

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

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FALSE RELIGION AND ITS DOOM

By HORATIUS BONAR

"I will scatter your bones round about your altars." Ezek. 6:5.

It is of Israel's idolatries that the prophet is speaking; her false gods, her idol-altars, her lying prophets and priests. Jehovah adored them, for He is a jealous God, and with Him there is but one religion, one creed, one Bible, one God.

Men may speak of their right to believe as they please, and worship as they think fit. But God claims the right of deciding for us in these things. We are not under man in these, but we are under God. He will not tolerate falsehood, or error, or unbelief, or superstition, of anything inconsistent with His revelation. Every false religion He will destroy, every false religionist He will condemn.

The true and the false religion

are in His eyes as far asunder as east and west, as unlike as night and day. There can be no compromise, no fellowship of light and darkness, of Christ with Belial, of the believer with the infidel. God is not a man that he should lie, or that he should overlook the lies of others. If He is the true God, let us follow Him, let us worship Him in spirit and in truth. Man says that He wants sincerity and earnestness; but what God asks is truth. THE truth, the one truth, the one religion which He has revealed.

Mark these three things, (1) false religion; (2) its uselessness; (3) its hatefulness; (4) its doom.

I. False religion.

There is such a thing as false religion. It may be earnest and

zealous, yet false. No amount of sincerity or zeal will make that true which is in itself false.

False religion is the worship of a false God, or the false worship of the true God. In general both are mixed, though in different proportions. To worship Baal or Molech would be to worship a false God. But have we not, unconsciously, perhaps, many Baals and Molechs, which we worship under the name of Jehovah, as the statue of Jupiter at Rome as adored as that of Peter?

We worship a false god when we do not worship the very God and Father of our Lord Jesus Christ; and we worship the true God untruly when we give Him only half a heart, half a soul, when we go to Him with the doubt, and the gloom, and the unbelief that belong to Baal. Go to Baal with your uncertain and doubtful worship, go not to the living God, and think not that the utterance of some true words or the expression of a little sentiment (Continued on page 8, column 4)

Leaning On The Beloved

COURAGE, my soul, Jehovah speaks,
His promise is for thee:
"I never will forsake nor leave
The soul betrothed to Me."

The cheering word, as heavenly dew,
My thirsty soul drinks in;
Jesus commands me to rejoice,
Who bore away my sin.

My Saviour's ever-watchful eye
Is over me for good:
What will He not on me bestow
Who hath Himself bestowed!

Me to enrich, Himself He made
Poor, and of no esteem:
The source, the true foundation this
Of all my love to Him.

Dear Lord, into Thy faithful hands
My welfare I commit;
And to Thy righteousness alone
For safety I retreat.

Sorrows and agonies and death,
Thou dost endure for me,
When all the sins of God's elect
Were made to meet on Thee.

Though worthy, in myself, of hell,
And everlasting shame;
I cannot dread the frown divine,
Accepted in the Lamb.

Holy Spirit Baptism

By G. H. COLLETT

Gospel Tract Depot

128 Moore Park Avenue, Willowdale, Ontario, Canada

I wish to take as my text, "For John truly baptized (immersed) with water; but ye shall be baptized (immersed) with the Holy Spirit not many days hence."—Acts 1:5.

The baptism which John administered was water baptism, and all Greek scholars agree that it was the immersion of the candidate in water, and this upon repentance and faith in Christ. The usage of the word "baptize" has the same meaning when referring to the baptism of the Holy Spirit, the difference being, one is immersion in water, and the other the immersion in the Holy Spirit.

There are varying views as to just what the Holy Spirit baptism is, but rather than discuss other men's views, I want to try and use the Scriptures as my guide, as the Scriptures are sufficient for all doctrine. I will confine my thoughts to just what do the Scriptures teach, only referring to the Greek whenever necessary for the meaning of the word "baptize" or any other.

On the Day of Pentecost
Our Lord had just told His dis-

ciples, "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4); and also recorded in Luke 24:49, "but tarry ye in the city of Jerusalem, until ye be endued with power from on high." John says, "but he that sent me to baptize with (in) water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John 1:33). The promise of the Father was to send another Comforter which was the Holy Spirit. For the fulfillment of this promise let us read the account as found in the Acts, chapter 2, verses 1-4:

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

Here we have Matt 3:11, Mark 1:8, Luke 3:16, John 1:33, Luke 24:49, and Acts 1:4, 5 literally fulfilled. Four things happened: (1) The Holy Spirit baptized (immersed) the 120 disciples in Himself for He filled all the house where they were sitting. Picture in your mind the upper room with (Continued on page 2, column 1)

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One way you can help acquaint others with TBE and help spread the truth of God's Word is by sending us the names and addresses of other people, so that we can send them sample copies. Your pastor, Sunday School teacher, fellow-church members, Christian friends, relatives, and other persons whom you know might be interested in receiving a paper like TBE. You may have wanted to send a great number of donor subscriptions, but have not had the money to do so.

Well, the next best thing is to let us have the names and addresses of these folk to whom you want TBE sent, and we will send them free copies of the paper, inviting them to become subscribers. Many of our readers were made acquainted with TBE in just this way. Some friend sent their names and addresses to us, we sent samples of TBE, they liked the paper and subscribed.

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Please help us in this matter. God has raised up this printed ministry to bless people with His Word, and He has laid it upon our hearts to endeavor to get it out to many, many others. We trust that He has laid it upon your heart to do likewise.

Please type or print the names and addresses clearly, and be sure to give the full address of each person.

SATAN'S COUNTERFEITS, NO. 3-

SATAN'S COUNTERFEIT BAPTISM

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

Jesus gave two ordinances to be observed by the church which he established. One was the Lord's Supper and the other, baptism. Baptism as administered, and as commanded, was so simple and plain that there has never been any excuse for any one to fail to carry out baptism in the way (Continued on page 7, column 2)

The Baptist Examiner Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

THE OUTER COURTS AND THE GATE

By JOHN R. GILPIN

(Read Exodus 27:9-19)

In our introductory study of the tabernacle, we noticed that the tabernacle was to be God's first dwelling place with men on earth and that God called Moses up into the mount and there gave to him the pattern whereby the tabernacle and all of the articles of furniture were to be built. Moses wasn't left to his own ingenuity, nor to his own human understanding and wisdom in the building of it. Instead, the shape, size, and specifications in detail were given to Moses as to how the tabernacle, the articles of furniture, and the curtains about the courtyard were to be constructed. Furthermore, God told Moses how they were to collect the materials for the building of the tabernacle. Now as we come to the second

study of the tabernacle, we will take for granted that the materials have all been collected and that the tabernacle, the pieces of furniture, and the hangings of the courtyard have all been built according to God's specifications. Assuming that all of this has been done, notice that the tabernacle itself is a small building of worship and that the courtyard round about the tabernacle is in the form of a parallelogram, 150 feet by 75 feet. In other words, on the north and south sides of the courtyard was 150 feet, and on the east and west sides it was 75 feet. At the east entrance of the courtyard there was a gate made of curtains some thirty feet wide, and on each side of the gate there were some more curtains, twenty-two and one-half feet in width. Thus, beloved, the tabernacle in

the center of this courtyard was surrounded by these curtains, which separated the tabernacle itself from the camp of Israel.

The curtains themselves were made of fine twined linen, which were supported with twenty pillars on each side. In other words, there were twenty pillars on the north and south side, and there were ten pillars on the east and west side, making sixty of these pillars in all.

In order to build this fence of curtains, God told them to put a base of brass underneath each of the pillars. There was a silver cap that came to the top of the pillar. Each pillar was crowned with a crown of silver.

I want you to notice also that there were rods of silver that extended from each of those pillars (Continued on page 3, column 1)

ANTIDOTE TO MOCKER

A gentleman of large means and atheistic beliefs, says the Scottish American, built a handsome mausoleum for himself in the parish churchyard. It was a massive piece of masonry, and presented an aspect of considerable strength. One day the gentleman met one of the church elders coming out of the churchyard. "Weel," said the owner of the mausoleum, with an air of pride, "ye've been up seein' that erection o' mine?" "Deed I hae," replied the elder. "It'll take a mon a hi time tae rise oot o' yon on the day o' judgment," said the atheist, mockingly. "My mon," said the elder, "dinna bother yer head aboot that. When that day comes, they'll juist tak the bottom oot o' yer concern and let ye slide doon."—Youth's Companion.

TOMORROW

In His hands I leave tomorrow,
For my heavenly Father knows
What is needed for my future;
When it comes He will disclose
Ways and means I could not reckon on.

As His all-providing power
Brings to pass the right solution,
All-sufficient for each hour.

As I meet with firm assurance
What the present now requires,
I am given strength and purpose,
So I ask that my desires
May be righteous, just, and kindly.

Measured by His love, I pray;
In His hands I leave tomorrow
As I walk with Him today.
—By Della Adams Leitner

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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Examiner Editorials

By Bob L. Ross

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- Send us the names and addresses of others—we will send sample copies of TBE to them.
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- Write us (including our contributing writers) a letter of encouragement. Let us know when you are blessed by TBE. Such letters are sweet cordials to us.
- Anything we have not mentioned, which you can do to help, we will appreciate your doing.

Holy Spirit Baptism

(Continued from page one) the 120 disciples sitting there praying, Acts 1:13-15, and the Holy Spirit filling all the house where they were sitting, and you have a literal immersion (baptism) of the Holy Spirit. (2) The Holy Spirit filled each one, and (3) cloven tongues as of fire sat

A Frank Exposure Of Freemasonry

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BROTHER BECK GIVES REPORT

Sometime ago we made mention that Brother Beck, who has been one of our faithful correspondents, was in need of a public address system and we asked that our friends who have appreciated his messages assist him in securing such. Today, we have received the following letter from Brother Beck which is self-explanatory:

Dear Brother Gilpin:

If you please, I feel that I should make a brief financial report to the readers of TBE so that everything will be "above board."

Up till now (September the 30th) I have received the following (the individual donors will be recognized by their initials):

Mr. and Mrs. L. K.	
(9-3-58)	\$10.00
Members of Port Norris, N. J. Baptist Church	
(9-4-58)	10.00
Mr. R. E. L. (9-4-58)	2.00
Mr. and Mrs. H. G. (9-8-58)	2.00
Mr. and Mrs. A. H. (9-10-58)	10.00
Mr. G. R. (9-11-58)	10.00
North East Baptist Church, Millerton, N. Y.	18.50
Total	\$62.50

To these I express my deepest thanks (as I have already done so by mail).

If I do not receive enough by the first of December to permit me to purchase a new public address system I shall take it that it is not the Lord's will for me to have this at the present time, and I shall return the money to each donor. I do not feel that I should hold the Lord's money up if it cannot be used for the purpose for which it was sent.

"The will of the Lord be done" (Acts 21:14).

Yours in our holy and sovereign Saviour "Who worketh all things after the counsel of His own will, that we should be to the praise of His glory" (Eph. 1:11-12).

PASTOR FRANK B. BECK
St. John 6:37, 44.

Of course, our readers will realize that this will not in any wise at all cover the cost of the speaker, and we urge our friends, that if God makes it possible you will send to him directly an offering to assist him in his work, out of appreciation to him for his service to the many thousands of our readers.

ing "poured out," but only on one occasion was it called a baptism (immersion), and then it was a literal immersion, which happened on the day of Pentecost.

Holy Spirit Baptism—Not the New Birth

In some quarters the new birth is called or referred to as a Spiritual baptism, but one seeks in vain to find Scripture to support this teaching. Our Lord said to Nicodemus, "ye must be born again," not ye must be baptized by the

Laying The Axe To Arminian Heresies

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

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

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"I Should Like to Know"

WHAT IS THE CHIEF HARDSHELL ERROR?

The chief error of the Hardshells is their belief that God doesn't use any kind of means in the call of the elect to salvation. They say that the Spirit quickens souls to life apart from any use of the Word or Gospel.

On the other hand, sound Baptists have always held that the Spirit uses means in connection with His work; that while quickening to spiritual life is entirely the Spirit's work, He uses the Word of God in effecting the call of the elect to salvation. Baptists have steered clear of the Campbellite error which confines the Spirit to within the Word and the

Hardshell error of putting asunder the Spirit and the Word in effectual calling.

The Philadelphia Confession, in article 10 on Effectual Calling, says, "Those whom God hath predestinated unto life, He is pleased in His appointed and accepted time, effectually to call, by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ," etc.

The Confession does not indicate that any are called by the Spirit apart from the Word, except those "who are incapable of being called by the ministry of the Word," which would mean embeiles, infants, etc.

On "Saving Faith," the Confession states that this "is the work of the Spirit . . . ordinarily wrought by the ministry of the word."

The Confession clearly shows the place of the Gospel in article 20, paragraph 4: "Although the Gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life without which no other means will effect their conversion to God. (I Cor. 2:14; Eph. 1:19; John 6:44)."

The New Hampshire Confession likewise reveals the historic Baptist position, stating that regeneration "is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth," etc. (article 7).

Furthermore, the New Hampshire Confession states that election "comprehends all the means in connection with the end" (article 9).

John Gill, the noted Baptist of the eighteenth century, says that the "efficient cause of regeneration is God only," and the "instrumental cause of regeneration, if it may be so called, are the Word of God, and the ministers of it; hence regenerate persons are said to be 'born again by the word of God.'" (Body of Divinity, pp. 532, 533).

The position set forth in the statements quoted in the foregoing the position held by Baptists who through the years have been Calvinistic in theology, rather than Arminian or Hardshell.

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WPAY—1400 ON THE DIAL
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WPFB—910 ON THE DIAL
Middletown, Ohio
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WKKS—1570 ON THE DIAL
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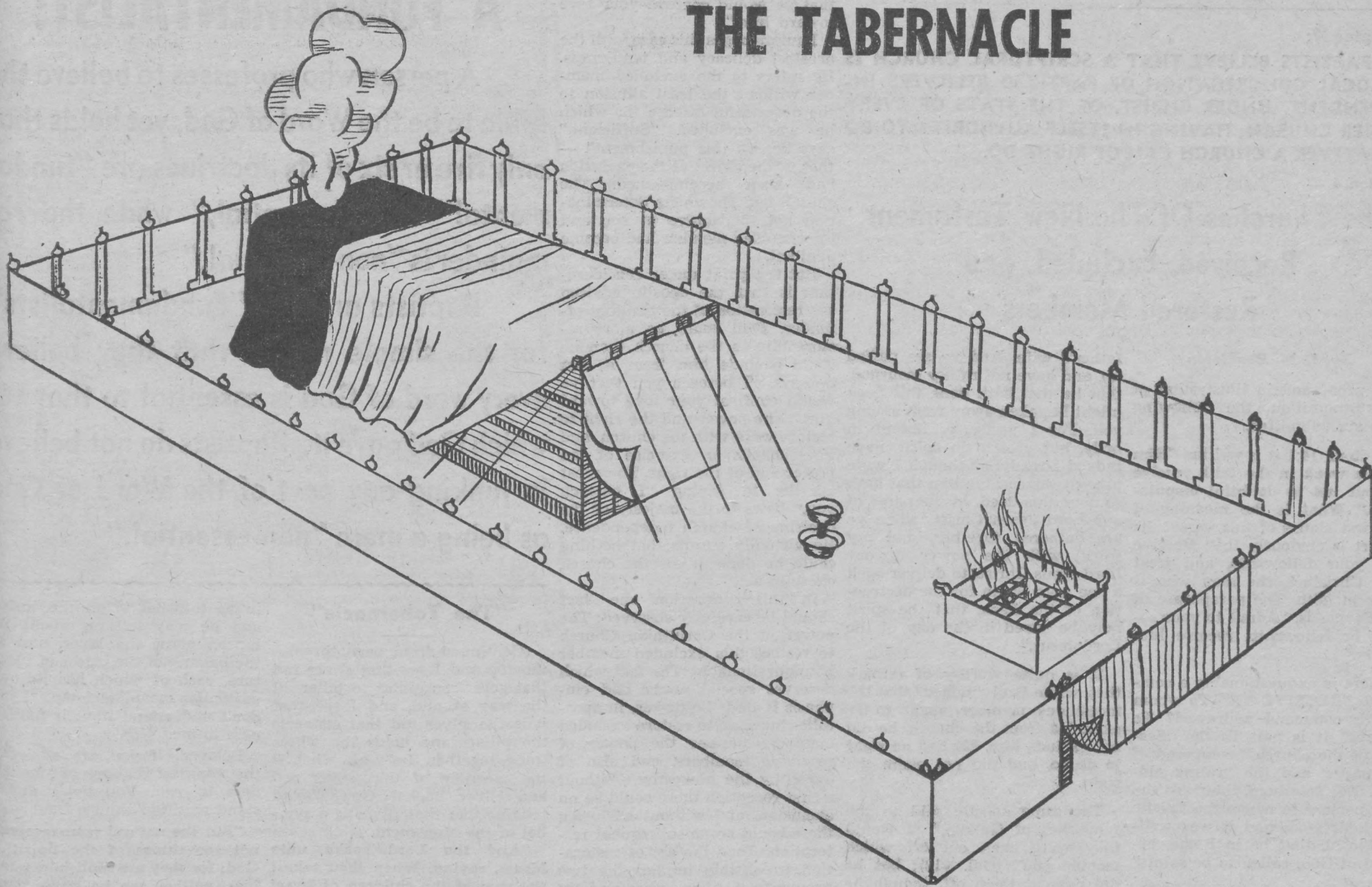
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ATTENTION

Chillicothe, Ohio Readers

Our radio broadcast, "Call To Calvary," is now being carried over station WCHI instead of WBEX. Tune in each Sunday morning at 7:15 a.m.

THE TABERNACLE



"The Tabernacle"

(Continued from page one)

to the other. Furthermore, there were silver hooks which hooked over the silver rods and at the same time held up those curtains round about it. Therefore, you can see that it was a sturdily constructed fence, even though it was made of curtains.

May I remind you that the tabernacle itself was God's dwelling place on earth, and the camp of Israel was all the way round about the tabernacle. There were three tribes which encamped on each side of the tabernacle, so that while the tabernacle was God's place of dwelling, the camp was man's dwelling place; and this fence, made of curtains, had a definite position, in that it stood between God and man.

I

Beloved, that fence of curtains represents the Lord Jesus Christ as Mediator. The only thing that came between God and man in Israel was that fence. The only one that can act as our Mediator between God in Heaven and man on earth is the Lord Jesus Christ. We don't need Mary as a mediator, and certainly we don't need a pope or priest or anyone else, for the Lord Jesus Christ is the

only Mediator who can come between God and man. The Word of God tells us this to be true.

"For there is one God, and one mediator between God and men, the man Christ Jesus."—I Tim. 2:5.

There was just one fence separating the dwelling place of God and the dwelling place of man, and there is just one that can come between God in Heaven and man on the earth, and that is the Lord Jesus Christ. When Mary, or the pope, or any priest or preacher, or any human dignitary would assume to come between the soul of man and God, he is assuming a position which is contradictory to the Word of God. I would insist, beloved, that the only Mediator that can come between the God of Heaven and man on earth is the Lord Jesus Christ Himself.

II

Suppose that I had lived as a Jew back in the days when God was dwelling with Israel, and God was to be worshipped in the tabernacle. Suppose I as a Jew was living then and I wanted to approach God in order to worship. First of all, I'd need to realize that I was far off from God.

Sinner friend, that is the one thing that you need to realize above everything else. You may think that you are pretty good and that you are fairly decent and respectable and that there isn't much difference between you and God. I would remind you that unless you have been saved, you are afar off — you are far removed from God. In the light of the Bible, you are a depraved sinner, and instead of your being very close to Him, you have come far short of the standards of God.

"That at that time ye were WITHOUT CHRIST, being ALIENS from the commonwealth of Israel, and STRANGERS from the covenants of promise, having NO HOPE, and WITHOUT GOD in the world: But now, in Christ Jesus, ye who sometime were FAR OFF are made nigh by the blood of Christ."—Eph. 2:12, 13.

"For all have sinned and COME SHORT of the glory of God."—Rom. 3:23.

I say then, beloved, if I as a Jew wished to approach God to worship, I would need to realize that I had come far short, and that I was far from God.

There are many sinners today

who say, "I am just as good as many church members." Beloved, if you are not a whole lot better than a lot of church members, you are a mighty sorry spectacle to both God and man. Some will say, "I am just as good as many that have entered." That is just what Job said. Listen:

"My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live."—Job. 27:6.

There are many unsaved people who speak the words of Job, who say, "I am going to hold on to my righteousness. I am just as good as a lot of those who profess to be saved." What is wrong, beloved? Just one thing: You haven't yet realized your spiritual condition as to how far you are removed from God.

III

I step up to those curtains of fine twined linen and I ask one of the Levitical attendants as to the meaning of them. He tells me that those curtains, which are spotless, are to represent the perfect righteousness of the Lord

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Haldeman

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Jesus Christ. Sinner friend, the thing that stands between God and man is the perfect righteousness, the spotless integrity, of the Lord Jesus Christ Himself.

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

Jesus is also referred to as a lamb without blemish, for we read:

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18, 19.

When I stand before those curtains which form a fence round about the tabernacle, I realize that those curtains are to tell me of the spotless integrity, the positive righteousness, and the absolute holiness of the Lord Jesus Christ Himself.

When I compare my righteousness with the righteousness of Jesus, when I look at myself in comparison with the purity of the Lord Jesus Christ, then, beloved, I say with Isaiah:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags."—Isa. 64:6.

No man will ever declare his righteousness as filthy rags until he first compares them with the righteousness of the Lord Jesus Christ. As long as he compares himself with the preacher or with some other church member, he will never look upon himself as being a filthy, depraved sinner; but when he compares himself with the righteousness of the Son of God, he will then realize how depraved he is and that all of his righteousnesses are but as filthy rags in the sight of God. When he realizes that, he is ready to say with Job:

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee: Wherefore I adore myself, and repent in dust and ashes."—Job 42:5, 6.

An individual doesn't have to be inside Christ to see the righteousness of Jesus Christ. Do you remember Judas Iscariot who sold his Lord for \$15.95. When he brought back the money to the chief priests, he said:

"I have sinned in that I have

betrayed the innocent blood."—Mt. 27:4.

He knew that Jesus Christ was innocent. He realized the righteousness of Christ, but he wasn't in Christ.

Notice again, when Pilate says: "Ye have brought this man unto me, as one that perverted the people; and, behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him."—Luke 23:14, 15.

Pilate wasn't a saved man, but he realized that Jesus Christ was a righteous man.

A Jew could stand outside that courtyard and look upon those curtains that separated him from God and recognize the righteousness of the Lord Jesus Christ. He didn't have to be inside.

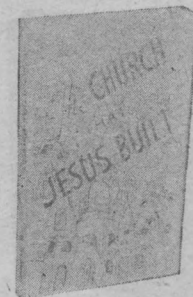
IV

As I stand there and look at that courtyard fence, I wonder what it is that holds it all together. I look down at the ground and I see the brazen base upon which the pillar rests. I look at

(Continued on page 4, column 4)

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By ROY MASON



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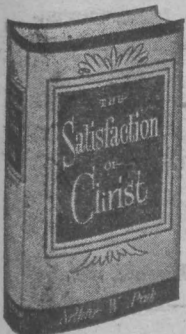
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BAPTISTS BELIEVE THAT A SCRIPTURAL CHURCH IS A LOCAL CONGREGATION OF BAPTIZED BELIEVERS INDEPENDENT, UNDER CHRIST, OF THE STATE OF EVERY OTHER CHURCH, HAVING IN ITSELF AUTHORITY TO DO WHATEVER A CHURCH CAN OF RIGHT DO.

Section 4 —

The Churches Of The New Testament Received, Excluded, and Restored Members

By J. M. Pendleton

In proof and in illustration of this proposition the following facts are submitted.

In Rom. 14:1 it is written "Him that is weak in the faith receive ye, but not to doubtful disputations." What is the meaning of the first clause of this verse? Its import is obviously this: Receive into your fellowship, and treat as a Christian, the man who is weak in faith. The paraphrase of Mr. Barnes is, "Admit to your society or fellowship, receive him kindly."

There is unquestionably a command: "RECEIVE YE." To whom is this command addressed? To bishops? It is not. To the "Session of the church," composed of the pastor and the "ruling elders"? No. To whom, then? To the very persons to whom the Epistle was addressed; and it was written "to all that be in Rome, beloved of God, called to be saints" (1:7).

No ingenuity can torture this language into a command given to the officers of the church of Rome. The members of the church — whose designation was "saints" — were addressed, and they were commanded to "receive the weak in faith." It was their business to decide who should be admitted into their brotherhood; and Paul, under the impulses of inspiration, says, "Him that is weak in the faith receive ye."

It was, of course, their duty to withhold their fellowship from those who had no faith. The right of the apostolic churches to withdraw their fellowship from unworthy members (2 Thess 3:6) plainly implies their right to receive persons of proper qualifications into their fellowship. It is inconceivable that they had the authority to exclude, but not to receive, members.

I now proceed to show that the New Testament churches exercised the right of excluding unworthy members. In I Cor. 5:1-5 we read as follows:

"It is reported commonly that their is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his

father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

It is quite worthy of remark that, while Paul "judged" that the incestuous member ought to be excluded from the church, he did not exclude him. He had no right to do so, and did not claim the right.

The same apostle said to the "churches of Galatia," "I would they were even cut off which trouble you" (Gal. v:12); but he did not cut them off, though he desired it to be done and advised that it should be done.

It is worthy of notice too that the members of the Corinthian church could not, in their individual capacity, exclude the incestuous man. It was necessary to their action in the premises that they should be "gathered together." They must assemble as a church and exemplify the doctrine of a pure democracy. Thus assembling, "the power of our Lord Jesus Christ" was to be with them. They were to act by His authority and to execute His will; for he makes it incumbent on His churches to administer discipline. In the last verse of the chapter referred to, Paul says: "Put away from among yourselves that wicked person." Here is a command, given by an inspired man, requiring the exclusion of an unworthy member of the church at Corinth. To whom was the command addressed? To the official members of the church? No, but "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."

The right of a church to exclude disorderly persons from its fellowship is recognized in these words: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (2 Thess. 3:6). This command was addressed "to the church of the Thessalonians." To "withdraw" from a "disorderly brother" is the same thing as to exclude him. There is a cessation of church-fellowship.

I have not referred to Matt. 18:17, because I shall notice it in another place. The reader will see on examination that the passage clearly shows the power of "the church" to perform the act of excommunication by which the member cut off becomes "as a heathen man and a publican."

It is not more evident that New Testament churches received and excluded members than they restored excluded members who gave satisfactory evidence of penitence. In 2 Cor. 2:6-8 the "incestuous man" is again referred to, as follows: "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch

sorrow. Wherefore I beseech you that ye would confirm your love toward him."

Paul manages this case with the greatest delicacy and tenderness. He refers to the excluded member without the least allusion to the disgraceful offense for which he was excluded. "Sufficient," says he, "is this punishment" — that is, the object of the exclusion had been accomplished. The church had shown its determination not to connive at sin, and the excluded member had become penitent.

But the point under consideration is that the apostle advised the restoration of the penitent offender. Paul could, no more restore him to the church than he could exclude him from it; but he says, "I beseech you that ye would confirm your love toward him." The power and the right to restore were with the church, and Paul solicits an exercise of the power and of the right. The great apostle, in saying "I beseech you," bows to the majesty of the doctrine of church independence. He virtually admits that nothing could be done unless the church chose to act.

In this connection one fact should be carefully observed: The power of the Corinthian Church to restore this excluded member is unquestionable. The fact which deserves special notice and emphasis is that the power, in apostolic churches, to restore excluded members implies the power of receiving members, and also of expelling the unworthy. Without a first reception there could be no exclusion, and without exclusion there could be no subsequent restoration. Thus the act of restoration irresistibly implies the two previous acts of reception and exclusion.

Now, if the New Testament churches had the power and the right to do these three things, they must have had the power and the right to transact any other business coming before them. Nothing can be of more vital importance to the welfare, and even to the existence, of a church than the reception, the exclusion, and the restoration of members.

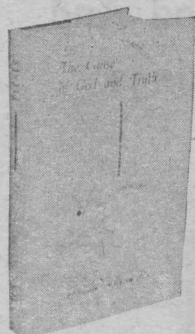
There are no three acts whose influence on the organic structure and prosperity of a church is so great; and these acts the churches of the New Testament undoubtedly performed.

Here I might let the foundation principle of church independency rest; but there is other proof of the New Testament recognition of that principle.

(Section 5 next week)

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"The Tabernacle"

(Continued from page three)
the top and I see that silver rod that goes from pillar to pillar all the way around, and I see that it is the silver rod that connects the pillars and holds the whole thing together. Beloved, what is the meaning of that silver rod and silver hooks? God's Word tells us that that silver is a symbol of the atonement.
"And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary; (a shekel is twenty gerahs:) a half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls." — Ex. 30:11-16.

Every Jew, rich or poor, was to bring a half shekel of silver by way of a temple tax. It was called atonement money. When I think of those curtains hanging from rods of silver and held on by hooks of silver, I am reminded of that atonement money. Just as those silver hooks and silver rod held that whole fence together, so, beloved, the atonement of Jesus Christ is the thing that holds all Christianity together. What a blessed truth that the Lord Jesus Christ makes atonement for sinners.

V

As I walk outside that fence about the courtyard, I notice that it is the same height all the way around — 7½ feet. There isn't any loophole nor ill-adjusted corner through which an individual might slip in, but rather it is the same all the way around.

Beloved, the claims of God are never one whit lowered. God in His claims demands the same perfection from you as He does from me as we stand before God, and that perfection is nothing less than the perfection of the Lord Jesus Christ that these curtains typify.

VI

As I stand outside that tabernacle, I wonder what is on the inside, but the hangings are too high and I can't see over it. I may ask somebody who has been

in as to what is on the inside, and he may tell me about the brazen altar, the laver, and all the balance of the pieces of furniture, each of which has its own particular meaning. I say, "I just don't understand it; it is foolishness to me."

Beloved, if you are a sinner, the things of God are but foolishness to you. You don't understand spiritual things. Paul says:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." — I Cor. 2:14.

As long as I stand on the outside of that tabernacle, I don't understand a thing that goes on on the inside. It is all foolishness to me. Sinner friend, as long as you are outside of Jesus Christ, spiritual things are going to appear foolish to you. The only way that spiritual verities will ever come to mean anything to you, is for you to be inside of Jesus Christ as your Saviour. You can't know the meaning of salvation until you are saved by grace through faith. Someone may tell you about it, but you will never know the meaning of it until you experience it.

VII

As I step up to the gate, which is at the east side of the tabernacle, I realize that it is in the face of the rising sun, and I say, "Surely there must be some other way to get inside. This is too public and I don't want anybody to know about it."

I am wondering if that isn't the attitude that a lot of unsaved people take about the things of the Lord Jesus Christ. They want to get to Jesus some other way, other than in some public manner. Listen, beloved, the Word of God would remind us that as the Jew had to come to the east gate, which was the only place of entrance, to enter the tabernacle, so, sinner friend, the only way that you can come to the Lord Jesus Christ is to come in an unashamed manner before the Son of God. You may try all kinds of cults and isms of this world, but you will never get to God except through the Lord Jesus Christ. (Continued on page 5, column 1)

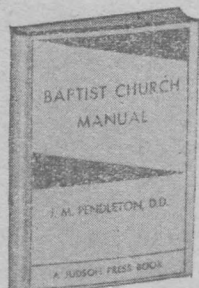
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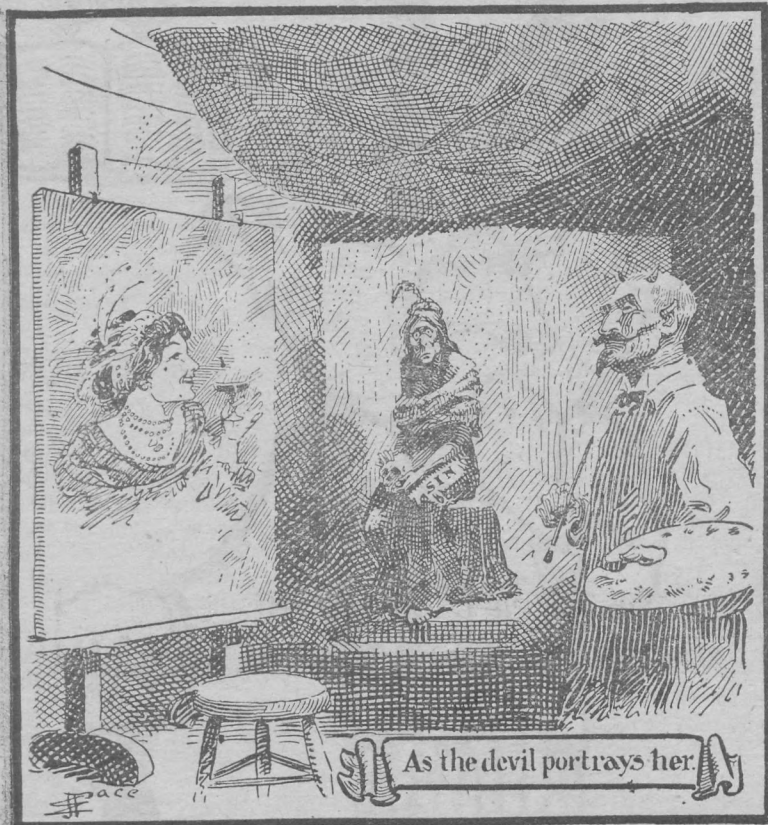
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THE DECEPTIVENESS OF SIN



"The Tabernacle"

(Continued from page four)
VIII

As I walk up to that gate, I realize that that gate represents the Lord Jesus Christ as the only way of entrance.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — John 10:9.

Beloved, there was just one gate into the tabernacle and there is just one way that you can get to God, and that is by the Lord Jesus Christ.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." — Acts 4:12.

Whenever somebody tells you that if you will be baptized, or that if you will join the church, or that if you will take Holy Communion, or that if you will reform you will be saved, mark it down, beloved, that person is a false prophet. He is teaching a heresy that is contrary to the Word of God. There was just one gate to get into the tabernacle, and there is just one way to get to God, and that is by the Lord Jesus Christ Himself.

The gate into the tabernacle was thirty feet wide — wide enough for everybody to enter in thereat. Likewise, the breadth of the love of God is wide enough for every sinner. God says:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." — Rev. 22:17.

Let me remind you that only those whom God makes to will, will ever will to enter in. However, the gate is wide.

As the song says:

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

For the love of God is broader
Than the measure of man's mind;

And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord."

Os I look at that gate, I see that it is different from the curtains. Whereas the curtains were just pure white, the gate had four colors — white, blue, purple and scarlet.

The white represents the righteousness of the Lord Jesus Christ. The blue is to indicate Christ's Heavenly character.

"In the beginning was the Word, and the Word was with God, and the Word was God." — John 1:1.

The purple represents Christ's royalty. He was the promised Messiah of the Old Testament. The scarlet speaks of the sacrificial work of the Lord Jesus Christ in the atonement.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one of his own way; and the Lord hath laid on him the iniquity of us all." — Isa. 53:3-6.

Beloved, it is this last color of the gate that keeps many sinners out. A sinner realizes that Jesus is righteous and will accept the color of white. He will accept the blue and the purple, realizing that Jesus is God and that He is a

royal personage. But the color that keeps the sinner out, humanly speaking, is the color of scarlet, which tells us of the sacrificial work of Jesus Christ at Calvary.

You may say, "I just don't see how Jesus' death could be sufficient to satisfy the claims of God against my soul." The Word of God tells us that the sacrifice of Jesus is a stumbling block to the Jew and foolishness to the Gentile, for we read:

"But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness." — I Cor. 1:23.

Beloved, no individual can enter the presence of God without the shedding of blood.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." — Heb. 9:22.

I thank God that for thirty-five years as I have labored from the pulpit, I have held up nothing else but the blood of the Lord Jesus Christ as the only way whereby a sinner can be saved. If you turn your back on Calvary and the blood shedding of Jesus Christ, there can be no salvation for your soul; for no one can enter in apart from the blood of Jesus.

IX

As I look at that gate I take one step — just one step and I am inside that gate. Mark it down, beloved, salvation is not a process; it is the work of a moment, but, thank God, it lasts for eternity.

You may have been going to some false churches where they have been telling you that what you need to do is to turn over a new leaf, repent and be baptized, join the church and live the best you can, and then just before you die ask God to forgive you for all your unforgiven sins. Beloved, that isn't the Work of God. God's Book teaches us that salvation is an act of a moment's time. The very moment that you trust Jesus Christ as your Saviour you are saved.

After I have stepped inside the gate, need I have any fear of Hell? Is there any more condemnation? Paul says:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." — Rom. 8:1.

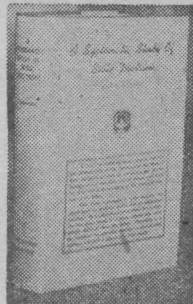
X

As soon as I enter that gate, I am hidden from view by the white linen curtains. Likewise, just as soon as a sinner comes to the Lord Jesus Christ, his life is hidden with Christ in God. Listen:

"If ye then be risen with Christ, seek those things which are

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EVANGELISTIC OUTLINES by Frank Beck

"Jesus The Light Of The World"

Text: John 8:12 Scripture reading: John 8:1-12

INTRODUCTION: — What contrasts! light and darkness. Life and death. Christ the "Light" (John 1:9) or Satan, prince of darkness (Eph. 6:12). The eternal city of God where "the Lamb is the light" (Rev. 21:23), where there is "no night" (Rev. 21:25), or the kingdom of Satan which is "full of darkness" (Rev. 16:10).

These words spoken (John 8:12) during feast of tabernacles (John 7:2 and 37) when whole city of Jerusalem was ablaze by the lighting of the candelabra in the women's court of the temple. As the candelabra was the light of the city, so Christ of the world.

Lamps were in the women's court. So Christ (the true Light) came into the world through "a woman" (Gal. 4:4).

"The wicks of the lamps in the temple court are said to have been 'furnished from the cast off garments of the priests'" (Homiletic Commentary). Christ cast off on the cross was both fuel and fire for the light of the world.

I. CHRIST IS OUR LIGHT

Christ is not a light, but THE Light. Only light!

A. Christ the Light of the world by His person.

- By His essence (as God) 1 John 1:15.
- By His expression, 1 John 1:9.
- By His existence, 1 Tim. 6:16.
- By His excellency, 1 John 3:5.
- By His exposal, 1 Cor. 4:5.

B. Christ the Light of the world by His preaching.

See what He had just done (vv. 1-11)!

C. Christ the Light of the world by His performance.

Again (9:5) and proved by His giving blind man from birth sight (John 9). By the greater miracle of John 8:30 (spiritual sight!).

II. CHRIST IS OUR LEADER.

"He that followeth Me." You can then say—1 John 2:8.

A. Christ is our Leader by His will.

- Let us ask! Acts 9:6.
- Let us answer to His leading: Acts 21:14.
- Let us act to know His will, Rom. 12:1-2.

B. Christ is our Leader by His way.

Seen in this chapter. Christ wills the forgiveness of the fallen woman (v. 11). His way is that she "sin no more" (v. 11).

- How close this walk—in Christ's very "steps" (1 Pet. 2:21).
- How compelling—fellowship with God! (1 John 1:7).
- How clear, Isa. 30:21.

C. Christ is our Leader by His word.

- The worth of the Word, Psalm 119:105.
- The work of the Word, Psalm 119:130.

III. CHRIST IS OUR LIFE.

"He that followeth Me, shall not walk in darkness, but shall have the light of life."

A. This life is effective. "Shall not . . . shall have."

Delivers disciples from the darkness of:

- Heart, Rom. 1:21.
- Sight, Rom. 11:10.
- Hand, Rom. 13:12.
- Head, Eph. 4:18.
- Government, Eph. 6:12.
- Hopelessness, Col. 1:13.
- Hell, Jude 13.

B. This life is enjoyable. Light! Life! Christ is the:

- Character of life, Col. 3:4.
- Cause of life, John 10:10.
- Center of life, John 1:4.
- Conveyer of life, John 17:3; John 10:27-28.

C. This life is eternal.

- Appointed by God, Acts 13:48.
- Applied by God, John 1:12-12; 1 John 5:11-12; John 11:25-26.
- Abundant, John 10:10. Death (physical) cannot touch it, Phil. 1:21.

CONCLUSION: John 12:35-36. The Holy Spirit bring you to Christ and cause you to follow Him forever! Amen.

above, where Christ sitteth on sang:
the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and YOUR LIFE IS HID WITH CHRIST IN GOD." — Col. 3:1-3.

It thrills my heart to know that when a Jew got inside that courtyard, figuratively he was in Christ. When you come to God today through the Lord Jesus Christ, God doesn't see you then as the filthy sinner that you are, but God sees you clothed in the righteousness of Christ; and through all eternity He will see you, not as you are in your righteousness, but He will see you clothed in the righteousness of the Lord Jesus Christ.

That is why we sing:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand."

Is it any wonder that David

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- Time for Atonement
- Time for Love
- Time for Vindication
- Time for Acceptance
- Time for Tenderness
- Time for Indwelling
- Time for Obtaining
- Time for Nails

"AND PRAISE GOD HE HAS
TIME FOR ME"

An Excerpt From Calvin On Divine Providence

Truly God claims omnipotence to Himself, and would have us to acknowledge it; — not the vain, indolent, slumbering omnipotence which sophists feign, but vigilant, efficacious, energetic, and ever active; — not an omnipotence which may only act as a general principle or confused motion, as in ordering a stream to keep within the channel once prescribed to it, but one which is intent on individual and special movements. God is deemed omnipotent, not because He can act though He may cease or be idle, or because by a general instinct, He continues the order of nature previously appointed; but because governing heaven and earth by His providence, He so overrules all things that nothing happens without His counsel. For when it is said in the Psalms, "He hath done whatsoever he has pleased" (Psalm 115:3), the thing meant is His sure and deliberate purpose. It were insipid to interpret the Psalmist's words in philosophic fashion, to mean that God is the primary agent, because the beginning and cause of all motion. This rather is the solace of the faithful, in their adversity, that everything which they endure is by the ordination and command of God, that they are under His hand. But if the government of God thus extends to all His works, it is a childish cavil to confine it to natural influx.

Those, moreover, who confine the providence of God within narrow limits, as if He allowed all things to be borne along freely according to a perpetual law of nature, do not more defraud God of His glory than themselves of a most useful doctrine; for nothing were more wretched than man if he were exposed to all possible movements of the sky, the air, the earth, and the water. We may add, that by this view the singular goodness of God towards each individual is unbecomingly impaired. David exclaims (Psalm 8:3) that infants hanging at their mothers' breasts are eloquent enough to celebrate the glory of God, because, from the very moment of their birth, they find an ailment prepared for them by heavenly care. Indeed, if we do not shut our eyes and senses to the fact, we must see that some mothers have full provision for their infants, and others almost none, according as it is the pleasure of God to nourish one child more liberally, and another more sparingly. Those who attribute due praise to the omnipotence of God, thereby derive a double benefit. He to whom heaven and earth belong, and whose nod all creatures must obey, is fully able to reward the homage which they pay to Him, and they can rest secure in the protection of Him to whose control everything that could do them harm is subject, by whose authority, Satan, with all his furies and engines, is curbed as with a bridle, and on whose will everything adverse to our safety depends.

In this way, and in no other, can the immoderate and superstitious fears, excited by the dangers to which we are exposed, be calmed or subdued. I say superstitious fears. For such they are, as often as the dangers threatened by any created objects inspire us with such terror, that we tremble as if they had in themselves a power to hurt us, or could hurt at random or by change; or as if we had not in God a sufficient protection against them. For example, Jeremiah forbids the children of God "to be dismayed at the signs of heaven, as the heathen are dismayed at them." (Jer. 10:2). He does not, indeed, condemn every kind of fear. But as unbelievers transfer the government of the world from God to the stars, imagining that happiness or misery depends on their decrees or presages, and not on the Divine will, the consequence is, that their fear, which ought to have reference to Him only, is diverted to stars and comets.

Let him, therefore, who would beware of such unbelief, always bear in mind, that there is no random power, or agency, or motion in the creatures, who are so governed by the secret counsel of God, that nothing happens but what He has knowingly and willingly decreed.

(Vol. I, Calvin's Institutes, page 173-175).

Holy Spirit Baptism

(Continued from page two) his brothers belong to the same particular church, for he is speaking abstractly. This has been and is our understanding of Paul's words, though Bro. Collett's view is worthy of serious consideration.)

This letter is expressly written to the church at Corinth (I Cor. 1:2). When this church was founded there would have been a spiritual unity amongst them, as there was amongst the members of the Jerusalem church, for it is recorded of them that "they continued steadfastly in the apostles' doctrine and fellowship and in

breaking of bread, and in prayers," also, "and they, continuing daily with one accord" (Acts 2:42, 46). In the passing of time from the founding of the church of God at Corinth, until the sending of Paul's first letter, divisions had entered this church, for in verse 10 of the first chapter, Paul exhorts them saying:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions (schisms) among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you."

Paul continues and rebukes them by saying, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius, lest any should say that I had baptized in my own name. I baptized also the household of Stephanas: besides, I know not whether I baptized any other, for Christ sent me not to baptize, but to preach the gospel."

Paul does not spare them in rebuking them, and at the end of the chapter says, "He that glor-

ioeth, let him glory in the Lord." Paul would have them to return to the spiritual unity which existed before the contentions entered, and in the 12th chapter, shows them that they all are one body in Christ, made up of many members. This chapter speaks of the gifts of the Spirit, and although there are "diversities of operations," and "differences of administrations," "it is the same God which worketh all in all."

In the 27th verse of this same chapter Paul says to this same church, "ye are the body of Christ, and members in particular," or as the R. V. puts it, "severally members thereof." The body of which Paul speaks is the church at Corinth, and he also calls this same church "a temple of God" (3:16). It was into this church (temple, or body) that "in one spirit were we all baptized."

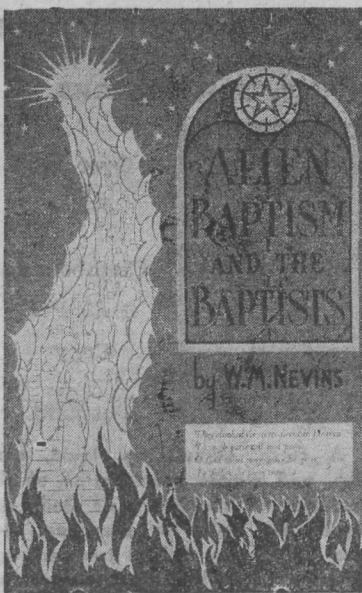
In another letter to the church at Philippi, Paul writes, "Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel" (Phil. 1:27). Here we have similar words of exhortation given to the church at Philippi, as was given to the church at Corinth.

Remembering the spiritual unity which existed when the church at Corinth was founded, Paul exhorts them to "speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment," and reminds them, "in one spirit were we all baptized into one body." This is water baptism into the body (church, temple) of Christ at Corinth. If, as I contend, there was only one Holy Spirit baptism, and that on the day of Pentecost, and if it was the early church in Jerusalem which received this baptism (immersion), then of necessity this reference to baptism in I Cor. 12:13, must be water baptism.

In Ephesians chapter 4, verses 1-7, Paul in writing to the church at Ephesus, says, "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as also ye were called in one hope of your calling; One Lord, one faith, ONE

ALIEN BAPTISM and the BAPTISTS

By W. M. Nevins

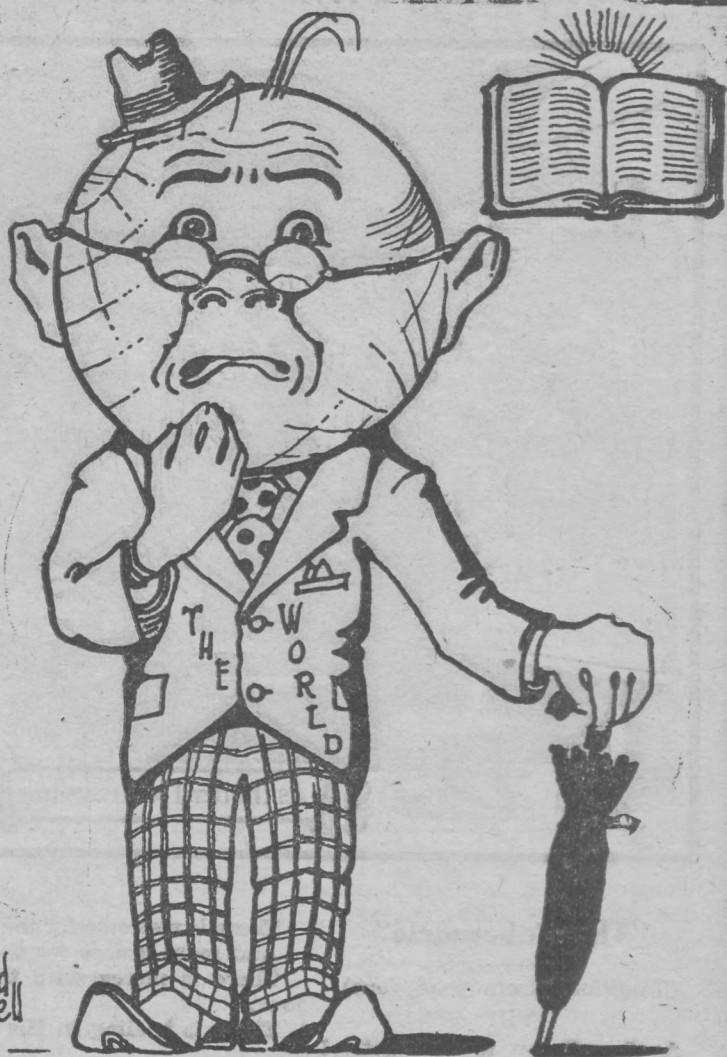


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BAPTISM, one God and Father of all, who is over all, and through all, and in all. But unto each of us was the grace given according to the measure of the gift of Christ" (R. V.).

Here we have Paul's exhortation to the Ephesian church to keep the unity of the spirit in the bond of peace, for there is one body, one spirit, one Lord, one faith, and one baptism. Again I say, if there was only one Holy Spirit baptism (immersion), and that occurred on the day of Pentecost, then this baptism to which Paul refers and says there is but one, must mean water baptism, for it is only this baptism that our Lord commands his disciples to obey. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). And it is into the New Testament church, body or temple, that believers are admitted when they are scripturally baptized upon repentance and faith in the Lord Jesus Christ, who is the Head of the body, or the church. Of this same church Paul says, in Acts 20:28, when speaking to the elders of this church, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

What is true of the churches at Corinth, Philippi, Ephesus and the churches of Galatia, ought to be true of every New Testament church today. Each is a body of Christ, each is a temple of the Lord, and the Lord Jesus Christ is the Head of each, and each can say, "there is one body, one spirit, one hope, one Lord, one faith, one baptism, one God." It is to each New Testament church, body of Christ, or temple of the Lord, that Paul exhorts to be "perfectly joined together in the same mind and in the same judgment," to "stand fast in one spirit, with one soul striving for the faith of the gospel," and to "give diligence to keep the unity of the spirit in the bond of peace."

May we who name the Name of the Lord, and call ourselves Baptists, ever "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 1:3, R. V.). May God grant us His grace, and His Holy Spirit to lead us, that we might always stand for the one Lord, one faith, one baptism, free from all compromise.

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To any who spoke to this servant of God about the vine, he would give its history; and then he would add: "This is an example of the gracious love of God toward sinful man. For is not this also a brand plucked from the burning?"

And that is what everyone of us is who has been redeemed by the precious blood of Christ.

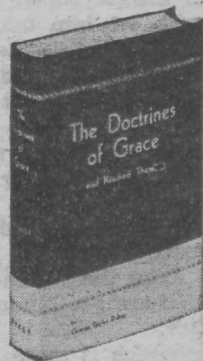
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How To Escape Purgatory

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

ELISHA'S MINISTRY

LESSON FOR SUNDAY, OCTOBER 19, 1958

II Kings 3, 4.

"According to the Roman Catholic Church, Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins." (Baltimore Catechism). The faithful, then, according to Roman Catholic teaching, must suffer in Purgatory, after death, for both venial sins and unsatisfied punishment due to sin until the justice of God is completely satisfied.

The Roman Catholic Bible instead says the believer, after death, enters into rest and returns to God. If the believer enters into rest, it means that he is not going into a temporary place of torment or purgation: "Blessed are the dead who die in the Lord henceforth. Yes, says the Spirit, let them rest from their labors" (Rev. [Apoc.] 14:13).

Even if the departed ones should need help we would not be able to help them because no one, not even a saint, is able, according to the Roman Catholic Bible, to gain superabundant merits of works to be applied to others, — living or dead — since we are all sinners: "Even so you also, when you have done everything that was commanded you, say, We are unprofitable servants; we have done what was our duty to do." (Luke 17:10) "No brother shall not give God his ransom, nor the price of redemption of his soul." (Ps. 48:7, 8).

According to the teaching of the Roman Catholic Bible no one has satisfied for the punishment due to his sin (small or big), but Jesus Christ, our Savior, satisfied for us freely and completely by His work on the Cross. The Roman Catholic Bible says: "Who himself bore our sins in his body upon the tree . . ." (1 Peter 2:24). "Because Christ also died once for sins, the Just for the unjust, that he might bring us to God . . ." (1 Peter 3:18). "For our sakes he made him to be sin, who knew nothing of sin, so that in him we might become the justice of God" (II Cor. 5:21). "They are justified freely by His grace through the redemption which is in Christ Jesus." (Rom. 3:24). "He who hears my word and believes him who sent me, has life everlasting, and does not come to judgment, but has passed from death unto life." (John 5:24).

Purgatory for sins was endured by one Man alone, Jesus Christ, our Lord and Savior. He died not for His own sins, but for the sins of others, (both venial and mortal). "And upholding all things by the word of His power, has effected man's **purgation** from sin and taken his seat at the right-hand of the Majesty on high," as Paul says in the Epistle to the Hebrews, chapter 1 verse 3 of the Roman Catholic Confraternity edition of the New Testament. According to the Gospel, the Cross is the Purgatory and therefore is past forever. It was on the Cross that Jesus suffered for our guilt and purged our sins, once for all: "but Jesus, having offered one sacrifice for sins, has taken His seat forever at the right hand of God." (Heb. 10:12). The Roman Catholic Bible therefore proves that Purgatory is forever past.

Some of our dear Roman Catholic friends are deeply shocked when attending a funeral service in our church because no prayers are said for the departed one; they wonder why no offerings are given to the clergymen for sacrifices and no prayers are offered for the sins of the dead. We do not offer sacrifices and prayers for the beloved departed ones because they do not need them. If they did not believe in the Son of God, then, according to the Roman Catholic Bible, "the wrath

of God rests upon them." If they did believe in the Son of God, then by these same Scriptures, "they have everlasting life": "He who believes in Him is not judged. But he who does not believe is already judged; because he does not believe in the name of the only begotten Son of God." (John 3:18) "He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him." (John 3:36).

Let us rejoice in our wonderful Savior, who paid completely for all our sins, so we need not worry about prayers and offerings by others when our soul will leave our body, because: "There is now therefore no condemnation to them that are in Christ Jesus." (Rom. 8:1).

"For by grace you are saved through faith and not of yourselves, for it is the gift of God; not of works, that no man may glory." (Eph. 2:8,9).

"Believe in the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

Therefore if you trust Christ as your Savior there will be no Purgatory for you, but only life everlasting.

My beloved friend, do not be afraid to "draw near with confidence to the throne of grace," (Heb. 4:16), to our Mediator, to the One who can hear you, because He is an omniscient God. He said: "Come to me all you who labor and are burdened." (Matt. 11:28). If you want to escape Purgatory you must be born again (John 3:3); you must believe in the Son of God: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" John 3:16.

—Tract.

Satan's Counterfeits

(Continued from page one) established and commanded by our Savior. But no matter how simple and how plain a thing is taught in the Scriptures, the devil succeeds in manufacturing one or more counterfeits to take its place. In this instance, how has Satan counterfeited Scriptural baptism?

1—HE HAS CHANGED THE FORM. The Scriptural form is of course immersion. The word "baptizo" in the Greek signifies to "dip or immerse." John the Baptist baptized at a certain place along the Jordan, "because there was MUCH WATER there." Much water is needed only for immersion. The Ethiopian "went down into the water" and came up "out of the water" (Acts 8:38-39) which plainly indicates immersion. Examples could be multiplied. Satan changed the form to sprinkling or pouring, which destroys the Bible symbolism as expressed in Romans 6:4-5.

2—THE MEANING OF BAPTISM HAS BEEN CHANGED. Baptism was designed as an act of obedience, but Satan has turned it into a SAVING RITE. Some religious groups sprinkle a baby so it will be saved in case it dies. Some groups hold that one is not saved until he is immersed. This of course ignores the case of the penitent thief who was saved although nailed to a cross and hence unable to be baptized.

Immersion was practised by the Roman Catholic Church for many centuries, and costly buildings were erected for one purpose — to house baptistries. Finally the church changed the form of baptism, so Cardinal Gibbons says in "Faith Of Our Fathers," for the sake of greater convenience. Roman Catholics do not seek to justify the change on Biblical grounds, but upon the ground that "The Church" had a right to make the change. Protestants inherited their sprinkling and pouring from the Roman (Continued on page 8, column 4)

MEMORY VERSE: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25.

I. Jehoram. II Kings 3:1-3.

In our last lesson we noticed that at Ahab's death, his son, Ahaziah became king. Following the sins of his father the Lord removed him, by death (II Kings 1:16).

Then Jehoram, who was morally better than his father and mother, and considerably better than his brother, Ahaziah, came to the throne of Israel. His repentance was only half-way, still clinging to the calf-worship, begun by Jeroboam.

This partial reform was not accepted by God. No half-hearted repentance is ever accepted by Him.

II. Jehoshaphat's Second Compromise. II Kings 3:4-8.

When Moab rebelled against Israel (V.5), Jehoram invited Jehoshaphat, the king of Judah, to do battle with him, which invitation was accepted.

Jehoshaphat, king of Judah, had no business making an alliance with such a man as Jehoram. But he did. No doubt the main reason he helped Jehoram was because his own son Jehoram had married Athaliah, a sister of Jehoram, king of Israel. Indeed, here was a concrete illustration of evil communication corrupting good manners.

Jehoshaphat had had an experience of joining himself with ungodly Ahab (I Kings 22:1-4), which had almost resulted in his death. Can we imagine that he would ever again join himself with the ungodly after such solemn lessons had been learned? Yet he did so, for he joined with Ahab's son, Jehoram, to go against Moab. Doesn't this show that at best, man is a poor, stumbling, failing, halting creature; ever rushing to some new folly or evil?

III. Praying When In Trouble. II Kings 3:9-15.

Jehoshaphat, Jehoram, and the king of Edom went to battle against Moab. The water supply was insufficient and all were to die. Jehoshaphat then called for a prophet of the Lord who might pray for them.

Isn't that ever like men? Instead of praying before he went to battle, he waited until in trouble to call on God.

And isn't God's dealings with Jehoshaphat, His way of dealing with us? Although we may not take God into consideration until troubles arise, he always helps us out of our difficulties, just as he helped Jehoshaphat.

IV. Man's Extremity — God's Opportunity. II Kings 3:16-27.

This combined army of Israel, Judah, and Edom was in dire straits — but not in too great a difficulty for God to save.

God promises help, as this was only a light thing in His sight (V. 18). What seemed so great to man, was a light or easy matter for God to

handle. If we could only see our difficulties from God's point of view, they would not look half so huge.

The battle was won by God. All praise belongs to Him. His miracle of giving water and causing it to appear as blood (V. 22) was the means of the victory. All praise for every victory we win belongs to God, for it is God's victory. Cr. Gal. 6:14.

The king of Moab fought valiantly — even going so far as to offer his son as a sacrifice, thinking this would please his god. This availed nothing, as he was fighting against God, not man. Every sinner fights against God in resisting Christ as Saviour. May Christians beware, lest our wills are contrary to God, and we be found fighting against Him.

V. The Widow's Oil. II Kings 4:1-7.

This miracle teaches us that God keeps giving Himself as long as we bring that into which he can pour Himself. When we stop bringing, He stops pouring. Then may we continually bring ourselves to Him, that He may fill us to overflowing.

God keeps His promise. He has said that the seed of the righteous should never be forsaken. Cf. Ex. 20:5, 61; Psa 37:25; Psa. 102:28. This widow was the wife of a prophet (V-1). God kept His word to her. Can He not keep His promise to use?

There was more oil than the vessels would contain. With God there is always a sufficiency. An abundance of grace is always ours. Thus there were twelve baskets of fragments, when the multitude was fed. Cf. Rom. 8:37.

VI. The Great Woman Of Shunem. II Kings 4:8-17.

To say the least, hospitality pays, for a new life came to gladden this childless home (V. 14-17).

In like manner, every one should be hospitable to the truth. As the women of Shunem built a bedroom for the prophet, so we ought to make a home for the truth within our homes. This great woman received her reward. The prophet offered to speak to the king for her (V. 13). The joy of having Jesus speak to the king (God) is the reward of each, who makes room for the truth in his heart.

VII. Shirking Responsibility. II Kings 4:18-20.

This father was like many modern ones. The caring for the child was put entirely in the mother's hands. For shame on such a generation of fathers, who are too busy with the world to train their boys and girls for Heaven!

VIII. Great Text And A Great Answer. II Kings 4:26.

IX. The Noxious Pottage. II Kings 4:38-41.

The prophets cried, "There is death in the pot." This is true of gambling, theater, cards, dance, and drinking. Also true of the moral man who leaves out Christ.

The pottage seemed all right. Cf. Prov. 16:15. The pottage could be changed (V. 4). Cf. Lev. 2. Each life can be sweetened by the addition of Christ.

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Satan's Counterfeits

(Continued from page 7)
Catholic Church — the mother church, but they try to justify their practice on Scriptural grounds, which is very embarrassing since the Scriptures do not justify such. (Remember that Baptists are not Protestants.)

3—**SATAN HAS CHANGED THE PROPER CANDIDATE FOR BAPTISM.** The only proper candidate is a BELIEVER — a saved person. Baptists have always been distinguished for their belief in the baptism of believers. But when a baby is "baptized" (sprinkled), of course believer's baptism is departed from, since a baby is not old enough to be believe. All sorts of evils flow from infant baptism. Many grow up to assume that they are all right spiritually because baptized, when they are not. The personal right to choose one's religion is taken away. The New Testament instruction is, "If thou believest with all thine heart thou mayest." This is impossible in the case of a baby.

Babies as a rule object very strenuously to being "baptized." They usually kick and squirm and bawl, but no matter, they are "baptized" just the same. This is religious coercion. There is not one single example of baby baptism in the Scriptures. To try to justify the practice on the ground of household baptisms of the New Testament is to ASSUME that some were babies. The Scripture language is against such assumption. For instance we read that the Phillipian jailor "believed in God with ALL his house." (Acts 16:34). Such language could not apply to infants.

4—**SATAN HAS CHANGED THE ADMINISTRATOR OF BAPTISM.** Who has the right to baptize? The institution to which Jesus committed baptism, of course. It was committed to the church that Jesus started. (See Matt. 28:19-20). The Commission was not given to those men as INDIVIDUALS, but as constituting His church. How do we know? Because Jesus promised to be with this institution clear on down to the end of the age, and the individuals to whom He spoke would not live that long. Manifestly He spoke to them in corporate capacity, as constituting an institution that would last throughout the age.

Man-founded churches have no authority from Christ to baptize—hence "Alien Immersion" is no good. Immersion on the authority of a mere individual is no good. The writer of these lines does not baptize on his own authority, but on the authority of the church of which he is the pastor. Baptism administered by him would not prove invalid if he turned out to be a consummate rascal, for in baptizing he but carries out the orders of the church.

Yes, a wily devil has counterfeited every truth that relates to baptism. Beware, and as the saying goes, "accept no substitutes!"

False Religion

(Continued from page one)
mental devotion is the true worship of the true God.

II. Its uselessness.

It profits nothing and nobody, either here or hereafter. It is not acceptable to God. It will not be counted a substitute for the true. It does not satisfy the conscience. It does not make the man happy. It does not fill the heart. It does not heal diseases (spiritual) nor remove burdens. It does not give a man a good hope toward God, or brighten his prospects for eternity. It is irksome and unprofitable, only cheating the poor worshipper into the belief that he has felt or performed something good and worthy. It will not stand the fire. It is but wood, and hay, and stubble. The judgment will sweep it all away. It does neither for time nor eternity, neither for earth nor heaven. It is so unreal.

III. Its hatefulness.

God abhors it. It has not one feature that is pleasing to Him. It is outward, it is untrue, it is against His revelation, it is dishonouring, it is self-exalting. Therefore God abhors it. He wants the heart, it has not that. He wants love, trust, peace, joy, childlike confidence, reverence; it has none of these. It is deficient in ever essential element that God expects in worship.

Against false worship His prophets were commanded to speak. It was as smoke in His nostrils—abominable in His eyes. It is hateful in itself, it makes the worshipper hateful, it is pure mockery. It is rottenness and death; a skeleton, not a thing of flesh and blood, a mouthful of words, a handful of dust and ashes. Surely it is hateful to Him who is true, who desireth truth in the inward parts.

IV. Its doom.

The worship shall be destroyed and the worshipper covered with shame and everlasting contempt. The scattering of the bones of the worshippers round the altars (II Kings 23:16), like that of mingling their blood with their sacrifices, was the indication of utter contempt as well as condemnation. It was vengeance extending even to the dust.

False religion can expect—

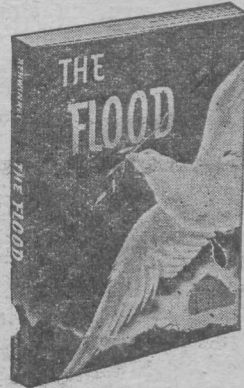
- (1) **Certain** condemnation, for God is to do it, and He will not lie.
- (2) **Utter** condemnation, for here is God's hand interposing to judge completely.
- (3) **Visible** condemnation. Before men's eyes, in a visible and striking form, so that there may be no mistake, not in a corner but in open day before all.
- (4) **Expressive** condemnation, such as will mark the sin; not at random, nor general, each man's sin shall bear its own peculiar brand of punishment.
- (5) **Contemptuous** condemnation, mingling the worshipper and his worship in one common ruin. Both shall perish, — perish together, perish in the same doom; God shall laugh at their calamity, and mock when their fear cometh.
- (6) **Everlasting** condemnation. Their altars shall never rise again. They and their false religion shall perish for ever. No falsehoods in hell. No hollow religion amid the everlasting burnings.

See that your religion is true, —your worship real. Beware of hollowness, falsehood, externalism, — of everything that will not stand the fan of the great Husbandman when He comes in His glory for sifting and for judgement.

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