

It is only at trees bearing good fruit that stones are thrown.

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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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Are You A Friend Of Jesus?

By C. H. SPURGEON

"Ye are my friends, if ye do whatsoever I command you." — John 15:14.

Beloved, it is the highest honor in the world to be called the friend of Christ. There is no title surely that excels in dignity that which was worn by Abraham, who was called the "Friend of God." Lord Brooke was so delighted with the friendship of Sir Philip Sidney that he ordered to be engraved upon his tomb nothing but this, "Here lies the friend of Sir Philip Sidney." There is beauty in such a feeling, but yet it is a small matter compared with being able to say, "Here lives a friend of Christ."

O wondrous condescension, that He should call me "friend." If I am indeed a true believer, not only is He my friend, without which I could have no hope here, or hereafter; but He hath, in the abounding of His grace, been pleased to regard me as His friend, and write me down in the honored list of intimates, who are permitted to speak familiarly

with Him, as those do between whom there are no secrets, for their hearts are told out to Him, whilst He hides nothing from them, but saith: "If it were not so, I would have told you."

Beloved, in what a light this sets obedience to Christ's commandments. I can not help, at this early moment in the sermon, noticing how the doctrine of our text transfigures obedience, and makes it the joy and glory of life. How precious it is, for it is a better seal to friendship than the possession of the largest gifts and influence. Christ does not say: "Ye are my friends, if ye rise to a position of respectability among men, or honor in the church." No; however poor you may be — and those to whom He spake these words were very poor — He says: "Ye are my friends, if ye do whatsoever I command you." Obedience is bet-

(Continued on page 2, column 1)



C. H. Spurgeon

A Radio Message by Elder James Hobbs, Rushtown, Ohio
Delivered Over Radio Station WPKO, Waverly, Ohio

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Romans 1:16.

The Bible teaches of three tenses of salvation. The believer is saved from the penalty of sin, is being saved from the power of sin, and will be saved from the presence of sin.

This message is dealing with salvation from the penalty of sin. The word salvation carries with it the meaning of deliverance. The believer is delivered from the wages of sin, which is death. We read in II Corinthians 1:10, which is speaking of God:

"Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."

Also in Eph. 2:45: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved)."

The believer is delivered from darkness. God tells us in Colossians 1:12, 13. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

The believer receives eternal life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). There are three things I would like for us to notice concerning



JAMES HOBBS

salvation.

I. Salvation is of the Lord.

Man cannot save himself in any way. God is a sovereign power that does not ask man what He can do, nor does He need help from man in any thing. When Zacharias saw his son John, who was the forerunner of Christ, he said:

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant (Continued on page 6, column 3)

Ten Reasons For Not Observing "Christmas"

By L. E. JARRELL
Box 1165
Lordsburg, New Mexico

"Study to show thyself approved unto God, a workman that needeth not to be ashamed." II Tim. 2:15.

1. "Christmas" is a word and day not found in the Bible. II Tim. 3:16; II Peter 1:21; Col. 3:16-17; Rev. 22:18. Dangerous to change God's Word or add to it.
2. "Christmas" is heathen, of

was not born in winter, when no flocks were in the fields. Nativity of December should be given up."

5. There is no Bible authority to commemorate the birth of Jesus. God did not make the date known. It is not to be remembered. II Cor. 5:16. We know Christ spiritually. We are to remember His death. Luke 22:19; I Cor. 11:24. We glory in His death. Gal. 6:14.
6. Only two birth celebrations in the Bible: (1) Pharaoh's big ado. Result was chief baker's death. Gen. 40:20-22, (2) Herod's, when a girl danced off with John the Baptist's head. Mark 6:21-27; Matt. 14:6.
7. The wise men gave gifts to

(Continued on page 7, column 1)

Fruits Of Believing Verbal Inspiration

By the late
H. Boyce
Taylor, Sr.

Born
1870
Died
1932



By verbal inspiration we mean that every word in the Hebrew Old Testament and the Greek New Testament was put there by the Holy Spirit. Men often talk about the inspired writers. God doesn't. He talks about the inspired Word.

"And God spake all these (Continued on page 6, column 1)

Various Scriptures On Baptism Discussed

By ELDER EDDIE GARRETT
Hamilton, Ohio

deceive the people. The Scriptures that I want to explain are on the subject of baptism.

ACTS 1:5

This verse of Scripture has to do with the baptism of the Holy Spirit. Matt. 3:11, Mark 1:8, Luke 3:16, John 1:33 all are referring to the same baptism. If you will notice carefully in Acts 1:5 it says: "... ye shall be baptized with the Holy Ghost NOT MANY



L. E. JARRELL

sun and fire worshippers, in time of Nimrod, by ancient Babylonians. Result: Pagan festivals, centuries later. Warning: "Learn not the way of the heathen."—Jer. 10:2-15.

3. Records show that the idea of Christ's birth being on December 25, came via Romanism, using the name Christ and mass. Human invention. Rev. 17:5.

4. Disciples never celebrated Christ's birth. First celebration was 440 A. D. The church of Rome attached "mass" to Christ and placed the date in winter. Adam Clark's commentary: "We find the sheep were kept in open country the whole summer. Our Lord

Read Ex. 25:31-40; 37:17-24; Lev. 24:1-4).

This was not a candlestick such as we ordinarily think of one today. Instead, if it were properly termed, it would be called a lamp stand. Instead of candles being placed upon it, there was merely oil placed within it, and a wick placed within that oil, so that actually instead of it being a candlestick, it was in reality a lamp stand.

This candlestick, or lamp stand, stood on the south side of the tabernacle, just across from the table of shew bread. It was hand made in every particular, and was beaten out of pure gold. One talent, the equivalent of nearly \$30,000.00, was used for the mak-

ing of it.

This candlestick was composed of a central shaft, with three branches growing out of it on each side. A branch came out of the top of the stand, which meant that with the three branches on each side and with the branch at the top, there were seven of these branches from which light came, when the wick within the oil was properly lighted.

The candlestick was highly ornamented and in an unusual way. Each of these branches had three sections, and each of the sections had a spindle that was shaped like an almond, with a flowered work at the end of the almond, so that it was not only a thing of usefulness, but a thing of beauty

here within the tabernacle of the Lord.

THE MEANING OF THE CANDLESTICK.

This candlestick, or lamp stand, was a type of the Lord Jesus Christ and His children shining for Him in the midst of a crooked and a perverse world. The central shaft represented the Lord Jesus Christ Himself, while the branches represented all believers in the Lord Jesus Christ. This would tell us that the business of Jesus and the business of each of us as believers in Him, is to shine and make light for our Lord here within this world.

We have the antitype of this (Continued on page 3, column 4)



EDDIE GARRETT

DAYS HENCE." Now just what was Christ speaking about, when He said to His disciples, "NOT MANY DAYS HENCE?" We can be sure that He is saying that the baptism of the Holy Spirit is going to take place in a few days. There can be no doubt that He was speaking of Pentecost when the Holy Spirit would descend from Heaven and fill the house where the disciples would be.

Many today are teaching that the new birth and the baptism of the Holy Spirit are the same thing. This is a false teaching and can be proved to be such (Continued on page 7, column 3)

The Baptist Examiner Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

By JOHN R. GILPIN
"THE CANDLESTICK"

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

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... A Friend Of Jesus?

(Continued from page one)
ter than wealth, and better than rank. Jesus values His friends, not by what they have, or what they wear, but by what they do.

I. Let us come to the subject more closely, and notice, first, that—

Our Lord Himself Tells Us What Obedience He Requests From Those Who Call Themselves His Friends

True friends are eager to know what they can do to please the objects of their love. Let us gladly hearken to what our adorable Lord now speaks to the select circle of His chosen. He asks of one and all obedience. None of us are exempted from doing His commandments. However lofty, or however lowly, our condition, we must obey. If our talent be but one, we must obey; and, if we have ten, still we must obey. There can be no friendship with Christ unless we are willing, each one, to yield Him hearty, loyal service.

Let it go round, then, to all of you upon whom the name of Jesus Christ is named. If enrolled among the friends of Jesus, you must be careful about your own personal obedience to His blessed will. Forget not that even to the queen, standing on His right, in gold of Ophir, the word is given: "He is thy Lord, and worship thou him."

It must be **active obedience**—notice that. "Ye are my friends, if ye do whatsoever I command you." Some think it is quite sufficient if they avoid what He forbids. Abstinence from evil is a great part of righteousness; but it is not enough for friendship. If a man can say: "I am not a drunkard, I am not dishonest, I am not unchaste, I am not a violator of the Sabbath, I am not a liar," so far so good; but such righteousness does not exceed that of the scribes and Pharisees, and they can not enter the kingdom. It is well if you do not willfully transgress; but if you are to be Christ's friends, there must be far more than this. It would be a poor friendship which only

said: "I am your friend; and, to prove it, I don't insult you, I don't rob you, I don't speak evil of you." Surely there must be more positive evidence to certify friendship.

The Lord Jesus Christ lays great stress upon positive duties; it is: "If ye do whatsoever I command you." At the last day He will say: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink." In that memorable twenty-fifth chapter of Matthew nothing is said about negative virtues; but positive actions are cited and dwelt upon in detail.

We are clear, from the wording of the text, that the obedience Christ expects from us is **continuous**. He does not say: "If you sometimes do what I command you — if you do it on Sundays, for instance — if you do what I command you in your place of worship, that will suffice;" but no, we are to abide in Him, and keep His statutes even unto the end. I am not now preaching works as the way of salvation, but as the **evidences** of fellowship, which is quite another thing. We must seek in every place, at all times, and under all circumstances, to do as Jesus bids us, out of a cheerful spirit of reverence to Him. Such tender, loving subjection as a godly wife gives to her husband must be gladly yielded by us throughout life if we are His friends.

This obedience must also be **universal**. "Ye are my friends, if ye do **whatsoever** I command you." No sooner is anything discovered to be the subject of a command, than the man who is a true friend of Christ says: "I will do it," and he does it. **He does not pick and choose which precept he will keep, and which he will neglect, for this is self-will, and not obedience.** I have known some professors to err greatly in this matter. They have been very strict over one point, and they have blamed everybody who did not come up to their strictness, talking as if that one duty fulfilled the whole law. Straining out gnats has been a very leading business with many; they have bought a choice assortment of strainers, of the very finest net, to get out all the gnats from their cup, but, at the same time, on another day, they have opened their mouths and swallowed a camel without a qualm. This will not do; the test is: "If ye do **whatsoever** I command you."

I do not mean that little things are unimportant; far from it. If there be a gnat that Christ bids us strain out, strain it out with great diligence; do not let a midge escape you, if He bids you remove it. The smallest command of Christ may often be the most

important, and I will tell you why. Some things are great, evidently great, and for many reasons even a hypocritical professor will attend to them; but the test may lie in the minor points, which hypocrites do not take the trouble to notice, since no human tongue would praise them for so doing.

Here is the proof of your love. Will you do the **smaller** thing for Jesus, as well as the more **weighty** matter? Too many say: "I do not see any use in it; I can be saved without it; there are a great many different opinions on the point," and so on. All this cometh of evil, and is not consistent with the spirit of friendship with Christ, for **love pleases even in trifles**. Is it Christ's will? Is it plainly a precept of His Word? Then, it is not yours to reason why, nor to raise any question.

The reality of your subjection to your Lord and Master may hinge upon those seemingly insignificant points. "**Whatsoever** he saith to you, do it." Only by an earnest endeavor to carry out the **whole** of His will, can you live in happy friendship with Him, and be indeed His friend.

Note well that this obedience is to be rendered as to Christ Himself. Put the emphasis on the little word I: "**Ye are my friends**, if ye do whatsoever I command you." We are to do these things because Jesus commands them. Does not the royal person of our Lord cast a very strong light upon the necessity of obedience? When we refuse to obey, we refuse to do what the Lord Himself commands. When the Lord Jesus Christ, the Son of God and our Redeemer, is denied obedience, it is treason. How can rebels against

BLOOD

All things are by the Law purged by BLOOD.

It is the BLOOD that maketh an Atonement for the soul.

When I see the BLOOD I will pass over you.

Without shedding of BLOOD is no remission.

The BLOOD of Jesus Christ His Son cleanseth us from all sin.

Having made peace through the BLOOD of His Cross.

We who were far off are made nigh by the BLOOD.

Thou has redeemed us to God by Thy BLOOD.

They overcame by the BLOOD of the Lamb.

the King be His Majesty's friends? The precepts of Scripture are not the commandments of man, nor the ordinances of angels; but the **laws of Christ**, and how dare we despise them? We are to act rightly because Jesus commands us, and we love to do His pleasure; there can be no friendship without this. Oh, for grace to serve the Lord with gladness!

To close this first point, it appears that our Lord would have us **obey Him out of a friendly spirit**. Obedience to Christ, as if we were forced to do it under pain and penalties, would be of no worth as a proof of friendship; everyone can see that. He speaks, not of slaves, but of friends; He would not have us perform duties from fear of punishment, or love of reward; that which He can accept of His friends must be the fruit of love. His will must be our law, because His person is our delight. Some professors need to be whipped to their duties; they must hear stirring sermons, and attend exciting meetings, and live under pressure; but those who are Christ's friends need no spur but love. "The love of Christ constraineth us." True hearts do what Jesus bids them without flogging and dogging, urging and forcing. Constrained virtue is spoiled in the making, as many a piece of earthenware is cracked in the baking. The wine of our obedience must flow freely from the ripe cluster of the soul's love, or it will not be fit for the royal cup. When duty becomes delight, and precepts are as sweet as

"I Should Like to Know"

1. Who prints TBE?

Our shop, Economy Printers.

2. Are all disciples saved?

The word "disciple" means "a learner." One may be a learner without ever being saved. That was true of many in Jesus' day. Read John 6:66.

3. What is the way in the highway of Isaiah 35:8?

The Lord Jesus Christ. John 14:6.

4. Do the Free-will Baptists hold true Baptist Bible doctrine?

The Free-wills are Arminian to the core. They are nothing but deep-water Methodists. Actually the only major difference between them and Methodists is that they do not sprinkle.

5. Why do you use the expression "Holy Spirit" when the Bible uses the words "Holy Ghost"?

"Holy Ghost" is really a very poor translation. If you would study this expression in the Biblical language you would see that the words should be translated as we use them—**Holy Spirit**. When you speak of the "Holy Ghost," the average person gets a mental image of something wrapped up

in a sheet floating about in space—definitely a false impression of the blessed third person of the Trinity. We certainly do not wish to appear irreverent nor blasphemous, nor do we change the Scriptures to suit ourselves when we use the words "Holy Spirit." We merely do it to bring out the proper sense of the Scriptures to help our readers.

6. Was Lot saved?

Yes, but he was like a lot of Baptists—he was worldly and a compromiser. He lived in compromise with the world when he ought to have been living for the Lord. II Peter 2:7, 8 would surely indicate that he was saved.

7. Who gave Paul his thorn?

Paul says in II Corinthians 12:7 that it was a messenger of Satan. The Lord permitted Satan to send it. Cf. Job 1 and 2. Luke 22:31.

8. Is it scriptural for a preacher to baptize a new convert without church authority?

No. The commission was given to the church. It is as unscriptural to baptize without church authority as it is to observe the Lord's Supper without church authority. I Corinthians 11:2 and 23.

promises, then are we Christ's friends, and not till then.

II. Having thus set forth what kind of obedience Christ requests, I now notice, in the second place, that our Lord leads us to gather from this sentence that—

Those Who Do Not Obey Him Are No Friends of His

He may yet look upon them, and be their friend, by changing their hearts, and forgiving their sins; but, as yet, they are no friends of His, for a man who does not obey Christ, does not give the Saviour His proper place, and this is an unfriendly deed. If I have a friend, I am very careful that, if he has honor anywhere, he shall certainly have due respect from me. If he be my superior, I am anxious that he should not think me intrusive, or imagine that I would take undue advantage of his kindness. He will be higher in my esteem than in the regard of anyone else.

He who is truly Christ's friend, delights to honor Him as a great King; but he who will not yield Him His sovereign rights, is a traitor, and not a friend. Our Lord is the Head over all things to His church, and this involves the joyful submission of the members. Disobedience denies to Christ the dignity of that holy Headship, which is His prerogative over all the members of His body, and this is not the part of a true friend. How can you be His friend, if you do not admit His rule? **It is vain to boast that you trust His cross, if you do not reverence His crown.**

He who does not **His commandments** can not be Christ's friend, because he is not of one mind with Christ; this is evident. Can two walk together, except they be agreed? True friendship exists not between those who differ upon first principles, and there can be no points of agreement between Jesus Christ and the man who will not obey Him; for he, in fact, says: "Lord Jesus, thy pure and holy will is obnoxious to me; thy sweet and gracious commandments are a weariness to me."

What friendship can be here? They are not of one mind; Christ is for holiness, this man is for sin; Christ is for spiritual-mindedness, this man is carnal-minded; Christ is for love, this man is for self; Christ is for glorifying the Father, this man is for honoring himself; **how** can there be any friendship, when they are diametrically opposed in design, object and spirit? It is not possible.

He who **obeys not Christ**, can not be Christ's friend, though he may profess to be. He may be a very high and loud professor, and for that reason he may be all the more an enemy of the cross — for when men see this man walking according to his own lusts, they cry out: "Thou also wast with Jesus of Nazareth," and they attribute all his faults to his religion, and straightway begin to blaspheme the name of Christ. Through the inconsistent conduct of our Lord's professed friends, His cause is more hindered than

(Continued on page 3, column 1)

Laying The Axe To Arminian Heresies

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

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

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At Entering Into The Church

By AUGUSTUS TOPLADY

Father of love, to thee I bend
My heart, and lift mine eyes;
O let my pray'r and praise ascend
As odours to the skies.

Thy pard'ning voice I come to hear,
To know thee as thou art:
Thy ministers can reach the ear,
But thou must touch the heart.

O stamp me in thy heav'nly mould,
And grant thy word apply'd
May bring forth fruit an hundred fold
And speak me justify'd.

... A Friend Of Jesus?

(Continued from page two)
by anything else.

Suppose you and I had some very intimate associate, who was found drunk in the street, or committed burglary, or theft, should we not feel disgraced by his conduct? When he was brought before the magistrate, would you like to have it said: "This person is the bosom friend of so-and-so?" Oh, you would cover your face, and beg your neighbors never to mention it. For such a fellow to be known as your friend would compromise your name and character.

We say this, even weeping, that Jesus Christ's name is compromised, and His honor is tarnished among men, by many who wear the name of Christian, without having the spirit of Christ; such can not be His dear companions. Alas! for the wounds which Jesus has received in the house of His friends. When Caesar fell, he was slain by the daggers of his friends. In trust, he found treason. Those whose lives he had spared, spared not his life. Woe to those who, under the garb of Christianity, crucify the Lord afresh, and put Him to an open shame. Nothing burns Christ's cheek like a Judas kiss, and He has had many such.

Those that obey Him not, can not be owned by Jesus as His friends, for that would dishonor Him indeed. Time was — I know not how it is now — when, if any man wanted to be made a count, or to get an honorable title, he had only to pay so much at Rome into the Papal exchequer, and he could be made a noble at once. The titles thus purchased were neither honorable to those who gave nor to those who received them.

Whatever his pretended vicar may do, our Lord Himself sells no dignities. The title of "Friends of Jesus" goes with a certain character, and can not be otherwise obtained. Those are His friends who obey Him — "If ye love me, keep my commandments." He grants this patent of nobility to all believers who lovingly follow Him; but on His list of friends He enters none beside. Do you not see that His honor requires it? Would you have our Lord stand up and say: "The drunkard is my friend?" Would you hear Him say: "That fraudulent bankrupt is my intimate companion?" Would you have Jesus claim friendly companionship with the vicious and profane? A man is known by his company; what would be thought of Jesus, if His intimate associates were men of loose morals and unrighteous principles? To go among them for their good is one thing; to make them His friends is another. Where there is no kinship, no likeness, no point of agreement, the fair flower of friendship can not take root. We may, therefore, read the text negatively: "Ye are not my friends, if ye do not the things which I command you."

III. Our third observation is—
Those Who Best Obey Christ Are on the Best of Terms With Him
"Ye are my friends," He seems to say, "and live near me, enjoying practical, personal friendship, and daily intercourse with me, when you promptly obey." Some of you know, by personal experience, brothers and sisters,

that you can not walk in holy converse with Christ, unless you keep His commandments. There is no feeling of communion between our souls and Christ when we are conscious of having done wrong, and yet are not sorry for it. If we know that we have erred, as we often do, and our hearts break because we have grieved our Beloved, and we go and tell Him our grief, and confess our sin, we are still His friends, and He kisses away our tears, saying: "I know your weakness; I willingly blot out your offenses; there is no breach of friendship between us; I will manifest myself to you still." When we know that we are wrong, and feel no softening of heart about it, then we can not pray, we can not speak with the Beloved, and we can not walk with Him as His friends. Familiarity with Jesus ceases when we become familiar with known sin.

If, again, knowing any act to be wrong, we persevere in it, there can not be any happy friendship between us and our Saviour. If conscience has told you, dear brother, that such a thing ought to be given up, and you continue it, the next time you are on your knees you will feel yourself greatly hampered; and when you sit down before your open Bible, and hope to have communion with Christ, as you have formerly enjoyed it, you will find that He has withdrawn Himself, and will not be found by you. Is there any wonder? If sin lieth at the door, how can the Lord smile on us? Secret sin will poison communion at the fountain head. If there is a quarrel between you and Christ, and you are hugging to your bosom that which He abhors, how can you enjoy friendship? He tells you that sin is a viper that will kill you, but you reply: "It is a necklace of jewels," and, therefore, you put it about your neck. Do you wonder, that because He loves you, He is grieved at such mad behavior? Oh, do not thus bring injury upon yourself! Do not thus pour contempt upon His wise commands.

Some Christians will never get into full fellowship with Christ, because they neglect to study His Word, and search out what His will is. It ought to be a serious work with every Christian, especially in commencing his career, to find out what is the will of the Lord on all subjects. Half the Christian people in the world are content to ask: "What is the rule of our church?" That is not the

question; the point is: "What is the rule of Christ?" Some plead: "My father and mother before me did so." I sympathize, in a measure, with that feeling; filial reverence commands admiration; but yet, in spiritual things, we are to call no man "father," but make the Lord Jesus our Master and Exemplar. God has not placed your conscience in your mother's keeping, nor has He committed to your father the right, or the power, to stand responsible for you; every man must bear his own burden, and render his own account; search ye the Scriptures for yourselves, each one of you, and follow no rule but that which is inspired. Take your light directly from the sun.

Let Holy Scripture be your unquestioned rule of faith and practice; and, if there is any point about which you are not uncertain, I charge you, by your loyalty to Christ, if ye are His friends to try and find out what His will is; and, when once you are sure upon that point, never mind the human authorities, or dignities, that oppose His law. Let there be no question, no hesitation, no delay. If He commands you, carry out His will, though the gates of Hell thunder at you. You are not His friends, or, at any rate, you are not so His friends as to enjoy the friendship, unless you resolutely seek to please Him in all things.

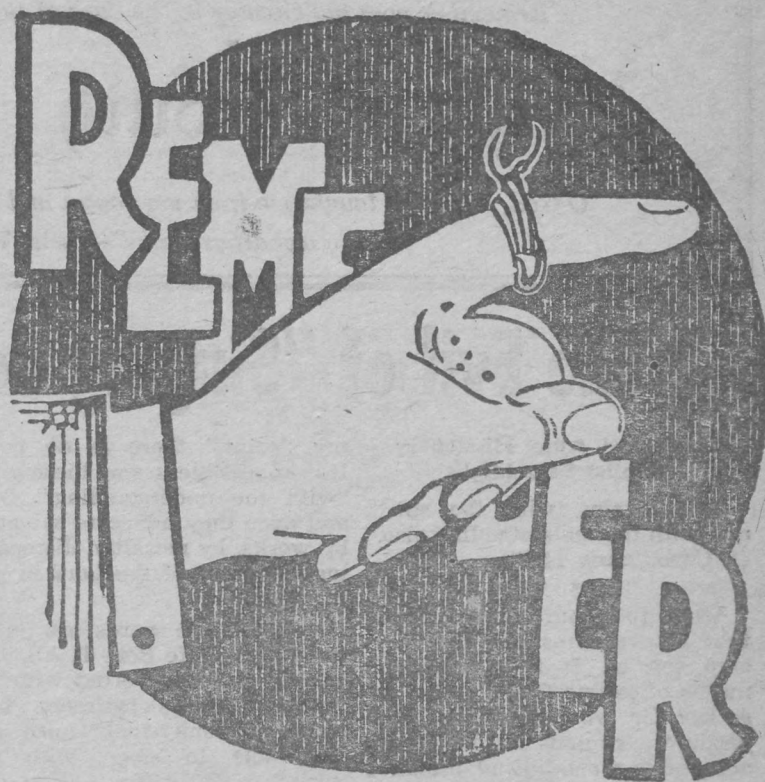
The intimacy between you and Christ will be disturbed by sin; you can not lean your head upon His bosom, and say, "Lord, I know thy will, but I do not mean to do it." Could you look up into that dear face — that visage once so marred, now lovelier than Heaven itself — and say: "My Lord, I love thee, but will not do thy will in every point?" By the very love He bears to you, He will chasten you for that rebellious spirit, if you indulge in it. It is a horrible evil; holy eyes will not endure it. He is a jealous lover, and will not tolerate sin, which is His rival.

"Ye are my friends, if ye do whatsoever I command you." O beloved, see to this! Under all the crosses, and losses, and trials of life, there is no comfort more desirable than the confidence that you have aimed at doing your Lord's will. If a man suffer for Christ's sake while steadily pursuing the course of holiness, he may rejoice in such suffering. Losses borne in the defense of the right, and true, are gains. Jesus is never nearer His friends than when they bravely bear shame for His sake. If we get into trouble by our own folly, we feel the smart at our very heart; but if we are wounded in our Lord's battles, the scars are honorable. For His sake we may accept reproach, and bind it about us as a wreath of honor.

Jesus delights to be the Companion of those who are cast out by kinsfolk and acquaintances for the truth's sake, and for fidelity to His cross. They may call the faithful one fanatic, and enthusiast, and all such ill-sounding names; but over these there is no need to fret, for the honor of being Christ's friend infinitely outweighs the world's opinion. When we follow the Lamb whithersoever He goeth, He is responsible for results; we are not.

"Though dark be my way, since He is my guide,
'Tis mine to obey, 'tis His to provide."

The consequences which follow in the story of the vine and the branches. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do



Remember—that our subscription campaign to "up" our mailing list to 20,00 by our TWENTIETH Anniversary (February 4, 1959) is in progress. DON'T FORGET! The special price is the rock-bottom rate of \$1.00 per year in lots of ten or more "subs" with a free renewal to all who send in this many.

of Jesus? Is this thy kindness to thy friend? How many bow in the house of Rimmon, and hope that the Lord will have mercy upon His servants in this thing? We shall see if it will be so.

We may not do evil that good may come. If I knew that to do right would shake this whole island, I should be bound to do it; God helping me, I would do it; and if I heard that a wrong act would apparently bless a whole nation, I have no right to do wrong on that account. No bribe of supposed usefulness should purchase our conscience. Right is right, and must always end in blessing; and wrong is wrong, and must always end in curse, though for a while it may wear the appearance of surpassing good. Did not the Devil lead our first parents astray by the suggestion, that great benefit would arise out of their transgression? "Your eyes shall be opened, and ye shall be as gods," said the arch-deceiver. Would it not be a grand thing for men to grow into gods? "Certainly," says Eve, "I would not lose the opportunity. The race which is yet to be would blame me if I did. I would not have men remain inferior creatures through my neglect." For the sake of the promised good, she ventured upon evil. Thousands of people sin because it seems so advantageous, so wise, so necessary, so sure to turn out well.

Hear what Christ says: "Ye are my friends, if ye do whatsoever I command you." If you do evil that good may come, you can not walk with Him; but if your heart is set toward His statutes, you shall find Him loving you, and taking up His abode with you.

"The Tabernacle"

(Continued from page one)
in the story of the vine and the branches.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do

nothing." — John 15:1-5.

I say then, this central shaft, representing Christ, and these three branches on each side of the shaft — all seven of them combined, giving forth their light, find themselves as the type of the Lord Jesus and His own believing children illustrated in the relationship of the vine and the branches.

II THE COST OF THE CANDLE-STICK.

The cost was one talent of pure gold, which was about \$30,000.00. This would tell us that it costs to shine.

Let me remind you that it doesn't cost much to be a member of even a Baptist church. It doesn't cost much to be a professing Christian. It doesn't cost much to come to services regularly. It doesn't cost much to have your name on some church record book, but beloved, it does cost you to shine for the Lord.

I never had this truth impress-
(Continued on page 5, column 1)

Our Radio Ministry

- WTCT—1420 ON THE DIAL
Ashland, Kentucky
Sunday—8:30-9:00 A. M.
- WNRG—1250 ON THE DIAL
Grundy, Virginia
Sunday—8:30-9:00 A. M.
- WMLF—1230 ON THE DIAL
Pineville, Kentucky
Sunday—8:30-9:00 A. M.
- WKIC—1390 ON THE DIAL
Hazard, Kentucky
Sunday—8:30-9:00 A. M.
- WMNF—1280 ON THE DIAL
Richwood, W. Va.
Sunday—8:30-9:00 A. M.
- WPAY—1400 ON THE DIAL
Portsmouth, Ohio
Sunday—7:45-8:15 A. M.
- WPFB—910 ON THE DIAL
Middletown, Ohio
Sunday—7:30-8:00 A. M.
- WKKS—1570 ON THE DIAL
Vanceburg, Kentucky
Sunday—8:30-9:00 A. M.
- WCHI—1350 ON THE DIAL
Chillicothe, Ohio
Sunday—7:15-7:45 A. M.
- WMTN—1300 ON THE DIAL
Morristown, Tennessee
Sunday 8:00—8:30 A. M.
- WMOR—1330 ON THE DIAL
MOREHEAD, KENTUCKY
Sunday 7:00—7:30 A. M.

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"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 Evil of "Singing Conventions"

Condensed from Missionary Baptist Searchlight

"I will sing with the spirit, and with the understanding also." (1 Corinthians 14:15).

Those to whom I preach know that I favor music in the worship service. It is a Scriptural means of calling God's people together for worship and of preparing their minds and hearts for acceptable worship and praise. I encourage it in the services and cannot refrain from taking a part myself. God used it, including musical instruments, for this purpose (II Chronicles 29:25-3). But they did not sing songs like "Comin' Through the Rye" or "Ole Zip 'Coon." It was music conducive to a spirit of devotion.

Paul said that he would sing with the spirit and with the understanding also. That evidently means that songs were intelligent in their wording and capable of being understood. Also, they were songs of the spirit—songs which the spirit of the saved man could enter and praise God. In contrast with this, many songs of today, instead of appealing to the spirit, appeal to the flesh. They are of the flesh and are evil only. There is no half-way position on what is right and wrong. The modern "convention" type of singing is of the flesh and should not be entered into, condoned, and promoted by Baptists. I intend to show proof of this statement below.

I am not making an attack on any individual. Many good men, who would not knowingly do anything wrong, are "carried away" by this modern scheme of the Devil. He imitates that which is good; he engages in a disguise of righteousness (II Corinthians 11:13-1). There was a time when I was "for" the singing convention and the "convention" songs in church. I have learned better the hard way. My love for the cause of righteousness and the souls of men, especially our young people who are being deceived by this evil, prompts me to write as I do.

Below are some of the many reasons why Baptists should not take part in singing of "convention" type songs:

1. The lyric or words are either meaningless or heretical, in most cases. Someone, please tell me what is meant in this most popular number: "On the Jericho Road, there is room for just two; no more and no less, just Jesus and you." I have something like normal intelligence and I fail to see the "point" here. But that is

my "point," there is no point. It is impossible to sing these songs "with the understanding." Over and over they advocate salvation by works, by morality, disregarding the grace of the Lord in giving life.

2. When the words are Scriptural, as in "He Bore It All," the melody is so perverted with the "swing" of the ballroom, barroom, or "honky-tonk" until it is impossible to sing "with the spirit."

3. The theme of many of the songs is egotistic, glorifying man instead of the Lord, contrary to the command of the Word to do "all" to the glory of the Lord (I Corinthians 10:31); "I'll Fly Away," "I'd Rather Be A Beggar," "I Dreamed I Searched Heaven for You," "I'm Gonna Rise and Shine," I, I, I, I, on and on ad infinitum.

4. This tendency to attract attention to man and glorify him is further seen in the style of music; individual parts are featured calling attention to a "trilling 'alto'" or a down-in-the-cellar "basso profundo." The glory is in the flesh.

5. This egotistic tendency is further evidenced in the rivalry between directors. The man who can stamp the floor and "get 'em to sing" is "tops." If he is able to ad lib at just the right time, he is sure to get the applause.

6. A good measure of the spirituality of "convention" singing is seen in the crowds it attracts. Lost people like it as well as any of their other sins, perhaps better than some, for it has the cloak of respectability. Lost men are often the leaders. Men who do not profess Christianity, or at least do not depend on Christ for salvation, are prominent on the famous quartets. The flesh likes it.

7. It is evil because it is "interdenominational" or "non-denominational." It has to be to appeal to all faiths and to the lost as well. Most of the writers are "Pedo-Baptists." "One church is just as good as another."

8. It is evil because it takes people away from their regular church services, sates their consciences with its religious flavor, and keeps them away Sunday night since they are "sung down" and too tired to go.

9. It claims to "preach the gospel in song." I challenge the statement to be true of 10 percent of the songs. A far lower percentage would probably be more accurate.

10. It flouts the authority of a Baptist church, inviting itself into their buildings, sometimes

taking the preaching hour (I had this happen to me ONCE), and does not presume to ask for permission or respect the will of those who do not want it. Some of the radio "artists" actually ridicule the value of it and feign a sorrow for "those preachers who don't like good gospel singing. Don't they know there is going to be singing in heaven?" I ask, "What kind?"

11. Its advocates are inconsistent. Baptists do not believe in "pulpit affiliation" and will not have a Campbellite or other heretic preach for them, but I am supposed to "hold still" while a Campbellite singer, who does not believe in instrumental music in the church—believes it is a sin—comes in and teaches my own people how to worship the Lord in song—teaching them to SIN according to his own doctrine. Not by my consent. May God give us the grace to get our eyes open!

Menace of Rome

The following item appeared in an October news letter from Christ's Mission in New York. Because it took place in our Association area we are reprinting it herewith. What would happen if we got a R. C. President? "On July 31, 1958, in Battle Creek, Mich., a Protestant Church with a Protestant pastor speaking on the subject of Roman Catholicism was invaded by three priests, 40 Roman Catholic laymen, an off-duty police lieutenant. The meeting had to be cancelled. Local police were called but refused to grant any help and at the station house ignored the request to have read the state laws on the matter. In addition, no publicity was given the incident by the papers, television or radio."—Selected.

A SERMON AND A PUDDING MUST HAVE SOMETHING IN THEM

The Berkshire proverb says, "There be more ways of killing a cat than by choking of him with cream," and surely some preachers appear to know that there are more ways of wearying a hearer than by surfeiting him with good, sound, creamy doctrine. Oh for a sermon with something in it! Never mind the finicking with the cooking, and the carving; do give us a cut of gospel truth!

Alas! we too often get "Grantham gruel"—nine grits and a gallon of water," and we are expected to praise the stuff because the basin is of rare china. There is not enough in it to make soup for a grasshopper, and yet we are called upon to go into raptures because what there is of it is soundly evangelical.

At other times the teaching is

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Life's Praise

Fill thou my life, O Lord, my God,
In every part with praise;
That my whole being may proclaim
Thy being and Thy ways.

Not for the lip of praise alone,
Nor even the praising heart,
I ask, but for a life made up
Of praise in every part.

Praise in the common things of life,
Its goings out and in,
Praise in each duty and each deed,
However small and mean.

Praise in the common words I speak,
Life's common looks and tones.
In intercourse at hearth or board
With my beloved ones.

Not in the temple-crowd alone,
Where holy voices chime.
But in the silent paths of earth,
The quiet rooms of time.

Upon the bed of weariness,
With fevered eye and brain:
Or standing by another's couch
Watching the pulse of pain.

Enduring wrong, reproach, or loss,

With sweet and steadfast will;
Loving and blessing those who hate,
Returning good for ill.

Surrendering my fondest will
In things or great or small,
Seeking the good of others still,
Nor pleasing self at all.

Fill every part of me with praise;
Let all my being speak
Of Thee and of Thy love, O Lord,
Poor though I be, and weak.

So shalt Thou, Lord, from me, even
me,
Receive the glory due,
And so shall I begin on earth
The song forever new.

So shall each fear, each fret, each
care,
Be turned into song;
And every winding of the way
The echo shall prolong.

So shall no part of day or night
From sacredness be free,
But all my life, in every step,
Be fellowship with Thee.

H. BONAR.

—Lotteries.
—Card Parties.

Some churches try merchandising—

—Rummage Sales.
—Bake Sales.
—Bazaars.
—Greeting Cards.

Some try God's Way:

"BRING ye all the tithes into the Storehouse." Malachi 3:10.

"Honor the Lord with thy substance." Proverbs 3:9.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." 1 Corinthians 16:2.

—Central Contender.

THE ONE THING THE WORLD NEEDS

Emasculated religions are of no use in the struggle immediately before us. The one standpoint for this age is Christ's standpoint, the one gospel His gospel, the one power of the divine Spirit. The unredeemed evil in human nature laughs to scorn human idealisms. The one thing which will suffice is that men be saved from themselves by being brought to God, through Christ, and by the ministry of the Spirit. Only preachers who are actually in the hand of God, and filled with His power and carrying a divine testimony of pardon and redemption verified in their own experience, have a message worth speaking about to this age.—John Smith.

THE SOUL OF MAN

Not long ago some one asked Dr. Charles Mayo, the great surgeon, if in operating on or dissecting human bodies, he had ever discovered anything that indicated that a soul once lived in the body. He answered at once that modern surgeons are as much in the dark as ever concerning man's soul, "but," he asked, "did surgical science ever find a thought in the brain of a human being, did it ever locate an ideal in the mind of a man, did it ever find a railroad engine, a radio instrument, a steel foundry, an automobile, a fifty story building or a Brooklyn bridge in the head of a man?"—Selected.

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Hints and Helps

HOW TO STUDY THE BIBLE

1. Believe that it is the very Word of God—II Timothy 3:16.
2. Believe that your life depends upon it—Matthew 4:4.
3. Let your one object be to find Christ—Acts 28:23.
4. Carefully compare Scripture with Scripture—I Corinthians 2:13.
5. Cultivate a sincere relish for it—Job 23:12.
6. Bring you whole mind and heart to it—Psalm 119:2, 10, 34, 58, 69.
7. Study with a desire to be furnished for service—II Timothy 3:17, 2:15.
8. Study with a desire to have clear, positive views—II Timothy 1:8-13.
9. Study with a desire to be, in all things, more like Christ—II Peter 1:3-10.
 - (1). Prayerfully—Psalm 119:18.
 - (2). In dependence upon the Holy Spirit—John 14:26.
 - (3). With an honest heart—II Corinthians 4:2, Luke 8:15.
 - (4). Regularly—Joshua 1:8, Acts 17:11.
 - (5). Diligently—Deuteronomy 6: 6, 7.—J. D. Gilmore.

How Would You Do It?

The question is this—HOW SHALL WE SUPPORT THE CHURCH?

Some churches try cooking—
—Chili Dinners.
—Bean Dinners.
—Oyster Suppers.
—Fish Fries.

Some churches try by gambling—
—Bingo.

Is It Right To Worship Jesus?

"Thou shalt worship the Lord thy God and him only shalt thou serve."—Matthew 4:10.

The Bible teaches that we are direct quotation. So even the to worship God — and Him only. NWT says that Jesus is to be worshipped!

Those who say that only angels are commanded to worship Jesus have failed to see that angels worship no one but God! In Nehemiah 9:6 we learn that the host of heaven worships Jehovah. If angels worship Jesus (Heb. 1:6) it is simply because He is God. Certainly if angels who are of a higher creation than man (Ps. 8:5) must worship the Son, how much more are we required to worship Him! God does not have double standards. He does not permit creature worship in Heaven or earth. When the Father says to anyone, be he angel or man, worship him (the Son), the Father is telling all who care to know the truth that His Son is the true God!

If the Bible shows that we should worship Christ, then Christ must be God — the true God. If Christ is the true God, we all must worship Him.

Angels Commanded to Worship Him

God the Father commands all the angels to worship Jesus (Heb. 1:6) — a direct quotation from the Septuagint: "... worship him (Jehovah), all ye his angels" (Ps. 97:7). This command is so plain that it is impossible to refute it. Surely no one would dare suggest that this verse (Heb. 1:6) means only to worship through or in the name of Jesus, for then to be consistent he would have to say that the verse in Psalms (97:7) means to worship through or in the name of Jehovah!

The Bible says, "Worship him." The Bible means just that. The New World Translation of the Watchtower Society has tried to eliminate any mention of the worship paid to Jesus in the Bible by using the words "do obeisance" instead of "worship." Yet the translators have been forced to leave the word **worship** in this verse (Heb. 1:6) because it is a

Worship or Obeisance?

Many times the Bible says that Christ was worshipped. The word used for worship is **proskuneo**. This is the same word for worship used in Matthew 4:10, "Thou shalt worship the Lord thy God..." The word is used, then, of true worship to God. Since this word (**proskuneo**) also means "do homage," how can we tell whether the worship paid to Jesus is simply homage or true worship due to God? God the Father has answered this question for us in Hebrews 1:6 by identifying the worship given to the Son as the same worship He Himself receives in Psalm 97:7! So the

Father has sanctioned for the Son the same worship as for Himself.

A careful study of the worship given to Jesus will show also that in many cases this worship was accompanied by confession, prayer, adoration, and thanksgiving. Webster's definition of worship is confession, adoration, prayer to, thanksgiving. So we have not only the word worship used in reference to Jesus, but the **accompaniments of true worship** as well.

Christ Accepts Worship

Our Lord Jesus Christ was sinless. He made no mistakes. He led no one astray. Yet He accepted worship of Himself. Peter refused worship of himself (Acts 10:26). The angel refused worship

(Rev. 22:9). But **not once** in all the cases where people worshipped Jesus, did He ever refuse it, reprove them for doing it, or even suggest that it was sin. Yet to Satan He had said, "Thou shalt worship the Lord thy God and him only shalt thou serve." Was Jesus a hypocrite? No. Was He guilty of the sin of Lucifer — wanting to be as the Most High? No. Did He accept worship to which He was not entitled? If we believe the Bible is true when it says that Jesus was without sin, then we know that Jesus accepted worship because He was entitled to it!

Truly He is "the mighty God, the everlasting Father" (Is. 9:6). He was the "Lord and God" of

Thomas (Jno. 20:28) as surely as Jehovah was the "God and Lord" of David (Ps. 35:23).

Prayer—An Act of Worship

In Thayer's Greek-English Lexicon (page 239) the expression "to call upon the name of the Lord" is translated "to invoke, adore, worship the Lord, i.e., Christ." Just as the Hebrews called upon the name of Jehovah in the Old Testament in prayer, so in the New Testament the Christians call upon the name of Jesus. No one could fail to see that Jesus is invoked, adored, and worshipped all through the New Testament just the way in which Je-

(Continued on next page)

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Editor's Note

Twice since we have been in our present building, it has been necessary that we rent an extension ladder to get to our roof. On one of these occasions it cost me \$2.00 to get a 10c rubber ball out of our gutter where it had lodged and was blocking the drain. (The other time, it cost me \$10.00).

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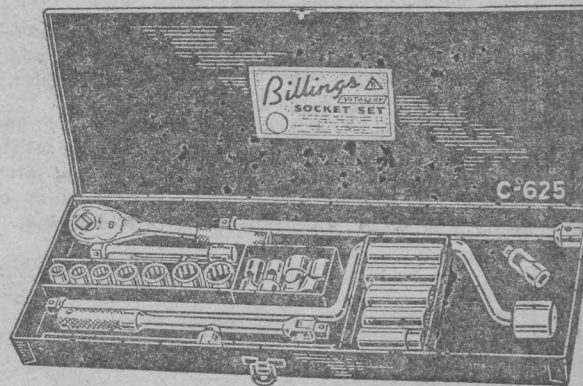
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No one can claim to have a peaceable disposition merely because he is at peace with the Devil.

hovah is invoked in the Old Testament. Even the NWT admits that Stephen prayed to Jesus in Acts 7:59, for they translate *epikaleo* "invocation or prayer" in the footnote!

Prayer is to be made **only to God**. Each prayer to Jesus, then, was an act of true worship. Search your Bibles for the many places it speaks of calling upon the name of Jesus. Always remember that it means "invoke, adore, worship."

"... to bind all that call on thy name" (Acts 9:14).

"... Is not this he that destroyed them which called on this name in Jerusalem?" (Acts 9:21).

"... all that in every place call upon the name of Jesus Christ our Lord" (1 Cor. 1:2).

Each time we read that the Christians called upon the name of the Lord, they prayed to Him, they adored Him, they worshipped Him! Many prayers to Jesus are recorded in Bible (1 Thess.

3:11; II Thess. 2:16, 17; I Tim. 1:2, etc). Yet we pray only to God, we adore only God, we worship only God. Truly Jesus is, "our God and Saviour Jesus Christ" (II Peter 1:1).

Father and Son Receive Identical Worship

In Revelation 5:13 we see the magnificent sight of every creature everywhere worshipping God and the Lamb with identical worship. "Blessing, and honour, and

glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." In Isaiah 42:8 Jehovah had said, "my glory will I not give to another..." — yet here we have the Father and the Son sharing the same glory. "I and my Father are one" (Jno. 10:30).

This worship in Revelation 5:13 is no display of creature worship. Creature worship is forbidden in the Bible. But Jesus is God (Is. 9:6). Jesus is the Creator (Jno. 1:3). He laid the foundations of the earth (Heb. 1:10). He made all things in Heaven and earth (Col. 1:16). According to Jeremiah 10:10, 11 the true God is the God who made the heavens and earth. "O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:6).

Christ to be Worshipped as a Glorious Spirit?

The Watchtower book of doctrine teaches that Christ is "to be worshipped as a glorious spirit" ("Make Sure of All Things," page 85, 1953 ed). But worship goes only to God! Regardless of how high a position they occupy, crea-

tures are never to be worshipped. Someone might even suggest that only secondary worship is meant, but in this very book secondary worship is condemned (page 177). Even bowing before men or angels is forbidden (page 178). They do not mean obeisance to Christ or they would have said so, for they have been very careful to distinguish between worship and obeisance in their NWT. When it says **worship**, it means **worship**!

Even the charter of the Watchtower gives as one of its purposes the "public Christian worship of Almighty God and Christ Jesus." So once more they have identical worship given to God and Christ — who they say is a creature. Creature worship — an abomination to God.

Those who are forced to admit that the Bible teaches that Jesus is to be worshipped, yet scoff at the Bible teaching of the triune God, would do well to examine with unbiased mind the Bible teaching of the triune God. The Bible is not to be argued with, but to be believed. We must believe the Bible when it calls Jesus

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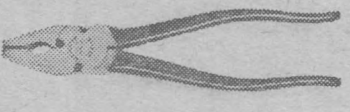
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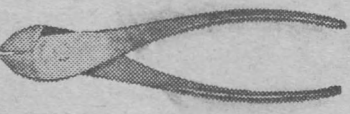
BUTTON'S PATTERN PLIERS. Three wire cutting notches. Powerful gripping capacity. Heavy duty general use pliers for baling, binding and other heavy work.



ELECTRICIANS' SIDE CUTTING PLIERS. General electricians' tool for installation of domestic and industrial wiring, plant maintenance and repair.



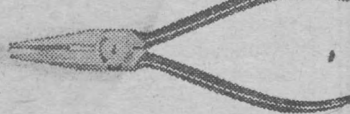
"DUO-BRITE" COMBINATION PLIERS. Cutter is close to joint, supplying added leverage for heavy wire work and close cutting.



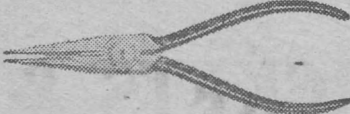
HEAVY DUTY DIAGONAL CUTTING PLIERS. Cutter is close to joint, supplying added leverage for heavy wire work and close cutting.



SHORT NOSE DIAGONAL CUTTING PLIERS. Short nose for close-in cutting. Excellent cotter pin tool for automotive and aviation work.



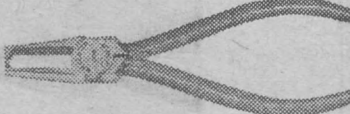
SHORT CHAIN NEEDLE NOSE PLIERS with cutters. Short milled jaws, inside length 1-13/32" tapering to 1/16" points.



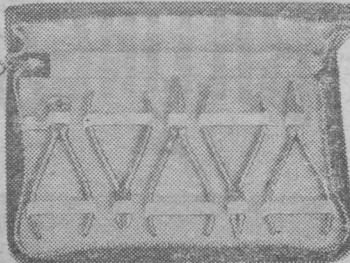
LONG CHAIN NEEDLE NOSE PLIERS with cutters. Long milled jaws, inside length 1-13/16" tapering to 1/16" points.



CURVED NEEDLE OR SNIPE NOSE PLIERS. Slender milled jaws, tapering to 1/16" at points, curved to reach areas inaccessible to other pliers.



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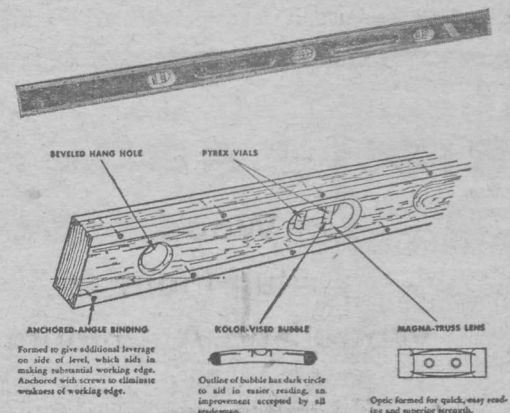
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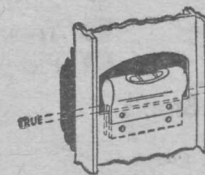
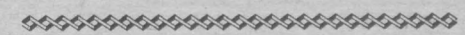
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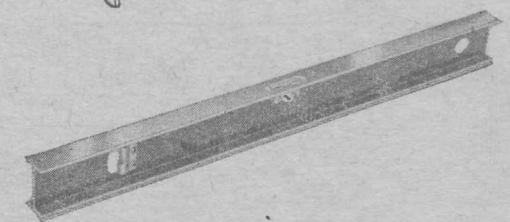


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"the great God" (Tit. 2:13).

We cannot refuse to believe what we cannot understand, for Jesus Himself said, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (Jno. 3:12).

Christians Worship Christ as God the Son

True Christians are among those of whom Paul spoke: "... with all that in every place call upon the name of Jesus Christ our Lord..." (I Cor. 1:2). Let us join men, angels, and every created being to worship Him who created us — our Creator, our Saviour, and the One who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

"And when they saw him, they worshipped him: but some doubted" (Matt. 28:17). Let us be among those who worship Him — not among the doubters. If you do doubt, why not fall at His feet as Thomas did and cry, "My Lord and my God" (Jno. 20:28)? Christ always hears the prayer of faith. And when you see Him in all His glory you will know why John fell prostrate at the feet of Him who is "the first and the last" (Rev. 1:17) — the Eternal One.

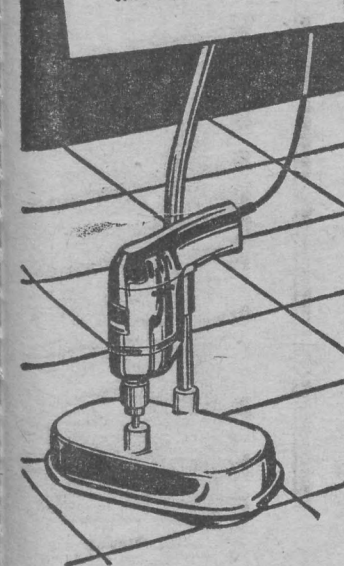
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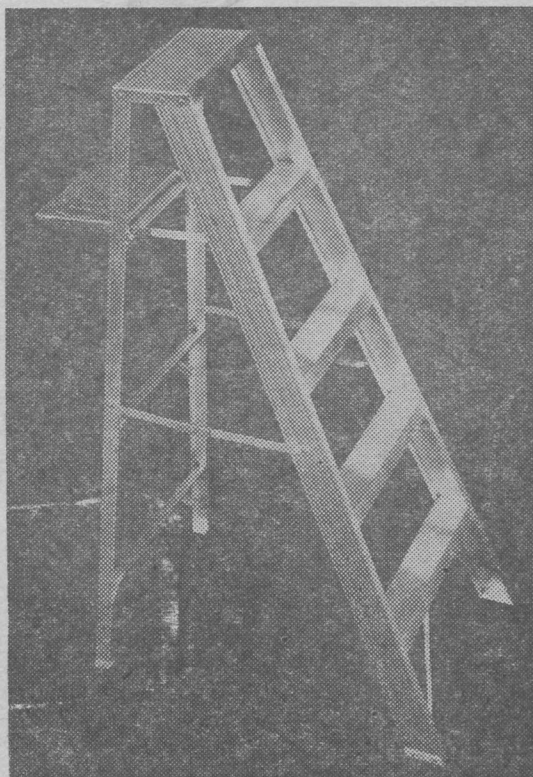
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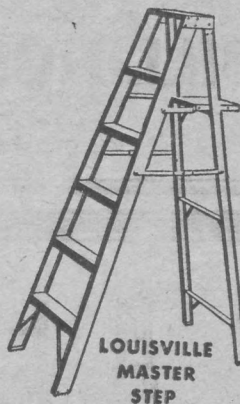
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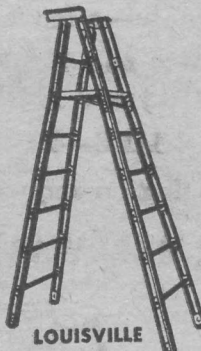
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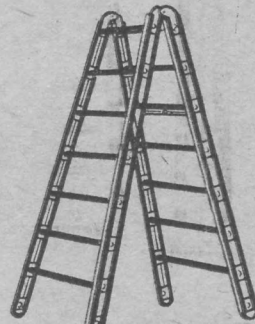
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The Mystery Of Suffering

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Romans 8:18).

The question is often asked and, in fact, has doubtless occurred to most of us: "Why do the righteous suffer?" That many godly people are called upon to carry heavy burdens and to endure suffering in large or small degree is too evident to require proof. Why? God is a God of love. He is all-powerful. Why, then, are the righteous not spared tribulation in this world?

Well, who are the righteous in God's sight? Certainly not the self-righteous, for such righteousness fades as a leaf (Isa. 64:6). In the divine view all men are sinners: "There is none righteous, no not one." (Rom. 3:10, 23). God counts only those as righteous who have trusted in His Son and have thus, by imputation, been made the righteousness of God in Christ (2 Cor. 5:21). But even such, Christian men and women, suffer. Why?

Christians are not exempt from trial in this life. Our Lord declared that in the world we should experience tribulation (John 16:33). The sun rises and the rain falls upon the unjust as well as upon the just (Matt. 5:45), and so trial comes to good men as it does to the wicked.

1. **The righteous suffer by the will of God.** This is stated in the Scriptures: "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator" (1 Peter 4:19). Since God is faithful and His will is perfect, His purposes cannot be questioned.

2. **The righteous suffer for Christ's sake.** "Yea, all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). The servant is not greater than his Lord. What He experienced we must know to some degree for His sake.

3. **The righteous suffer in the way of discipline.** "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6). He does this to His children so as to bring us back to Himself when we have strayed, and develop spiritual ma-

(Con't. on p. 6, col. 3, this section)



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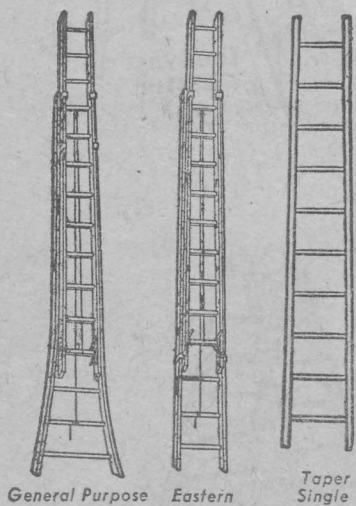
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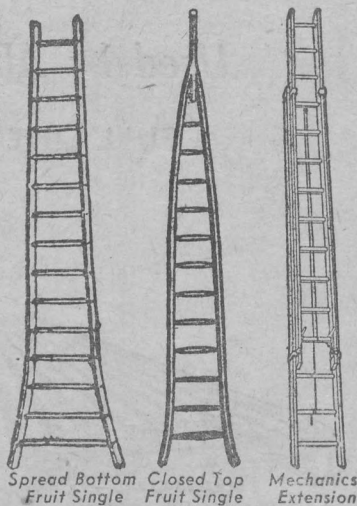
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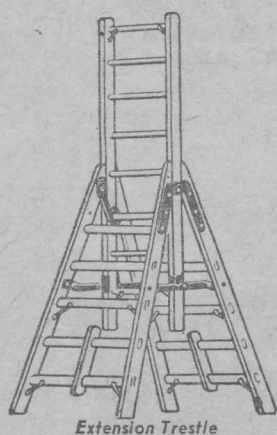
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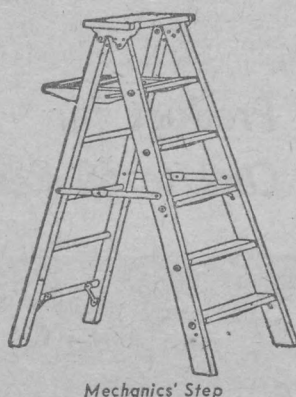
General Purpose Eastern Taper Single



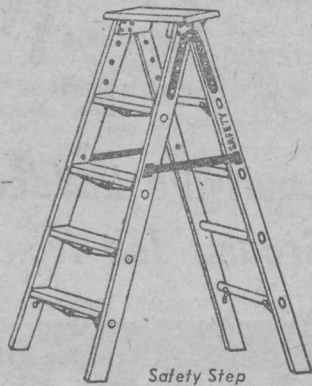
Spread Bottom Fruit Single Closed Top Fruit Single Mechanics' Extension



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Safety Step



Victor Step



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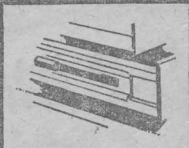
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God never alters the robe of righteousness to fit the man, but the man to fit the robe.

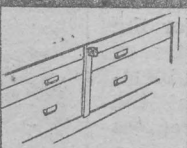
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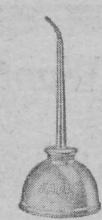
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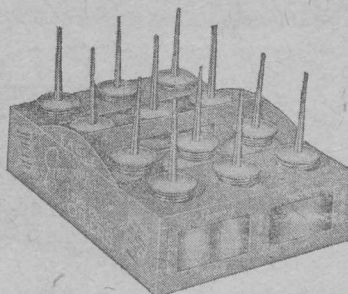
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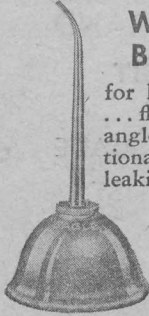
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GROUND
POINT

The great tests of life reveal character; it is not until winter comes that we know the pine is an evergreen.

Suffering

(Continued from page four)

turity in our lives, since tribulation builds patience (Rom. 5:3).

4. The righteous suffer that they may be compassionate. For the God of all comfort comforts us, when we suffer, "that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:4).

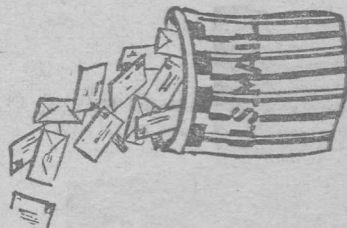
5. The righteous suffer for the glory of God. The epistles of Paul have been of untold blessing to millions throughout the centuries. The Pilgrim's Progress was written by John Bunyan in a prison cell. "The blood of the martyrs is the seed of the church." The suffering servant in a hospital bed can be a shining witness for Christ. In all these things God is glorified.

Do you not think that the fiery trial that is yours is strange, therefore, "but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12-13; cp. Jas. 1:2-3). Whatever your plight, remember that "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted (tried) above that ye are able; but will with the temptation also make a

way of escape, that ye may be able to bear it" (1 Cor. 10:13).


The sufferings of the present time are not worthy to be compared with the glory that we shall know one day. And nothing can touch the child of God apart from His permissive will. Whatever may come, therefore, take to a loving Father, "casting all your care upon Him; for He careth for you."—The Pilgrim.

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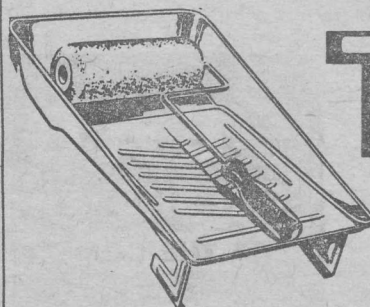
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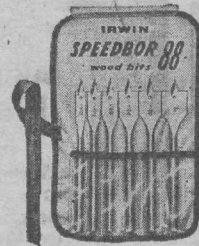
Our special thanks to this fine company for their gift of tools which enable us to better carry on our work and to print this paper. May God's blessings be upon them in view of their kindness to us.

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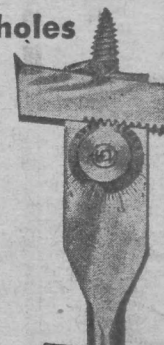
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The Devil's Counterfeit Ways of Salvation

God has one way of salvation, and one only. That way is a narrow way, for "strait is the gate and narrow is the way that leadeth unto life," said Jesus. Jesus Christ is THE WAY. Jesus said, "I am the way" (John 14). Again He said, "I am the door." That means that he is the entrance into the Kingdom of God. The simplest statement in the Bible concerning one's spiritual state and condition is this: "He that hath the Son hath life, and he that hath not the Son of God hath not life." God's way of being saved is a "by grace through faith" in Christ, and that means faith in Christ plus nothing.

The mark of the devil is the PLUS MARK. He seeks to plus Christ with many things, and it matters not what he plusses Him with, it is equally fatal. Nothing is made plainer in the Scriptures than the fact that the person who fully trusts in Jesus Christ and what he did in sacrificially dying for him, for salvation, is saved. When the Philippian jailer asked the point blank question, "What must I do to be saved?" he received the direct reply, "Believe on the Lord Jesus Christ and thou shalt be saved." The expression "believe on" in the original, signifies to "lean upon." To lean upon is to trust. Nothing whatsoever is added in the Scriptures, but men have added different things. Let us think of some of the devil's counterfeits:

1. **The False Way of Works.** The general public believes that if one "pays his honest debts, treats people right, and does the best he knows how," he will be received into heaven. Satan has popularized that idea until it is woven into the thinking of people all over the world. It is a lie from start to finish. Ephes. 2:9 says, "NOT of works, lest any man should boast."

2. **The False Way of Partly by Works.** All "falling from grace" advocates believe in salvation partly by works. Christ is supposed to save from one's sin up to the time one receives Him, but from then on one must merit salvation by his conduct and if he falls below the standard, he loses salvation and goes to hell. That is installment plan salvation. Christ supposedly makes the down payment, and it is up to one to keep up the payments.

Really this is salvation by works, for there is no difference in principle between working to get saved, or working to KEEP saved. It is works in any case. The truth is we are kept—not by works—but "by the power of God through faith unto salvation."

3. **The False Way of Water, Crackers, and Latin.** Whole groups

By ROY MASON

Buffalo Avenue
Baptist Church
Tampa, Florida



turn baptism into a saving rite, and attribute to water magical powers of salvation. Roman Catholics attribute wonderful powers to bread. A cracker, blessed by the priest, becomes a part of the actual body of Christ, and when some person lies dying, the priest lays a piece of the holy cracker between his lips, cackles some Latin over him, and presto, he is ready for glory.

One group has a hydrogen and oxygen god—one part hydrogen and two parts oxygen. The other group has a biscuit god. The penitent thief was assured by Jesus Himself that he was saved and hence was going with Jesus that day, and he was never baptized, nor did he have the benefits of a sacred cracker. That one case demonstrates and proves the falsity of the claims that water and crackers have to do with salvation.

4. **The False Way of Salvation Through An Organization.** Many lodge people believe that salvation is through their lodge. "If I live up to my lodge membership I think I will be all right," say many. A lodge has no power to save, but it has just as much power as has a Baptist church. The truth is, membership in any organization in this world is worthless so far as salvation is concerned.

"Are you a Christian?" we have asked many times, to get the answer, "I have been a church member for years." But Jesus said "I am the way." The devil will work any kind of trick or shenanagan to eliminate Christ from salvation. If he can't entirely eliminate him, he will "plus" him with something—it matters not what. Beware of that plus mark.

5. **The Devil's Counterfeit Social Salvation.** The Modernist (infidel) who doesn't believe in personal salvation, has substituted what he calls "social salvation." This is supposed to be the saving of society en masse by reform

legislative movements, better sanitation and working conditions, etc. The more the social gospelers have worked, the more awful a state the world has gotten into, until crime is at an all time high, and the world threatens to burst into flames. There is no genuine salvation save that which is through Christ Jesus. (See Acts 4:12).

HOW A RIVER BECOMES CROOKED

Did you ever see a river that was as straight as an arrow? Probably not. They generally wind back and forth from the time they gush out of a mountain spring or seep out of a lake until they find repose in the

bosom of the great deep.

And why is it that the river is never straight?

Let a master of the epigram answer and at the same time drive home a wholesome truth: "A river becomes crooked by following the line of least resistance!" So does a man!

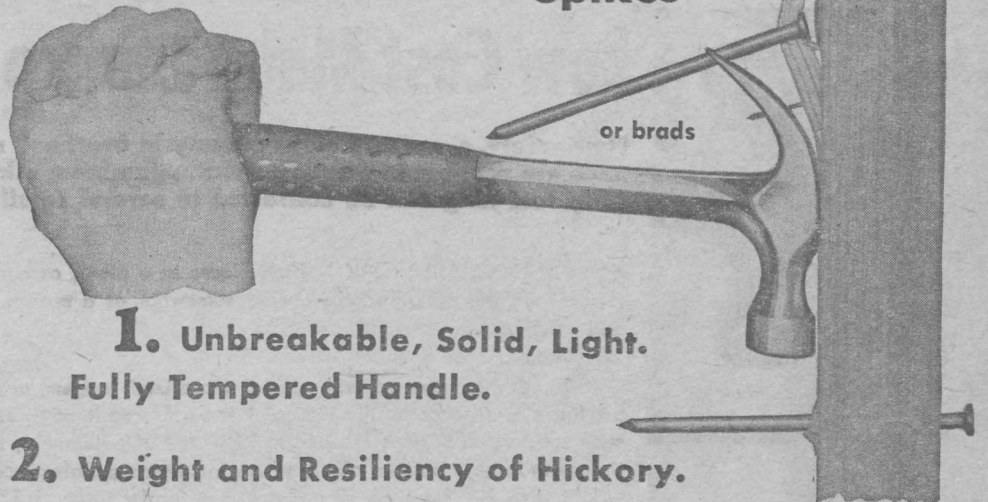
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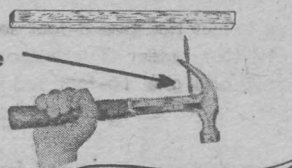
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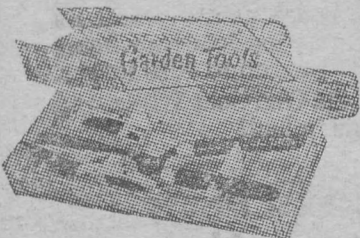
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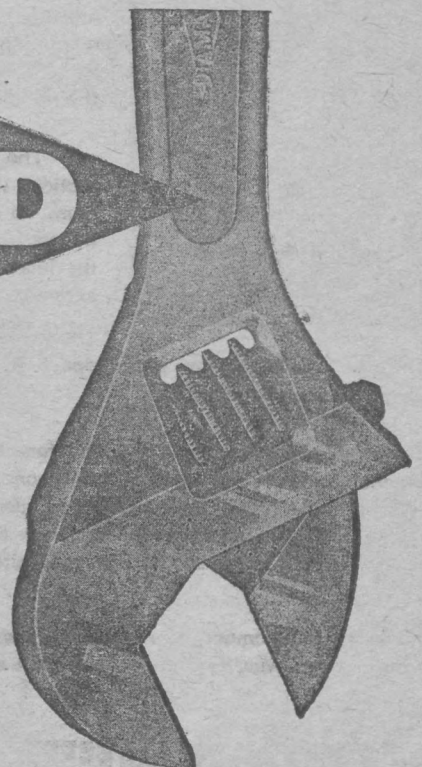
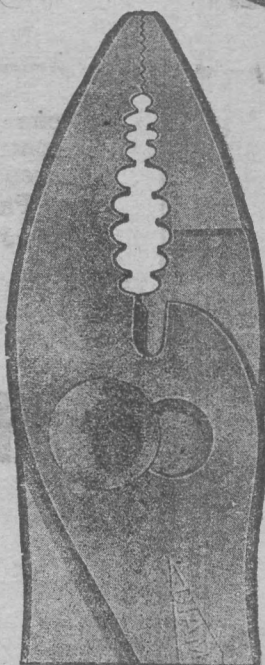
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Pope's Oft-Quoted Line

It is a well-known and oft-used expression—

"For differing creeds let godless bigots fight,

He can't be wrong whose life is in the right."

Not to notice the somewhat unnecessarily hard words, and confining ourselves to the sentiment, what is the conclusion? Of course he cannot! "He can't be wrong," as it is put to antithetically, if his "life is in the right."

But is it? That is a subject for previous inquiry . . . If a man's creed is that of Mahomet, "the Koran or the sword"; or that of Ultramontanes, that every Pope is, and has been, infallible; or that of the Mormons, that polygamy is a most Christian institution—

if it be any false creed; will his life be right if he acts up to it? Will he be an honest man if he does not?

It is a poor compliment to humanity to say that "men are better than their beliefs." But, in fact, you might as well put a disturbing mass of iron by a magnet, and then insist that the ship can still be steered safely, as think to have a man's "life in the right," while he has no fixed principle, or when his creed is "in the wrong." There is scarcely any crime that has not been committed, and justified, at the bidding of a false creed, and under its authority. We would say to Mr. Pope,

"Sweet poet! cease thy most mis-

taken song!
He can't live right whose creed directs him wrong!"

Canon Ryle says, "The man who wrote the famous line 'He can't be wrong whose life is in the right,' was a great poet undoubtedly, but he was a wretched divine."—From **Proverbial Folk-Lore**. By Alan B. Cheales.

BOTH KNEES

Knowing of whom thou hast learned them. (II Timothy 3:14).

A lecturer recently declared at the outset of his lecture that he "received his moral training at the knee of a devout mother and across the knee of a determined father." One wonders how many of the oncoming generation will be enabled to make such a statement.—Sunday School Times.

Low Cost Maintenance Aid

Now safety, simplicity and economy in overhead maintenance are possible in smallest plant. Aluminum alloy ladder forty feet long can be converted to several small ladders.

● DOING REPAIR WORK in high places in a plant, or outside maintenance on the building, was always somewhat of a problem in safety and efficiency.

In recent years several special motorized ladders and elevating platforms were successfully designed for safe overhead work. However such specialized designs resulted in high cost of equipment, and limited its use to large industrial plants where important maintenance and millwright work is done every day of the year. Under such conditions an investment in a mechanized ladder or an elevating platform is always warranted.

The smaller plants and shops, however, still had to use either temporary scaffolds or the old-fashioned wooden ladders. Scaffolds, of course, are slow and expensive to put up and are not flexible, since moving them around a busy, crowded plant floor is usually impossible.

A NEW LADDER

Growing demand for something "in the middle" recently resulted in a new design of a light aluminum alloy ladder of great versatility at moderate cost. It is a product of the **Scranton Aluminum Mfg. Co. of Scranton, Pa.**

The new ladder has five-8-foot sections that can be extended into a one-man 40-foot ladder. The extensions can be combined and used as one 24-foot and one 16-foot ladder, two 16-foot ladders, or five 8-foot ladders.

No pulleys and ropes are used for extension. The new design uses two wedging forks that operate automatically when the ladder is being extended. Once they lock on the rung of the next section the joint is positively safe and will support weights far in excess of the usual requirements.

The ladder is equipped with combination ground shoes-rubber suction cups for concrete floors, and saw-tooth spurs for use on soft ground outside.

Extruded side rails made of 63ST6 high strength aluminum alloy are 2.5 in. wide and have sliding grooves. Rungs are made of 3SH18 aluminum alloy one inch seamless tubing with ends swaged into side rails. These swaged joints will stand well over 800 lb loads hung from the middle of a rung with the ladder section in a horizontal position.

The ladder weighs only 1.5 lb. per running foot, and five 8-foot sections when collapsed can be easily carried around the plant by one man. To make extension of the ladder easy while in vertical position, the top section has two aluminum rollers or wheels, which allow leaning the ladder against the wall without scratching them while pushing the extension up.

The whole collapses into a package 8 ft. long, 15.5 in. wide and 11 in. high for compact storage.

The new ladder is especially useful for all types of overhead work in plant maintenance and small building construction and repair work. It is incomparably better than the old wooden ladders or home made scaffolding, and is much lower in cost than the motorized mechanical ladders. In ordinary use it should last indefinitely.

Our thanks to this company for a gift of some ladders, which we can use in many ways. May God bless them both materially and spiritually.

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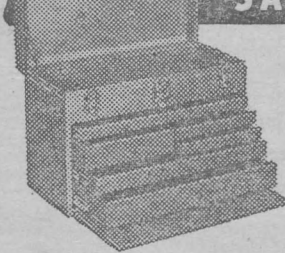
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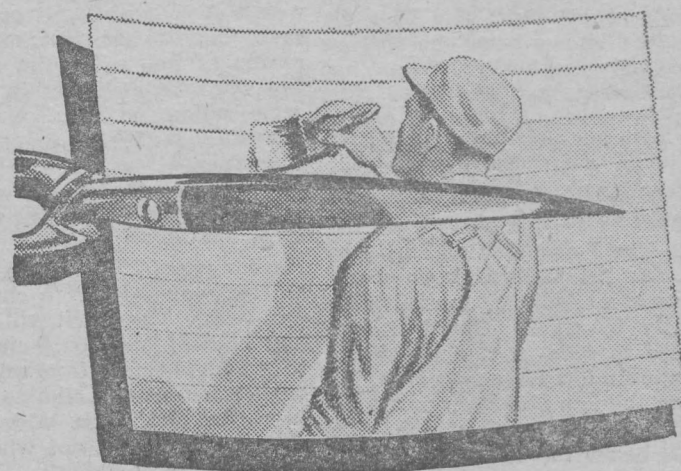
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"The Tabernacle"

(Continued from page three)
ed upon me so forcefully as of some years ago when in another town I was visiting a man who was quite an electrician. He gave a little demonstration one day when I was in his home. He had rigged up a battery and on the proper pressing of a button that battery would ring a bell. He took that same battery and attached it to a lamp, and when he pressed the button it didn't do anything at all. He said, "Brother Gilpin, I have come to this conclusion, it takes a whole lot less power to make a noise than it does to make a light."

Yes, beloved, you can make a noise mighty cheaply, but it costs to shine. When I think about those of you who are sitting out here before me, whose business it is to shine for our Lord in this corrupt world—when I think that it is your business and mine to truly shine for Him, I would remind you that it is a costly thing to shine for the Lord.

I am reminded of that person who had been a missionary, who had come home and was called upon by a group of Christians interested in missions to speak to them. Upon finishing a wonderful message, after exalting the Lord Jesus Christ and giving a marvelous testimony as to what Jesus Christ meant, one of the group said, "You know, I'd give the world if I could have a testimony like that." This missionary said, "That is exactly what it cost me."

Brother, sister, it does cost to shine. It cost to build this candlestick, and it costs for a child of God to shine here within this world.

III

THE SIZE OF THE CANDLESTICK.

Beloved, you will read in vain to find any size or dimensions given of the candlestick. When I first read about the candlestick and found that there were no dimensions given for it, I thought there was an oversight, that I had overlooked something. Then I began to think about it and it dawned on me that we can't measure how Jesus Christ shines, and neither can we know the number nor the manner whereby God's people shine within this world. Beloved, God knew what He was doing when He omitted the dimensions of the candlestick.

IV

THE SHAFT AND THE BRANCHES.

As I have already said, the shaft is to represent Jesus, while the branches are to represent His people.

The branches were made out of pure gold, and gold is a type of Divinity. They were made of the same material as the shaft itself. This would tell us that all of God's people have Divine nature on the inside. If you are one of God's own, if you are a believer in the Lord Jesus Christ, you have a Divine nature—the same kind of a nature that God Himself is the possessor of.

I don't say that if you are a church member, that is your experience. I don't say that all professors of religion have a Divine nature. I do say, beloved, that every person who is saved, has the very nature of God on the inside.

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.—II Pet. 1:4.

Beloved, if you are saved, there is something of God on the inside of you. That is why I often say that we ought to look a little bit like God; we ought to talk a little bit like God; we ought to walk a little bit like God; and the world ought to be able to see something of God within our lives. If you are saved, you have a Divine nature on the inside of you, and it is the Divine nature that God put in you the day He saved you. It is that Divine nature that does the shining.

This old carnal, fleshy nature that you have on the outside doesn't shine for the Lord. It is a

hindrance and a handicap to you. It holds you back and keeps you from shining. This depraved nature which we have inherited from our parents, is that which inhibits and holds back the new nature of the Lord Jesus Christ that is within all of God's children today.

I want you to notice that the strength of the branches lay in the shaft. The branches didn't have any strength in themselves; they were just fastened to the shaft so that the strength actually depended upon the shaft.

If my analogy is true, and I am sure it is, that the shaft represents Jesus Christ and the branches represent believers, then our strength as believers in the Lord Jesus Christ depends upon the Lord Jesus Himself. We haven't any strength in ourselves, but our strength depends upon the Lord Jesus just like the strength of the branches depended upon the shaft of the candlestick.

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—John 15:5.

"I can do all things through Christ which strengtheneth me."—Phil. 4:13.

Where did the branches get their strength? From the shaft. Where do God's children get their strength? From the Lord Jesus Christ, who is typified by the shaft of the lamp stand.

Notice also that the beauty of the shaft was put upon each branch. The same kind of ornamentation that was put upon the shaft of the candlestick was also put upon every one of those branches.

What a precious truth for you and me, that the beauty of the Lord Jesus Christ is upon each believing child of God. It thrills my heart when I remember this truth, that the day God saved us, that day God began to transform us, so that ultimately the same beauty that is in Jesus Christ will adorn the child of the Lord.

"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.

Beloved, it ought to be a blessing to everyone of us to remember that as the flowers adorned the lamp stand, also adorned the branches, so the same beauty of the Lord Jesus Christ adorns all of God's children here within this world; and some of these days when the flesh is laid aside and we rise triumphant to be with Him—when that day comes, then there will be nothing of the flesh to hold us back. Rather, in that day, the beauty of the Lord Jesus Christ will shine forth unhindered in the life of you and me.

There was no danger of the branches falling off of the shaft. They weren't fastened on, but rather they were beaten out of the same material as the shaft itself.

Beloved, I am glad that there isn't any danger of the spiritual branches falling off. I thank God that there isn't any danger of a child of God falling from grace. You hear people talk about being saved today and lost tomorrow. The man who talks in that language is talking contrary to the Word of God, and the man who believes in falling from grace has never yet seen the Lord Jesus Christ as his Saviour. If he ever trusted the Son of God as his Saviour, he would know that sal-

vation is not something you get today and lose tomorrow. He would know that when you receive Jesus Christ, you are saved forever, and that salvation is that you are trusting Jesus Christ for all your sins.

Beloved, those branches could not fall off that shaft, and the child of God can't fall from the Lord Jesus Christ to be eternally lost. Jesus said:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

There aren't enough devils inside our outside of Hell to take a child of God out of the hand of God when once that man has been saved.

Listen to the apostle Paul, when he said:

"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. 8:38, 39.

In these verses, Paul mentions nine agents and agencies—internal, infernal, and external—and he says that none of these nine nor any creature is able to take a child of God out of the hands of the Lord.

Notice again:

"Who shall also CONFIRM YOU UNTO THE END, that ye may be blameless in the day of our Lord Jesus Christ."—I Cor. 1:8.

"For the which cause I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Tim. 1:12.

The branches couldn't fall off the candlestick, and, brother, sister, a child of God can't fall from the Lord Jesus Christ.

V

THE PRIESTS COULD ONLY FULFILL THE SERVICE OF GOD AS THEY WALKED IN THE LIGHT THAT WAS PROVIDED BY THIS CANDLESTICK.

With the curtains hung in front of the tabernacle and over the top of it, there was no natural light inside of it. All natural light was excluded from the tabernacle. If the priests wished to walk in the light of nature, they had to go outside the tabernacle, and the moment they were outside in the light of nature, they were unable to see the wondrous things of beauty that were on the inside of the tabernacle. The more they walked in the light of nature, less and less would they be able to see the things of beauty of the Holy and Most Holy Place. The only way that the priests could fulfill the service of the Lord was as they walked in the light that was provided by Him.

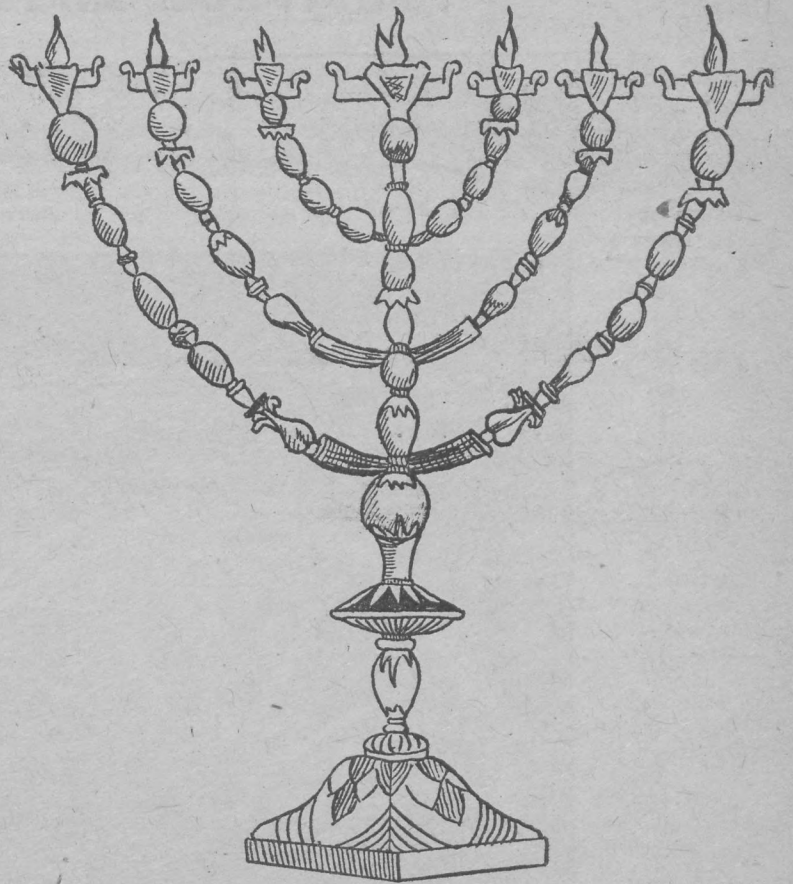
Beloved, you can't fulfill God's service if you are walking in the light of nature. You have to walk in the light that is laid down in the Word of God if you are going to serve God. Human intelligence isn't worth a thing when it comes to the service of God. You can't walk in the light of human intelligence. You can't walk in the light of sanctified common sense. You can't walk in the light of what you have decided by your own brain and by your own conscience. Beloved, you have to walk in the light that is laid down in the Word of God if you are going to serve Him.

Beloved, as those priests could only fulfill the service of God as they walked in the light that had been provided by the Lord, so you and I can only fulfill God's service as we walk in the light that is laid down within His Word.

VI

THE LAMPS OF THE CANDLESTICK WERE TO CAST THEIR LIGHT UPON THE CENTRAL SHAFT, SO AS TO REVEAL THE WEALTH, BEAUTY,

THE CANDLESTICK



AND WONDER OF IT.

"Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick."—Num. 8:2.

Those lamps on each side of the candlestick were for the beauty, the wealth and the wonder of that central candlestick.

Brother, sister, can you see in this what your business is in this world? Your business and my business as God's children is to shine in such a way for the Lord Jesus Christ that we ourselves will reveal the wonder and the beauty and the wealth of God in our lives. God has never saved any man just to keep him out of Hell, but as is often said, we are saved to serve. Beloved, I'd say it like this: We are saved to shine. Why? To reveal the wealth and the beauty and the wonder of our Saviour, the Lord Jesus Christ.

"Blessed be the God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Eph. 1:3-6.

Before the foundation of the world God chose us to salvation, goodness, or because he is a and every one of God's elect is going to be saved. Every one of

them is, some day, coming to a saving knowledge of the Lord Jesus Christ; not a one of them is going to be lost. Beloved, why did God elect them to salvation? They were elected to salvation to shine to the praise and the honor and the glory of the Lord Jesus Christ.

The purposes of the branches were to shine so that the beauty and the glory of that central shaft shone out. Beloved, God's purpose for us as His children is to shine that we might show forth the praise and the wonder and the glory of the Lord Jesus Christ.

VII

THE POWER OF THE CANDLESTICK WAS NOT IN THE STAND ITSELF, BUT IN ITS OIL.

Oil is a type of the Holy Spirit. "And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. 4:3-6.

If the Holy Spirit isn't within you, you are worthless. Don't think for a moment's time that anyone is saved because of his goodness, or because he is a church member. A person is going to be saved. Every one of

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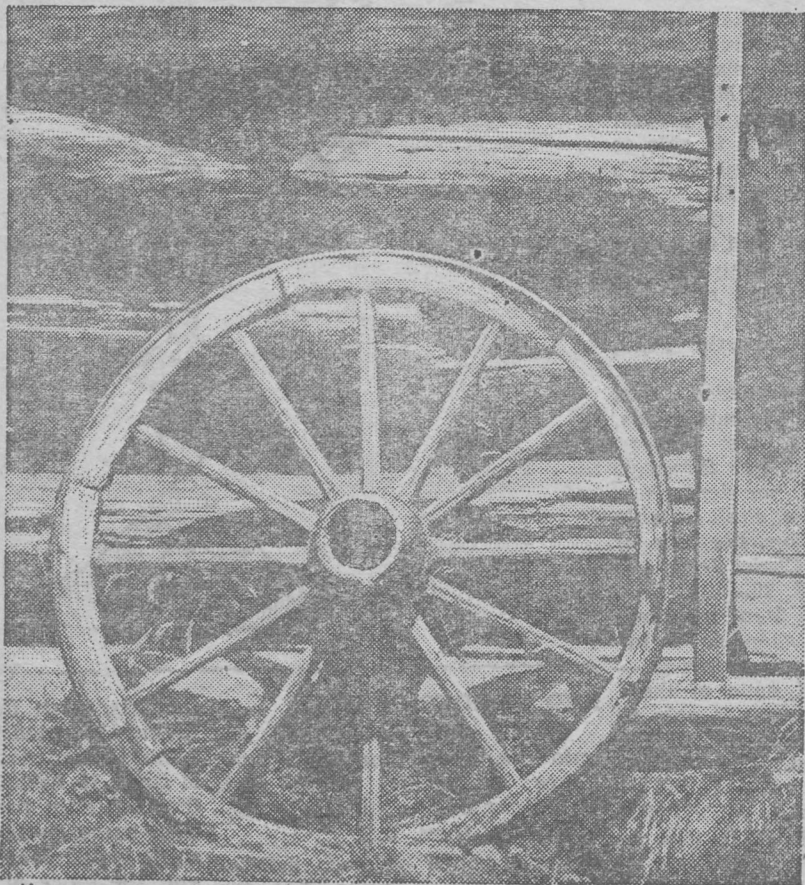
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Help us send it forth to others via this paper.

"The Tabernacle"

(Continued from page five)
saved by that supernatural, miraculous operation of the Holy Spirit inside his soul. If you haven't the oil of the Holy Spirit within your life, you are lost. I don't care how many churches you are a member of, or what church you are affiliated with, if the Holy Spirit isn't within you, you are worthless and powerless.

Beloved, the candlestick couldn't shine without the oil, and there isn't any shining to come from the professing Christian unless the oil of the Holy Spirit is on the inside.

VIII.

THE TONGS AND SNUFFERS.

The tongs and snuffers were

small, but they were indispensable. The lamps had to be trimmed—the ashes from the wick had to be removed. The ashes didn't come from the oil, but rather from the wick, so that the priests day by day had to take the tongs and snuffers and remove the ashes of the wick so that the oil might be able to burn and shine and shine and shine.

Beloved, God sometimes has to take the snuffers of trial and affliction in order to purify his child and to get rid of the flesh, the burned-up wick, so that he might shine for the Lord. There can't be any shining if there are any impurities of that burned-up wick left in the oil. God's child needs to remove from his life that which would prevent the light from shining properly.

Let me remind you, God wants

you as His child to shine for Him. It doesn't make any difference what your work is, nor how you make your livelihood. That in itself is just a means to the end. The end is that you should shine for the Lord.

May it please the Lord to help those of you who are saved to resolve within your heart that you are going out from here with one purpose in mind—to shine for the Lord Jesus Christ.

CONCLUSION

Beloved, if you are unsaved, you can't shine for Jesus. There isn't any possibility of you ever shining for the Lord Jesus Christ until God in grace and mercy puts the Holy Spirit within you, and when the Holy Spirit is on the inside, He says:

"And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5:18.

Oh, if you are a child of God, seek to be filled with the Spirit that you might shine for Him. If you are not His child, then in this hour may the Holy Spirit come within your soul and beget you to a new life in the Lord Jesus Christ, and then with the Holy Spirit within, you will be able to shine for the Lord.

Salvation

(Continued from page one)
David" (Luke 1:68, 69), and then he said: "And thou, child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God: whereby the day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke

1:76-79).

There was a man by the name of Simeon who had been told, by the Holy Ghost, that he would see the Messiah. When he saw Jesus he said:

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:29-32).

The apostle Paul tells us in II Timothy 1:9 that God "... hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

By these Scriptures we see that salvation is of the Lord.

II. Salvation is received by the Word.

We read in our text that the Gospel is the power of God unto salvation. The Scripture also tells in II Thessalonians 2:13, 14 that "... we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

From these verses we know that God has not only chosen the individual but also has chosen the means. The Gospel is delivered by preaching because "... it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

III. Salvation is received immediately upon "belief of the truth" (II Thessalonians 2:13).

There are some who say that one cannot know he is saved until he gets to Heaven. When the Philippian jailer wanted to be saved he was told to believe on the Lord Jesus Christ and he would be saved. We are told that he immediately began rejoicing (Acts 16:29-34). When Jesus ate with Zacchaeus, the people wondered that He should eat with a sinner, but Jesus said "... this day is salvation come to this house."

With salvation comes the knowledge that we are redeemed. Paul said, "... I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The book of I John was written for this reason: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13).

This salvation is through Christ and none other: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Verbal Inspiration

(Continued from page one)
words."—Ex. 20:1.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16-17.

"The Scripture cannot be broken."—John 10:35.

"For verily I say unto you, Till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law (here used for the whole Word) till all be fulfilled."—Matt. 5:18.

"Knowing this first, that no prophecy of the Scripture is of any private interpretation: for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit."—2 Peter 1:20-21.

That means that no Bible writer had any choice of any word in the Bible: but every word in the

Book was selected by the Holy Spirit and given by Him to the writers. It is not inspired by men, but an inspired Book that God gave.

What is the effect of believing in the verbal inspiration of the Scriptures? The first effect of believing that the very words of the Scriptures are God's own and have behind each of them the authority of heaven will be to make the man or woman, who believes it, obey it to the letter. Very few fundamentalists, who claim to believe in the verbal inspiration of the Scriptures, really believe it. If they did they would obey it and not call some of it "non-essential." Verbal inspiration with them is only a shibboleth to fight modernism. They have no real faith in verbal inspiration. Those who are fundamentalists really believed that every word of the Bible is the authoritative Word of God, they would cut out their unionism and compromise of church truth.

Many modern-day Baptists do not believe in the verbal inspiration of the Scriptures: if they did they would cut out their wilful and wicked disobedience of 1 Corinthians 14:34-38, 1 Timothy 2:8-15, Revelation 2:20-27, et al. None of the women and young people would thus treat God's inerrant and infallible Word, if they really believed in its verbal inspiration. They would be afraid to.

The seminaries and colleges and secondary schools of all kinds do not believe in the verbal inspiration of Holy Writ. There are individuals who are exceptions but they are tied.

So with boards of all kinds. They are full of missionaries and officials, who deny and some of them even sneer at the verbal inspiration of God's Holy Word. They are not trying to obey the Bible. They are trying to put over a program, largely of their own making, by organization and manpower. That is why they are failing. Lots of them do not care a rap about the verbally inspired Word of God, yet the very foundation of missions is a verbally inspired Bible.

God places supreme value upon His Book. Here is what He says about it. In Psalm 138:2 it is said: "FOR THOU HAST MAGNIFIED THY WORD ABOVE ALL THY NAME." God put His Word above His name: for if His Word is not magnified His name is defiled. The modernist is a meaner man than the profane swearer or perjurer or blasphemer: for God puts His Word above His name. The thing that God values most in this world is the Book, His inerrant, infallible, God-breathed, Spirit-indicted Word.

A man who does not believe in the verbal inspiration of the Scriptures and recognize the Book as the final authority on all questions has no foundation on which to stand.

"If the foundations be destroyed, what can the righteous do?"

"Thy Word is truth."

"Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended and the floods came and the winds blew and beat upon the house and it fell not: for it was founded upon a rock."

"To the law and to the testimony: if they speak not according to Thy Word, there is no light in them." Selah!!

All truth is based on the Bible. "Thy Word is truth." The verbal inspiration of the Scriptures un- (Continued on page 7, column 1)

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THE REIGN OF HEZEKIAH

LESSON FOR SUNDAY, DECEMBER 7

MEMORY VERSE: "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chron. 7:14.

The Revival Under Hezekiah. II Kings 18:1-6.
In spite of the influence of a sinful father (II Kings 17:1-2), when Hezekiah came to the throne, he did right before God.

He was 25 years of age when he began to reign. He reigned 29 years. He was fifty-four when he died. His father was king Ahaz, one of the most godless men that ever ruled Judah. He was a wicked man, but Hezekiah's mother was undoubtedly a good woman. "His mother's name was Abi (the Lord is my father), the daughter of Zechariah." It might be that her father was one of the two faithful witnesses of Isaiah 8:2. Isaiah prophesied at this time. It could be that Hezekiah's mother was a descendant of the Zechariah who guided Uziah during the earlier portion of his reign, or even of the martyr Zechariah, slain by order of King Joash. Anyway, she must have been a good woman to have raised so godly a son with such a wicked father's example before him. Two solemn lessons just here: (1) Ahi should not have married such a wicked man as Ahaz. (2) But if a man has a wicked man for a husband, she can inerrantly raise her children for God if she so determines. The record tells us he broke down the images, removed the high places, and broke in pieces the brazen serpent, which Moses had made. **We wonder what he would do to the Romish images to-day!**

In order to bring about a revival, he must not only break down the images, but put his trust in Jehovah (V. 5). Likewise, we are told "he clave to the Lord and kept his commandments." With these characteristics, is it any wonder they had a revival in Israel? Read II Chron. 29, 30 for the some of their great revival.

It Pays To Serve Jesus. II Kings 18:7.

Because Hezekiah did right, the Lord prospered him. If an individual puts God first he can be assured of abounding prosperity. The same is true of our church.

It pays to serve Jesus, it pays every day, it pays to serve Jesus each step of the way; though the pathway to glory may sometimes seem drear,

You'll be happy each step of the way."

II. Hezekiah's Mistake. II Kings 18:13-16.

When Sennacherib came against some of the outlying cities of Judah and conquered them, Hezekiah attempted to bribe this king of Assyria to keep him from advancing further (V.14). Hezekiah thus depended upon his money to save them. His mistake was that he did not spread the whole matter before God and depend upon Him for victory. Every time we depend upon the flesh, and not upon God, we make the same mistake.

Verbal Inspiration

(Continued from page six)

erlies all other truths. The Mos-ic account of creation in six days is true because God's infal-ible Word says so, and is readily ac-cepted by all who believe in verbal inspiration. The virgin birth of Jesus is true because the Book says so. The story of Jonah and the fish, Joshua's long day including the standing still of the sun, the resurrection of the Lord Jesus and all the balance of Old and New Testament miracles are true because the Book says so. The bodily resurrection of Christ and His saints, each in his own appointed time, is true because the Book says so. The second coming of our Lord is true be-cause the Book says so. Christ has but one kind of church in this world and that is a missionary baptist church, and all other churches are harlot churches with human heads, because the Book says so. Blood atonement is the only way of salvation, neither is there salvation in any other, be-cause the Book says so.

The Book settles everything without any addition or subtraction. It is the final court of ap-peal here and now and it will be at the final judgment. "Forever, Lord, Thy Word is settled in heaven." No appeal from the Book.

"Christmas"

(Continued from page one)

Jesus, not to one another. Not

IV. Assyria's Boasting. II Kings 18:17-37.

Hezekiah's attempt to "buy off" Sennacherib ended in failure, for he soon marched against Jerusalem. His leaders made great threats as to their power and Hezekiah's weakness, especially ridiculing any help Israel might get from the country of Egypt (V. 21), or from God (V. 22).

V. Putting The Burden Before God. II Kings 19:1.

Hezekiah finally learned to:
"Take your burden to the Lord,
And leave it there."

It is well to notice that he humbled himself before God. Cf. II Chron. 7:14; James 4:10; I Peter 5:6.

VI. God's Assurance. II Kings 19:6, 7.

Through Isaiah, the prophet, God sent Hezekiah a message of cheer and comfort. It was the same message the Lord gave His disciples as He walked on the Sea of Galilee (Mk. 6:50). In many dark hours, God's child has stood still to listen to these comforting words of hope, "Be not afraid." Cf. Ps. 46:1.

VII. Sennacherib Versus God. II Kings 19:8-37.

When Sennacherib's forces returned to war against Hezekiah, they were loud in their defiance of God (V. 10-12). Hezekiah put the whole matter in God's hands (V. 14-19) and waited on Him. Then through Isaiah the prophet, Hezekiah received an answer from God, whereby God not only promised to destroy Sennacherib (V. 28), but held out a golden hope to Judah for the future (V. 30, 31). All this, God promised because of David. (V. '4). It surely pays one to live rightly before God, for in doing so, it gives help to future generations. Many schools, churches and institutions are progressing today, because of what God promised to some servants of His in days gone by.

The greater portion of the Assyrian army was killed by the destroying angel of God, and Sennacherib himself was slain shortly after he returned home (V. 37). Thus God dealt with one who defied Him. It doesn't pay any greater dividends to defy God today!

VIII. Get Ready To Die. II Kings 20:1.

Hezekiah was told to get ready for the hour of death. God warns us as well. Rom. 6:23. II Thes. 1:7-9; Rev. 20:11-15.

IX. Praying For The Sick. II Kings 20:2-11.

God heard the prayer of faith on behalf of Hezekiah and healed him. The prayer of faith works thus in the sick room. Cf. James 5:14-16.

X. Hezekiah And His Friends From Babylon. II Kings 20:12-21.

In all probability these Babylonian friends came to make a covenant with Hezekiah. Doubtless, to prove that he could carry out his part of the covenant, he showed them his treasures. Because of this imprudent act, God told him that Babylon would carry these treasures away. Hezekiah accepted God's decree by faith (V. 19) and said, "It is well." It is great to learn to say "It is well" in the face of each Providential act of God.

glad some fathers told us the truth. Little Virginia O'Hanlon grew up believing there was a Santa. Put the "n" in Santa, at the end you have Satan. "Ye shall know the truth and the truth shall you free."

Extra copies of this tract may be had from the author.



Baptism

(Continued from page 1)

very easily. The eleven apostles had received the Holy Spirit before the day of Pentecost. "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." — John 20:22. There are many who try to twist this verse and teach that the Apostles did not really receive the Holy Spirit here, but that He was only manifested to them or came and was simply with them. But beloved what does the verse say? Does it not say that they RECEIVED Him? This is the same word used in Acts 10:47, "Can any man forbid water, that these should not be baptized, which have RECEIVED the Holy Ghost as well as we." We will consider the baptism of the Holy Spirit more thoroughly when we get to I Cor. 12:13.

ROMANS 6:3-4 and GALATIANS 3:27

There can be no doubt that whatever Rom. 6:3-4 teaches, Gal. 3:27 is teaching the same thing. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death:

like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life."—Rom. 6:3-4.

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

These two portions of the Word of God have been used by false prophets to teach the damnable heresy of "baptismal regeneration." In explaining the true teaching of these verses let us consider how Christ associates His name with His church.

"And Saul was consenting unto his death. And at that time there was a great PERSECUTION AGAINST THE CHURCH which was at Jerusalem . . ."

Also in Acts 8:3 "As for Saul, he made havoc of the CHURCH, entering into every house, and hailing men and women committed them to prison."

When the Lord Jesus met Saul on the road to Damascus He said, "... Saul, Saul, why persecutest THOU ME?"

It is very plain here that Paul had been persecuting the church, yet the Lord said that he had persecuted Him. This shows that He associates His name with His church.

In Rom. 6 and Gal. 3 where it says BAPTIZED INTO CHRIST it is talking about being baptized into the Lord's church. Notice also it says buried WITH Him by baptism. This shows that the one being baptized is already united with Christ at the time of his burial in the water. I would like at this time to ask every Campbellite or anyone else that believes in baptismal regeneration, how it is possible to baptize a person into Jesus Christ when He is at the right hand of God the Father and the one being baptized is on earth? The truth of the matter is that Christ is in Heaven and He has left His BODY on earth, which is the church. Eph. 1:22-33, Col. 1:18 and Col. 1:24. I Cor. 12:13 plainly states that we are baptized into the BODY. These verses of Scripture along with Col. 2:12 picture baptism as a burial. Now beloved only one who has DIED WITH CHRIST (Rom. 6:8) and DIED TO SIN (Rom. 6:10) is to be buried in baptism. When you see a person being buried beneath the ground, is not that a testimony to the fact that he is dead? And so it is when we are baptized, it is a testimony to the fact we have died with Christ.

In Gal. 3:27 the words PUT ON come from the Greek word EN-DOU which means to clothe or

Fundamentalism

The folly of Fundamentalism is its advocacy of a verbally inspired, all-sufficient, authoritative Bible which, after all, is a volume containing much that is "non-essential."

The Modernist picks over the Bible for what is inspired and what is not inspired; the Fundamentalist picks over it for what is "essential" and what is "non-essential." Woe to both!

go into clothing, and was used in the case of actors when they would imitate someone. An actor might imitate Caesar but he is not really Caesar by imitating. Baptism is the uniform of the Christian in that it is outward and is what men see. They cannot see what is inward so our baptism is outward for a testimony of our salvation. In Rom. 13:14 Paul said: "But PUT YE ON the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Now Paul was admonishing Christians to put on the Lord Jesus Christ, so in a sense it is a daily affair of putting on Christ.

ACTS 2:38

This is another verse that is used by the Campbellites in their heretical teaching that it takes baptism to take away our sins.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In Luke 5:12-14 it says, "And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them."

Now why did Jesus tell him to go to the priest and offer for his cleansing when the leprosy had already departed from him? It was simply for a testimony unto them that he was cleansed from his leprosy.

When we are saved we are to (Continued on page 8, column 4)

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ

And they answered, "We can not tell."

—the Jews

WHY COULD THEY NOT TELL?

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

To Which Did It Belong?

What Church Would Christ And

The Apostles, Baptized By John,

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Alexander Campbell's Testimony To The Perpetuity Of Baptist Churches

EDITORIAL NOTE: This article by Mr. Alexander Campbell (1788-1866), the instigator of Campbellism and founder of the Campbellite Church, is taken from the book entitled, "Campbell - Walker Debate." This debate was held in 1820, a few years prior to Mr. Campbell's complete departure from the Faith. It is to be regretted that Mr. Campbell thus departed from the Faith but we are happy that he left this printed testimony as to the history of Baptists.

The portion of the book from which this article is taken, was added to the printed debate by Mr. Campbell, in reply to a Mr. Ralston, a Presbyterian, who had made some erroneous statements as to Baptist history. This is a portion of Mr. Campbell's reply to Mr. Ralston, the purpose of which was to show how ignorant Mr. Ralston was of the history of the Baptists.

This book can be ordered from us for \$2.75.

While the Protestant church must date its origin from the nineteenth of April 1529 — that memorable day on which fourteen cities of Germany **PROTESTED** against a decree of the Diet of Spire, which met in the March preceding; while the Presbyterian Church must date its origin from the autumn of 1537, the year in which John Calvin published his Confession of Faith, had a **PUBLIC DEBATE** with Peter Caroli, and constituted a church in Geneva; whilst the Scotch Presbyterians must date their origin from the arrival of John Knox in Scotland from Geneva, who arriving there Anno Domini 1558, and becoming a champion in the cause of Presbyterianism, was denominated the "Scotch Apostle John Knox"; while the English Presbyterians must date their origin from November 20, 1572, "when a small Presbyterian church was erected at Wandsworth, a village near London;" whilst the Seceders must date their origin from August, 1733, when Messrs. E. Erskine, W. Wilson, A. Moncrief, and J. Fisher, were deposed and excluded from the communion of the Presbyterian church, and became the founders of a new sect; while the Unionists or Scotch Burghers, must date their origin from the year 1747; the Methodists from John Wesley, 1729; the Quakers from George Fox, 1655:—I say, while all these sects are of recent origin, not one of them yet 300 years old—not one of them able to furnish a **MODEL** of their peculiarities, or antiquity, greater than I have mentioned, the Baptists can trace their origin to apostolic times, and produce unequivocal testimonies of their existence in every century down to the

present time; and the **MODEL** of their peculiarities the Scriptures themselves afford, as far as the name **BAPTIST** is concerned.

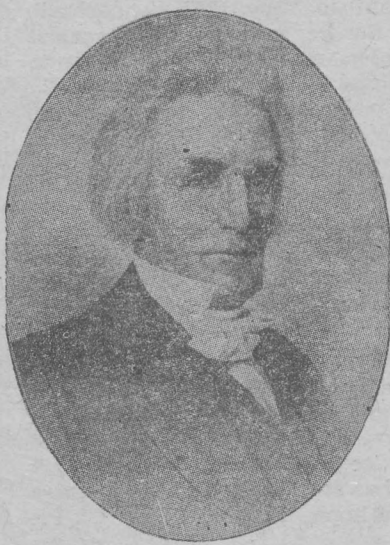
It must be acknowledged that each sect is distinguished by some peculiarity which is generally expressed in the name of it. The history of a sect is the history of a people adhering to one general system of peculiarities, which distinguishes them from all others. The date of the origin of a sect must, then, be the date of the origin of its grand peculiarities. Were we to adopt any other method we should be obliged to describe sects by that which is not peculiar to them, which would be impossible, for all sects would then be alike. The grand peculiarity, from which the Baptists have found their name, is found in the Scriptures as a part of Christianity, and is simply this—*To require faith or repentance, as previous to Baptism; and to immerse the subject professing faith and repentance in water, in the name, or into the name of the Father, Son, and Holy Ghost.*

This is the peculiarity from which Baptists have their name; all that believe and practice in this way, are Baptists; and all that do not are not Baptists. I now proceed to show that the Baptists have existed in every century from the Christian era to the present day.

The First Church

First Century, Anno Domini 33, we read, in a well attested history, of a large Baptist church which was formed and exhibited as a **GRAND MODEL**, by the immediate agency of the Holy Spirit. On the day of Pentecost, 3000 souls were illumined, led to repentance, converted, baptized, and added to the church. The history of this church, and of many others like it, is clearly and forcibly written by an excellent writer, styled Luke the Physician. This Luke is the oldest ecclesiastical writer in the world. He writes a history of the Christian Church for little better than thirty years. See his Treatise styled "Acts of the Apostles," chapter 2:41-47, "They that gladly received his word were baptized; and the SAME day there were added unto them about 3000 souls; and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers—praising God, and the Lord added daily to them such as should be saved," or such as were saved.

The members, then, of the first Christian church ever planted on earth, gladly received the word **BEFORE** they were baptized, and upon the **SAME** day of their baptism were added to the church; and thence forward **CONTINUED** in the above practices. It is then incontrovertibly evident, that the **FIRST** Christian church planted on earth was, in respect of bap-



ALEXANDER CAMPBELL
Originator of Campbellism

tism, as now distinguished, a **BAPTIST CHURCH**; or a church composed of baptized believers. It is true, it is not called by Luke, a Baptist church, for all the churches were imitators of this first church, and to have called it a Baptist church would have implied that there was a Pseudo-baptist church too, which was a thing unknown in the apostolic age, as all ancient historians declare.

The Second Church

The second church that was planted was at Samaria—"Philip went down into Samaria and preached Christ into them. And the people with one accord gave heed unto those things which Philip spake—and there was **GREAT JOY** in that city. **WHEN** (not before) they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were **BAPTIZED, BOTH MEN AND WOMEN.**" The second church planted on earth was also composed of men and women who professed faith before baptism; consequently, a Baptist church. Acts 8:5-13.

The Third Church

The third church of note, and in order of time, was the church of Caesarea, a church interesting to us, inasmuch, as it was a Gentile church, or a Gentile people composed of it. This church was evidently a Baptist church—"while Peter yet spake these words, the Holy Ghost **FELL ON ALL THEM WHICH HEARD THE WORD.**" Then said Peter, can any man forbid **WATER**, that these should not be baptized, seeing **THEY HAVE RECEIVED THE HOLY GHOST** as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:44 to the close.

To these I might add all the churches in the New Testament; for there is something said of the baptism of most of them. Particularly something is said of the church at Philippi, at Corinth, at Rome, at Ephesus, at Colosse, and of the churches of Galatia, with regard to their baptism. Of all of these cities and regions, it might be said, as was said of the Corinthians, viz. "many of the Corinthians hearing, believed, and were baptized." This is the **SACRED ORDER** of these three words: first, to hear; second, to believe, and third, to be baptized.

The testimonies of the holy oracles reach down to the close of the first century; and these, as has been observed, mention no other kind of churches than those composed of believers, baptized upon a profession of their faith, a fact which should perfectly satisfy the mind of every Christian upon this subject. But there has been a cloud of witnesses in every age attesting the same important truth, viz. that believers are the **ONLY** proper **SUBJECTS** and that immersion is the **ONLY** proper **ACTION** of baptism. The testimonies of God are the foundation on which our faith and practice rest.

(In other spots throughout Mr.

Campbell's reply to Mr. Ralston, we have such statements as the following:)

It would be imposing upon the reader, and an imputation of his understanding, to be more copious in furnishing documents to put to silence the ignorance of foolish men who would assert that the **Baptist denomination** grew out of the wild, fanatic, enthusiastic Anabaptists of Germany. That men professing Baptist principles have acted in many instances incorrectly, is a very common truth. That some individuals professing Baptist principles might have been in that, or any other insurrection, may be conceded, without at the same time yielding that the Baptists arose from the Anabaptists of Germany. As truly might it be said that the church of Christ in Jerusalem, planted A. D. 33, arose out of the Anabaptists in Germany in the sixteenth century—Yes, Mr. Ralston with equal truth and honesty might have said that all Christians originated from the Mohamedans, or Socinians, as that the Baptists arose from the Anabaptists of Germany. . . .

Thus I have shown, that even in England, the Baptists have continued from the apostolic times to the present day, as also that there have been in every century advocates for Baptist principles. . . .

We cannot subscribe to the maxim which saith, "Ignorance is the mother of devotion," nor can we excuse that ignorance of history which caused Mr. Ralston to fix the origin of the Baptists at Munster. If his assertion did not proceed from ignorance, it must have proceeded from something worse. For it is the offspring of either ignorance or malevolence. (To Mr. Alexander Campbell's contention as to Baptist history, we say "Amen and amen!")

This article is available from us in tract form.

Baptism

(Continued from page 7)

be baptized for a testimony unto the people that we have been cleansed from our sins. If the little Greek word **eis** in Acts 2:38 is properly translated by the word **for** then I think the above interpretation is correct. There are many translations that translate the word **eis** in Acts 2:38 **unto**. If **unto** is the correct word then I offer the following interpretation:

In Matt. 3:11 we are told that John baptized **unto** repentance, but in Matt. 3:8 we are told that John required that the people bring forth fruit meet for repentance before he would baptize them. Now I want to ask how a branch can bring forth fruit except it be attached to the vine? Jesus said, "I am the vine, ye are the branches . . ."—John 15:5.

So in Acts 2:38 if the correct word is **for** or **unto** it does not teach that our sins are remitted by baptism. When Jesus was baptized did His baptism make Him the Son of God or did it manifest the fact that He was already the Son of God? So it is with you and me, our baptism does not make us a child of God, but manifests the fact that we are already the children of God. Water is matter and matter cannot begat spirit, but the Bible tells us that we are to have a spiritual birth in order to enter into the kingdom of God. Spirit must begat spirit.

I COR. 12:13

This is a portion of Scripture that has been used to teach that a person is baptized into the "universal invisible church" by the baptism of the Holy Spirit. I think that this false teaching has done a lot of harm. It has caused many to declare baptism and the doctrines of the church as the "non-essentials" in the Bible. I believe that if there is one thing that we need today it is true teaching on the church.

The Revised Version of I Cor. 12:13 reads like this: "For in one Spirit we were all baptized into one body . . ."

Almost all of those that say this verse teaches Holy Spirit baptism also say that the Holy Spirit does the baptizing. But

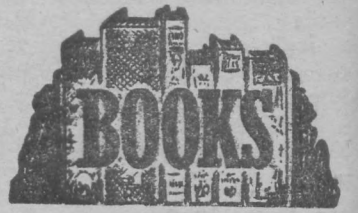
John prophesying of this baptism said **CHRIST** would baptize with the Holy Spirit (Luke 3:16).

If you will go back to verse one of the chapter and notice each time the word "Spirit" is used it has the article "THE" before it, but when you get down to verse thirteen there is no article before the word "Spirit." I believe that the spirit mentioned in verse 13 is not the Holy Spirit. If it were the Holy Spirit I believe it would have to read like this, "For in the Spirit . . ." We must remember that capitalization is not inspired in the Bible. In the original only the first word of a paragraph was capitalized. In Phil. 1:27 we have the exact terminology as here: ". . . that ye stand fast in one spirit, with one mind . . ." The translators did not think this to be the Holy Spirit for they did not capitalize it. I believe that the same spirit referred to here is the same as in I Cor. 12:13. See also Acts 2:46 and Acts 4:32 in connection with this one spirit.

If this body that is referred to in I Cor. 12:12-31 is a universal invisible body containing all the saved on earth then how is it that when one member suffers all the members suffer with him, and if one be honored all rejoice with him? This would be impossible with such a body. This can and does happen in a true body of Christ, for the true body of Christ is a local church. Study verse 26 very carefully. The body spoken of in I Cor. 12:13 is the local church at Corinth.

In summing all this up I Cor. 12:13 is teaching that all the people there had been baptized into the church (body) by water baptism.

Beloved, let us study to show ourselves approved unto God, rightly dividing the Word of truth.



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