nearby has published a booklet which is called "A Reply" to a pamphlet by John Thornbury entitled, "Eight Reasons Why I Am Not a Primitive Baptist." On page 31, the Hardshell tries to make the impression that John Gill wrote one thing in his commentary and another thing in his Body of Divinity, and agreed with Hardshells in the latter writing. The Hardshell gives a couple of brief quotations from Gill, neither of which are contrary to anything Gill wrote at any other time. Instead of agreeing with the Hardshells in his Body of Divinity, Gill teaches exactly what the Word of God teaches. For those who want a number of quotations from his works, see the June 28, 1958 issue of TBE. We now give only two quotations to show that Gill definitely was not a Hardshell. The effects of the Gospel, he says, are:

"1. The regeneration of men, who are said to be born again by the Word of God, and to be begotten again with the word of truth, I Pet. 1:23, James 1:18, hence ministers of the gospel are represented as spiritual fathers, 1 Cor. 4:15. 2. As in regeneration, souls are quickened by the Spirit and grace of God, this is ascribed

to the gospel as an instrument, hence it is called the Spirit which giveth life, and said to be the savour of life unto life, II Cor. 2:16 and 3:6. 3. The gospel is frequently spoken of as a light, a great light, a glorious light; and so is in the hands of the Spirit a means of enlightening the dark minds of men into the mysteries of grace, and the method of salvation; 'the entrance of thy word giveth light, it giveth understanding unto the simple,' Psalm 119:130. The Spirit of God gives the gospel an entrance into the heart, being opened by him to attend unto it; and when it has an entrance, it gives light into a man's self, his state and condition, and into the way of life by Christ; it is a glass in which the glory of Christ, and of the riches of His grace, may be seen." (Page 374-75, Gill's Body of Divinity.)

As to the ministry of the Word: "The ministry of the word is for the conversion of sinners; without which churches would not be increased nor supported, and must in course fail, and come to nothing: but the hand of the Lord being with His ministers, many in every age believe and turn to the Lord, and are added to the churches; by which means they are kept up and preserved; and hence it is necessary in the ministers of the Word, to set forth the lost and miserable estate and condition of men by nature, the danger they are in, the necessity of regeneration, and repentance, and of a better righteousness than their own, and of faith in Christ; which things are blessed for the turning of men from darkness to light, and from the power of Satan unto God." (Page 931, Body of Divinity.)

Thus, we see that Gill was no Hardshell. As a matter of fact, there were no Hardshells at all in Gill's day; they came along much later, about the same time as the Campbellites.

Our Readers' Rite

Inclosed find \$2.00 for THE BAPTIST EXAMINER, May God bless you and lead you in making the paper and keeping it with the Bible. I surely enjoy reading good sound doctrine and to tell the truth, it is the only source that I have of getting good gospel truth. Keep it up; there are several preachers that are not really thinking about our day in which we live and getting so far away from the Word of truth. Thank God for men like you.—Roy J. Bucher, Mo.

I read the article, "A Frank

Exposure of Freemasonry." I am glad that we still have men like you who hold up the Word of God and teach against such evil things. If you publish the booklet again, I hope you will let me know, so I can get one. I think you men are doing a wonderful work for the Lord through THE BAPTIST EXAMINER.—Edgar Nelson, Calif.

Enclosed find a check for \$2.00 to renew my subscription for another year. I want you to know that I certainly have profited greatly by the articles in TBE, and I do enjoy reading each and every one of them. Needless to say I am not in agreement with all you publish, but then I'm sure none of us will ever see eye to eye in ALL things until we get into His blessed presence.—W. Norman Dalling, Pennsylvania.

I have just received my issue of TBE and I just wanted to write and tell you how much I enjoy it. I have been receiving it for a long time now, as there was another person that subscribed for me just so I could enjoy some good old Gospel preaching and teaching.—Mrs. R. E. Salter, Arizona.

I would like to tell you how I enjoy reading your paper, THE BAPTIST EXAMINER. It has all that a Christian paper should have. No praises for men on their religious unions; no announcements and reports of socials, fetes, picture nights, and anniversaries. But it has praise and glory only for Jesus Christ and God. It edifies the saints and awakens sinners to their need of salvation. I have, for one, received great spiritual blessing from your messages and the messages of great men of God such as Spurgeon, Carroll, etc. I will, from time to time, send you a gift to help you in your work for the Lord Jesus Christ. May God richly bless you over the U. S. A., and I'll try to put TBE into as many hands as possible.—John Burnett, Australia.

I want to renew my paper for two years, for which I'm enclosing \$3.50. I like THE BAPTIST EXAMINER better than anything I ever read in my life next to the Bible. It has helped me very much. Thank you.—Earl Rearden, Jr., Indiana.

I have been a reader of THE EXAMINER for more than two years and have been blessed through reading it. Here is a small gift that I am sending just to help keep the paper coming out. Scarcely anyone with a fruit-bearing capacity less than one hundredfold will take care to be concerned with the solid body of doctrinal truth. The doctrine of Election has not been proclaimed in its full meaning during the whole of my thirty-four years as a Christian. To me the sermons of Charles H. Spurgeon are enough fully to persuade the wise-hearted.—W. I. Dowden, Indiana.

Christ's Death

(Continued from page one) liar — the modern as well as ancient Jew, the Mohammedan, the Unitarian, the Universalist, the Christian Scientist, the Russellite, the Socialist, the Higher

The Five Points Of Calvinism

By FRANK B. BECK

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"I Should Like to Know"

1. In Mark 5:13, did the demons "Every knee shall bow." really worship God?

The demons know that Christ is God. They believe and tremble (James 2:19). They know He is sovereign (Mark 5:12). In this verse cited by the querist, the demons simply bowed to Christ as they and all the unsaved shall do when Christ judges them—

Critic, the Modernist, the Rationalist, the Evolutionist and a host of other ists and ites, who deny the deity or atonement of Christ.

The two men closest to the Master, while He was on earth, were Peter and John. Peter talks as bluntly about men, who claim to be followers of his Lord, and deny the efficacy of His atoning blood, as John did about those who denied His person and work. Peter says it is "damnable heresy" to "deny the Lord that bought them." To "deny the Lord that bought them" is to deny that the blood of Jesus and that alone is sufficient to save men; or to say that men may get to Heaven by any work or gift or sacrifice other than the blood of the Son of God.

Christ's Death Different From All Others

"Come now let us reason together." Why could there be only one Calvary? Wherein does the death of Christ differ from all others? Why did Peter and John feel so deeply and speak so sharply about heresy concerning the person or work of the Lord Jesus? Why does Peter say it is damnable and blasphemous to speak lightly of the Blood of the Son of God? These are vital questions. Men may be mistaken about baptism or the church or the Lord's Supper or church polity or many other things and not teach "damnable heresy," but when men minimize or depreciate or deny the value of the blood of Christ they are teaching damnable heresy; for heresy concerning the blood will damn all who believe it. There could never be but one Calvary in the world's history and but one death like that of the Son of God for these reasons:

1. He is the only Sinless One.

He was "holy, harmless, undefiled, separate from sinners;" no other man ever was. He was a "Lamb without spot or blemish;" God could accept His person and His blood for that reason. God could accept no other man's person or blood, because all others are "conceived in sin and born in iniquity," because they are "by nature the children of wrath;" because the taint of sin is in their blood; and because no act of man can any more take away that taint or change that depraved nature than "an Ethiopian can change his skin or a leopard his spots." Nothing ever enters Heaven that "defileth or worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." The Lamb's blood and the Lamb's book decide who enters Heaven.

2. Christ died for His enemies: no man ever did that. Note well the words: "If while we were enemies we were reconciled to God by the death of his Son." "Christ died for the ungodly." Because of Christ's death for the ungodly, God can be just and justify him "that worketh not but believeth on him that justified the ungodly."

3. Christ died for those who deserved to die. To say that the death of our boys in war is a second Calvary is to say that either we or they deserved to die; for the Calvary of Christ was the death of the "just for the unjust that he might bring us to God." There was no likeness or kinship between the death of the Son of God and that of any soldier. Paul argues very clearly in (Continued on page 3, column 2)

2. Can demons enter the soul of a saved person?

It is difficult to say just how far the devil or demons can enter a Christian; but we do know that Peter was "sifted" and led far astray by the devil (Luke 22:31-34).

3. Do you think there are five distinct offerings or only four in Leviticus 1 through 7?

There are five: the burnt-sacrifice, the peace-offering, the sin-offering, and the trespass-offering. That the last two are not the same offering, notice Leviticus 6:25 and 7:1, also 7:37. These verses reveal that the two are distinct.

4. Why do preachers say, "The church Jesus built?" Did He not say, "I will build"? Is not the church going on building, yet?

The word "church" in Matthew 16:18 is in the abstract or institutional sense; that is, no church in particular is referred to; it is used just as we use the words, home, marriage, jury, etc., in an abstract or institutional sense.

The word for "build" indicates "build up." Jesus said He would build (build up) His church on the "Rock." He did that very thing in His ministry; He built or built up a church on Himself. Now, when Christians today become a church they are "built upon" that same Foundation (Eph. 2:20), and "each several building, fitly framed together, groweth into a holy temple in the Lord." (Eph. 2:20, 21-ERV). But the church Jesus referred to was His church in an institutional sense; He built a church, and since that time His church has manifested itself in the world, despite "the gates of Hell."

5. What do you think of a man who says he is "too busy winning the lost" to be baptized and unite with a church, or to teach others their duty in the same things?

We think he is living after the flesh, for the Spirit never leads a man to do something which causes him to be too busy to obey God's commandments. You never read in the Bible of anyone who was so busy doing one thing that he had no time to obey God in other things.

6. Is Boys' Town a Catholic organization?

Yes.

7. Is it unscriptural to display pictures of Christ?

Yes. This is simply idolatry. Exodus 20. Anyhow, no one knows what Jesus looked like; all of the pictures are simply from the carnal imagination of man.

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Deliverance Through Christ

The debtor who does not feel his condition is not in genuine restfulness of mind. The bare thought of a debt is a problem to many, and this is well. But when a debt is fully discharged, there is the removal of a heavy load. Instead of the thought — "How can I meet my liabilities?" there is the quiet relief — "I have the receipt."

If certain ancient laws were raised up against debtors, doubtless there would be still more uneasiness, till the debt was paid. A Fleet prison, or bondage to the creditor would act as a nightmare, and some would be more than anxious.

But the majority are unmindful of A YET GREATER DEBT! The words may well ring out — "How much owest thou?" (Luke 16:5). Possibly you have no idea what you really owe. You may be among those who imagine that a fairly good life before men is acceptable to God. But this is not so. God demands righteousness, demands it inflexibly. How can His law tolerate one sin? To conceive that He will accept part-payment is an insult to His righteousness.

"I do the best I can," says one man. Is the thief who undertakes to steal less acquitted? "Your best" is a rejection of God's own standard, and of God's own testimony (Isa. 64:6), and a proud refusal to acknowledge and seek HIS way of deliverance. Thus "your best" will never satisfy Him. In other words, if you owe "an hundred measures of oil," i. e., of devoted love and worship you cannot restfully take your bill, and "write fifty" (Luke 16:6). It is impossible. Nor could you pay even fifty! Your oil would not be pure. To discharge a debt in counterfeit coin is to make one sin two.

But is there no escape? The "debtor" parables of the Lord Jesus Christ are very remarkable. He emphasizes the sinner's debt in a heart-breaking way. He shows the fallacy of all ideas of part-payment. On such a background, He remarkably reveals to the lost, a complete deliverance.

God will not meet the sinner half-way, but He has graciously come to sinners the whole way, in the finished work of His Beloved Son. "WHEN THEY HAD NOTHING TO PAY, HE FRANKLY FORGAVE THEM BOTH" (Luke 7:42).

This is, indeed, good news. But how can the Righteous Judge thus deal with the unrighteous sinner? There is only one solution of this problem. That solution is the full discharge of the debt by the work of Another, that the receipt may be given to the needy one.

Every sin involves a debt. But the Lord Jesus wrought all that was righteous in His spotless life! Why then did He die? Not for His own sins. But death without sin

would be unrighteous. "The wages of SIN is death." Then He must have died for others! Here is the simple, and joyful reply.

Dear reader, this is not bare philosophy. This is God's own answer to the sinner's need. The law of God is against you (Col. 2:14), and any attempt to "get around it" or evade the law is criminal. The apostle could say, "I through the law am dead to the law," in the person of my sinless Saviour. Therein is my discharge, and therein is my hope. Not that I would excuse one single sin. The added words are, "That I might live unto God." The love of Christ now constrains, so that those thus redeemed by blood (I Pet. 1:18-19), should henceforth hear the precious words, "I forgave thee all that debt" and then recognize the responsibilities of children of God — "Shouldst thou not" do that which is the will of thy wondrous Saviour and Lord?

This is the gospel of the grace of God, and this is its fruit. Every other "gospel" is too weak, and sets aside God's claims.

This gospel stands, and if you are to stand before Him accepted, it can only be IN THE LORD JESUS CHRIST! A welcome is waiting the burdened sinner: the precious blood of Christ has NOT lost its value: the door of mercy is wide open to THE LOST today!

—Selected.



Christ's Death

(Continued from page two)

Rom. 5:6-9 that Christ did not die for the righteous but for guilty—Hell-deserving sinners.

4. Christ's death was under God's curse. Note well the Scripture: "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. 3:13.

5. Christ "once suffered for sins, the just for the unjust, that he might bring us to God." That was the meaning of Calvary. "Him, who knew no sin, was made sin for us, that we might be made the righteousness of God in him." His very soul was made an offering for sin; and because of that "He shall see of the travail of His soul and shall be satisfied." He "put away sin by the sacrifice of himself." "Christ was once offered to bear the sins of many." It would be the boldest blasphemy to use such language as the above about any other man, who ever lived or died, except the Son of Man, who was also the Son of God. There never was but one Calvary; there could be but one. That one settled forever the sin question for all who will trust Him who died on the tree of the cross.

6. Paul tell us in I Cor. 15:17: "If Christ be not raised, your faith is vain; ye are yet in your sins." Christ's death would save nobody without His resurrection. "He was delivered for our offences and was raised again for our justification." The resurrection of the Lord Jesus was God's testimony and receipt to all who trust in Him that their sin account has been paid and cancelled. Faith in Christ would be vain and we would be yet in our sins, if Christ had not been raised. If any man died in going over the top, thinking his own death would save him, his "faith was vain and he is yet in his sins," unless like Christ he arose again. Well does Paul say that they are of all men most pitiable, who think that death can save apart from the resurrection of Him, whose death saves.

7. Three things occurred on Calvary that never occurred before nor since. For that reason there can be no other Calvary.

What are those three things? (1) Christ offered Himself to God as a substitute for sinners. Christ "gave His life a ransom for many." The good shepherd giveth his life for the sheep. "I lay down my life; no man taketh it from me, but I lay it down for

myself." "For this he did once for all, when he offered himself." "But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God." No other man ever did that. No other man could do that. Hence there could be no other Calvary.

(2) God there exacted of Jesus to the full the penalty of all sins, past, present and future of all believers of all ages.

"Thou (God the Father) shalt make his (Christ's) soul an offering for sin." "He that spared not his Son but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth." Paul there says very plainly that since God showed Christ His Son no mercy but exacted from Him payment in full for all our sins, no charge can ever stand against any of His elect in the court of Heaven.

One more passage, "By one offering he hath perfected forever them that are sanctified." The sanctified are the blood-washed (Heb. 13:12). Christ's one offering of His precious blood so completely settles for all the sins, past, present and future, of every believer, that in God's sight he is perfected forever. No charge can ever be made to stick against any of the redeemed. The blood answers for them all once for all.

(3) On Calvary Satan made his fiercest and final effort to destroy Christ and hold his place as prince of the world. All Hell gathered around that cross. That is the only explanation of the three hours of darkness. Note these words from the Master shortly before He went to Calvary:

"This is your hour and the power of darkness." "Now is the judgment of the world; now shall the prince of this world be cast out." "The prince of this world cometh and hath nothing in me." "He (the Holy Spirit) shall convince the world . . . of judgment, because the prince of this world is judged."

Now note what He said. The 2-hour period of darkness was the final effort of the powers of darkness, the seed of the serpent, to destroy the seed of the woman. They bruised His heel; but He broke Satan's head or dominion of power. On Calvary He "spoiled principalities and powers, making a show of them openly, triumphing over them in it." By "death he destroyed him that had the power of death, that is the devil; and delivered them who through fear of death were all their life time subject to bondage." By baring His bosom to the sting of sin, which is death, and overcoming death, as He did in rising from the dead, He wrested from Satan the keys of Hades and death (Rev. 1:18). Keys are a symbol of power and dominion. When the Lord Jesus took them from Satan He showed to all worlds, Heaven, earth and Hell that He had conquered Satan, triumphed over him; in this last desperate conflict, judged Satan as the prince of this world, proved him a usurper, cast him out, took his keys from him, and having finished His work, sat down on the right hand "waiting until his enemies be made the footstool of his feet." Thank God.

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Steal Away To Jesus

Return! O wanderer, to thy home,
Thy Father calls for thee;
No longer now an exile roam,
In fault and misery.

Steal away, steal away, steal away to Jesus;
Steal away, steal away home; for Jesus Christ will save you.

Return! O wanderer, to thy home,
'Tis Jesus calls for thee;
The Spirit and the Bride say, Come;
Oh, now for refuge flee!

Return! O wanderer to thy home,
'Tis madness to delay;
There are no pardons in the tomb,
And brief is mercy's day.

—AUTHOR UNKNOWN.

over death and Hades and the grave, death to the believer is only a "shadow," a falling on sleep. Calvary meant the final defeat of Satan in his age-long effort to prevent the fulfilment of the Edenic promise, that the seed of the woman should bruise the serpent's head. Calvary meant the casting out of Satan as the prince of this world. Calvary meant the overwhelming defeat of Satan and all the powers of the pit to prevent Christ making a full and complete atonement for all sins, past, present and future of all the elect of all the ages. Calvary meant that death stung itself to death in Satan's effort to destroy Christ, so that it has no terror now for those in Christ; for it is only a "sleep in Jesus, blessed sleep." Calvary meant a complete, once for all, eternal redemption from past, present and future sins for all who believe in Him, who hath loved and loosed us from our sins in His own precious blood.



The Church

(Continued from page one)

gladly received his word were baptized; and the same day there were added unto them about three thousand souls." This verse states plainly that they were added to the church by a scriptural water baptism. Also study I Cor. 12:13 and this will tell you exactly how you get into the body of Christ. It says you are "baptized into the body."

The prerequisites for church membership are: First, that you have been born again by the Spirit of God (John 3:3-5). Second, that you be scripturally baptized (Acts 2:41).

Good conduct is necessary to retain membership. Matt. 16:19, Matt. 18:15-18, Heb. 3:6, I Cor. 5:1-7.

Baptism is the ceremonial door into the church.

4. The Real Teaching of I Cor. 12:13

The prophecy of Holy Spirit baptism is found in Matt. 3:11 and Luke 3:16. This prophecy was fulfilled on the day of Pentecost. Those who believe in a present-

day Holy Spirit baptism say that when a man is saved and receives the Holy Spirit that this reception is the baptism of the Holy Spirit. We refute this on the basis that a birth and a baptism are not the same. Those that believe I Cor. 12:13 teaches Holy Spirit baptism say that the Holy Spirit does the baptizing. Luke 3:16 states that Christ would do the baptizing with the Spirit. This He did on the day of Pentecost when the church was empowered with the Spirit. This was an all-Jewish Pentecost and was repeated when the door of the church was opened to the Gentiles at Cornelius' house. Since that time it has never been repeated. Beside these two occasions, you cannot find in the Word of God that any individual was so baptized.

The R. V. reads, "in one spirit." We believe that this does not refer to the Holy Spirit. We must remember that in the original writings only the words at the beginning of a sentence were capitalized. We can find the exact terminology in Phil. 1:27, "stand fast in one spirit, with one mind." The translators thought this not to be the Holy Spirit for they did not capitalize spirit. There are many places in the Bible where the Holy Spirit is mentioned and yet not capitalized. This is talking about a spirit of unity. See Acts 2:46, 4:32—also see Eph. 4:5, "one baptism." If there is a Holy Spirit baptism and a water baptism then Paul would be wrong in saying there is only one baptism.

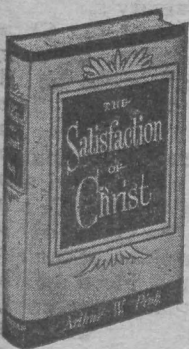
5. The Church Will Be the Bride of Christ

Eph. 5:21-33 teaches beyond any shadow of a doubt that the church will be the bride. Also see II Cor. 11:2.

Pay particular attention to Eph. 5:27. We have seen that the church is the bride so only those who are members of the church will be in the bride. Old Testament saints will not be in the bride because the church was not started until the earthly ministry of Christ (I Cor. 12:28). We must remember, however, that Old Testament saints were saved just as New Testament saints, by faith in the blood of Christ (Rom. (Continued on page 4, column 4)

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BILL HERBIN

Distinctive Principles of Baptists—

Chapter 4:

BAPTISTS BELIEVE THAT A SCRIPTURAL CHURCH IS A LOCAL CONGREGATION OF BAPTIZED BELIEVERS INDEPENDENT, UNDER CHRIST, OF THE STATE OF EVERY OTHER CHURCH, HAVING IN ITSELF AUTHORITY TO DO WHATEVER A CHURCH CAN OF RIGHT DO.

Section 2: THE LORD'S SUPPER

By J. M. Pendleton

The Lord's Supper observed by local churches.

The churches, composed, as they are, of Christ's baptized disciples meet for the worship of their Lord. "Not forsaking the assembling of ourselves together" is the language addressed to Christians in apostolic times. Among the duties and the privileges of a congregation of baptized believers in Christ is included a commemoration of His death at His table. Every local church is required to observe this ordinance. Its obligation to do so is inseparable from its independence; and the doctrine of church independence will be developed in future sections of this chapter.

The ordinances of the gospel are placed by Christ in the custody of His churches. They dare not change them in any respect; to change them would be disloyalty to their Lord. They have no legislative power; they are simply executive democracies required to carry into effect the will of their Head. Who but His churches can be expected to preserve the integrity and the purity of the ordinances of the Lord Jesus? These ordinances are to be kept as they were delivered to the churches and received by them. This is indispensable to the maintenance of gospel order.

What Paul writes to the Corinthians (I Cor. 11:20-34) clearly indicates the necessity of coming together "to eat the Lord's Supper." True, he refers to certain irregularities, which he severely condemns; but when he asks, "Despise ye the church of God?" he refers to its members, not in their individual, but in their collective, capacity—the congregation of God. So, in verses 33, 34, the words "when ye come together to eat, tarry one for another," and "that ye come not together unto condemnation," show beyond doubt that the assembling of the church was requisite to the celebration of the Lord's Supper. It is a church ordinance, and therefore Baptists oppose any and every attempt to administer it privately to individuals.

What was true of the Corinthian church as to the "coming together" of its members to commemorate the death of Christ was doubtless true of all other churches of that period. It would be absurd to suppose that there was a capricious diversity in the customs of the churches. We may therefore assume that there was uniformity.

With regard to the Lord's Supper there are different views held

by different religious denominations. Roman Catholics believe in what they call **Transubstantiation**—that is, that by the consecration of the priest the bread and the wine are changed into the real body and the real blood of Christ. This doctrine defies all reasonable credence, and can be accepted only by a voracious credulity. It requires a renunciation of common sense to believe that when Jesus took bread into His hands, that bread became His body; so that He held His body in His hands! The statement of such a dogma is its sufficient exposure.

Lutherans, while they dissent from the Romish view, advocate what they call **Consubstantiation**. By this they mean that in the Lord's Supper the body and the blood of Christ are really present in the bread and wine. While this view differs from the Romish, it is equally mysterious and scarcely less incredible; for it demands the impossible belief that the body of Christ is not only present in many places on earth at the same time, but that it is also in Heaven. Surely the body of Christ is not omnipresent.

Episcopalians and Methodists, as well as Romanists and Lutherans, receive kneeling the bread and the wine in the Lord's Supper. The posture is an unnatural one, and the custom of kneeling no doubt has a historical connection with Transubstantiation—that is to say, when the dogma was accepted as true, the bread and the wine were considered suitable objects of adoration. Hence the kneeling attitude was assumed by Romanists, transmitted by them to Episcopalians, and from them inherited by Methodists. It is strange, in view of the idolatrous origin of the custom of kneeling, that it is continued by those who adjure idolatry.

There is one thing in the service of the Episcopalians and Methodists which must ever impress Baptists as very strange: The minister, in delivering the bread to each person says, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." In giving the cup he says, "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life." This may not be, but it seems to be, a prayer offered to the body and the blood of Christ, which are invoked to preserve unto everlasting life the body and the soul of the person addressed. Prayer to Christ is eminently proper, for it is justified by the example of the dying Stephen; but prayer to the body and the blood of Christ is utterly indefensible.

Presbyterians are nearer right in their views of the Lord's Supper than are the denominations to which I have referred. They do not kneel and they make prominent the commemorative feature of the ordinance. True, they call it a "sealing ordinance," and these words Baptists vainly try to understand. What is sealed? "The covenant of grace," they say. How is this? They say also that "baptism seals" it. Has it two seals? Among men covenants are invalid without seals. Is the covenant of grace invalid for purposes of salvation unless the seals of baptism and the Lord's Supper are appended to it? Presbyterians will hardly answer in the affirmative. The truth is the New Testament never refers to baptism and the Lord's Supper as "sealing ordinances," and for the best reason: It teaches that believers are "sealed by the Holy Spirit unto the day of redemption." If the

Holy Spirit seals, there is security; and there is something wrong in the theology which makes baptism and the Lord's Supper "sealing ordinances."

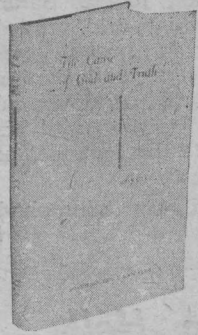
Baptists holds that, as the Lord's Supper is a church ordinance, the supreme prerequisite to it is church-membership. Baptism, it is true, is often referred to as a prerequisite, and so it is, but only in the sense that it is a prerequisite to church-membership. The members of every local church can claim it as a right to come to the Lord's table in that church, but in no other. This is a matter so plain that it is needless to dwell on it.

It sometimes creates a smile when it is said that Baptists are more liberal in their views and practice in regard to the Lord's Supper than are any other people; but it is true. It is true in the sense that they believe that all whom they baptize and receive into church-membership are entitled to seats at the Lord's table; and it is true in the sense that they welcome to that table all whom they baptize. They dare not sever from each other the two ordinances of the gospel. Of what other denominations can this be said? I refer to the denominations of Protestant Christendom. Among Episcopalians, Lutherans, Presbyterians, and Methodists baptism and the Lord's Supper are put asunder—that is to say, this is true of "baptized children" as distinguished from "communicants." With Episcopalians and Lutherans these "baptized children," so-called, are kept from the Lord's table until they receive the rite of "Confirmation." It is not possible to give a good reason for this practice; for if through "sponsors" they are entitled to baptism, they are also entitled to the Lord's Supper. Presbyterians require in the "baptized children" evidence of personal piety before they are allowed to come to the Lord's table, and Methodists, to say the least, insist that there shall be "a desire to flee from the wrath to come."

The argument against inviting infants is that infants cannot "discern the body and blood of the Lord Jesus." This is doubtless true; but it is equally true that they cannot discern the spiritual significance of baptism. If the inability to "discern" is a bar to the Lord's table, it should also be a bar to the Lord's baptism. There can be no good reason for severing the ordinances of the gospel. Those who are entitled to baptism are entitled to the Lord's Supper. There is an interference with

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A Tree

Drawn by the sun, I stand,
Imposing, strong, and tall
With arms outstretched to Heaven.
At its mercy, I give my all.
I thrill with the breeze, delight in the rain,
And dance in a storm with its fury;
I bend to its will, whate'er it may be
And exult in the sun and its glory.
But thou, O Man, art thou drawn by the Son,
Thou, who art formed in His image?
Dost thou bend to His will, in calm or storm?
Dost thou give thanks and pay Him full homage?
Rejoice in His love, abound in His grace,
Exult in the joy freely given.
Arise, O Man, be strong, unafraid,
Is not thy eternal home Heaven?
I, but a tree, who obey His will
Do feed on the soil and the sod.
But thou, O Man, with thy sin and thy pride
Art fed by the Word of God.

—Anna Sprong

The Church

(Continued from page three)

John 3:29 certainly teaches that John the Baptist, the greatest of Old Testament saints, will not be in the bride.

Rev. 19:9—if everyone is in the bride, who are those that are invited to the wedding supper? Surely a bride is not invited or called to her own wedding.

Rev. 22:17—if all are in the bride who are they that hearth?

Read Psalm 45, which is the Psalm of the bride, and pay particular attention to verse 14. Those that follow the bride are the bridesmaids and certainly they are not a part of the bride.

Study Song of Solomon 6:9 very carefully. Notice she is the "choice" one of her that bare her. In other words, the bride will come out of the family of God.

Eve is a type of the church as she was taken from the side of Adam. When Christ was pierced on the cross, out from His side came blood and water. It takes the blood to redeem us and the water to add us to His church (Acts 2:41). So Christ's bride is being taken from His side.

6. The Error of the Church In Prospect Teaching

This is the most common teaching among Baptists who do not

Scriptural order whenever the two ordinances are disjoined. The interference cannot be justified.

Baptists, therefore, say that the Lord's Supper is not Scripturally observed among Pedobaptists. They have neither Scriptural baptism nor Scriptural church-membership, and there cannot be a Scriptural administration of the Lord's Supper. In addition to this, they withhold from a large number—perhaps a majority—of those who, in their judgment, are baptized, the Lord's Supper. This is a great inconsistency.

It must be said, however, that if the ordinances were not sundered—that is, if all baptized by Pedobaptists were permitted to come to the Lord's Supper—the service would be vitiated by the presence of a majority composed of unbelievers and of those incapable of believing. In view of such considerations as these, it will readily be seen why Baptists believe that Pedobaptists fail to observe the Lord's Supper according to the New Testament, even as they fail to administer New Testament baptism.

On the other hand, it is a distinctive Baptist principle that a Scriptural church is a congregation of baptized believers in Christ, whose duty and privilege it is "to eat the Lord's Supper." All the members of such a church are required to commemorate their Lord's death. They are united to Him by faith in His name, and through Him, by spiritual ties, to one another, while their baptism has incorporated them into one body, and their partaking of "one bread" (I Cor. 10:17) is a symbol of their unity.

Baptists detach from the Lord's Supper every idea of Transub-

stantiation, Consubstantiation, ritual efficacy, sealing virtues, etc., and consider it a memorial of Christ's death. Its commemorative office is that which constitutes its supreme distinction. Everything else connected with it is secondary and incidental. "This do in remembrance of me," said Jesus in instituting the ordinance on the night of the betrayal. In the eating of the broken bread He requires that His crucified body be remembered; in the drinking of the Cup He enjoins a remembrance of His blood.

There are usually two portions of Scripture that are interpreted to teach a church in prospect. They are Eph. 5:21-33 and Heb. 12:23.

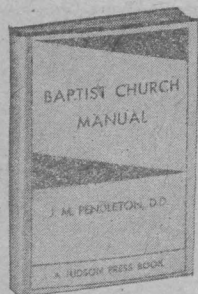
Let us first consider Eph. 5:21-33 and see just what it does mean. The first thing that we notice is that the Holy Spirit is **comparing a husband and a wife to Christ and the church**. Then if you will notice verse 23 it says: "even as Christ **IS** the head of the church: and he is the saviour of the body." Now it does not say that Christ **WILL** be the head of the church but **IS** the head. He uses present tense, showing that the church was in existence at the time Paul was writing and that Christ was the head of it.

Then notice verse 27, "That he might present it to himself a

(Continued on page 5, column 1)

That the faculty of memory is specially exercised concerning the death of Christ in the sacred Supper is manifest from I Cor. 11:26: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." We do not show His birth or baptism or burial or resurrection or ascension, but His death. If ever the tragedy of Calvary should engross the thoughts of the Christian to the exclusion of every other subject, it is when he sits at the table of the Lord. Then memory must reproduce the scenes of the crucifixion and so hold them up to the mind that Christ is "evidently set forth crucified." Then in the eating of the bread and the drinking of the cup the body and the blood of the Lord are "spiritually discerned," and the ordinance, by the presence of the Holy Spirit, becomes a rich blessing to the soul. It becomes the means of strengthening faith in Christ and of increasing love to Him; while memory goes back to His death, and hope looks to His second coming, when His personal presence will supersede the necessity of any symbol to promote a remembrance of Him.

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There are some nowadays who deny every doctrine of revelation, and yet, forsooth, they praise the Christ. The Teacher is spoken of in the most flattering style, and then His teaching is rejected, except so far as it may coincide with the philosophy of the moment. They talk much about Jesus, while that which is the real Jesus, namely, His gospel, and His inspired Word, they cast away. I believe I do but correctly describe them when I say that, like Judas, they betray the Son of man with a kiss. They even go so far as to cry up the names of the doctrines, though they use them in a different sense that they may deceive. They talk of loyalty to Christ, and reverence for the Sermon on the Mount; but they use vain words. I am charged with sowing suspicion. I do sow it, and desire to sow it. Too many Christian people are content to hear anything so long as it is put forth by a clever man, in a taking manner; I want them to try the spirits, whether they be of God, for many false prophets have gone forth into the world. What God has joined together these modern thinkers wilfully put asunder, and separate the Revealer from His own revelation. I believe the Saviour thinks their homage to be more insulting than their scorn would be. Well may He do so, for they bow before Him, and say, "Hail, Master!" while their foot is on the blood of His covenant, and their souls abhor the doctrine of His substitutionary sacrifice. They are crucifying the Lord afresh, and putting Him to an open shame, by denying the Lord that bought them, by daring to deride His purchase of His people as a "mercantile transaction," and I know not what of blasphemy beside.—C. H. Spurgeon.

The Church

(Continued from page four)
glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." This verse here teaches beyond a shadow of a doubt that the church will be the bride of Christ. Most every commentary that I have ever read interprets this verse to teach this.

Next notice verse 29, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." Now if this is talking about a church in glory then why does it have to be "nourished"? Surely a church in glory would not have to be nourished. The truth of the matter is that this is not referring to a church in glory but to the local visible church. If there is such a thing as a church in prospect then why doesn't the Bible tell us something about it?

Now let us consider Heb. 12:18-28. If you will notice in verses 18 through 21 the writer is telling these Hebrew Christians what they had not come unto. He is saying that they had not come unto Mount Sinai but unto Mount Zion. He uses Mount Sinai to typify the Old Covenant and Mount Zion to typify the New Covenant just as the Holy Spirit uses Sarah and Hagar in Gal. 4: 19-31. Notice the tense that is used throughout these verses. In verse 18, "For ye ARE not come . . ." and in verse 22, "But ye ARE come . . ." He could not be talking about anything prospective in using present tense. The city of the living God, the heav-

enly Jerusalem is simply referring to the covenant of grace. Gal. 4:26 reads, "But Jerusalem which is above is free, which is the mother of us all." I have heard many preachers who hold to this church in prospect teaching misquote verse 22. They would quote it as though there were a comma between general assembly and church of the firstborn instead of an "and." In other words they make the general assembly and the church of the firstborn the same thing. If you will study closely you will find that the general assembly is the same as the innumerable company of angels of verse 22. There is no "AND" between angels and general assembly like there is between general assembly and church of the firstborn.

Also if these two assemblies were the same then why are two different Greek words used? The Greek word for "assembly" used with "general" is PANEGURIS and the Greek word for "church" here is EKKLESIA as always. The primary difference between these two words is that ekklesia is a more specific and smaller assembly. Everywhere the term ekklesia is used it designates the assembly of firstborn ones on earth.

The phrase "CHURCH OF THE FIRSTBORN, WHICH ARE WRITTEN IN HEAVEN" simply means that their names are recorded on the heavenly register but they have not as yet taken up their citizenship there. In Luke 10:20 Christ said "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, BECAUSE YOUR NAMES ARE WRITTEN IN HEAVEN." Now certainly Jesus did not mean that those to whom He was talking were in Heaven, but only their names were recorded there.

The phrase in verse 23, "THE SPIRITS OF JUST MEN MADE PERFECT," seems to give many Bible students trouble. Many say that this is referring to Old Testament saints, but they have nothing to substantiate this in these verses. If this is talking about a church in prospect and is after the Rapture then why refer to them as spirits when they will be there bodily. To explain this I cannot do better than to quote Matthew Henry, Vol. 6, page 959: "To the spirits of just men made perfect; to the best sort of men, the righteous, who are more excellent than their neighbours; to the best part of just men, their spirits, and to these in their best state, made perfect."

Notice in verse 24, "AND TO JESUS THE MEDIATOR OF THE NEW COVENANT, AND TO THE BLOOD OF SPRINKLING, THAT SPEAKETH BETTER THINGS THAN THAT OF ABEL." If this were referring to an event after the redeemed are in glory why have need of a mediator or of the blood of sprinkling? A careful study of Eph. 5 and Heb. 12 will

prove to the reader that they are not speaking of a church in prospect but of a local visible church right here on earth and Christ is one day going to present it to Himself as His Bride.

7. The Family of God, the Kingdom of God and the Church of God Defined

When a man fully understands the difference between the above he will of necessity see the doctrine of the "BAPTIST BRIDE." The Family of God includes all the children of God in Heaven and on earth. In Eph. 3:15 Paul speaks of the "whole family in heaven and earth." Other Scriptures to prove this are Gal. 3:26 and Rom. 4:16.

The Kingdom of God includes all the saved on earth at any given time. Study John 3:3-5 in this connection. Neither Old Testament saints nor infants are in the kingdom of God, but they are in the Family of God.

The church of God is never used of any institution except an assembly of baptized believers in some given locality such as the church of God at Corinth, I Cor. 1:2.

8. The Certainty of Church Perpetuity

We have seen that Christ established the church during His earthly ministry and promised it perpetuity. The Scriptures for this are Matt. 16:18 and Matt. 28:20. Therefore, we have scriptural authority that from the time Christ founded His church until the end of the age, the church would remain. We must remember that Matt. 28:18-20, which is the Great Commission, was given to the church. For further information on this read: "The Trail of Blood," by J. M. Carroll, and "Orchard's History of the Baptists."

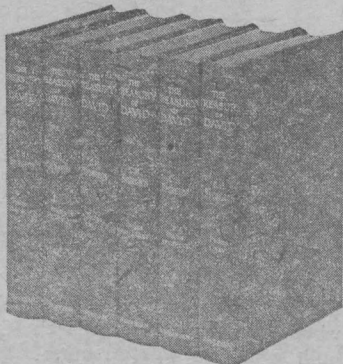
9. The Meaning of the Name Baptist

The name "Baptist" is a scriptural name. It was given unto John, the forerunner of Christ, Matt. 3:1. Have you ever asked yourself why the Bible calls him "the Baptist"? He was called "the Baptist" before he ever baptized a soul. John was called "the Baptist" because of his mission to make disciples and the to baptize them. Compare this with the commission that Christ gave to His church: first, to make disciples and then, to baptize them.

Many people think this is too narrow, but was not our Saviour narrow when He said, "I am the way, the truth and the life; no man cometh unto the Father, but by me" (John 14:6)? A Buddhist, a Jew or a Mohammedan would certainly say this is too narrow. It is not so narrow that any man cannot enter if he desires, and so with the Baptist church.

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Chosen, Redeemed, Called

By JOHN GILL

The subjects of effectual vocation, they whom God calls by His grace to His eternal glory (I Pe. v. 10), are those who are chosen: "Whom He did predestinate, them He also called" (Rom. viii. 30). Election and vocation are of equal extent. The objects are the same, neither more nor fewer. They that were chosen from eternity, are called in time; and they that are called in time, were chosen in Christ before the foundation of the world. The "vessels of mercy, afore prepared unto glory" are explained and described by such whom God hath called; not of the Jews only, but also of the Gentiles (ix. 23, 24). They are such who are in Christ, and secured in Him; for they are called "according to the grace given them in Christ Jesus before the world began." And as grace was given them so early, they themselves, in some sense, must then have a being in Him; which they have through being chosen in Him, and thereby coming into His hands, they are secured and preserved in Him, in consequence of which they are called by grace.

Thus stands the order of things as put by the apostle Jude (v. 1). "To them that are sanctified by God the Father"; that is, set apart by Him in eternal election; "and preserved in Christ Jesus"; being put into His hands by that act of grace; "and called" in virtue of the foregoing acts of grace. They are such who are redeemed by Christ; vocation follows redemption, and is the certain consequent of it: "I have redeemed thee: I have called thee by thy name; thou art Mine" (Isa. xliii. 1).

Election, redemption, and vocation, are of the same persons. Those whom God has chosen in Christ are redeemed by Christ, and who are chosen and redeemed are, sooner or later, called; and the reason of their being called is because they are redeemed. "I will hiss for them, and gather them: for I have redeemed them" (Zech. x. 8). Those that are called

In view of these facts we conclude by saying that Christ founded only one church and gave it a "Baptist" mission, hence a Baptist church, and it is to be His bride.

For further studies on the church we recommend the following books: "Why Be A Baptist?" by H. Boyce Taylor Sr., "Alien Baptism and the Baptists" by W. M. Nevins, "The Church that Jesus Built" by Roy Mason.

Alone At Athens

"LEFT AT ATHENS ALONE."
—1 Thess. 3:1. (R. V. — "Left behind alone.")

Paul loved the fellowship of believers. The social instinct in him was strong. He had great affection for his colleagues and converts. Athens — what an unhalloved place, with its pagan culture, licentious art, schools of religious speculation, godless worship. 'Twas said one could more easily find a god than a man in Athens.

Imagine Paul's solitariness — a man with such a message amongst all these philosophers.

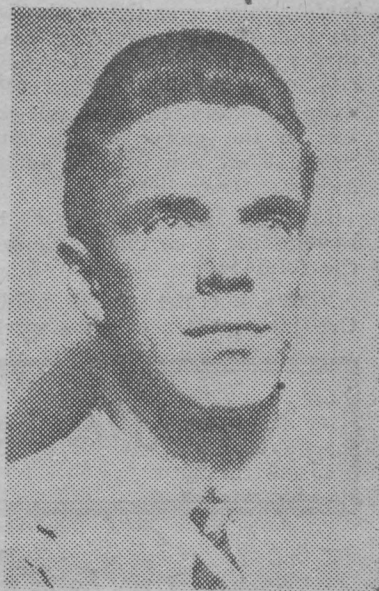
A man's Athens may be in his place of business, his appointed field. And there God expects him to live and labor so as to recommend his faith to those about him. Discouraging it may seem, yet here is the test of courage. Can you stand alone? Do you live in such communion with Him that you can be one in a crowd with conflicting opinions about God and Christ and salvation?

Wait! The book of Acts (17:34) informs us that "certain men clave unto him." There was fruit from his lonely sojourn. It is bound to be so. God will not leave you without a like recompense if you are true and courageous.

are for the most part either the meanest, or the vilest among men, the meanest as to their outward circumstances. "Not many mighty, not many noble are called." And the meanest as to their internal capacities; "Not many wise men after the flesh." The things of the gospel, and of the grace of God, are "hid from the wise and prudent, and revealed unto babes" (I Cor. i. 26; James ii. 5; Mat. xi. 25). And oftentimes some of the worst and vilest of sinners are called by grace; publicans and harlots went into the kingdom of God when scribes and pharisees did not; attended the ministry of the Word, and were called by it, when they were not. Christ came, as He says, "not to call the righteous, but sinners to repentance" (Matt. ix. 13; I Cor. vi. 11). —The Gospel Standard.

RECENT VISITORS

The two young men pictured here are young preachers from Hamilton, O., who recently visited



JERRY LOCHER

with us in our home and church. The article on the front page entitled, "The Church — The Body and Bride Of Christ," is by Bro. Garrett and we heartily commend it to our readers as a splendid and needed study.

Both of these men have been receiving TBE for several months now and love the truths of God's



EDDIE GARRETT

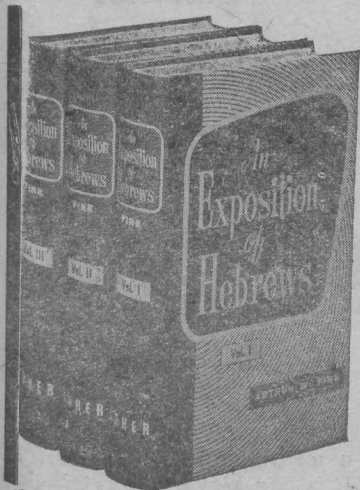
Word. They expect to go over to the east before long to do mission work, hoping that the Lord will bless in the establishing of New Testament churches.

These two preachers were students at the Baptist Bible College in Springfield, Mo., but because of the Arminianism and the lack of strong Baptist truth on the part of the school, they felt that it was God's will and leading to quit. Bro. Garrett would have graduated this year, but could not conscientiously continue on in the school.

Please pray for these fine young preachers as they go forth for the glory of the Lord and take their stand for His glorious Truth.

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What? No Candy For The Queen?

That is what her doctors have ordered! If Queen Elizabeth wishes to retain her queenly 24-inch waistline, here is what the doctors have prescribed for her—according to an article in Today's Health:

1. No candy, cakes, pastries, fried foods or fresh fruit.
2. Ice cream only for royal birthday celebrations.
3. No liquor, salt or sugar.
4. Butterless toast.
5. Only four teacups of liquid daily.

We were amused at the caption given this item by one newscaster, viz: "Queen Can't Live Like A King!"

It is taken for granted that the expression, "Live like a king," carries in it the thought that a king may have everything he wants, all the time. Queen Elizabeth's daily routine includes a generous amount of self-discipline.

Believers in the Lord Jesus Christ have been made kings and priests unto God, and shall ultimately reign over the earth (Rev. 5:9-10). Although saved by grace, through faith, without works, (Ephesians 2:8-9); they are called upon to exercise godly self-control in the power of the Holy Spirit. They are warned against living as they list.

In the Holy Scriptures, believers find such exhortations as the following:

"Love not the world, neither the things that are in the world"

(I John 2:15).

"And be not conformed to this world . . ." (Romans 12:2).

"Set your affections on things above, not on things on the earth" (Colossians 3:2).

"Also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another . . ." (Colossians 3:8-9).

The doctors are aware that there may come days when the Queen might be tempted to weaken in the constant strenuous battle against the royal bulge, and eat a piece of candy, taste a few grains of salt, or take an extra cup of tea.

They have decided that she may take an appetite-curbing pill after each meal on such a day!

The Lord knows believers are not intrinsically perfect, hence we find passages like these throughout the Bible:

" . . . these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Are you a Christian? If not, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

—Timely Topics.

The Preacher And His Work

HABITS

"Whatsoever you do in word or deed, do all in the name of the Lord Jesus."

Principles and habits are as readily taught as Greek and Latin, and they are of vastly more importance.

Evil habits begin in cobwebs, and end in chains. Good habits are begun with difficulty, but continued with joy. He who sees little does less. Read no book, do no act, harbor no thought, that makes God less near, Christ less precious, eternity less real. If piety decays, zeal will die. Have no self. Be actuated in everything by principle.

BOOKS AND READING

The books you read will influence the life you live. Whitefield and Jay were great students of Matthew Henry. No man has ever become a truly great preacher who did not know and love the Bible.

Of the making of many books, there is no end; be sure you separate the wheat and chaff.

Read with a purpose, or read not at all. He who never quotes shall most likely never be quoted. No one can estimate the result of giving or lending a book.

SUCCESS

The word "success" is found but once in the Bible. Read how it comes. (Joshua 1:8).

He who grasps authority seldom gains influence. He who wishes to succeed must seek men's welfare, not their "well done."

Do not prove truth too much, or you will make men doubt it. Affectation spoils good sermons, and makes bad ones ridiculous. The successful man is the man who has done most for others. You can do all God calls you to do. What we do depends on what we are.

If our words are to have power with men, our lives must convince them of our sincerity.

MISCELLANEOUS

All changes in life begin by a change in thought. You will not succeed if you have two objects. Aim to be a good public reader; few are, but all ought to be. A wise man may be in haste, but not in a hurry. God helps by hindering. Nothing is good with God's frown, nothing bad with His smile. Manner is something with all, everything with some. Contradict lies by life. Be always at leisure to do good. If you are a hireling, flee when danger threatens. You need not flee from temptation if you are willing to commit sin.

Here are some of your Lord's own words as a finish: "Lo, I am with you always." "Ye are my friends." "My reward is with me." "Watch and pray."

THE CONGREGATION

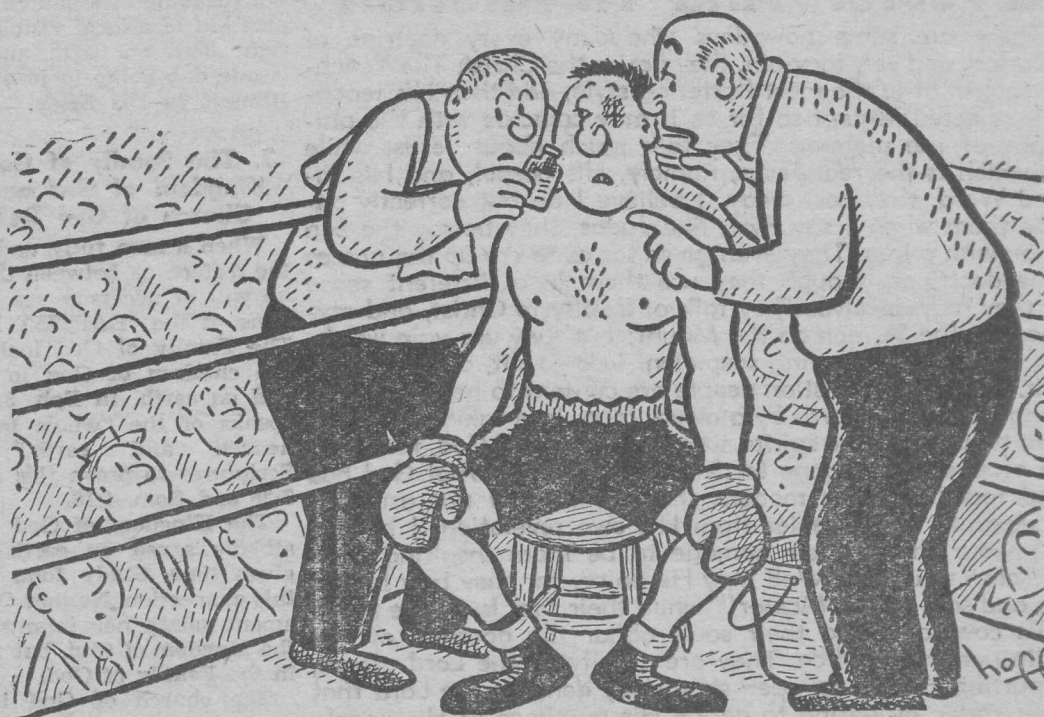
Think more of the people than of the preacher. Nearly three-fourths of every audience do not understand the great truths of salvation.

Get a great heart if you would like a large congregation. It is easy to manage a congregation when they are kept near to Christ.

Forsake God, and a saintly congregation will forsake you.—Anon.



HOW'S YOUR BATTLE WITH "OLD ADAM" COMING ALONG?



"But I keep under (buffet) my body, and bring it into subjection." — I Cor. 9:27.

"Put off . . . The old man." — Eph. 4:22.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." — Gal. 5:17.

OBEY GOD IN YOUR GIVING

God said: "Bring ye all the tithes into the storehouse." God's storehouse was His house. The storehouse today is the church of God, which is the house of the living God, the pillar and ground of the truth. God's command is to bring His tithe into His storehouse, not spend it yourself on your poor kin, or your lodge or on somebody's meeting house, that you think will help your business, if you help them.

God said bring all your tithes into His storehouse, not a part of them. God says the tithe is the Lord's. If you are honest you will put God's tithes where He said to put them.

You have no more right to take God's tithe and spend it as you please, than you have to take the money you owe a merchant and spend it on his children for a present. It is all right to give his children a present but take your own money to do that. You can not get credit for a gift to his children and at the same time get credit on your debts. We know lots of folk who are spending God's money on presents for God's children and think God is such a poor business man, that He will credit that on their debts to Him. If they have not found it out yet, they will find out that

God keeps books. Rev. 20:12-15.

Money given even to God's children, does not pay your debts to God, any more than a present to your merchant's wife or your doctor's children pays your store account or your doctor's bills. We may think when we get sore at the church or the pastor and refuse to pay our tithes, where God said pay them, namely, in His storehouse, that God credits our handouts to His poor kin, on our debts to Him; but He doesn't. He keeps books. He is the best collector in the universe. If He credited your account with money you give to the lodge or your poor kin or some brother with a sore heel or a sore head, God would be putting a premium on your disobedience and selfwill.

He said, "Bring all the tithes into the storehouse." The storehouse is the church treasury. You had better put all your tithes there, if you don't want God to collect them again. He is just before generous. Better pay Him, what you owe Him. Read Matt. 25:14-30, Lu. 12:16-34, Lu. 12:42-48, Lu. 19:11-10, Lu. 19:11-27, Matt. 18:21-35 if you want to see what kind of a collector God is. Worse still read Lu. 16:1-15 if you want to know why He has been taking away your property. And then remember that every one of these parables are from the lips of the Lord Jesus Christ. These passages

are His own warnings to His children about being honest with Him. How much and how often He talked on that subject — honesty with His Father. God must be first. — News & Truths.

Don't Mention The Briers

I once met a little fellow on the road carrying a basket of blackberries, and said to him:

"Sammy, where did you get such berries?"

"Over there, sir, in the briers."

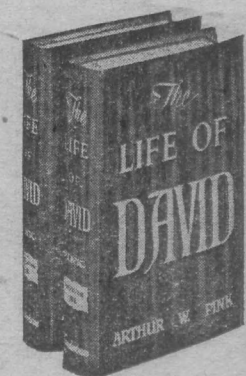
"Won't your mother be glad to see you come home with a basketful of such nice, ripe fruit?"

"Yes sir," said Sammy, "she always seems glad when I show her the berries, and I don't tell her anything about the briers in my feet."

I rode on. But Sammy's remarks had given me a lesson; and I resolved that henceforth in my daily life I would try to think of the berries, and say nothing about the briers.

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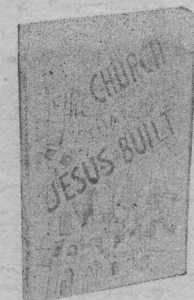


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RICH?

One day a farmer came to pay his rent to a Scottish nobleman, whose love of money was very great. When he had settled his bill he said, "My lord, I will give you a shilling if you will let me down to the vault and have a look at your money."

The farmer was permitted to see the piles of gold and silver in the miser's big chest.

After gazing for awhile he said, "Now, my lord, I am as well off as you are."

"How can that be?" asked his lordship.

"Why, sir," said the farmer, "You never use any of this money. All that you do with it is to look at it. I have looked at it too, and so I am just as rich as you are."

Are you using your money?—and is it for the Lord?

The Fragrance Of Christ

"From henceforth let no man within and is measured by the trouble me: for I bear in my body extent of our obedience to God's the marks of the Lord Jesus."— Word. It is a living testimony to Galatians 6:17. our walk with the Lord.

The Apostle Paul has come to the conclusion of his treatise showing that the justification of the Christian is entirely by faith and not of works, and that the child of God is not perfected by the keeping of the law but is sanctified by the indwelling Holy Spirit. The only thing in which the believer has to glory, he declares, is the cross of the Lord Jesus Christ. For it is in Christ that the Christian is both redeemed and kept.

It is immediately prior to his parting salutation in the Galatian epistle that the apostle writes the clause that demands our attention for now, namely: "For I bear in my body the marks of the Lord Jesus." The word translated "marks" is from the Greek *stigmata*, from a root verb which means to burn in, to brand. The noun carries the connotation of a scar or brand in the skin. Westerners are familiar with the *stigmata* that designate ownership of cattle. In olden days such marks were burned in the flesh of slaves. Thus Weymouth renders that last clause of Galatians 6:17: "for, as for me, I bear, branded on my body, the scars of Jesus, my Master."

Indeed, Paul was scarred for Christ! Who suffered more persecution than he? Beaten with rods, stoned, shipwrecked, imperiled, betrayed, hungered, imprisoned (II Cor. 11:24), and finally, according to tradition, beheaded. Paul's very body gave evidence of the power and faithfulness of his witness to the Lord. The one who so desired to know the fellowship of Christ's sufferings experienced it in a very real way. Not only, therefore, could he call upon Christians everywhere to be followers of God and His Christ, but he could also say: "Brethren, be followers together of me" (Phil. 3:17).

What an example this man was! He not only believed in and taught the doctrines of yieldedness to the Lord, but he lived it. He walked matched his talk. Persecuted and maligned, his apostleship and person attacked, and his appearance ridiculed, Paul's life was an abiding answer to every word.

Not all of us are called upon to bear physical scars for the Saviour. But we are besought to present our bodies living sacrifices to God (Rom. 12:1-2). And we do so, we shall bear at least one visible sign that will mark us out as belonging to the radiant, joyful countenance that shows forth the light of the glory of the indwelling Christ, indicating that we are not our own but belong to Him. Such a mark cannot be manufactured or put on at will. It comes from

They say that once a piece of common clay

Such fragrance breathed, as from a garden blows. "My secret is but this," 'twas heard to say: "I have been near the rose."

And there are those who bear about with them

The power, indwelt by Christ, men's hearts to stir; For having knelt to kiss His garment's hem,

Their garments smell of myrrh.

So grant, I pray Thee, Lord, The fragrance of Thy life to dwell in me,

That, as I move from place to place,

Men's hearts may turn to Thee.

—The Pilgrim.

LAZARUS

He lay outside the gorgeous palace of a man who wore fine linen and purple. He had no home, and seemingly no friends to care for his sick body. That frail, diseased body was full of sores, furnishing a nauseating scene for the passing public. No friends, I said; but we may say that Lazarus did have some, for the dogs came to lick his putrid, running sores. Beside the gate of the sick man's palace, the poor beggar lay daily, pleading even for the crumbs that fell from the rich man's table; and strangely enough, he got them. There he lies: poverty abiding at the doorstep of riches. And what love hath the riches for the impoverished? Crumbs from the palace table expresses the extent of it.

Day in and day out, that picture of misery, poverty, sickness, hunger, and helplessness lies begging for bread. And though mankind passes him by, turning up the nose of pride and non-compassion, the dogs pay their tribute by soothing his painful carcass. The rich, too indulged in guadiness and selfishness, leave the beggar to himself, and to death. And we are told that angels ushered the soul of that poor wretch into Abraham's bosom. What a contrast! The beggar was poor on earth, but is now rich; yea, richer than all the richest of the world combined. Though man by-passed poor Lazarus, as the scum of the earth, God hath showed His contempt for riches by giving Lazarus a royal escort into the City of God.

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

AHAB COVETS NABOTH'S VINEYARD

LESSON FOR SUNDAY, OCTOBER 5, 1958

I Kings 21, 22

MEMORY VERSE: "The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days." —Prov. 28:16.

I. Ahab's Covetousness. I Kings 21:1-16.

It was a law in Israel that an inheritance was not to be sold perpetually by any family, but that the land returned every fiftieth year to its original owner. Cf. Lev. 25:10. Ahab coveted Naboth's vineyard. He cared nothing for the law, which forbade him buying the land. Naboth refused to sell, knowing and loving the law of God. Ahab is a striking warning against covetousness. Covetousness is one of man's greatest sins. Cf. Prov. 28:16; Ezek. 33:31; I Cor. 5:11; I Cor. 6:10; Eph. 5:3-5. Covetousness always ends disastrously. Lot coveted the plains of Sodom (Gen. 13:10), and died a vile sinner (Gen. 19:20-28). Judas coveted the thirty pieces of silver and died a suicide (Acts 1:16-19). Gehazi coveted Naaman's gold (II Kings 5:5) and died a leper (II Kings 5:20-27). Achan coveted money and clothes (Josh. 7:26). Ananias and Sapphira coveted praise of men, but died because of their sins (Acts 5:1-10). Eve's sin of covetousness eventually resulted in spiritual death of herself and the race. (Gen. 3).

Wicked old Jezebel did not stop at Naboth's refusal to sell the land. She, like her husband, was wicked, yet she differed in that she was wicked and strong, while he was wicked and weak. The elders of the city were wicked and subservient. Hence, they, following Jezebel's suggestion, accused Naboth of treason and stoned him.

II. Ahab and Elijah. I Kings 21:17-24.

While Jezebel is telling Ahab to take possession of Naboth's vineyard, God tells Elijah to go down to the vineyard to meet Ahab there. Ahab doesn't get to enjoy his newly gotten vineyard long for there he meets Elijah (V. 20). It is thus with

anything we gain by sin; anything won by sin means the loss of peace. Ahab doubtlessly thought, when he went to possess the vineyard, that no one knew of his sin of murdering Naboth, yet God had seen! Cf. Ps. 139:7-10; Jer. 23:24; Amos 9:3.

III. Ahab's Wickedness. I Kings 21:25-29.

Ahab was one of Israel's greatest sinners. However, his wife was responsible for much of his sin. (V. 25).

IV. Jehoshaphat's Worldly Alliance. I Kings 22:1-4.

Jehoshaphat was one of God's best kings. Yet he made an alliance with Ahab, one of God's worst enemies. Isn't this like the alliance God's child makes with the world over and over again? May we heed: II Cor. 6:14-17; James 1:27.

V. Ahab's Prophets And Micaiah. I Kings 22:6-28.

Jehoshaphat asks that they inquire of the Lord concerning the coming battle of Ramoth-gilead. The proper time to have prayed, of course, was before the determination to go to battle was made. Ahab calls his 400 prophets together and asks their counsel. Of course, they all played the tune Ahab called for, and encouraged him to battle.

VI. What It Cost Jehoshaphat To Make An Alliance With Ahab. I Kings 22:29-33.

He became like Ahab. Was mistaken for Ahab (V. 30-32). Whenever God's child makes a league with the world, he is always mistaken for the world. He was almost killed in battle (V. 32). Many times in the Bible God almost took the life of some of His children because of their sins. It was thus with Moses (Ex. 4:24). Abram (Gen. 11:31, 32), and Naomi (Ruth 1:5, 20, 21).

VII. Sowing And Reaping. I Kings 22:34-39.

When Ahab's chariot was washed after the battle ended, the dogs licked up his blood. Just as the dogs licked up Naboth's blood (I Kings 21:19), so Ahab reaped.

WHAT THINK YE OF CHRIST?

Matthew 22:24

"What think ye of Christ?" is the test. To try both your state and your scheme.

You cannot be right in the rest, Unless you think rightly of Him.

The way He appears in your view—

As He is beloved or not; So God is disposed toward you, And mercy or wrath is your lot.

Some take Him a creature to be— A man, or an angel at most; But they have no knowledge to see, Or know themselves wretched, or lost.

So guilty, so helpless am I, I dare not confide in His blood, Or on His protection rely Unless I am sure He is God.

Some call Him a Saviour in word, But mix their own works with His plan, And hope He His help will afford, When they have done all that they can.

Some call Him a pearl without price, And say He's the fountain of joys; Yet feed upon folly and vice, And cleave to the world and its toys.

Like Judas, the Saviour they kiss, And while they salute Him, betray.

O! what will profession like this Avail in that terrible day?

If asked what I think of my Lord, My Life, and my Truth, and my Way;

I say what He says in His word: My Light and my Strength and my Stay.

My Shepherd, my Shield and my Friend; My Saviour from sin and the fall,

My Hope from beginning to end, My Lord, and my God and my ALL.

—Author Unknown.

The Need Of Courage

Courage was needed in the fun of the old Book, the old Gosdays of Peter and John, for the pel, the old Salvation. They are resurrection of Christ, and the not imprisoning those who oppose deity of Christ and the death of them — (that is now impossible) the Son of God were not popular —their persecution is more sub-themes. The very mention of tile. Ridicule, and ostracism are them— any of them —brought forth vehement denunciation and endangered the lives of those speaking.

These themes are still unpopular; they are becoming more so; and it is already taking courage of the first century variety to take a bold stand for the truth. Men of the schools are making

This is a day that calls for courage. Leaders will do well to pray as Peter and John did: Grant that with all boldness we may speak Thy Word!

—Sel.

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ

And they answered, "We can not tell."

—the Jews

WHY COULD THEY NOT TELL?

For centuries the religious world has been divided between three theories touching the place of John's ministry:

- I. It belonged to the JEWISH DISPENSATION.
- II. It was an INTERMEDIATE DISPENSATION.
- III. It belonged to the CHRISTIAN DISPENSATION.

To Which Did It Belong?

How Did John Baptize?

How Deep Was Jordan?

What Church Would Christ And

The Apostles, Baptized By John, Belong To, If They Were Here Today?

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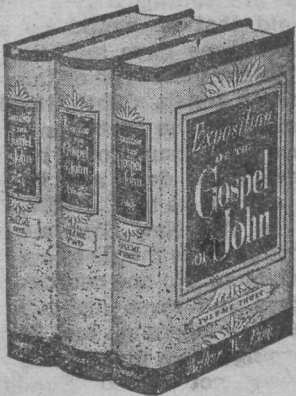
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DEEPER TRUTH

The low standard of truth in the church, making the possession of eternal life the end instead of the beginning of the Christian's course, has led many to think that if they have, or can at last obtain, this life, it is enough. But these are not God's thoughts. Birth, spiritual birth, is birth of God for ever—a life once given never to be destroyed. Schooling, training, adorning, clothing, follow the possession of life, and even the knowledge of it. I own, indeed, that while the Christian is a babe, he needs milk, and ought never to be pressed to service! at such a time he does not need the deeper truths of Scripture; strong meat may choke the babe as much as poison. But milk, the simpler doctrines of the Word, will not support the man in active service. The man of God needs deeper truth: and it is, I believe, the lack of this deeper truth in the church which so effectually leaves us without power of service, and brings it to pass that much of what is done is performed in the energy of the flesh rather than in the power of the Spirit.—A. Jukes.

Suppose It Is True . . .

(Continued from page one)
Suppose it is true after all, as Scripture states, that salvation is not of works ("For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast"—Eph. 2:8, 9)—then what is all the church-going, Sunday School teaching, sick visiting, and the like worth if you rely upon any of these as good works to save or to help save you? Worse than useless. A fatal mistake, if persisted in as a means of trying to be saved. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

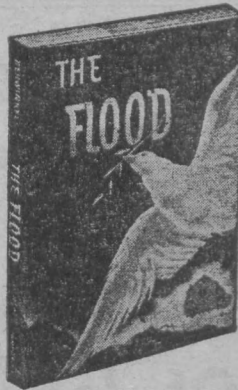
Suppose it is true, after all! If it were all untrue, the Christian has the best of it in this world, and is no worse off in the next. But if it is true after all, how terrible will be your doom if you "die in your sins" (John 8:21). Believe on Christ and be saved. "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

Be assured that it is true and act upon it. — Tract.

THE FLOOD

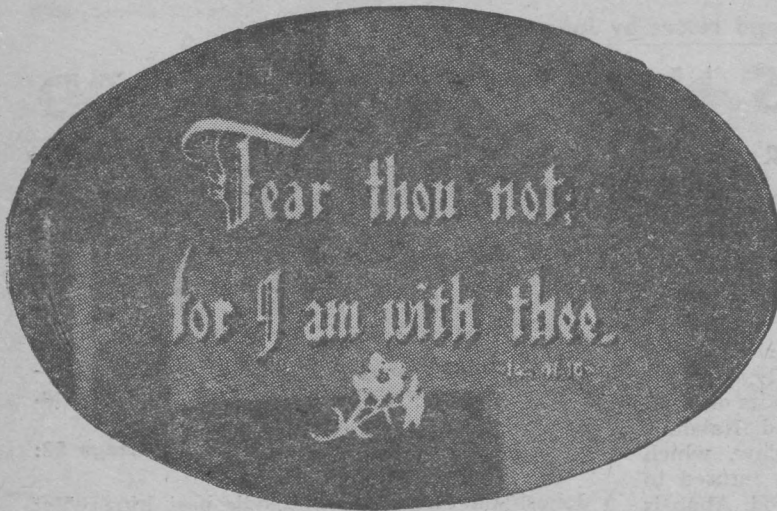
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The Word . . . Converts

(Continued from page one)
ship? Did I not do what was right towards my fellowmen? Did I not, even as a child, have a tender conscience? It seems to me, for a time, that all was well; and, perhaps I am addressing someone else who says, "Well, if I am not right, I wonder who is; and if I have gone wrong, where must my neighbours be going?"

Ah, that is often the way we talk! As long as we are blind, we can see no faults in ourselves; but when the Spirit of God comes to us, and reveals to us the law of God, then we perceive that we have broken the whole of the ten commandments, in the spirit, if not in the letter of them. Even the chastest of men may well tremble when they remember the searching words of Christ, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

When you understand that the commandments of God not only forbid wrong actions, but also the desires, and imaginations, and thoughts of the heart, and that, consequently, a man may commit murder while he lies in his bed—may rob his neighbour without touching a penny of his money—or any of his goods—may blas-

Feed In The Rack

An old farmer who was attending a religious convention chuckled to himself as he read over the subjects on the program.

"See here, parson," he said, to his pastor, "there's one thing always amuses me when you church people go to the business. You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmer's convention on how to get cattle to come up to the rack. We put all our time in on the best kinds of feed."

"I have a sort of notion that if you put more time on what to put in the rack you wouldn't have to spend all that time discussing how to get your folks to attend."

—Sel.

Changing Your Address Soon?

If so, won't you please let us know in advance? It will save us at least 5c, if not more. Each time the U. S. Post offices have to report to us that someone has removed, we have to pay for this information.

So if you are moving soon, please let us know at least three weeks in advance. If you don't know this far ahead, then just as soon as you do know what your new address will be, let us know. You may use the following blank:

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Here is a sheep that has gone astray; it has wandered so far to the East that, in order to get right, it tries to go just as far to the West; and if convinced that it is in the wrong road, all it does is to stray just as far to the North; and, by-and-by, to the South. It is wandering all the while in a different way, with the intent to get back to the fold; and, in this respect, sinners are just as silly as the sheep.

Now, the Word of God tells a man that, by works of the law, he cannot be justified; it tells him that his heart is defiled, that he himself is condemned already, that he is shut up under condemnation for having broken God's law, and indicates to him that, whatever he may do, or however he may struggle, if he does not seek salvation in God's way, he will only make the bad worse, and be like a drowning man who sinks the faster the more he struggles. When the Word of God shows a man that, and makes him feel as though he were hopeless, helpless, shut up in the condemned cell, it has done a great deal towards turning him round.

The next thing the Word of God does is

to show the man how he might get right.

And, oh how perfectly it shows him this! It comes to the man, and says to him, "Your sin deserves punishment. God has laid that punishment upon His only-begotten Son; and, therefore, He is ready to forgive you freely for Christ's sake, not because of anything good in you, or anything you ever can do, but entirely of His free mercy. He bids you trust yourself in the hands of Jesus that He may save you."

Come, then, and rely upon what Christ has done, and is still doing for you, and believe in the mercy of God, in Christ Jesus, to all who trust Him. Oh, how clearly the Word of God sets Christ before us! It is a sort of mirror in which He is revealed. Christ Himself is up in Heaven, and a poor sinner, down here on earth, cannot see Him however long he looks; but this Word of the Lord is like a huge looking-glass, better even than Solomon's molten sea; and Jesus Christ looks down into this mirror, and then, if you and I come and look into it, we can see the reflection of His face. Blessed be His holy name, it is true, as Watts sings—

"Here I behold my Saviour's face
Almost in every page."

There is scarcely one chapter in which Christ is not, more or less clearly, set forth as the Saviour of sinners. So the Word of God, you see, shows the man that he is in the wrong, takes him away from wrong ways of trying to get right, and then puts him in the way to get right, namely, by believing Jesus.

But the Word of the Lord does more than that. In the power of the Holy Spirit,

it helps the man to believe;

for, at first, he is quite staggered at the idea of free salvation— instantaneous pardon — the blotting out of sin all for nothing— pardon for the worst and vilest freely given, and given now. The man says, "Surely, it is too good to be true." He is filled with amazement, for God's thoughts are as high above him, and as far out of his reach, as the heavens are above the earth.

Then the Word comes to him, and says, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The Word says to him, "All manner of sin and blasphemy shall be forgiven unto me." The Word says, "The mercy of the Lord endureth forever." "He delighteth in mercy." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins."

I need not go on repeating the texts with which I hope many of you have long been familiar. There is a great number of them—precious promises, gracious invitations, and confronting doctrines; and, as the sinner reads

them, with trembling gaze, the Spirit of God applies them to his soul, and he says, "I can and I do believe in Jesus. Lord, I do gladly accept Thy pardoning mercy. I look unto Him who was nailed to the cross, and I find in Him the cure for the serpent-like bites of sin. I do and I will believe in Jesus, and venture my soul upon Him."

It is thus that the Word of God converts the soul, by helping the man to believe in Jesus.

And when it has done that,

the man is converted;

for when a man looks to Christ alone, he has turned his face towards God. Now, he has confidence in God, and out of this grows love to God, and now he desires to please God because God has been so very gracious in providing such a Saviour for him. The man is turned right round; from rebelling against God, he has come to feel intense gratitude to his Redeemer, and he seems to live to God's glory as he would never have thought of doing before.

(From the sermon, "Revelation and Conversion," by C. H. Spurgeon).

Counterfeit Days

(Continued from page one)
called Sunday, was the day on which Christ revealed Himself as alive from the dead, and that day was "resurrection day" to the early Christians. The early churches knew nothing whatsoever about "Easter." Later, Roman Catholicism encountered the pagan religion of the Teutonic tribes of northern Europe. They had a goddess called "Eostre." She was the goddess of Spring and the sunrise. They had a big celebration in her honor—a night of drunkenness and revelry, climaxing with the dawn and the sunrise. (Here is the origin of the "sunrise" Easter service. Those people loved that all-night drunk with its sex orgies, and they didn't mean to give it up. Catholicism took over this Easter celebration, seeking to give it a Christian significance. They made it to symbolize the resurrection of Christ. There was no definite agreement for quite awhile as to the exact day for the Easter celebration, and the Roman Catholic Church was split into two sections—eastern and western—before the Roman division settled on the date. Thus the Greek Orthodox Church today has a different Easter. Easter as observed by the Roman Catholic Church and all her copyists, including most Baptists, comes on the first Sunday following the first full moon following the Spring equinox. Satan by means of Easter cancels out 51 resurrection days a year, and substitutes a day named after a pagan goddess. Easter of course had nothing whatsoever to do with the resurrection.

Good Friday Is Another Satanic Counterfeit. Every year "Good Friday" services are held in various cities and Baptist preachers get up and sob around about the death of Christ on Good Friday, when they by their observance are calling Him a liar. Jesus said that he would be in the grave three days and three nights. He gave one type of this—the type of Jonah. (Matt. 19:39-40). Moreover the statement in substance that Jesus would be in the grave three days and three nights is repeated ELEVEN TIMES in the New Testament. Good Friday gives the lie to every such statement. No one can figure three days and three nights between Friday afternoon and Sunday morning. (As a matter of fact Jesus was not raised Sunday morning but at sundown Saturday). He was crucified on Wednesday afternoon and was in the grave three full days and three full nights as He said He would be. For centuries Baptists refused to symbolize with Rome, but in our day they have flopped. The temptation to "run with a multitude" (to do evil) has proven to be overwhelming.