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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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Salvation For Sinners

A Sermon By Bob L. Ross — Delivered On "Call To Calvary"
The Radio Broadcast Of Calvary Baptist Church, Ashland, Ky.

TEXT: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." —I Timothy 1:15.

Men naturally have false and inaccurate ideas about man and his relationship to God. Men either pick up from others or concoct in their own minds certain ideas relative to the matter of how or on what basis men are acceptable and pleasing to God. And if you will weigh the ideas of men carefully, you will find that they all have at heart the idea that God has respect to the man who is a good man and is displeased with the man who is sinful, and that our standing before God depends on how we live. In other words, man thinks wholly in terms of law.

But the trouble with man's thinking is that he lowers the standard of God's law and professes to have a righteousness. However, when the holy law of

God tries that righteousness, it is revealed to be far short of the mark. To be sure, it is better than what many other folk have, but it does not meet God's requirements. Despite that, however—despite the fact that the law of God requires a perfect righteousness, and despite the fact men realize that they are not perfect—they still foolishly cling to the principle of acceptance by obedience to law.

In this message I want to show you that God does not save men on that basis and that Christ is not for those who cling to such. I want to show you that the only persons among human beings that can ever be acceptable to God are sinners. It is not the moral, the good, or the righteous, but sinners that God saves.

I. In the first place, notice that Christ came to this earth to save only one kind of people—sinners.

My text says, "Christ Jesus came into the world to save sinners."

Also notice what Jesus said in Mark 1:17: "They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance."

Jesus didn't come to save good people but bad people. Jesus didn't come to compliment the moral, righteous folk, but to save the unrighteous. A healthy man doesn't need the doctor, but a sick man does. The spiritually sick sinner is the one who has need of the Saviour, not the (Continued on page 6, column 4)

The Devil Also Has His Counterfeit Christians

By ROY MASON

Pastor of
Buffalo Avenue
Baptist Church
Tampa, Florida



The devil has counterfeit Christians. Jesus foretold such in His parable of the tares (See Matt. 13:24-30). Jesus told the story of a man who sowed wheat in his field and in the night time an enemy came and sowed "tares"—a plant that looks like wheat, but which turns out to be a fake when harvest time comes. He explained that the wheat represents "the children of the kingdom" and the "tares" the children of the devil. The tares were so freely sown that it was impossible He said to root them out without destroying the wheat, so both should be let grow until harvest time, at which time the tares would be separated into bundles and burned.

Many are greatly distressed when they first discover that there are hypocrites in churches and among professing Christians. Surely they don't think the devil would miss the opportunity to counterfeit Christians? Jesus prepared us for hypocrites in this parable of the tares. According to its teaching, the devil will put a hypocrite down alongside every true Christian, if he can. The number of hypocrites is set forth as approximating the number of true believers. Doesn't that teaching find pretty ready corroboration in actual observation and experience today? Let us think of some of the evidences that many professing Christians are tares—satanic counterfeits.

1. One evidence is that so many "endureth for a while" (Matt.

13:21, then fall by the wayside. In every church we have ever known, many of those who made a profession, sooner or later dropped out. Sometimes there are about as many people like that living in a city as are to be found in all the churches living an active Christian life. A pastor friend in California tells us that there are tens of thousands of people out there who have never moved their church membership, and who rarely if ever attend church.

2. Another evidence that many professors are tares, is their lack of fruitfulness. Jesus indicated (John 15:5) that the real believer will "bring forth fruit." Where there is no Christian fruit, then why should we believe that the Lord has ever had any dealings with the person. Many never win a single soul to Christ—never give any testimony to Christ's power to save—never do anything worth while. They just cumber the ground.

(Continued on page 5, column 5)

Two Young Preachers Ordained To Gospel Ministry

On the night of October 11, Calvary Baptist Church of Ashland, Ky., ordained to the Gospel ministry Brother Jerry Locher and Brother Eddie Garrett, both of Hamilton, O. These two young men had previously requested ordination and also that they might be sent out from our church as missionaries in a field where they felt the leading of the Lord. Of course, our church was happy to ordain these men and to give them church authority for the missionary work which is now being carried on in Cincinnati, O.

As for the ordination, Brother Austin Fields of Arabia Baptist Church, Arabia, O., served as moderator, Brother James Hobbs of West Portsmouth (Ohio) Mission was the clerk, and Brother Bob L. Ross of Calvary Baptist Church led in the questioning of the candidates. Brother James Everman of Kings Addition Baptist Church, South Shore, Ky., prayed the ordination prayer and Brother John R. Gilpin of the ordaining church made the presentation of the gifts, being books instead of the customary Bibles as these two men already have good Bibles which they want to

continue using.

After the questioning as to the doctrinal position of these two men, they were ordained and the laying on of hands followed. Brother R. E. McNeil, pastor of Randolph Street Baptist Church, Charleston, W. Va., then brought a message on the subject, "It's Time for Ministers to Howl," stressing the need for God's preachers to cry out against the existing and encroaching evils of our time.

Other visiting preachers were Brother Raymond Willis, pastor of Emmanuel Baptist Church, Garrison, Ky., Brother J. T. Willis of the same church, and Brother Bill Stevens, a young preacher from Cincinnati, O.

It was truly a joy and a wonderful service for Calvary Baptist Church and we hope that all who attended were blessed as was the membership of our church. We express again our appreciation to all of those who

had a part in the service.

We had previously discussed the matter of having the doctrinal examination of these men published in THE BAPTIST EXAMINER. However, we could not arrange for an exact duplication of the service, so the majority of the questions asked at the ordination were later put into written form and these two brethren were asked to write answers to them for publication. We felt that our readers would be interested in knowing what kind of ordination was held and what these two young men believe. So the following questions and answers will give you some idea of what took place at the service.

But before you read these questions and answers, we wish to invite any of you who feel that the work these young men are doing is worthy of your support to send an offering in its behalf to Calvary Baptist Church. Certainly, these young men need

support in their effort to get a sound New Testament Baptist Church started in Cincinnati. Pray for them and if possible help them materially. Now here are the questions and answers:

1. State briefly your hope of salvation and that in which you are trusting to save.

A. Locher: Christ is all my hope of salvation, having trusted him to save me.

A. Garrett: My hope of salvation is expressed in the song which says: "My hope is built on nothing less than Jesus' blood and righteousness."

2. State the reason why you believe you should go into the Gospel ministry?

A. Locher: Because of a definite conviction that I have been called by the Holy Spirit.

A. Garrett: Because God has called me by His grace to preach.

3. What do you believe as to the inspiration of the Bible?

A. Locher: I believe that in the original writings they were verbally inspired of God, and are without any error whatsoever.

4. What do you believe about God with reference to the doctrine of the Trinity?

A. Garrett: I believe in the Triune God; that is, three in one, God the Father, God the Son, God the Holy Spirit.

5. Do you believe in the eternity of each person in the Godhead?

A. Locher: Yes. Father, Son and Spirit have always been.

6. Do you believe there was a covenant made by God (Trinity) in eternity past, and if so, please state briefly what that covenant involves?

A. Garrett: Yes. It involved an agreement that Jesus Christ would go to the cross to die for those whom the Father elected and gave to the Son. The Spirit's part was to apply the Son's work to those for whom He died.

7. Upon what basis did God the Father elect men to salvation?

A. Locher: According to the good pleasure of His own will, not on the basis of works or foreseen faith, or anything else in man.

8. Do you believe in the virgin (Continued on page 8, column 1)

The Baptist Examiner Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

By JOHN R. GILPIN

"THE GOLDEN ALTAR OF INCENSE"

(Read Exodus 30:1-10; Luke 1:8-13; Revelation 8:3, 4).

I was rather impressed this last week, after having preached for five Sunday evenings concerning the tabernacle, that a little lad, whom I think has been in attendance for everyone of these services, said to his mother, "Why doesn't Brother Gilpin hurry up and get inside the tabernacle? I want to know what is in it."

Well, beloved, my answer to that lad, or to anyone, is that you have to take some other steps before you are capable of coming into the tabernacle. I have tried to take these steps

one by one, that you might appreciate your position in Christ Jesus today. Before a man is fit spiritually to come into the tabernacle, he has to come to the gate that is at the entrance of the courtyard. That gate represents the Lord Jesus Christ.

He said, "I am the way." Beloved, there was just one way you could get into that courtyard for worship, and there is just one way that you can get to Heaven, and that way is the Lord Jesus Christ.

Just beyond the gate was the brazen altar, upon which they offered the sacrifice. That sacrifice was a type of our Lord Jesus

Christ. The word "altar" literally means "to lift up," or "the killing place," and the altar is a type of Calvary where the Lord Jesus Christ Himself was crucified. That is why it is that you can't come into the tabernacle to worship until first of all you come through the gate and by way of the brazen altar and have come to be at peace with the Lord Jesus Christ. When we come into the tabernacle itself, we do so for the purpose of worshipping, but, beloved, you can't worship God as long as you are in your sins. You have to receive Jesus as your Substitute. You have to (Continued on page 3, column 1)

DID YOU FORGET?



It is not too late to send in your Thanksgiving offering in behalf of TBE.

UNDUE PRAISE

The apostolic Grimshaw, of Haworth, was once much annoyed at hearing a lady in company highly extol the great talents of certain popular ministers of whom he had not the best opinion as to their divine commission. In order to check her fulsome praise, he suddenly turned to her and said, "Pray, madam, have you ever seen the devil?"

"Oh, dear no," said she, what could Mr. Grimshaw mean by asking her such a strange question?

"Well, madam," replied he, "I was only thinking that as you so highly admire gifts without grace, if you had ever seen the devil you would most likely have fallen in love with him, for he is far more clever than all the ministers you have been praising so much." —Spurgeon's "Sword and Trowel."

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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Examiner Editorials

By Bob L. Ross

Bro. Bradley's Apostasy

Over a recent radio broadcast Bro. Lassere Bradley, Jr. stated that he had been baptized by a "Primitive Baptist" preacher and that the church he pastors has become a "Primitive Baptist" church. Thus, Bro. Bradley has sealed his apostasy from the faith, an apostasy which has been taking place over a period of several months.

Of course, it is always a thing of sorrow when a person departs from the faith, and especially is this true with regard to Bro. Bradley. He is not only a young man, but he is also a preacher, and the fact that he has apostatized is doubly regretful. I personally have had a high regard and love for Bro. Bradley ever since I have known him, and it is certainly a grief to my heart that he has taken the course which he has.

We are telling of Bro. Bradley's apostasy through this paper for several reasons: (1) His error should be warned against; (2) Unless instructed as to his error, others may be influenced to follow him; (3) An humbling lesson for every one is here presented: If Bro. Bradley can fall into error and abandon the truth, then so can any of us, if grace does not prevent it; (4) We feel that certain things should be made known, showing how one goes into apostasy. (5) The Hyper-Calvinists are publicly making merry over the matter, and some word should be voiced from the Calvinist side.

We should not be surprised when men who were apparently sound in the faith apostatize, but of course we are. There were those in the New Testament who did it, such as Demas, Hymenaeus, Alexander, Philetus, Phygellus, Hermogenes, and others. Also, John Mark ran off and quit the ministry; Peter compromised with the Judaizers; Barnabas had a fuss with Paul and forsook him. The churches of Galatia departed from the truth and Paul wrote the epistle of Galatians in an effort to correct them. So it is nothing new for men to depart from the faith. God was pleased to bring some of them back, but others were left in their apostasy. It is our sincere hope that the Lord will bring the brother of

whom we now write back to the faith.

As I have said I have had a high regard and love for Bro. Bradley ever since I have known him. I first heard of him when I lived in Tennessee, and I then wrote for his paper. I later wrote him letters of appreciation and encouragement, and in the summer of 1955 I met Bro. Bradley while I was holding a meeting for a church in Ohio and staying with the pastor of the church in his home in Ashland. I considered Bro. Bradley to be a brother beloved and a friend. I tried to express to him my appreciation for him and his work and often wrote encouraging him in his work. When he held meetings nearby Ashland I attended as often as possible. I invited him to write for TBE. I did all I could to make friends with Bro. Bradley and to encourage him. I might also say that I personally know that Bro. Gilpin has tried to be a friend to Bro. Bradley, too. I don't know what Bro. Gilpin's previous relationship to Bro. Bradley was, but since I have worked with him he has expressed his appreciation for Bro. Bradley many times. He invited Bro. Bradley to contribute a sermon to a book he wanted to publish containing sermons by several men. When Bro. Bradley came to a church in Arabia, Ohio for a meeting, Bro. Gilpin invited Bro. Bradley and Bro. Austin Fields, the church's pastor and our close friend, to supper. Also, Bro. Gilpin has recommended Bro. Bradley as a Bible Conference speaker and has spoken highly of him on many occasions.

Bro. Bradley Shunned Our Fellowship

But Bro. Bradley seemingly did not care for our fellowship or friendship. As for myself, he would not write anything for TBE, as I had requested. When I asked him why he would not do so, he stated that he did not want to be connected or identified in any way with TBE for he feared it would hurt his ministry among certain people and churches. He told me that he agreed with the doctrinal stand of the paper, but because TBE and its editor were ill-regarded by some, he felt it best not to have anything to do with TBE.

As for Bro. Gilpin, Bro. Bradley not only refused to contribute a sermon to the book, but made some kind of excuse and did not accept the invitation to the supper previously referred to. I later learned that some of Bro. Gilpin's enemies in Russell were pampering Bro. Bradley, so I assume that that is why Bro. Bradley did not want to come to Bro. Gilpin's home. Bro. Bradley personally told me that he did not know Bro. Gilpin and had never met him, but did not want to be associated with him because certain folk spoke evilly of him.

You can see that Bro. Bradley

was not choosing his friends because of their love for the Lord and for the truth, but he was thinking of the reproach that he might have to bear if he associated with certain defenders of the faith. It reminds us of those who forsook Paul and were "ashamed of his chain." That great faith-defender was not well-liked by certain ones, so it was not always politically good to be associated with Paul. Therefore, many forsook him.

Bro. Bradley is talking much these days about the "love" he finds among "Primitive Baptists." He says he searched long for such love and that he has found it nowhere else. But Bro. Bradley did not give some folk much opportunity to show their love. Instead, he shunned it because of a selfish motive.

Bro. Bradley Sought the Fellowship of Those Who Are Not Sound in the Faith

Instead of welcoming fellowship with defenders of the faith—those with whom he at that time agreed—Bro. Bradley sought the fellowship of those who call themselves the Sovereign Grace movement. This movement was appealing to Bro. Bradley to the point that he renounced or compromised certain doctrines he once held dear.

In the Sovereign Grace movement there are few, if any, really sound Baptists. The church here in Ashland, which is perhaps the central figure of the movement, was a split off a Southern Baptist Convention church and was never scripturally organized. One of the members told us that the church was to vote on the matter of baptism and the Lord's Supper, thereby deciding whether or not to have close or open communion, alien or Baptist baptism. The pastor, though a sound man on grace and a good preacher of the Gospel, is not Baptist. He printed in the church bulletin a denunciation of Baptist perpetuity and is a strong advocate of the Universal, Invisible church theory. Of course our differences of doctrine, make it such that we can have no fellowship with him and the church. We only wish that he and his group would take a real Baptist stand and become scripturally organized.

Well, it was with this movement that Bro. Bradley sought and found fellowship for awhile. This helped lead him on further in his apostasy, and should be a lesson to us all not to turn away from the fellowship of God's despised servants for the fellowship of those not sound in the faith.

Renunciation of Much Truth

Once Bro. Bradley had found fellowship in the Sovereign Grace movement, it was not long until he was renouncing and denouncing truths he once taught. He now denied the perpetuity of Baptists, whereas he once taught such and advertised and sold Bro. Mason's book and the book by Bro. Nevins, both which teach this truth. Naturally, other Baptist truth was either laid aside or not mentioned, for this group has no use

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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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Letters From Readers



and help you to keep The Baptist Examiner coming our way. Mrs. C. M. Dorrough, Ala.

I thank God for you and His abundant grace which is manifest in The Baptist Examiner. A little over a year and a half ago I by faith received Christ as my personal saviour. The man that dealt with me about my sins and told me of the work Christ had done on Calvary's Cross is from the Emmanuel Baptist Church, Dayton, Ohio. He did not insist that I leave the Methodist Church, but just continued to teach me until I realized there was no light there. Then he referred me to Grace Baptist Church in Fairborn. I became a member of that church in June 1957. The pastor of Grace Baptist Church had The Baptist Examiner sent to me sometime in August 1957. I thanked him for it, now I wish to express my thanks to you for it. Second only to the preaching and teaching I receive at church is where I place The Baptist Examiner in my Christian life. I thank God for your faithfulness. I imagine at times it must be discouraging because you can not see the good The Baptist Examiner is doing. The man that preached the gospel to me has recently subscribed for himself and several others. Now he gets TBE one day before I do and he comes in excited each week about some article he has read in TBE so I get a briefing on each week's issue before I get it. We use the articles many times in correcting errors we have held or others hold. I am particularly ashamed to think I was so unthoughtful as not to have sent TBE to my brethren and left it up to the one who led me to Christ. That mistake I intend never to make again. Thanks for the wonderful helps I have found in TBE. May you all continue to serve God so faithfully until Christ comes. I have listed the names of eleven men to whom I would like TBE mailed for one year. May it please God to use it powerfully. Yours in Christ, Jerry H. Acton, Ohio.

I can never in words tell you how much good I have gotten out of The Baptist Examiner. It is one of the best Baptist papers that I've ever taken. I can't do without it! I am enclosing check for which keep sending it to me, for I do love the truth like Brother Gilpin and you teach it. The article written by Brother Eddie Garrett (The Church — The Body and the Bride of Christ) was wonderful. May the God of Heaven bless you and yours. In Christ Jesus, R. E. Rice, Tenn.

I have thought for some time I would write again and tell you that I am still enjoying The Baptist Examiner. It has been so much help to me and I shall certainly renew when my subscription is up. Please send me ten leaflets entitled "The Southern Baptist Cooperative Octopus." Also some little booklets on the Bible doctrine of election by Spurgeon, C. D. Cole, and A. W. Pink. Also a copy of The Baptist Examiner dated October 19th, 1957 if you have one on hand. I am sending a small amount. Wish I could send more. Use what is left over any way you wish. I especially enjoy your articles on election. May the Lord bless you

for it. So the price Bro. Bradley paid for this fellowship was the price of truth.

The first time I ever met Bro. Bradley he told, in the presence of another preacher and myself, that he did not accept an invitation to go to a certain place for a meeting and he gave as a reason the fact that the people were not Baptists, but interdenominational in their attitude. You see, Bro. Bradley once held strongly to a Baptist stand, but when he went deeper into the Sovereign Grace movement, he became less and less Baptist.

So in his path toward apostasy, Bro. Bradley not only shunned the fellowship of faith-defenders, but also renounced much truth. Another step in his apostasy came about in:

The Sunday School Issue

Bro. Bradley and some of his friends decided it was wrong to have a Sunday school. Articles were printed in Bro. Bradley's paper denouncing the Sunday school and over the air the same denunciation was voiced. For a while Bro. Bradley made it a point to stir up as much confusion as possible on this question. He was the cause of several churches splitting and the formation of new groups resulted.

TBE, after receiving correspondence and talking with brethren about the issue, answered the arguments against the Sunday school. This did much to pour cold water on Bro. Bradley's cause and very little was thereafter said about the matter. However, Bro. Bradley came out in an issue of his paper saying that it was not he but others who were making the Sunday school a matter of fellowship, and from the things said in the article it was apparent that he had reference to TBE. But the truth was, we had said nothing

about the Sunday School until several months after Bro. Bradley had been doing his utmost to make an issue of it. In fact, I attended a meeting Bro. Bradley held near Chesapeake, Ohio in the early summer of 1956, and in that meeting he took some pot-shots at the Sunday school. The pastor did not say anything, but let the statements go by. Now if Bro. Bradley doesn't like the Sunday school that is his privilege, but I think it unethical to do what he did. If he thought the Sunday school to be such an issue that he had to say something against it, he should have told the pastor and church beforehand that if he came for the meeting, he would have to do so.

Incidentally, in that same meeting he rebuked the preachers that were present one night because there was so little fellowship (Continued on page 7, column 3)

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"The Tabernacle"

(Continued from page one)
come by way of the Cross that your sins be removed at Calvary before there can be any worship. Let me insist, beloved friends, if you are unsaved, you can't worship God. You may be reverent in God's sight, but you can't worship God until you are saved. The Bible says that they who worship God must worship Him in spirit and in truth, and no man can worship God in spirit and in truth until first of all that individual has seen Jesus Christ as his Saviour at the Cross of Calvary. When we come to the tabernacle to worship this evening and to see in this tabernacle our blessed Lord Jesus, we do so after having come by way of the brazen altar and after having seen Him as our Saviour who poured out His life's blood and who gave Himself as a substitute to pay fully for our sins at the cross.

I

INCENSE IS A SYMBOL OF PRAYER.

"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice."—Psa. 141:2.

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints."—Rev. 5:8.

I cite you these two Scriptures, but I could multiply them again and again, and in each instance show you the truth that prayer all the way through the Bible is symbolized by the offering of incense.

As the incense is placed upon the altar and is burned, and the smoke from that incense ascends up into space, we have a picture of your prayer life before God. As the smoke of that incense ascends up into the presence of the Father, so do your prayers that come from a heart that has been cut by contrition and a soul that has been saved by the blood of Jesus Christ. The prayers from a contrite heart and a bloodwashed soul ascend up to the Father just as the smoke from the incense ascended up into space.

II

THE INCENSE ON THE ALTAR, OFFERED BY AARON THE HIGH PRIEST, WAS A SYMBOL OF JESUS CHRIST IN HEAVEN OFFERING UP PRAYER IN BEHALF OF US WHO ARE HIS.

The high priest who offered the incense on the golden altar was a type of Jesus Christ as our great High Priest now. What a blessing this has been to me as I have studied it, just to notice this truth, that when Aaron took that incense and offered it on that altar and the smoke of that incense ascended up into the skies, that that is a type of the Lord Jesus Christ as our High Priest, who offers up prayer in behalf of those who are His.

Beloved, that is exactly what the Lord Jesus Christ is doing for you today if you are saved. Listen:

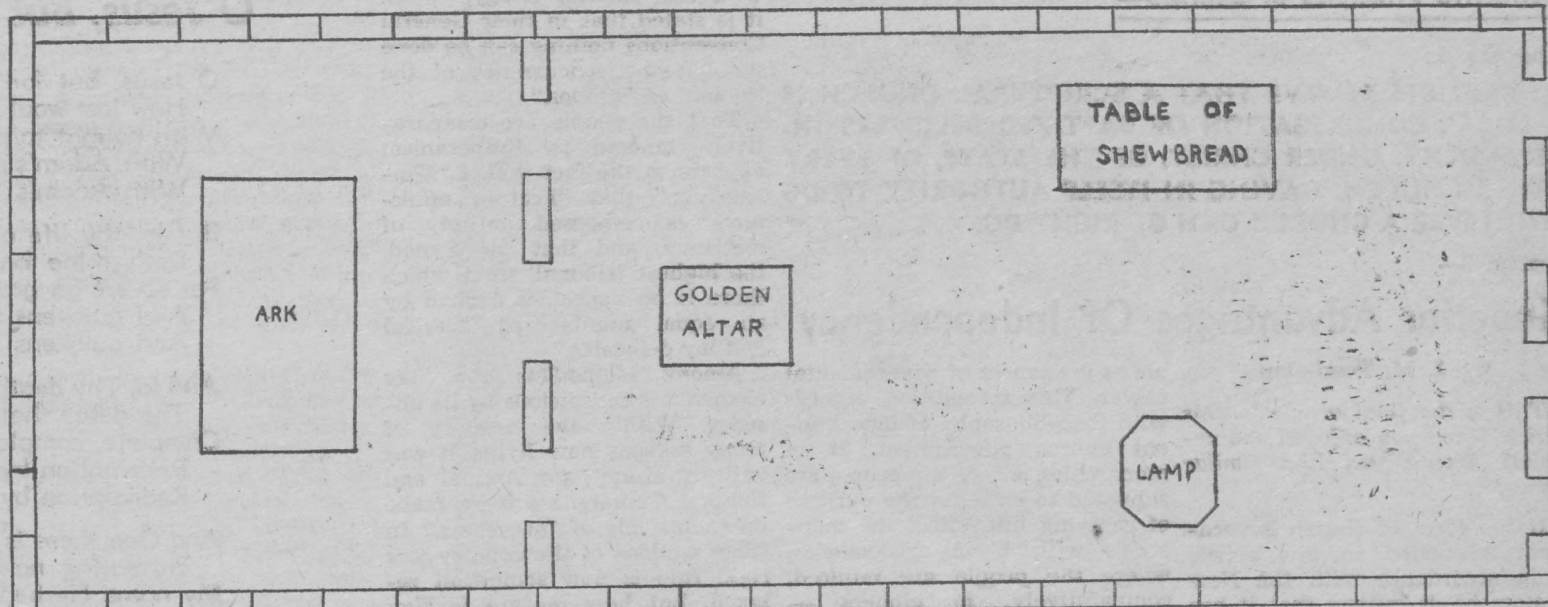
"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens."—Heb. 8:1.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God FOR US."—Heb. 9:24.

The Trail of Blood

by J. M. Carroll
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Brother, sister, I am glad that I have this assurance, that I have a High Priest who ascended into Heaven and is there to appear in the presence of God for us. As Aaron took that incense and offered it upon this golden altar, and as the smoke of it ascended, that is a type and a picture of the Lord Jesus Christ Himself as He appears in the presence of God for us now.

Oh, what a blessing it is just to know that we are not left alone to fight this weary battle within this world! What a blessing it is just to know that the Lord Jesus Christ is in Heaven today to appear in the presence of God for us!

I am glad that my salvation depends entirely upon the finished work of Jesus Christ at Calvary. I am further glad that my keeping saved doesn't depend on me. If it depended upon me to keep myself saved, I would go to Hell, and you would, too. There isn't a person who can keep himself saved. If it depended upon you, the last one of you would spend your eternity in Hell. I am saved by what Jesus Christ did at the Cross, and I am kept saved by what Christ does at the right hand of God as He intercedes for me day by day.

III

THE MATERIALS.

The altar of incense was made of shittim wood, or accacia wood, and overlaid it with gold. It was made of two materials — wood and gold. This was a type of our Lord Jesus Christ, which would tell us of His humanity and His divinity. As that wood was beautiful and embellished and made more beautiful by the gold, so the humanity of our Lord Jesus Christ was beautiful and glorified by His divine nature.

I say then, beloved, the wood and the gold of the golden altar are types of the human and the divine nature of the Son of God.

How wonderful it is to know that the Lord Jesus Christ can still feel our infirmities! Listen:

"For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, but without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:15, 16.

Beloved, as this altar of incense was made of two materials — wood overlaid with gold — and being typical of the humanity and the divinity of our Lord Jesus Christ, it would tell us that our Lord can still be touched with the infirmities of our human nature.

I am glad that Jesus Christ can still feel what I feel. How this should encourage us in our prayer life!

IV

THE POSITION OF THE ALTAR OF INCENSE.

It is highly significant that this altar was placed in the center of the Holy place next to the veil which separated the Holy of Holies from the outer Holy place. This meant that it was actually just before the mercy seat. The ark of the covenant with the mercy seat upon it, located just inside the Holy of Holies, represented the throne of God and was symbolic of God's presence. Just in front, separated only by the veil, in the outer Holy place was the altar of incense which represents the Lord Jesus Christ as our great High Priest.

What a precious truth this presents to us, for it thus tells us that our High Priest is continually before the throne making intercession for us.

What could be more precious to a believer than to have the assurance that we have a High Priest who continually intercedes before the throne in our behalf.

V

THE HEIGHT OF THIS ALTAR.

The Scriptures indicate that it was two cubits in height. It was just a half cubit higher than any of the other pieces of furniture. Of course, each of these was to tell us of Jesus, and I used to wonder why it was that this one was higher in size than any of the balance.

I think it is obvious that the Lord Jesus, who is now our High Priest, hath been greatly exalted. Once He humbled Himself in death, but now He is "highly exalted."

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far ABOVE all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:20, 21.

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath HIGHLY EXALTED HIM, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:7-11.

VI

THE STAVES.

These were never removed from the sides of the altar. Thus the altar was ever ready for the

march. If the command to move came at midnight, or midday, or in the early morning hours, the altar was always ready. It was only a matter of a moment's time for it to be ready for the march.

This is highly typical. Christ's intercession may be ours in every place and under every circumstance. He is ever ready to intercede in our behalf. No believer can come to Him at an unacceptable time. Whether it be the darkest hour of midnight — whether it be the longest day of the year — or whether it be the early hours of the day, Jesus Christ is always ready and always near. We have His promise in this respect.

"Teaching them to observe all things whatsoever I have commanded you: and lo, I AM WITH YOU ALWAYS, even unto the end of the world."—Mt. 28:20.

VII

THE HORNS ON THE ALTAR.

There was a horn on each of the corners of this altar, or, in other words, there were four horns on the top side of the altar.

Throughout the the Scripture the horn is always symbolic of power. In this instance they would tell us of the power of the Lord Jesus Christ in His intercession for us. Thank God, His intercession is with power!

"Wherefore he is ABLE also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. 7:25.

"Who are KEPT by the power of God through faith unto salvation ready to be revealed in the last time."—I Pet. 1:15.

"Now unto him that is ABLE to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude 24.

What a blessed truth is here presented to us that the power of the Godhead is definitely behind the intercession of the Lord Jesus. It is not in meekness that He intercedes for us, but rather with all the power of God at His disposal.

VIII

THERE WAS A CROWN ON THE TOP OF THIS ALTAR OF INCENSE.

This crown was in the form of a ridge and went all the way around the top of the altar. It was to keep the coals from falling off the altar when it was being moved.

Those priests who handled the ark were only human. It was only human that one of them might stumble, and if he were to do so might mean that the coals would be jarred from the top of the altar unless this crown were there to prevent such from happening. However, regardless of how many times the priest might stumble, those burning coals upon which the incense was offered were preserved by this crown of gold. Each believer today is his own priest beneath the Lord Jesus as our great High Priest. It is mighty easy for a believer priest "to stumble" as he walks through the wilderness of the world, as we brush elbows and rub shoulders with sin on every hand. It is exceedingly easy for a believer priest to stumble.

In the days of our Lord's so-

journ here on earth, we have the story of how Peter stumbled and fell. However, the coals of Christ's prayer failed not.

"But I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren."—Luke 22:32.

IX

THE INCENSE WHICH WAS OFFERED UPON THIS ALTAR WAS EXCLUSIVELY FOR ISRAEL.

Not one time was incense ever offered on this altar in behalf of any outside of Israel.

It is thus that Jesus prays for those who are His. He does not pray for the world.

"I pray for thee: I pray NOT for the world, but for them which thou hast given me; for they are mine."—John 17:19.

How amazing it is when we remember that Jesus is Master of both Heaven and earth, and yet He prays for us. How often it is that we escape sickness, disease, death and problems because He has prayed for us.

Precious truth this is that as the incense was offered only for Israel, so Jesus prays exclusively for those who are His.

X

OUR HIGH PRIEST NOT ONLY LIFTS UP HIS PRAYERS IN OUR BEHALF, BUT HE ALSO TAKES OUR PRAYERS AND PRESENTS THEM, LIKE INCENSE, BEFORE THE FATHER'S THRONE.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."—Rev. 8:3.

This is indeed helpful. Without His intercession, not one prayer of ours would ever reach God. Has He not said:

"I am the way, the truth, and the life: no man cometh unto the Father, BUT BY ME."—John 14:6.

XI

THE HORNS OF THIS ALTAR OF INCENSE WERE STAINED ONCE YEARLY WITH THE BLOOD OF ATONEMENT FROM THE BRAZEN ALTAR.

Once each year the blood from the sacrifice that was offered upon the brazen altar was used to stain the horns of the altar of incense. This is highly typical.

It would tell us that the intercession of even our Lord is based upon the sacrifice of the Cross. In other words, He would be no intercessor if He had not died as our sacrifice.

This would surely tell us that no unsaved person can pray. Only those who have come to (Continued on page 5, col. 2)

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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 7—

Superior Advantages Of Independency

By J. M. Pendleton

This is the final article in this series. Have you enjoyed the articles? Would you like similar series?

If the form of church government advocated in this article is in accordance with the New Testament, it follows that it has advantages superior to those of all other forms of government. Some of these advantages superior to those of all other forms of government will now be pointed out. Of church independency it may be said:

1. It is best suited to every form of civil government.

In monarchies, whether absolute or limited, there is no reason why the churches of Jesus Christ should not be independent. Monarchies have to do with men as civil subjects, but not in their relations to God. The power of the monarch is a secular power, and cannot be rightfully exercised outside of the realm of secular jurisdiction; while Christianity belongs to the spiritual realm and confines itself to it. But even when monarchy transcends its proper limits and interferes with spiritual concerns, there is no reason why the independent form of church government would be exchanged for any other.

In proof of this I need only refer to the fact that the apostolic churches were independent while the tyrant Nero reigned at Rome and caused the weight of his scepter to be felt in all the provinces of his empire. The churches even then, wherever permitted to meet for worship, transacted whatever business claimed their attention.

What has been said of monarchies may, of course, be said with greater emphasis of aristocratic forms of civil government. Under the legitimate operation of such governments there is no encroachment on the rights of churches, and the doctrine of church independency can be exemplified without collision with the civil authority.

What is true of monarchies and aristocracies may be said with supreme emphasis of republics; for the latter recognize the peo-

ple as the source of governmental power. This recognition accords with the philosophy of independent church government. If in monarchies, where the people are supposed to exist for the purpose of carrying into effect the monarch's will; if in aristocracies, where the people are reduced, comparatively, to ciphers — churches can flourish in their independence, much more is this independence cherished under the auspices of republican government. Truly, then, may it be said that church independency is best suited to every form of civil government.

2. It is in accord with the tendencies of the age.

The most superficial observer of men and things is aware that the democratic element has — occasionally, at least — indicated its existence in Europe for some centuries, while in recent years it has increased in strength. The colloquial remark has been attributed to Thomas Jefferson — whether truly or not I cannot say — that "the former European doctrine was that the great mass of men were born with saddles on their backs, while a few were born with boots and spurs on, and that the purpose of Divine Providence was for those with the boots and spurs to ride those having the saddles on them."

If this absurd doctrine has not been exploded, it is certainly in a process of explosion. Oppressed humanity, under the burdens imposed by monarchy and aristocracy, is everywhere restless and waiting for a suitable opportunity to assert its rights. The tendencies of the age are in favor of bringing the democratic element out of obscurity and exalting it to prominence. It is fast becoming an axiom that the people are the source of power, and that sovereignty inheres in them — not in kings and aristocracies, but in the people. How much the practical workings of church independency have had to do in developing the doctrine of popular rights it is impossible to say, but there is every reason to believe that they have promoted the development. Hence it may be said without hesitation that church independency is in accord with the tendencies of the age.

3. It gives suitable prominence to the membership of a church.

This is seen in the fact that without the agency of a church nothing can be done. Pastor and deacons are powerless if a church declines to act. Their official business is to do that for which they are elected by the suffrages of the church of which they are members. They are responsible, under Christ, to the church from which they receive not only official authority, but official existence.

In the forms of government preferred by Episcopalians, Lutherans, Presbyterians, and Methodists there is only an indirect recognition of the body of the members as the source of power. The recognition is more decided among Presbyterians than among the rest, but it is not complete. The constitution of their "highest court," the General Assembly, is proof of this. The tribunal of last appeal is composed of ministers and ruling elders in equal numbers. This equality indicates a very partial concession of rights to the members. Every one can see this who will take the trouble to learn how much greater is the number of members than of ministers.

With regard to Episcopalians, it will be seen how powerless the members are, even in connection

with the "inferior clergy," when it is stated that in their General Conventions nothing can be done without the concurrence of the "House of Bishops."

That the people are comparatively ignored by Lutheranism appears in the fact that a "Ministerium," that "licenses ministers," is composed entirely of ministers, and that the Synod, the highest tribunal, from which there is no appeal, is formed by an equal number of "clerical and lay delegates."

Among Methodists the "lay element" is conspicuous by its absence. Within the memory of many persons now living it was entirely absent; for Annual and General Conferences were made up exclusively of "preachers." In some sections of the country this rigid rule is now somewhat relaxed, but how meagre is "lay representation" in any Conference!

In opposition to all these aristocratic forms of church government, and in practical condemnation of them all, the independent form presents itself, inviting examination and challenging admiration for what it does in giving suitable prominence to the members of a church. They are not ciphers, but the depositaries of the governmental power that Christ has conferred. Independency accepts this fact and claims it as one of its superior advantages.

4. Another advantage is seen in the appointment of church officers.

These officers are of two classes—pastors and deacons. The former are in special charge of the spiritualities, and the latter of the temporalities, of the churches. Who can be so competent to choose these officers as the churches themselves? With the scriptural qualifications for the two offices as given by inspired men, cannot the churches best decide who among them should fill those offices? Can they not tell who are men of such Christian integrity and sanctified common sense as will most probably, if not most certainly, "use the office of a deacon well?"

So also as to pastors. They are to "watch for souls as they that must give account," and who are so well qualified to select the men to preside as the churches to be presided over? Shall they not decide who shall watch for their souls and for the souls of the impenitent around them? Are they not best prepared to say who among them possess the moral and the spiritual requisites, as enumerated by Paul, for the office of bishop? As to the intellectual qualification implied in the words "apt to teach," who can so satisfactorily tell that a man is apt to teach as those who have been taught by him?

The independence of the churches, as illustrated in the appointment of their officers, must commend itself to the common sense of all unprejudiced persons. The advantage of this form of government over every other must be apparent. The great things, however, to be said for it is that it accords with the New Testament.

5. It furnishes the most effectual preservative from doctrinal error.

Doubtless many persons will at once dissent from this view. They suppose that a consolidated church, embracing a province or

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O Jesus, But For Thee Alone

O Jesus, But for Thee alone,
How lost would be my case;
With nought to plead but guilt; as one
With Adam's ruined race.
With Adam's ruined race.

But lo, thy life of righteousness
Doth mine become instead.
For sovereign grace imputes it so;
And quickens from the dead.
And quickens from the dead.

And lo, Thy death doth satisfy
The debts that once I owed.
Complete, complete! The ransom's paid.
Redemption by Thy blood.
Redemption by Thy blood.

And One there is 'oer all the rest,
Entreating now above.
My name He bears upon His breast;
And pleads His dying love.
And pleads His dying love.

O living Word, O dying Lamb,
Exalted Priest and King.
Thy righteousness, Thy blood, Thy prayers,
My soul to heav'n shall bring.
My soul to heav'n shall bring.

—Fred W. Phelps

(May be sung to tune of MAJESTIC SWEETNESS SITS
ENTHRONED by Thos. Hastings, 1837.)

a kingdom, is the best protection from the inroads of heresy. They think that the very compactness of such a church must resist the subtle influences of error, however penetrating those influences may be.

Is this so? Has it been historically true? What is true of the Church of England when Lord Chatham said that it had "a Calvinistic creed, a Popish liturgy, and an Arminian clergy?" Is it true now, when various false doctrines receive not only toleration, but encouragement, and when the mere existence of what are termed "Broad Church" views implies that the very foundations of orthodoxy are disturbed? No; the Church of England with its "Thirty-Nine Articles," more than three centuries old, is vulnerable to the assaults of false doctrine. Its strong ecclesiastic bands, riveted by Parliamentary enactments, create a compactness which gives greater facility to the infectious diffusion of error.

"A little leaven leaveneth the whole lump." This is true whether the lump be large or small; but the danger is greater where there is one large mass than where there are many that are small. Far be it from me to say that a church with the independent form of government may not become corrupted by heretical doctrines. History would falsify such a statement; but the corruption of one such church would have no necessary connection with the corruption of another. Indeed, the very independence of the churches might be, and if they were in a proper spiritual state would be, utilized in preventing the spread of the doctrinal corruption. On the other hand, a consolidated church, coextensive with a state or a kingdom, would furnish few if any facilities for arresting the tide of error when once set in.

A local church, under a sense of its responsibility, is quick to detect the first appearance of vital heresy and to stamp it with censure. If the heretic sees his error, confesses it, and renounces it, the evil is at an end; if he persists in it, the church withdraws its fellowship from him and he becomes comparatively powerless for mischief. Suppose such a heretical minister to belong to the Presbyterian Church. He first disturbs the local congregation, then the Presbytery, then the Synod, and finally the General Assembly. Thus he has one opportunity after another to make known and to defend his false doctrines; so that the Presbyterian form of government, instead of preserving from doctrinal heresy, may, in the sense indicated, promote it.

Who does not see that church

independence is the best preservative from doctrinal error? Charles Hodge is said to have expressed his wonder at the uniformity among Baptist ministers as to matters of doctrine, in view of the independence of Baptist churches. Perhaps his philosophical mind overlooked the fact that the uniformity is promoted by the independence.

I have referred to the withdrawal of fellowship on the part of a church from a heretic as a means of arresting the spread of doctrinal error. Another thing deserves mention: Where an entire church becomes heretical in doctrine or disorderly in practice, other churches, in the exercise of their independence, may withdraw their fellowship from it, and thus confine its injurious influence to its own narrow limits. Whether, therefore, we consider doctrinal error in connection with an individual church-member or in connection with a church itself, the independent form of government is the best security against its contagious encroachments.

Nor is this all.

6. It secures, also, more satisfactory corrective discipline.

There is no perfection in the world. It may be sought more hopefully among the churches of the saints than elsewhere, but even there it will be sought in vain. All that is said in the New Testament about corrective church discipline implies the imperfection of church-members. This imperfection often shows itself in greater or less degrees. In its ordinary manifestations it must be borne with. Christian love and Christian forbearance require this.

Sometimes, however, a church-member so violates his Christian obligations as to grieve his brethren, who admonish him and labor in the spirit of meekness to restore him. Ordinarily, they are successful and the offending

(Continued on page 5, column 1)

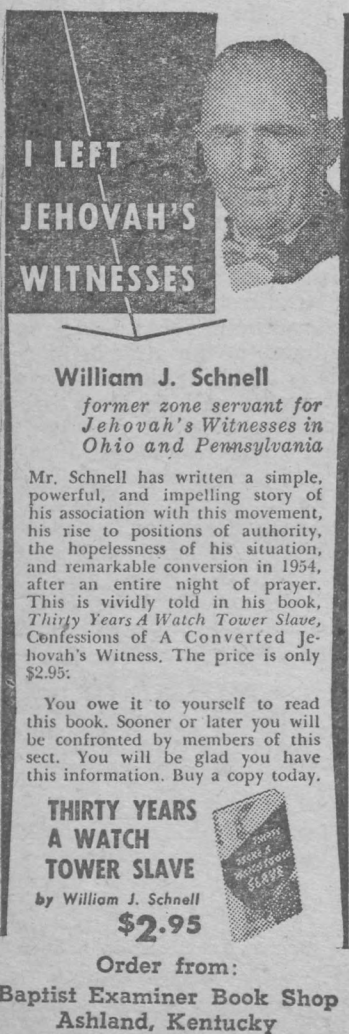
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Distinctive Principles

(Continued from page four)
brother is happily reclaimed. This is not always the case; in some instances it becomes the duty of a church to pass an act of exclusion. This, as we have seen, the New Testament not only authorizes, but requires.

In a case of this kind the offender is arraigned and the charge or charges, with distinct specifications, are presented. The church sits as a Christian jury and hears all the testimony in the case. The arraigned brother has every opportunity to explain and rebut, if possible, the testimony against him. The church is disposed to give him the benefit of all doubts, but after a full hearing of the matter is convinced that the glory of God and the honor of his cause demand the exclusion of the brother. He is therefore excluded.

The act of exclusion may offend him and not satisfy his kindred and partisan friends; but is it practicable to administer corrective discipline so satisfactorily in any other way? The man has been tried by his peers and found guilty. These peers, too, are of the "vicinage," and fully competent to understand and appreciate all local circumstances bearing on the case. Does not the civil law mean something in providing for "a jury of the vicinage"?

There is profound significance in the independence of each church, so far as the trial and the exclusion of a guilty member may be concerned. While, therefore, it cannot be said that the independent form of church government secures an absolutely satisfactory corrective church discipline, it may be said that the discipline so provided for is the most satisfactory that can be had.

7. It cherishes a sense of individual responsibility.

This is a matter of great importance, for Christianity is an intensely personal thing. It has to do with men in their individual relations to God. There is no such thing as the regeneration of masses of men, nor is there regeneration by proxy. The great change takes place in the individual heart. Nothing is more personal than regeneration. When the materials of a Christian church are reduced to units, the units are found in regenerated persons. There is personal repentance, personal faith, personal baptism. In making a profession of Christianity, personal obligations are recognized and publicly assumed. Church relations do not impair, but intensify, a sense of individual responsibility. An impressive consciousness of this fact is indispensable to a proper performance of church duties.

To show that the independent form of church government cherishes a sense of individual responsibility, it is sufficient to say that all matters coming before a church are decided by the votes of the members. They vote as individuals; and, as a majority rules, no one can tell but his vote may be decisive. Surely, then, every vote should be intelligently given; and this view of the case is a strong argument in favor of sanctified intelligence.

Questions of great importance must be decided. These questions not only involve the spiritual welfare of the church itself, but often have an important bearing on the local interest of the community and the general interests of the kingdom of Christ.

Church-officers are chosen by the suffrages of the members. How essential that the right man be appointed as pastor! In order to do this, church-members must be acquainted with the purity of his Christian character, and also with his doctrinal soundness. A vote referring to two points so vital as these must be given under a sense of responsibility.

The influence of deacons has much to do with the condition of a church, and therefore the best men should be appointed to the office.

A church too must decide what

objects of Christian work should receive its encouragement and patronage. These objects may be so numerous that all of them cannot receive attention, and if so, there must be a selection of those deemed most important. What shall be the proportion of pecuniary aid given to home missions, foreign missions, publication work, and ministerial education, the church must decide. The decision is no trivial matter. It calls for a union of knowledge and piety.

One of the most painful duties of a church is to deal in a way of discipline with unworthy members. In all the proceedings in such cases the laws of Christ are to be sacredly observed. These laws, then, must be understood that they may be intelligently applied. A member who is guilty of "disorderly conduct," and who fails to give satisfaction by penitence and reformation, must be done under a sense of responsibility.

When, according to apostolic command, "a heretic" is to be "reject," the act of rejection is to be performed by the church. A renunciation of the fundamental doctrines of the gospel demands this step. As a general thing, the members of a local church, having been regenerated by the Holy Spirit and justified by faith in Jesus Christ, are competent judges of sound doctrine. They may not understand many theological niceties, but they know the way of salvation. They "have an unction from the Holy One" (1 John 2:20).

In view of all these considerations, showing what obligations rest on church members and what duties are required at their hands, I affirm with strongest emphasis that the independent form of government cherishes a sense of individual responsibility. Those who have to decide great questions by their votes are in a responsible position. This fact impresses them; they cannot ignore it; they would not if they could. Their responsibility as church-members is to the Head of the church—the Lord Jesus Christ—and it is stamped with all the sacredness of the blood of his atoning sacrifice.

Let the church member take his stand by the cross, remembering that he has been individually redeemed by him who died thereon, and he will cherish a sense of individual responsibility. He will feel the weight of the personal obligations resting on him. The doctrine of church independency will deepen his consciousness of these obligations; for it will teach him that he is not a cipher, but a man—A REDEEMED MAN, and ere long to be A GLORIFIED MAN.

—End—

"The Tabernacle"

(Continued from page three)
the Cross and have had their sins blotted out, have Jesus Christ as their intercessor.

XII

THE MORNING AND EVENING WERE SPECIAL TIMES FOR REPLENISHING THE INCENSE.

It was as the priest conducted morning and evening worship that the incense was replenished, yet as the priests went about their duties all through the day, the fragrance from the morning worship continued to ascend to God.

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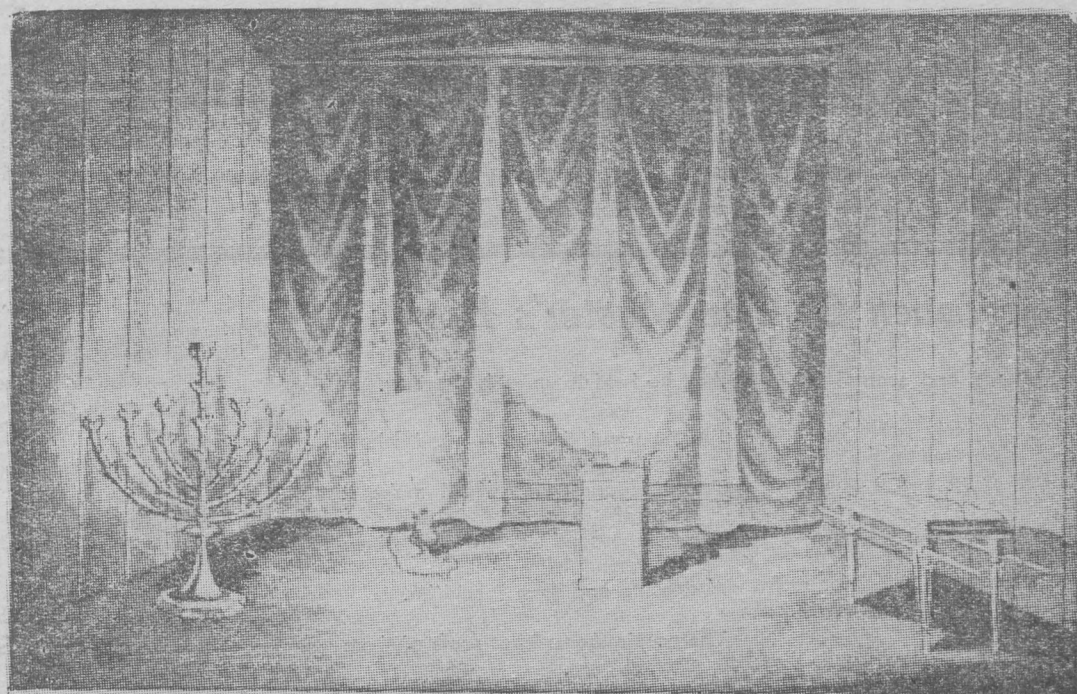
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INSIDE THE FIRST ROOM OF THE TABERNACLE



Here is something that each child of God needs to remember. If each of us spends time with our Lord in the morning, there is bound to be beautiful fragrance about our lives all day. No individual can come into the presence of the Lord in the early morning hours without having the blessing of God to rest upon his life all through the day.

XIII

A CURSE WAS PRONOUNCED UPON ANYONE THAT ATTEMPTED TO IMITATE THIS INCENSE.

God was very careful in telling Israel the ingredients which were to make up the incense. (Read Exodus 30:34-38. The "stacte," "onycha," "galbanum," and the "frankincense"—the ingredients of the incense—were to be used only when thus compounded, in worship. In other words, this incense was not to be used for any purpose other than worship.)

This incense was not to be imitated. There was a sweet savour that went up, so much so that when it ascended to the Father, even the Almighty accepted it as a beautiful fragrance and a sweet savour on the part of the worshippers of Israel.

In contrast, many come today to worship the Lord in their own righteousness. Such is an abomination unto God. The savour of our own righteousness is abhorrent to our Thrice-Holy God.

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

Even the best there is about us is repulsive unto the Lord. No man can thus worship the Lord acceptably until he ceases in his attempt to imitate that which is pleasing unto God.

As there was a curse pronounced upon the imitation of this incense, so there is a curse to be pronounced upon the individual who comes before the Lord with his abhorrent self-righteousness. Listen:

"And he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."—Mt. 22:12, 13.

XIV

THE BURNING OF THIS INCENSE WAS TO BE CONTINUAL.

Though it was replenished night and morning, it continued to burn all day. It was never allowed to be extinguished. Night and day, daily, weekly, monthly, and yearly the incense was to be kept burning.

So it is with the intercession of our Lord. It is continual.

"But this man, because he continueth ever, hath an UNCHANGEABLE priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for

them."—Heb. 7:24, 25.

The word "unchangeable" is most interesting in the original. It means "that it does not pass to another." Away then with the auricular confession of the Catholics! Away with their claim of priesthood, that they are priests today in Christ's room and stead! Rather, Jesus' priesthood is unchangeable. It has never been passed along to another. Instead, His intercession is continual.

That is why it is that we are eternally secure in Him. Not one of us would continue secure were it not for His intercession.

"Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:34-39.

How wonderful it is to know that Christ is everywhere taken up with our individual thoughts and interest.

"How precious also are thy thoughts unto me, O God; how great is the sum of them! If I should count them, they are more in number than the sand: and when I awake I am still with thee."—Psa. 139:17, 18.

CONCLUSION

I trust this evening that by this message we have been communing with God Himself. I sincerely pray that we may have seen Christ in His glory. It should transform us with the same glory.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—II Cor. 3:18.

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This famous sermon was preached July 8, 1741 and is one of the most widely known sermons ever delivered.

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on the mountain and came back down in the camp of Israel, it is said that the skin of his face was shining. He had been in the presence of God.

He had been communing with the Lord and was thus transformed to be like God. May this have been our experience this evening.

Likewise, may it please the Lord to pick up someone of His elect that that one might see how Jesus died for his sins and thus be eternally saved.



Satan's Counterfeits

(Continued from page one)

3. Another evidence that professors are mere tares is the ungodly life lived by so many. People who have their names on church rolls, give cocktail parties, curse, dance, and indeed live exactly like the unsaved all around them. "By their fruits ye shall know them," said Jesus. The fruit borne for the devil tells the story as to what they really are.

4. Another evidence is the existence in churches of trouble-makers. Many churches have a little gang who forever raise trouble. They drive off every preacher who preaches with any plainness. In such churches a few first-class funerals would mean more to the church than a dozen revival meetings. The devil has planted those trouble-makers as tares in among the wheat. He can do more harm to the cause of Christ through such on the inside than through any number on the outside. He brought about the crucifixion of Christ through Judas, a man on the inside. The Bible says, "Mark them which cause divisions among you and avoid them."

5. Another evidence that many are tares, is the way they deal with the public worship of God. The Bible says, "Forsake not the assembling of yourselves together as the manner of some is." Every Sunday there are more church members out of worship than are to be found in all churches put together. This is so common that most churches erect auditoriums incapable of holding the membership if they all came. A membership of 2000, perhaps, and an auditorium incapable of holding a thousand. Many members have no regular habit of worship at all. No business of the world has any such percentage of absenteeism. Why do tens of thousands belong to churches when they practically never attend? In many cases they are devil's tares. Spiritual appetite tells the story as few other things. When people have no appetite for worship, and no appetite for spiritual things, it is because they have no spiritual life.

Tares are profitable to the devil. The unsaved make as their main excuse "there are hypocrites in the church." Jesus said there would be, but He taught that all such shall get what's coming to them in the final wind-up of things.

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

The Touch Of The Master's Hand

'Twas battered and scarred and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile.

"What am I bidden, good folks?" he cried.
"Who'll start the bidding for me?
A dollar, a dollar—now two, only two—
Two dollars and who'll make it three?"

"Three dollars once, three dollars twice,
Going for three"—but no!
From the room far back a grey-haired man
Came forward and picked up the bow;

Then wiping the dust from the old violin,
And tightening up all the strings,
He played a melody pure and sweet,
As sweet as an angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said: "What am I bid for the old violin?"

And he held it up with the bow.
"A thousand dollars — and who'll make it two?
Two thousand—and who'll make it three?
Three thousand once and three thousand twice—
And going and gone!" said he.

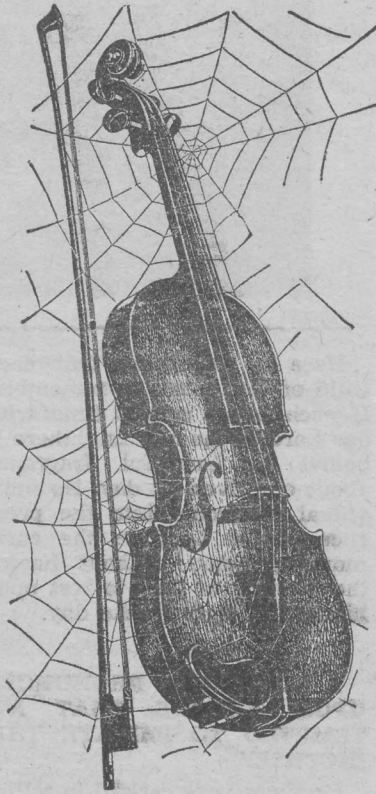
The people cheered but some of them cried,
"We do not quite understand—
What changed its worth." The man replied:
"The touch of the master's hand!"

And many a man with life out of tune,
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.

A "mess of pottage," a glass of wine,
A game—and he travels on.
He's going once, and going twice,
He's going —and almost gone!

But the Master comes, and the foolish crowd
Never can quite understand

The worth of a soul and the change that's wrought
By the touch of the Master's hand.
—Author Unknown



Scoffing and Money

On one occasion, when Jesus had been giving some exceedingly practical teaching by means of a parable, a certain set of fellows who were very religious scoffed at Him. The trouble was that the teaching was concerning the right use of money, and these high-brow religionists were "lovers of money." Jesus was getting on their toes, and the hypocrites scoffed at Him.

Those hypocrites have a large number of descendants, and some of them have gotten into Baptist churches. When the preacher insists on giving them the teaching of God's Word on the subject of money and their obligation to give money for the support of the work of the Lord, it gets on their toes—and they scoff. They are tired of hearing so much about money.

These hypocrites are very religious. Seemingly their protest against the preacher's forever harping on money is in the in-

terest of real spirituality. The preacher must leave off so much talking about money and give them real spiritual preaching or these religious hypocrites will be obliged to leave him and go where they can get spiritual food.

The real reason for their protest, however, is not a desire for spirituality. It is because they, like their Pharisee ancestors, are lovers of money and they do not intend to recognize God's ownership of their money. So they

ever be guilty of it. It is utterly un-Baptistic, and the person who does it is a mighty sorry Baptist.—Advance.

Limited Objective

According to a news report a teen-age thief snatched a purse from a woman and found in it \$10,000, presumably her life's savings. The victim's name and ad-

A READER SAYS:

"The Lord willing, I am going to see to it that TBE gets into most of the homes around here." Will you do the same, reader?

All such scoffing is in direct violation of the teaching of God's Word; and since God's Word is final and authoritative for Baptists, no Baptist should

dress were in the pocketbook. Thus, a week after the robbery, she received a letter and \$9,780 in cash. The awed but unsigned note read: "I never expected to get so much. If I had, I never would have taken your purse."

This, we fear, is going to be the tragic attitude of multitudes who have esteemed the pleasures of this world greater riches than the reproach of Christ and His salvation so freely given. They will come to the conclusion one day that they never knew what awful judgment would be theirs, or they never would have chosen their sins in preference to the riches in the Lord Jesus Christ.

The most solemn part of this is that, unlike the teen-age thief, they will not be able to salve their consciences by restoring something. It will be too late then. "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).—The Pilgrim.

Once Saved Always Safe

By John L. Bray
price—20c

We hardly see how anyone could fail to see this truth after reading this booklet.
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Immodest Dress

By the Late H. B. TAYLOR, Sr.

We heard a man, who is a father, a Sunday School teacher of a class of women, a Baptist deacon, a member of more than one denominational board, say the other day that he would not walk down the streets of the city in which he lived with his own daughters because of the way they dressed. The daughter of a former prominent Baptist secretary in Kentucky, who now lives in another state, argued at length when on a visit to Kentucky in favor of nudity like Adam and Eve. She also sneered and pooh-poohed the Bible on women's dress.

A Louisville Seminary professor's wife not only defended immodest dress but argued there was nothing in the Bible against it. What colossal ignorance of the Bible! Ignorance of the Bible is a great enemy of the truth. But note the birds of a feather: immodest dress, modernism, ignorance of God's Word, women speaking—four of a kind.

But what saith the Scriptures? If they speak not according to God's Word, it is because there is no light in them.

1. Women who dress immodestly are the tempters of men.

The Son of God said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. Immodest dress, mixed bathing, the movies, bathing revues and such like are included in this far-reaching indictment by the Son of God. A terrific indictment by the Son of God of young women for their shamelessness.

2. David Fell From Looking at a Naked Woman.

Salvation For Sinners

(Continued from page one)
righteous person.

Again, the Son of God said in Luke 19:10—"For the Son of Man is come to seek and to save that which was lost."

When one of the Shepherd's sheep went astray (in the parable of the lost sheep) you recall that the shepherd left the ninety and nine and went out to bring back the lost one. He didn't say, "Well, I will stay here with these good-natured sheep; that wild one shouldn't have wandered," no, the Shepherd didn't say that. Instead He went after that which was lost.

So it is; Christ came to save sinners and sinners only. If you are not a sinner, Christ did not come for you. He came to save lost sinners.

II. Secondly the only people God loves are sinners.

The Bible makes it clear that God's love is only for the sinful. Listen to Romans 5:8: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

When did God commend His love toward us? It was while we were yet sinners. You can never merit the love of God by your own works or good life; His love is free and sovereign. Many parents tell their children to be good and the Lord will love them. There is not a word of truth in that. Certainly, children should be taught to live right, but parents should teach their children that there is no love from God for anyone apart from Christ and that God's love in Christ is a redeeming love for sinners. The love of God for sinners sent Christ to redeem them. Thus you see the love of God revealed.

You don't see God's redeeming love anywhere else but in Christ's death. You can't see it in nature, for nothing in nature tells a sinner that God loves him. Certainly, the benevolence of God is manifest in nature, but redeeming love is alone revealed in Christ.

Romans 5:6 says: Christ died for the ungodly."

Read the whole story in 2 Sam. 11 and 12. Adultery with another man's wife, the murder of her husband, God's curse and vengeance on David and Bathsheba, the son of Ammon and his murder of Absalom are some of the terrific penalties that a "man after God's own heart" had to pay for looking at a naked woman.

Read the court records today and you will find many similar records in our modern criminology. The best of men are not free from this temptation unless kept by the power of God. Witness how many preachers from all denominations go that route to their downfall today.

Immodest dressing is no little sin. All women who dress thus are sinners against a Holy God and weak men. In Matt. 18:6-10 the Lord Jesus plainly says that any woman, who thus causes men to stumble, had better have a millstone tied around her neck and she cast into the sea. The Master's woe applies to other sins as well as this one.

3. Half-dressed Women Not in Right Mind.

The demon-possessed man out of whom the Lord Jesus cast a legion of demons, went naked as long as he was crazy. Nakedness in men or women is a proof of demon possession. As soon as the Lord Jesus cast the demons out of him and he became in his right mind, he clothed himself. It is ever so. Nakedness is a mark of the worst of sins and of being under the control of evil spirits. Take your choice. Immodestly dressed women are either lewd or out of their right mind, according to the infallible Bible. Plenty of clothes is a Bible mark of sanity and piety.

Romans 5:8: "While we were yet sinners, Christ died for us."

I Corinthians 15:3: "Christ died for our sins."

Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity."

Hebrews 9:28: "Christ was once offered to bear the sins of many."

1 Peter 2:24: "Who his own self bare our sins in his own body on the tree."

I Peter 3:18: "For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God."

I John 3:5: "And ye know that he was manifested to take away our sins."

Why did Christ die? He died for our sins. That is, He took the punishment that was due to us, thereby saving our souls from eternal misery and separation from God.

When a person says he is a Christian, he confesses that he is a sinner worthy of hell. He confesses that he is dependent for salvation upon Christ. He says, "There is no good thing in me." (Continued on page 7, column 1)

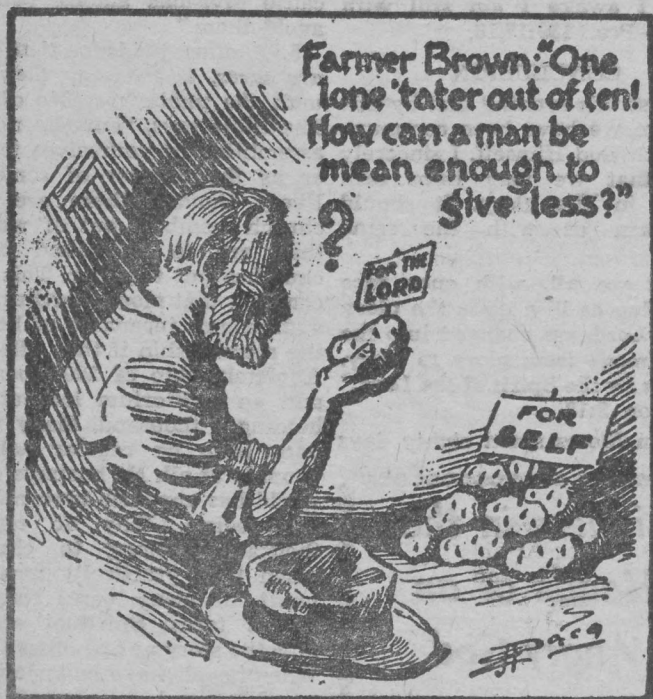
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"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:8-10.

Salvation For Sinners

(Continued from page six)

I'm a sinner. Christ had to die for me, else I would be in Hell."

Yet there are many people who profess to be Christians who would be embarrassed if someone should suggest to them that they are sinners, deserving hell.

A preacher was talking to a young man about salvation. He asked, "Are you a sinner?"

The young man said, "Why, no, I'm not a sinner. I've never sinned."

The preacher said: "Did Christ die for you?"

The young man said: "Yes."

The preacher said: "Why did Christ die for you if you are not a sinner?"

The young man was dumbfounded. You see Christ died only for sinners. He did not die for righteous people. Why, He would not have to die for righteous people; they do not need a Saviour for they have no sins. But let me voice this solemn truth in your ears: "There is none righteous, no, not one." You may think you are righteous, but you are not. But if you were, Christ would not be for you. You could not be a Christian. Christ died only for guilty, hell-deserving sinners.

III. The only people invited to come to Christ are sinners.

There is no invitation to the righteous, the moral man, the good man—only sinners are invited to come to Christ. When the Gospel is preached and men are invited to Christ, those who realize that they are sinners begin to think within themselves that they are not good enough to come. They begin to consider what they can do so as to be able to be accepted by Christ. But friends, it is the sinner that is invited to come to Christ. He is invited to come just as he is. He is not asked to clean himself up, for the blood of Christ takes care of all his sins. He is not required to put on a garment of morality, for Christ's robe of righteousness will clothe him. He is to quit looking to self and look to Christ.

Christ says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." If you are laboring under the load of sin, if you are heavy laden by your guilt and sinfulness, come to Christ and you will find rest.

Isaiah cries, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Isaiah 55:1.

One of God's invitations to sinners is that word, "come." Why come? To be saved from sin. If you don't need to be saved, you are not invited to come.

IV. The only people that God forgives are sinners.

In fact, the only people that God can forgive are sinners. He couldn't forgive the righteous man, for he needs no forgiveness; he is not guilty. No, God can only forgive sinners. Listen:

"To the Lord our God belong mercies and forgiveness."—Daniel 9:9.

The very word "forgiveness" implies that those forgiven are sinners.

How does God forgive sin? Does He just overlook it and let it go unpunished? Oh, no. God forgives sin, but that doesn't mean that the sin-debt is not paid. God forgives sin on the basis of the work of Christ. Christ paid for our sins and our sins are forgiven through Him.

Prayer

by John Bunyan
price—\$1.00

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The Bible says: "In whom (Christ) we have redemption through his blood, the forgiveness of sin, according to the riches of his grace."—Ephesians 1:7.

Acts 13:28, 39: "Through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Sinners are the only people God can or does forgive, and He does so through Christ who paid the sin-debt.

V. The only people that can be saved are sinners.

Yes, that is right. Only a sinner can be saved, for he is the only one lost. A man who has not sinned is not lost, so he can't be saved. He doesn't need Christ, for he doesn't need any salvation.

The word "salvation" implies that you are saved from something. Now from what does Christ save men? In Matthew 1:23 we read, "Thou shalt call his name Jesus: for he shall save his people from their sins."

The word "Jesus" means "Saviour," and the reason Christ was called "Jesus" was because He came to save His people from sin. So you see, lost people, sinful people, are the only people that Christ saves.

When a man tries to justify himself and say he is a good fellow and is not lost, he is simply saying that he doesn't need Christ. But the man who sees his sin and wants salvation, Christ will save.

And let me add this: it is Christ that saves us and we don't need any other mediator or mediatrix. Christ came to mediate in our behalf and He still does. He is our priest, the only priest we need. We are to go directly to Him. To go to any other is to go away from Christ.

VI. The Gospel is only for sinners.

The word "gospel" means glad tidings. The gospel of Christ is the glad tidings or good news of what He has done for sinners. It is the declaration that He died for our sins and arose again for our justification.

Now to whom is this gospel really a gospel message? That is, who really receives it as good news and glad tidings? Why, only the sinner who sees his need of such work as that of Christ. The gospel is for that poor condemned sinner who thinks he is exactly fit for Hell or even a worse place.

When the sinner hears the message of Christ crucified, he rejoices in it and marvels at the love and mercy of God in giving Christ for his sins. The self-righteous, moral man has no joy in his heart when he hears the Gospel. He doesn't like to hear it, for the message is for sinners and he thinks he is not a sinner. A lot of modernistic churches have cut the blood out of their theology, out of their hymnology, and out of their churches simply because they do not like the message. Why? Simply because the message of Christ's blood is that He gave up His life for the sins of men, and these modernists do not believe they are guilty sinners. So they have to do away with the blood.

You see, the gospel is only for the guilty. When we tell you what Christ did, we are giving a message of good news to guilty men. In Luke 4 Jesus read a prophetic passage from Isaiah, and said it applied to Him. The passage reads, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18, 19).

VII. The only people who will go to Heaven are sinners.

Heaven is a prepared place for a prepared people. The Lord prepared the place and the Lord prepared the people. Heaven is the home of all the sinful people that Christ saves. In Heaven will be

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

FIFTEEN DEATHS

LESSON FOR SUNDAY, NOVEMBER 23

MEMORY VERSE: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." — Rom. 14:10.

I. I will leave the student to name the fifteen who die in this lesson.

The following questions will serve as a guide in doing so.

1. Name those who died.
2. Name the kings of Judah which did right.
3. Name those which did evil.
4. Name the kings of Israel which did right.
5. Name the kings of Israel which did evil.

II. Chastisement For His Sin. II Kings 13:1-3.

When Jehoahaz continued to do evil, the Lord delivered (v. 5) Israel into the hands of Syria, that Israel might be chastised. Cf. Heb. 12:5-11.

III. Praying When In Trouble. II Kings 13:4-7.

When the Syrian bands over-ran the country, Jehoahaz prayed unto God. While he did not think of God in prosperity, he now turns to him in adversity.

IV. The Scant Faith Of Joash. II Kings 13:14-19.

When Elisha told Joash to smite the ground,

people of every nation, kindred and tongue. The word of God records the song of those who go to Heaven:

"Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Revelation 5:9.

Brother, if you say you are not a sinner, I will say this: If you are not, I don't know where you will go after death. There are only two places — Heaven and Hell — that I know anything about. You can't go to Heaven for only saved sinners go there, and you can't go to Hell, for lost sinners go there.

But if you die, I'll know that you lied when you said you had no sin. Death is a result of sin. If you die, it is because you were a sinner. You know that's why I know that those people who say they are sinless are liars. Sooner or later they die. That proves they were sinners. Why, they wouldn't even get sick if they were perfect, much less die.

Thanks be unto God, we are saved by Christ and go to Heaven to be with Him. May God save your soul today, sinner, and reveal to you these great truths I have tried to preach.

Bro. Bradley's Apostasy

(Continued from page two) among them. Yet Bro. Bradley himself had shunned and was still shunning the fellowship of those with whom he did not want to associate for fear of losing ground with certain folk.

Finally, in December of 1956, when we did answer the assertions of the anti-Sunday School brethren, Bradley came out and not only said he had not and was not making an issue of the matter, but stated: "The reason those who oppose our message have pounced on the Sunday School issue is that they wish to turn attention from the real issue. As a matter of fact, I have never met anyone who really believes in the doctrine of Grace who would put up much of a fight for a Sunday school."

Joash knew that this was a type of how he was to smite Syria. Notice the weakness of his faith in that he only smote the ground three times, whereas he could have smitten Syria until he consumed the land. O ye of little faith, take warning.

V. The Miracle At Elisha's Grave. II Kings 13:20, 21.

Here is another illustration of the dead raised to life. It is a picture or type of our bodily resurrection. When our Elisha (Jesus) touches the dead bodies and bones of his saints, all shall be made alive again. Cf. I Cor. 15:52-57.

VI. Individual Responsibility. II Kings 14:6.

How true in God's sight as well! Every one shall give an account of himself to God. Rom. 14:10.

VII. Swell-Head. II Kings 14:7-14.

Because Amaziah slew 10,000 Edomites, he concluded that he could whip Israel just as easily. Accordingly, he challenged the king of Israel for battle. Remember I Kings 2:11.

VIII. God's Eyesight. II Kings 14:26.

God saw Israel's affliction in the days of Jeroboam II. This reminds us of Hagar's statement, "Thou God seest me." (Gen. 16:13). May God's failing, falling, halting, sorrowful, care-worn child remember that every day in Heaven, there is a God who sees. Let each sinner remember this and beware!

IX. Azariah's Reign. II Kings 15:1-7.

Although Azariah did right (v. 3) before God, we read that the Lord smote him with leprosy. II Chron. 26 tells the story. When he stayed close to God, God made him to prosper (II Chron. 26:5). However, he could not stand prosperity, so because he intruded into the priest's office he was stricken with leprosy. (II Chron. 26:16-19).

X. How God Kept His Promise. II Kings 15:10-12.

Since Jehu was faithful in abolishing the house of Ahab and of exterminating Baal worship from the land of Israel, God promised the throne to his children for four generations. (II Kings 10:30). Thus God fulfilled His promise.

"He has never broken any promise spoken, He will keep His promise to me."

So in this statement he accused us of not holding to the doctrine of grace. But TBE was standing for the doctrine of grace before Bro. Bradley was ever born. I kindly wrote Bro. Bradley a letter telling him that I thought he did wrong in trying to get people to believe what he had written. He never replied to my letter.

Now, as I have said, Bro. Bradley talks much of "love," and is trying, it seems, to be an apostle of it. But he had little love for the churches he tore up over the Sunday school, and little love for anyone who dared to question his views. He did not care to tear up sound churches and create bitterness and strife, and he did not care about misrepresenting others by accusing them of the trouble, and of not believing the doctrine of grace. All of this was certainly wrong on the part of Bro. Bradley.

Renounces Calvinism For Hardshellism

From these departures in doctrine, practice, and Christian ethics, Bro. Bradley went on to renounce Calvinistic truth and to

accept Hardshellism. In doing so, he again acted in an unethical manner, misrepresenting Calvinism and Calvinists. For instance, he wrote:

"There are some who make a terrible sound on the trumpet by saying that the preacher is an instrument used in bringing life to the dead, alien sinner. Oh, they are Calvinists! They believe the doctrines of grace, they declare that salvation is all of the Lord; but they turn right around and condition it on something man does."

So you see, he had to misrepresent Calvinism. No sound Calvinist ever believed that doctrine as he states it. Calvinists believe that God in His sovereignty uses "earthen vessels" to preach His Word, the Word in which Christ is revealed, yes; but no one ever believed that this was a "condition." It is simply, as John Gill states, "A means made use of by God" in the calling of the elect to Christ. Bradley himself knows that he did not state the Calvinistic doctrine rightly, for he him-

(Continued on page 8, column 1)

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Bro. Bradley's Apostasy

(Continued from page seven)
self once believed it (at least professed to do so), and he would deny that he believed what he states here as Calvinism.

But he has evidently said this in order to comfort himself in his turmoil and apostasy, trying to make himself at ease in his error. He has departed so far that he has to do something to soothe conscience. He says,

"So many changes have been made that you can hardly believe you ever actually embraced what you once did."

It is certainly hard for us to believe that Brother Bradley has departed so far that he actually embraces the things he does. I guess the only reason we hope that he will give up his error is because of our inability to really accept his departure as being final. We still have hope that the Lord will recover him from his error. It is certainly not beyond the power of an omnipotent God, and we do hope that it is in accordance with His will when we pray for the recovery of Bro. Bradley.



Preachers Ordained

(Continued from page one)
birth of Christ?

A. Garrett: Yes.

9. What is meant by the "incarnation" of Christ?

A. Locher: Christ taking upon Himself the form of human flesh, yet being without sin.

10. Why did Christ come in the flesh, rather than some other form?

A. Garrett: In order to die for man He did become man. To be a mediator between God and man He had to be both God and man.

11. What did Christ do with regard to fulfilling the law?

A. Locher: Living in perfect obedience to the law He fulfilled it, and then He made satisfaction to it in death.

12. For whom did Christ die?

A. Garrett: His elect, His sheep, His own. Rom. 8:33-34. John 10:11, 15. Matt. 1:21.

13. Did Christ die for anyone who was in Hell when He died?

A. Locher: No.

14. Does Christ's life have anything to do with our justification?

A. Garrett: Yes. The perfect obedience of Christ is imputed to us. That is what is meant in Rom. 8:4 and 1 Cor. 1:30. The law demands obedience, as well as penalty.

15. Do you believe Christ arose from the grave?

A. Locher: Yes. 1 Cor. 15:1-4.

16. Do you believe that Christ ascended into Heaven in a literal body?

A. Garrett: Yes.

17. Do you believe in the theory of evolution?

A. Locher: No, in no sense of the word.

18. Do you believe in "Theistic evolution?"

A. Garrett: No. Man was created directly by God.

19. What happened as a result of the fall of Adam?

A. Locher: The entire race became guilty before God. (Rom. 5:12).

20. What is meant by "total depravity?"

A. Garrett: That there is no love in the heart of man for God, no light on spiritual matters.

21. What is a sinner?

A. Locher: It is one who is in a nature and state of sin, or is going contrary to God's law. A transgressor.

22. Are all men sinners?

A. Garrett: Yes. Rom. 3:23.

23. What about the heathen—are they guilty?

A. Locher: Yes. Rom. 1:18-20.

24. How is a man justified from sin?

A. Garrett: By faith, receiving Christ's righteousness. Rom. 5:1, Gal. 3:24, Rom. 10:3.

24. How do men come to Christ?

A. Locher: By the sinner being convicted and enlightened by the Holy Spirit, and His working in the sinner to will to come to Christ. Phil. 2:13.

26. Can a man come to Christ apart from the Spirit's drawing?

A. Garrett: No. John 6:44, 65.

27. What does the Spirit do—only assist or actually bring men to Christ?

A. Locher: He actually brings men to Christ. John 6:63.

28. Is the Gospel used in any way in bringing men to Christ?

A. Garrett: Yes. It is the Holy Spirit's means in revealing Christ to the elect. We are called by the Gospel (2 Thess. 2:14); we are begotten through the Gospel (1 Cor. 4:15. See also Rom. 1:16).

29. Will God see to it that all the elect hear the Gospel, or will He save some without it?

A. Locher: God does not save any without giving a knowledge of Christ; therefore, He will get the Gospel of Christ to all His elect.

30. Is it a form of salvation by works to say that the preaching of the Gospel is used in bringing men to Christ?

A. Locher: No; God sovereignly uses His instruments.

31. When a man is saved can he fall?

A. Garrett: Yes, but he is not utterly cast down. "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand." Psalms 37:24. See also John 5:24, Phil. 1:6.

32. What is meant by "perseverance" and "preservation"—what is the difference?

A. Garrett: Perseverance has to do with the believer's continuing in faith and righteousness, whereas preservation has to do with

the power of God in keeping us saved. 1 Peter 1:5.

33. Explain sanctification.

A. Locher: It is a separation from evil and a dedication unto God. We are sanctified (set apart) when we are saved (Heb. 10:10, 14); we also grow in sanctification (2 Cor. 7:1); when we get to heaven we will be completely sanctified (1 Thess. 3:13).

34. Do men ever become perfect in the flesh?

A. Locher: No. Rom. 7:18, 25. The flesh will remain "corruptible."

35. Do you believe that you can know that you are saved?

A. Garrett: Yes. See 1 John 5:13, Rom. 8:16.

36. If a man ever has a doubt, is he saved or lost?

A. Garrett: If once saved, he is still saved. Sin in a Christian's life will bring doubt, especially in backsliding.

37. Do you believe that men are to "pray through" for salvation?

A. Locher: No. For God does not hear the prayer of an unsaved man. John 9:31. Salvation is through faith, not prayer. Eph. 2:8-9. Prayer follows faith. Gal. 4:6.

38. What about a "mourner's bench?"

A. Garrett: Nowhere in the Bible do you read of a "mourner's bench"; that is something that man has added to the teachings and practices of the Scriptures.

39. Have you received the "second blessing?"

A. Locher: I have never received any "second blessing," as some holiness groups teach, and I don't want it if it will make me like them. However, I have received many blessings since I have been saved.

40. What is the church?

A. Garrett: The church is a local, visible assembly of baptized believers whose mission is to carry out the "Great Commission" in Matt. 28:18-20.

41. When was the church started?

A. Locher: During the earthly ministry of Christ.

42. What kind of a church did Jesus build?

A. Garrett: A local, visible church.

43. What happened, then, on Pentecost?

A. Garrett: The church was baptized in the Holy Spirit; that is, the Holy Spirit descended from Heaven and took up His abode in the church. In doing this the church was immersed in the Spirit and empowered.

44. What is the commission of the church?

A. Locher: To preach the gospel, making disciples, baptizing them, and teaching them to observe all things that Christ has commanded. Matt. 28:18-20.

45. Does anyone have the authority to do these things apart from church authority?

A. Locher: No.

46. What is "alien baptism?"

A. Garrett: It is baptism that has been administered by someone who does not have the authority to baptize. Any baptism other than that administered by a New Testament Baptist church is alien baptism.

47. What is necessary for valid baptism?

A. Garrett: A proper subject—a believer, a proper act—immersion, A Scriptural design—to show forth in all its fullness the righteousness of God, A proper administrator—one given authority by the church.

48. Would you receive Protestant immersion?

A. Locher: No. All Protestant churches came out of the Roman Catholic Church either directly or indirectly. Some have been started in recent years but are not true churches. (No perpetuity).

49. Who can administer baptism?

A. Locher: One that the church authorizes.

50. What about Philip's baptism of the eunuch?

A. Garrett: In a special way, the Holy Spirit definitely led Philip. Acts 8:29. It is also believed, however, that Philip had

the authority of the church to baptize.

51. Who has the authority to administer the Lord's Supper?

A. Garrett: The church.

52. Should "open" or "close" communion be practiced?

A. Locher: Close communion.

53. Are Baptists narrow and bigoted about this matter? Why do they do as they do?

A. Locher: No. They do as they do because God's Word teaches it.

54. What elements should be used in the Lord's Supper?

A. Garrett: Unleavened bread and wine. Grape juice should never be used.

55. Is there a "universal invisible church?"

A. Locher: Only in the mind of a heretic.

56. What is the "Bride of Christ?"

A. Garrett: The church is going to become the Bride of Christ after the Rapture of the saints. The church at the present time is only "espoused" to Christ. See Eph. 5:27 and 2 Cor. 11:2.

57. Do you believe men are baptized by the Holy Spirit into the body of Christ?

A. Garrett: No. Men get into the body of Christ, which is the church, by water baptism. 1 Cor. 12:13.

58. Who has the authority for sending forth missionaries?

A. Locher: The church.

59. Where do mission boards come in?

A. Locher: They don't. They are not Scriptural.

60. Are Associations, Conventions, Fellowships, etc., Scriptural?

A. Garrett: No. They are foreign to the Word of God.

61. What about these other "churches" in the world—does God recognize them as Scriptural?

A. Locher: No. They have been instruments of the Devil to cause confusion.

62. Do you believe in having interdenominational union meetings?

A. Garrett: No. I would not break down my convictions on the Word of God just to unite and be liberal.

63. What is the place of women in the church?

A. Garrett: They are to keep silent, except to teach other women or children. Titus 2:3-5. They are never to take authority over the man.

64. What about women missionaries? Does God call such?

A. Locher: Never.

65. Explain church discipline and the procedure of it.

A. Garrett: In the case where a brother has sinned against another, the one who was sinned against should go to the other and try to get him to repent. If he will not hear, then get one or two more and go back to him, and if he will not hear, then take it before the church. Matt. 18:15-18. The Scriptures teach that a fornicator, a covetous person, an idolater, a railer, a drunkard, or an extortioner should be put out of the church. 1 Cor. 5:1-13.

66. Do you believe that Christ is coming again?

A. Locher: Yes. Acts 1:10-11.

67. Do you believe that there will be a rapture of the saints before the tribulation?

A. Garrett: Yes. In 1 Thess. 3:13 it speaks of Christ's coming at the end of the tribulation period and He is coming WITH HIS SAINTS, so He must have come for them at an earlier time.

68. Do you believe that there will be a literal thousand years reign of Christ on earth?

A. Locher: Yes. Rev. 20:1-6. Zech. 14.

69. How many resurrections are there?

A. Garrett: Two. Rev. 20:6 and John 5:29.

70. When will the last resurrection take place?

A. Locher: At the end of the millennium. Rev. 20:11-15.

71. Is Hell a place of eternal punishment?

A. Garrett: Yes. Mark 9:42-50. Matt. 25:46.

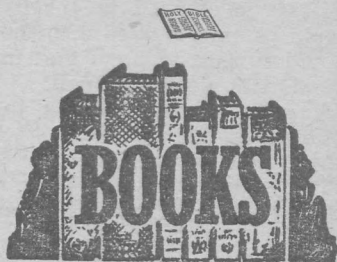
72. Is there a second chance

for salvation?

A. Locher: No.

73. Is Heaven a real place?

A. Garrett: Yes. For if there are real people there, then it must be a real place. Christ is there in body.



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