

This Issue Inaugurates TBE's 28th Volume And Its Twenty--First Year Of Consecutive Weekly Publication

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Church, By Bob L. Ross—

The Baptist Examiner

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

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Scriptural Teaching and Personal Experience As to—

The Public Invitation to Confess Christ As Saviour Before Men

By PASTOR FRANK B. BECK
North East Baptist Church
Millerton, New York

Scripture reading: Acts 2:37-

dwelleth in him, and he in God" (1 John 4:15).

It also seems apparent that the ideal move to make is to confess Jesus Christ publicly as soon as one is convinced that he is converted to Christ! (Acts 2:37-41). This public confessing and witnessing of Christ is to continue all through the convert's life (Romans 10:9-10). But it must begin, and should begin right at the salvation of the person, or shortly thereafter.

How does a newly saved person start his public confession of Jesus Christ? How can the wise

soul-winner (Proverbs 11:30), the preacher, help the ones he has "begotten . . . through the Gospel" (1 Corinthians 4:15) to confess the Saviour openly, and do so sensibly and Scripturally?

The Confusion of the Public Invitation Given in Many of the Evangelistic Meetings

In most cases the person who is saved will want to make a public confession of Christ in a Gospel-preaching church. Here the difficulties arise. Some churches will give a public invitation from the (Continued on page 2, column 3)

Chapter IV

THE ORIGIN OF THE CHURCH

The church had a beginning. When it began is a matter of much dispute. This is chiefly because of false concepts as to what the church is. When you have a false concept of what the church is you will most likely have a false concept as to when the church had its beginning. When you understand what the church is, you will most likely have very little difficulty in spotting its beginning. It is true that the Bible nowhere says, "The church started on this spot on this day." But when we know what the church is, we are able to closely examine the Scriptural record and see when that church began.

Let us approach this matter from the negative-side; let us first notice when the church did not begin.

False Theories as to the Church's Origin

1. **The church did not begin with the first man ever saved.** The Bible nowhere teaches such and nowhere hints it. The only reason this theory is taught is because of the universal, invisible church theory which contends that all the saved of all time compose the church. (All invisible church theorists do not hold this particular view, as we have before noted).

2. **The church did not begin with Abraham.** Pedobaptists like to think that it did, for they think they here have some ground upon which to base infant "baptism." That idea has repeatedly been exploded by the truth. Pedobaptists point to Acts 7:38 and say that Israel is called "the church." Yes, but the word there is "ekklesia" (assembly) and this word itself does not denote the kind of assembly. If this word alone will make Israel and the church of Christ one and the same then the "ekklesia" of Acts 19 is one and the same with Israel and Christ's church. So what do you then have? Israel, Christ's church, and the heathen of Ephesus—all the same "church"!

No, the word "ekklesia" itself does not signify the kind of assembly. See chapter one for the various assemblies for which this word is used.

Furthermore, if the church began with Abraham, why did the Jews of New Testament times have to become members of the church referred to in the New Testament? Were not they (Continued on page two)

The Bodily Resurrection of Our Lord Jesus Christ

By H. B. TAYLOR, Sr.
Late Pastor of First Baptist Church, Murray, Ky.; Editor of "News and Truths"

There is abundant evidence that our Lord's resurrection from the dead was a historical fact. Pagan and Jewish historians bear witness to the belief of the early Christians in the fact; and the New Testament, which consists of historical records, declares this with no uncertain sound.

The Resurrection of our Lord Jesus is of the utmost value in Christian apologetics. Prove this, and you prove everything: If Christ rose from the dead it proves the possibility of miracles (for this is the greatest miracle of all), the reality of the spiritual as well as the material, the Deity of Christ, the credibility and inspiration of the Scriptures, etc., etc.

I.—The Evidential Value Of The Lord's Resurrection

A Mohammedan, as one proof of the superiority of his religion to that of Christianity, exultantly pointed out, "We have the tomb of our prophet; you have only an

empty tomb." Ah, he little knew that it is on an empty cross, and an empty tomb the Christian church is founded!

The resurrection of Christ is the cardinal fact of our Christian Faith. "While the literal bodily resurrection of Jesus Christ is the cornerstone of Christian Doctrine, it is also the Gibraltar of Christian Evidence, and the Waterloo of Infidelity and Rationalism." So wrote Torrey.

A leading and brilliant English agnostic declared that there is no use wasting time discussing the (Continued on page 5, column 4)

Satan's Counterfeits, No. 19—

SATAN'S COUNTERFEIT SANCTIFICATION

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

Sanctification is taught in the Bible. In I Thessalonians 4:3 we read, "This is the will of God, even your sanctification." But God DOES NOT will what some people call sanctification. There is a modern perversion of sanctification, and it is to the effect that a person can go down to an (Continued on page 6, column 3)

Really Saved?

By JAMES F. CRACE
Piketon, Ohio

Christ said, "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47). And again, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6).

With these two Scriptures before you, will you examine yourself to determine if Christ Jesus is really the foundation you are building upon? In I Corinthians 3:11 we read, "For other foundation can no man lay than that is laid, which is Jesus Christ." This is the Word of God, friends, and

if Christ is not the one and only foundation then you stand wanting of the only salvation God has provided for His elect people.

Deceived by the "Mourner's Bench" Theory

Perhaps your faith lies in the fact that you consider yourself saved because you have "prayed though." Beloved, God's Word nowhere teaches salvation by prayer. This false doctrine comes straight out of Satan's mouth. This writer was deceived into thinking that was the way of salvation and was ushered into a religious life by the way of the "mourner's bench," but the Devil's Synagogue (Freewill Baptist) that I was associated with hadn't considered that I might be one of the elect of God, mainly because they deny the doctrine of election. Did not Christ Jesus say, "All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out." (John 6:37).

Because I was a victim of the unscripural "altar call" I will concede that people can be and are deceived into thinking they are saved, but I, to the uttermost, deny that the Holy Scriptures teach that such persons are saved. (Continued on page 8, column 1)

The Baptist Examiner Pulpit

"CHRISTIAN DESIRES"

(Preached New Year's Day Evening at Kings Addition Baptist Church, Fullerton, Ky.)

By JOHN R. GILPIN

"Delight thyself also in the Lord: and he shall give thee the desires of thine heart." —Psa. 37:4.

I rather imagine before you were saved that you had some desires that certainly were not of the Lord. In fact, I'm satisfied that what was true of me was also true of you — namely, that you desired many things before you were saved that you should not have. Paul tells us when writing to the church at Ephesus, how the desires of the flesh controlled us, for he says:

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the

children of wrath, even as others." —Eph. 2:3.

You will notice he declares that one of the characteristics of us before we are saved is that we are dominated by the desires of the flesh. I am sure there is not one of us who doesn't recall those days and hours before we were saved when we had desires that were definitely wrong, unholy, un-Godly, and in ever respect contrary to the Word of God. Even after you have been saved, you still have desires so far as the flesh is concerned that are contrary to the inner nature and the new man whereby God has created you in Christ Jesus. However, beloved, since we have been saved, I'm sure also that there

have been desires that you have had which have been in accord with the Word of God and have been in accord with the teachings of the Bible. As I turn through the Scriptures I find that there are many individuals who had desires that I have in my own soul, and I want to talk to you about some of these desires that a Christian ought to have.

WE OUGHT TO DESIRE TO SEE PEOPLE SAVED.

The Apostle Paul made a statement as to his desire in seeing folk saved, when he said:

"Brethren, my heart's desire and prayer to God for Israel is, (Continued on page 7, column 1)

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The Church

(Continued from page one)

already in the church? Why must they be baptized, then? They were not members of the New Testament church until they were baptized; if they were already in the church, why be baptized to become members of the New Testament church?

Pedobaptists also argue that the covenant of grace was made with Abraham and thus this marked the beginning of the church. Not so, for the covenant of grace is eternal and since the very first man God's grace has saved sinners. The covenant of grace was not made with Abraham, but confirmed to him. The covenant of circumcision was made with him, yes, but the two covenants are not the same. Furthermore, grace and the church are not the same. So the argument fails completely.

3. **The church did not begin with John the Baptist.** John came as the forerunner of Christ "to make ready a people prepared for the Lord" (Luke 1:17). He made them ready by calling them to repentance and baptizing those who gave evidence of having repented. He never did organize an "ekklesia." Many of his converts were among those who did form the first "ekklesia," but John did not start it.

There is one thing which did begin with John, however. That is baptism. God commissioned this man to preach and to baptize those who heeded his message. John baptized those who composed the first church and John baptized the Founder and Head of the church, Jesus Christ. Baptism is thus of divine origin, and is not "minor," "human," or "non-essential." No one could tell John that it doesn't matter how one is baptized. No one could tell him that it doesn't matter who does the baptizing. He knew because he had gotten his orders from God.

No, John didn't start a church, but he did have something to do with "preparing" those folk whom Christ called out for His "ekklesia." John stands to Christ as David stands to Solomon: as Solomon built the temple with the material furnished by David, so Christ called His church and formed it of the people "made ready" by John the Baptist.

4. **The church did not begin on Pentecost.** This is the theory of Scofield, the Campbellites, Holy Rollers and many Protestants. Something unusual happened, very, very unusual, on Pentecost after Christ's resurrection, yes. But the book of Acts does not tell us that the church originated on that day.

To say that the church originated on Pentecost ruins the typology of the church as being God's temple filled with His glory. Notice: when the Tabernacle was completed, the glory of God filled it (Exodus 40:34). When the Temple was completed, the glory of God filled it (1 Kings 8:10, 11). When Christ left this earth He left behind Him an "ekklesia" that had been following Him for over three years. He had taught it, set apostles in it, given it the Lord's Supper, met with it after His resurrection, commissioned it, and commanded it to wait in Jerusalem for an endowment of power. On Pentecost the church was immersed in the Holy Spirit. The glory of God filled His new "tabernacle," His "temple," the "house of God"—the church. It wasn't built on Pentecost, it was filled with divine glory on Pentecost.

How do we know there was an "ekklesia" before Pentecost?

Because the word "ekklesia" means a called out assembly and Christ had that long before Pentecost.

Because before Pentecost the disciples were assembled in the upper room praying and conducting a business meeting (Acts 1:12-26), electing an apostle. They were 120 in number (v. 15), and who will deny that they were an "ekklesia" (assembly) of baptized, professing Christians? Who can show one thing that reveals that they were not a Christian "ekklesia" (assembly)?

Because Christ "set" the apostles in the "ekklesia" and that was done before Pentecost (Mark 3:13-19, 1 Corinthians 12:32).

Because Jesus told them how to exclude members from the "ekklesia" (Matthew 18:15-17), and that was before Pentecost. Scofield, in order to get around this passage, says that this is instruction for the "future" church. **Mason** answers: "But it still remains unreasonable to believe that Jesus referred to something that the disciples did not understand, or that He indicated a rule of discipline relating to a church that did not exist" (*Op. cit.*, page 18).

Because the "ekklesia" had both ordinances given to it before Pentecost.

Because the only singing Christ ever did was before Pentecost (Mark 14:26) and Hebrews 2:12 says that it was in the "ekklesia." Hence there was a church before Pentecost.

Because the commission was given before Pentecost and

(Continued on page three)

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The Public Invitation

(Continued from page one)

pulpit at the close of the sermon and plead to the lost to come up to the front of the auditorium "to accept Christ" as Saviour. This gives the mistaken idea that one cannot come to Christ (John 6:37) or call upon Christ and be saved (Romans 10:13) where he is. He must march to the "front" to "accept Christ" and be saved.

It is often implied that those who do not "come up to the front" are rejecting Christ and go away lost (unless, of course, they are already Christians). I quote from a book published by one of the outstanding evangelistic foundations in our nation on the subject of revival and evangelism. In one of the chapters on the public invitation in evangelistic meetings one of the writers says: "Public confession does not save." This is true! We must believe in our heart as well as confess with our mouth, that Jesus Christ is risen from the dead, and Lord (Romans 10:9-10). But later on in this same chapter the author writes about when the sinner "comes forward to claim Christ." Evidently it is when he comes forward that he "claims" or "accepts" Christ. Not until then. For this reason many Calvinists have agreed with the statement made by Pastor Dick H. Walters, that we must "avoid the embarrassing altar call. Why must the evangelist see the hands raised? What more can he teach them, when they come forward, than that which he was supposed to teach them in his message?" (*Reformed Evangelism*, page 85); and have shied away from giving any opportunity to converts to confess



THE AUTHOR

"I Should Like to Know"

1. Those who hold to the invisible church idea thereby distinguish between nominal baptized and born-again baptized members, the latter only being members of the invisible church. How would you distinguish between those members who give evidence of reality and those of whom you are in doubt? Paul stood in doubt of the Galatians (Gal. 4:2).

There is really no Scriptural example or definite precept in the matter of distinguishing between the saved and the lost who are in a church. Those admitted to the church profess to be saved, and the writers of the epistles address the churches with the words "saints" and "brethren," though they did not know who was truly saved and who was lost. They no doubt had strong reason to believe that certain ones were surely saved, but on the other hand they probably could have mentioned reasons for not so believing with regard to others. They evidently simply took the profession of the people as being that by which to judge. As for Paul's statement about the Galatians, he acted upon the profession of the people in saying what he did. They now professed to be saved by keeping the Law in addition to trusting Christ. So on the basis of this, Paul said he doubted concerning them.

Anyone whose profession is not sound should not be admitted to or kept in the church, and anyone whose life is not in harmony with their sound profession should be excluded (1 Cor. 5). Then on the basis of a sound profession and a consistent life, we may charitably speak of all in the church as "saints," just as the New Testament writers did.

2. Please show me in the Bible where it says that members in a church are supposed to vote in and out other members.

Read Matthew 18:15-17, Romans 14:1, 1 Corinthians 5:4, 5, II Corinthians 2:6. These are a few Scriptures which will show that the only way to receive or exclude a member is by the members expressing themselves in some manner. The general tone of the Scriptures with regard to the church shows that the government of the church was in the hands of the members. And even if there were no Scriptures which would directly teach us on the matter mentioned, it would be contrary to this kind of government for any one person to do something which all the others of the church had not approved.

3. Do you believe in the "Baptist bride" theory?

We believe that Christ's church is His bride (II Corinthians 11:2). And since we believe that Jesus built a Baptist church, we believe His "bride" will be those who have been faithful members of this church through all ages. There will most likely be a chapter on this matter in the series on "The Church." Also, did you read the exposition of Ephesians 5:22-33 in this series? This discusses the matter, too.

SEND TBE TO OTHERS

Christ as Saviour publicly.

The Concern Over the Invitation to Publicly Confess Christ in the Preaching Service

And now I must confess that I am speaking to you out of the experience of my own heart and life, and as to how the Holy Spirit has led me (I trust) and to what position I have been led to accept as the sanest and safest and most Scriptural.

For more than eighteen years I have been preaching the Gospel. I have more than once said that I have never been satisfied with any invitation I have given in preaching services for people to confess Christ, and have not been pleased with anyone else's. I am now, at last, satisfied. No doubt many of my preacher brethren have seen this position and have come to it long ago, but there may be some other brethren who are still bogged down in the mud of contradiction and confusion and compromise in their invitations to the sinner and the saved to walk the aisles to the front of the church sanctuary. Maybe

some have given up such an invitation altogether. It is to such that I desire especially to speak.

For ten years I have guarded my invitation for public confession of Christ in the church I pastor. When I came, as pastor, or soon afterward, I was convinced that the Church way, or the New Testament official way, and therefore Scriptural way for converts to Christ to confess the Redeemer publicly was by water baptism. The Book of Acts is clear on the matter. I had and have no sympathy for those "evangelists" who substitute the raising of hands, or the walking of the aisle, in place of being buried with Christ in baptism (Romans 6:4). I cannot see where they are any different than the Romanists and Protestant sects who teach that we come to Christ and receive Christ and His salvation in receiving the washing of water baptism, or/and in partaking of the Lord's Supper; unless the latter have at least Scriptural language for their views (Acts 22:16; John 6:48-58).

Those who professed to be

(Continued on page 3, column 3)

Segregation Versus Integration

By

W. M. Nevins

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The Church

(Continued from page two)

if there were no church then, then the church does not have the commission of Matthew 28:19, 20.

Because those saved on the day of Pentecost were "added to" the "ekklesia" (Acts 2:41, 47). You couldn't add the 3,000 souls to nothing, so there must have been an "ekklesia" already in existence.

Because Judas was an apostle in the "ekklesia" and he died before Pentecost. Hence there was a church before Pentecost.

When, Then, Did the Church Begin?

"Ekklesia" means assembly, a called out assembly, an assembly called out for a specific purpose.

What is Christ's "ekklesia"? It is an assembly called out for a specific purpose, namely, to fulfill His will, to keep and teach His ordinances and commandments.

When did Jesus begin His "ekklesia"? When did He begin to call it out and assemble it? The answer: **when He called out the very first persons who became the first members of the "ekklesia."** When was that? We read of it in John 1:35-51.

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God: thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Here was the beginning of Christ's calling out His assembly. Those called out had been baptized by John the Baptist and were thus "prepared" for composing the Lord's "ekklesia."

The church did not begin on the occasion mentioned in Mark 3:13-19; that was an ordination service. This was when the twelve disciples were "set" in the church as **apostles**.

Neither does Matthew 16:18 indicate the time of the church's beginning. The Greek word for "build" means "build up" and does not refer to the initial beginning of the church.

Before Mark 3 and Matthew 16 Christ had an **assembly** of baptized disciples. He was their Head and they were following Him and serving Him. What else is necessary before a group is an "ekklesia"? It is true that He was not through with the church in teaching it and commissioning it; but He had an "ekklesia," and had had one from the day He called those first disciples and they began to follow Him. John had "prepared" them, the Master assembled them as His "ekklesia." God wanted it that way, John wanted it that way, Christ wanted it that way, the disciples wanted it that way, and that is the way it was. God said, "Hear ye Him;" John said, "Behold the Lamb of God;" Christ said, "Follow me;" the disciples "followed Him." That is how and when the assembly of Jesus Christ had its beginning.

It is clear, very clear.

Yet some tell us that the Bible doesn't indicate when the church began. The trouble with their thinking is their false concept as to what the church is. Let them get straight on what a church is and the whole thing opens up as when light dispels darkness. Let them once see the truth that the church is an assembly and it is easy to see when Christ began assembling His assembly.

Was it a Baptist church? If you mean in name—that it wore the title "Baptist"—no; but if you mean in doctrine and practice, yes. If you mean that sound churches today known as Baptists are its descendants and its present-day expressions, yes.

If you were to set that first century (A. D.) church over here into the twentieth century, that church would be recognized by everyone as a Baptist church. The Campbellites and Pedobaptists would say it is an unscriptural Baptist church. Why? Because it had baptism from John the Baptist and according to them that wasn't "Christian" baptism. They would deny that it is a church because it was not organized on Pentecost. Yes, set those early disciples and their Head over into the twentieth century and the only people who would even

(Continued on page six)

Twenty Years Behind Us, The Future Ahead

Twenty years ago this issue, Brother Gilpin took over as editor of THE BAPTIST EXAMINER. During the seven years preceding 1939, Brother Tom Simmons had owned and edited the paper. Unfortunately, financial problems were such that TBE was not published regularly and consequently did not thrive so as to become well-established.

Despite the fact that Brother Gilpin did not want to take over TBE, God seemed to just lay the matter upon him. Brother Gilpin had been unsuccessful in his previous efforts to make a go at publishing papers, and so did not wish to try again. But the Lord so worked that Brother Gilpin couldn't get around the matter, and from 1939 on the Lord has seen to it that the paper has gone forth on its mission.

THE EXAMINER [under Brother Gilpin as editor] was first published as a small, four-page paper. Soon it went to eight pages with advertising taken to help with expenses. Then the "ads" were discontinued and TBE went back to four pages and was so published until 1953.

In 1953 the Lord gave Brother Gilpin a Duplex press for a song of a price. Thanks to the Lord and His people, TBE was immediately enlarged to an eight-page tabloid publication, just as it appears now.

The going has been a rough one through these many years, the ups and downs numerous. Because of TBE's John the Baptist-like stand for the Word of God, it has not always been liked—not even by some of its friends, not to mention its enemies. Its battle for Truth, however, has been an effective one and has been a source of help to even those who would not care to be identified with it in any wise at all. Its stand for God's sovereignty has helped many to come to the knowledge of the truth; its position on the church has done much to hold back the tide of unionism and universal churchism. Its message of salvation for lost souls has been the means used of God in bringing many sinners to Christ.

True, it has had its faults and failures and errors. But this is to be expected—the editors and writers have been human all along. We pray that as time goes on these things will be improved, thus making the paper better. We ask your prayers for our unworthy, sinful selves that we may be conformed more and more to the image of Christ.

We wish to thank all of you who have had a part in these years of publishing TBE—it was by you and for you that the paper was sent forth. Your subscriptions, offerings and prayers have been used of the Lord for His glory.

The contributors to the paper have made it a much better paper than if only we had prepared the material. Brother Mason especially has done much for TBE and its readers by his splendid articles. Other brethren too numerous to recall and mention have been a great blessing to us. We thank the Lord for them all.

As we look into the future, we recall the blessings of God in the past and take courage and comfort. He is our Staff. As we think of our friends, we pray that they may stand by us and that new ones will be added. As we think of the enemies we have made, we pray that they may be reconciled and that all of us shall join in brotherly love around the Banner of Truth and the great Captain of the Almighty's forces. We find it impossible to hate any one, even our bitterest foes, but we find it impossible to agree with many things they stand for. May God in His "mysterious ways" bring us to Truth and may there be no division among men of like precious faith.

Our hand is outstretched to every brother in the Lord and our heart is open to fellowship with him. May God give us sweet fellowship with His beloved people in years to come and may He use us for His glory.

Remember us before the Throne of Grace and come and visit with us when at all possible. We would love to have you.

The Public Invitation

(Continued from page two)
saved in our church told us personally and requested baptism, or signed cards we had and have placed on the backs of our pews, which are handed to us or placed in the offering basket. There was no walking the aisles in our church! I was jealous over the ordinance of water baptism.

Since coming to this position I have been blessed and honored by God in being invited to conduct Bible conferences and Gospel

services in Lansdale, Pa.; Lincoln Center and Eastport, Maine; Kingsport and Bristol and Memphis, Tenn.; in Appalachia and Newport News, Va.; in Chicago, Ill.; in Toronto, Canada, and other places. In none of these early conferences or evangelistic meetings did I urge any way for public confession of Christ save by being baptized. Nor do I know of any who were saved and baptized through these meetings! That, too, must be remembered.

The Confession of Christ Publicly as to its Completion

I am convinced that Jesus Christ is to be confessed before the world in three ways, or in a three-fold manner.

Christ is to be confessed before men by **lip** (Romans 10:9-10).

Christ is to be confessed before men by a holy and consistent Christian life (Matthew 10:32-33).

Christ is to be confessed before men by **water baptism**. The majority of Bible-believing preachers emphasize the first two steps, but many, even professing Baptists, suffer spiritual lock-jaw on this third step—water baptism! Some years ago I read in a home-mission Baptist organization's paper, prevalent in the North,

where they were praising God for "400 souls won" the past year and "46 baptisms"! I declare to you that there is something **drastically** wrong with the preaching and follow-up work of these home-missionaries if only 46 of these 400 converts were baptized! This is far from being New Testament evangelism! and a crying shame for professing "Baptists" to acknowledge. Have these workers never read Acts 2:37-48; Mark 16:16; Matthew 28:18-20; Acts 8:12 and 35-38; 10:44-48; 16:14-15 and 25-33; 18:8; and 22:16? Also Galatians 3:26-27!

No! Baptism dare not be introduced or mentioned because it has been ignored till forgotten or even sneered upon, by "evangelists" with their union, interdenominational meetings where baptism and church membership are touchy topics! It is even easier to write books upon it than to invite their converts publicly to walk the aisles to be baptized into a New Testament (Baptist) Church in their great mass and cooperative meetings.

The Confirmation of the New Testament Opportunity to Confess Christ Publicly
(Continued on page 5, column 1)

The Five Points Of Calvinism

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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

A Journey To "Man's End"

Arriving at a hotel in Penzance late one Saturday evening, I found two travelers arranging for a walk to Man's End the following day. . . . I asked them if they had ever visited Man's End. My question was rather a surprise, and quickly answered in the negative, but both travelers wondered if it was on the road to Land's End.

I told them the scenery was unequalled for grandeur, and well worth surveying; the descent to it was by an old and well-trodden path, but rather difficult, and a friendly guide was always in attendance.

Speculation was now at work as to where Man's End could be, for neither had ever heard of it before.

At length I agreed to give them a sealed letter, with a full description of Man's End, and the magnificence of the view from this particular point, provided they would promise not to open the letter until their arrival at Land's End.

The conditions were accepted. I bade my friends goodnight, and retired, arranging that the sealed letter should be ready for them at nine on Sunday morning.

According to appointment, my friends left for their tour. After some four or five hours' walking they reached Land's End, and when comfortably seated on a rock, said, "Now then for this

Man's End mystery." They opened the envelope and drew out the sheet of paper. It read:

Man's End as God Sees It

As it is written, *There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one . . . destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes. Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God* (Romans 3:10-19).

The scenery at Man's End, as described by the Son of Man who came to seek and to save that which was lost.

I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him, and the son said unto him, Father, I have sinned against Heaven,

and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. (Luke 15:18-24).

God's love to the guilty one, who has reached Man's End, and has now known and believed the love that God has to us.

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).

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. . . . We love Him, because He first loved us (John 4:9, 10, 19).

Thus ended the letter.

Neither traveler had suspected the character of the contents—the truth of the living God, both as to man's ruin and end, as well as the boundless ocean of love and mercy of God's side, in the gift of His beloved Son, and all the value of His precious blood shed for poor ruined man. But God evidently used His Word to the conscience of both travelers . . . to know the reality of man's end, and the fullness of the love, and grace of God, that brings salvation to a poor ruined sinner just at that point.

E. P. in Messenger of Peace, 1883.

"Go Hide Thyself"

Elijah was instructed by Jehovah to "Go and hide himself." "Go hide thyself," and the prophet obeyed. From his great ministry he went to seclusion. He left the spotlight and went to the shadows. God felt that too much society was not good for His prophet. He must have some solitude, he must be alone with his God. The presence of too many people often robs us of the presence of God and He will every now and then hold an interview with His prophets all alone. Imagine Elijah after his great public ministry, the object of the hate of kings and evil doers, leaving it all for a place in the shadows.

There are times when we must turn from all other faces to the face of God. There are times when we must forsake the presence of the people and the comradeship of the crowd and dwell alone in the presence of the Most High. "Go Hide thyself," said God, but we do not like hiding. We prefer publicity. We do not like the merry-making and the mirth silenced, the guests all gone, the shutters closed to find ourselves alone with God. We do not like to sit too much alone with conscience and think on our conduct. Nevertheless, the command comes "Go hide thyself." To be called from popularity to obscurity and from public gaze to private meditation is not always desirable. There are many who work well in the eyes of the world, who fret tremendously under the eye of God.—Tucker.

Can A Good Roman Catholic Be A Good American?

By EMMETT McLOUGHLIN

Emmett McLoughlin was for 14 years a Franciscan priest of the Roman Catholic church, stationed at Phoenix, Ariz. He broke with the church in 1948 and is now superintendent of Memorial Hospital in Phoenix. He is the author of the book, "People's Padre."

On March 11 I addressed a large group of ministers in Los Angeles.

One of the questions asked (and it is asked at almost every group before whom I appear) was, "In the event of conflict between Catholicism and Americanism what percentage of Catholics would desert the Vatican to stick by their country?"

My answer always is that only about one-fourth of all so-called Catholics are "good" Catholics. By "good" Catholics I mean those who attend mass regularly, observe Lent, abstain from birth control, and in general pay attention to their bishops and priests. So three-fourths of all "claimed" Catholics think more of their flag than the Vatican.

The general run of devout Catholics believe there is not and cannot be any conflict between Americanism and Catholicism.

They are kept in ignorance. They don't know that Pope Pius IX condemned Americanism.

They don't know that Pope Pius IX condemned the American principle that the right to govern arises from the "consent of the governed."

They don't know that the Catholic church has repeatedly condemned the American doctrine of freedom of thought and freedom of religion.

They don't know that the Catholic church has repeatedly condemned the American public school system and teaches that she (the church) alone in the world has the right to control education.

I tell my audiences that the Catholic clergy and hierarchy deliberately conceal Catholic teachings from their people. I tell them also that those people would leave that church if they realized that Catholicism would destroy Americanism if it could. I tell them that an intelligent, loyal American cannot be a sincere, devoted Catholic. The two concepts are contradictory. Can anyone prove me wrong?

LAST SAYINGS ON PRAYER

By JOHN BUNYAN
Born 1628, Died 1688

Before you enter into prayer, ask thy soul these questions—

To what end, O my soul, art thou retired into this place? Art thou not come to discourse with the Lord in prayer? Is He present; will He hear thee? Is He merciful; will He help thee? Is thy business slight; is it not concerning the welfare of thy soul? What words will thou use to move Him to compassion?

To make thy preparation complete, consider that thou art but dust and ashes, and He the great God and Father of our Lord Jesus Christ, that clothes Himself with light as with a garment; that thou art a vile sinner, He a holy God; that thou art but a poor crawling



JOHN BUNYAN

worm, He the omnipotent Creator.

In all your prayers, forget to thank the Lord for His mercies. When thou prayest, rather thy heart be without words, than thy words without a heart.

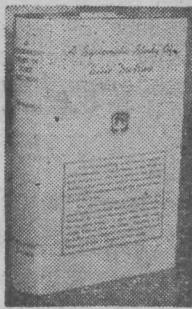
Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

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HIS FIRST STEP



And the beginning of a "new world" for this young fellow! He has learned to use them and from here on those legs will be very important. He has gotten along very well—with the help of others!—without using those legs in the past; but not so now. He can soon go it alone altogether.

This reminds us that many Christians are young in the Faith and need careful help until they can take a few steps for themselves. They need the "milk" of the Word so they will grow. We are trying to give it to them. We try to give milk to them and "meat" for the strong. Pray for our efforts.

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If prayer does not drive sin out of your life, sin will drive prayer out.

TITHING

By A. W. PINK

There are few subjects on which the Lord's own people are more astray than on the subject of giving. They profess to take the Bible as their own rule of faith and practice, and yet in the matter of Christian finance, the vast majority have utterly ignored its plain teachings and have tried every substitute the carnal mind could devise; therefore it is no wonder that the majority of Christian enterprises in the world today are handicapped and crippled through the lack of funds. Is our giving to be regulated by sentiment and impulse, or by principle and conscience? That is only another way of asking, Does God

leave us to the spirit of gratitude and generosity, or has He definitely specified His own mind and particularized what portion of His gifts to us are due to Him in return? Surely God has not left this important matter without fully making known His will! The Bible is given to be a lamp unto our feet and therefore He cannot have left us in darkness regarding any obligation or privilege in our dealing with Him or His with us.

Tithing in the Old Testament

At a very early date in the history of our race God made it known that a definite proportion of the saint's income should be devoted to Him who is the Giver of all. There was a period of twenty-five centuries from Adam until the time that God gave the law to Israel at Sinai, but it is a great mistake to suppose that the saints of God in those early centuries were left without a definite revelation, without a knowledge of God's will regarding their obligations to Him, and of the great blessings which resulted from a faithful performance of their duties. As we study carefully the book of Genesis we find clear traces of a primitive revelation, an indication of God's mind to His people long before the system of legislation that was given at Sinai (see Gen. 18:19); and that primal revelation seems to have centered about three things: 1. The offering of sacrifices to God. 2. The observance of the Sabbath. 3. The giving of tithes.

While it is perfectly true that today we are unable to take the Bible and place our finger upon any positive enactment or commandment from God that His people, in those early days, should either offer sacrifices to Him or keep the Sabbath or give the tithe (there is no definite "Thus saith the Lord" recorded concerning any one of these three things), nevertheless, from what is recorded we are **compelled** to assume that there must have been such a commandment given: compare Gen. 28:5.

The Offering of Sacrifices to God

Take first of all the presenting of sacrifices to God. Is it thinkable that man would ever have presented blood to Deity if he had never first received a command so to do? Do you imagine it would ever have occurred to the human mind itself to have brought a bleeding animal to the great Creator? And yet we find in the very earliest times that

Abel, Noah, Abraham, presented bleeding offerings unto Jehovah — clearly presupposing that God had already made it known that such was His will for His creatures: that the Most High required just such an offering: see Heb. 11:4 and compare Rom. 10:17.

The Sabbath

Take again the Sabbath. There is little in the early pages of Scripture to directly show us that God Himself appointed one day in seven, and that He made it a law that all of His creatures should so observe it; and yet there are clear indications that such **must** have been the case, or otherwise we cannot explain what follows. When God gave the ten commandments to Israel at Sinai, in the fourth commandment He did not tell Israel to **keep** the Sabbath; He commanded them to **remember** the Sabbath day, which clearly implies two things: that an earlier date the mind of God concerning the Sabbath had been revealed, but, that their forefathers had forgotten: see Ezek. 20:5-8, and compare Ex. 16:27, 28.

The Tithe

The same is true in connection with the tithe. At this day we are unable to go back to the earliest pages of Scripture and put our finger upon a "Thus saith the Lord," a definite commandment where Jehovah specified His will and demanded that His people should render a tenth of all their

increase unto Him; and yet as we take up the book of Genesis we cannot account for what is there unless we presuppose a previous revelation of God's mind and a manifestation of His will upon the point.

In Gen. 14:20 it is written, "And he gave him tithes of all." Abraham gave tithes unto Melchizedek. We are not informed why he did so. We are not told in previous chapters that God had commanded him to do so, but the fact that he **did so** clearly denotes that he was acting in accordance with God's will and that he was carrying out His revealed mind.

The Tithe In Gen. 28:19-22

We will begin at v. 19 to get the context: "And he called the name of that place Bethel." You remember the circumstances. This was the night when Jacob was fleeing from Esau, a fugitive from home, starting out to Laban's; and that night while he was asleep he had the vision. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely **give the tenth unto thee.**" Here again we have the tithe. Jacob vowed that in return for the Lord's temporal

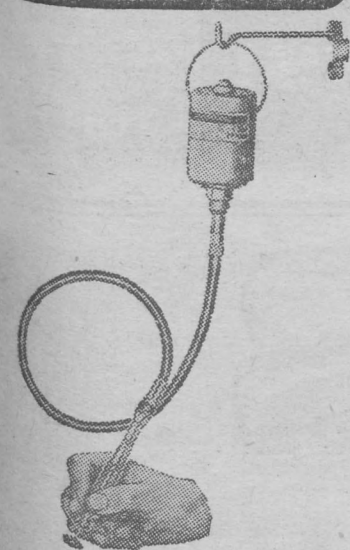
blessings upon him, he would render a tenth in return unto the Lord. We are not told why he selected that percentage; we are not told why he should give a tenth; but the fact that he did determine so to do, intimates there had previously been a revelation of God's mind to His creatures, and particularly to His people, that one-tenth of their income should be devoted to the Giver of all.

The Tithe in the Mosaic Law

When we come to the Mosaic law, we find that the tithe was definitely and clearly incorporated into it. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto a fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30-32). Notice the twice - repeated expression concerning the tithe, that it was "holy unto the Lord." That is to say, God reserves to Himself, as His exclusive right, as His own, one-tenth of that which He has given to us. It is "holy" unto the Lord.

This anticipates a point which may have been exercising some minds. When we say that one-tenth of our **gross** income belongs (Continued on next page)

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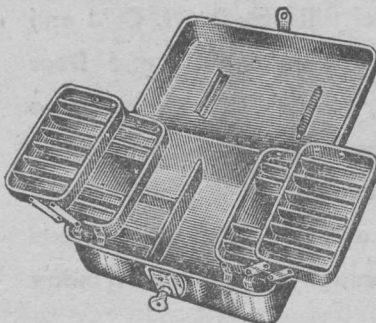
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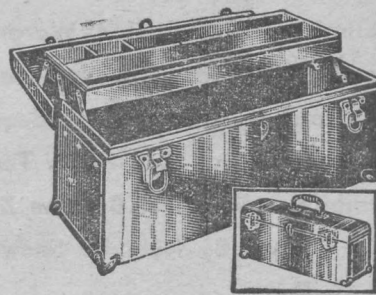
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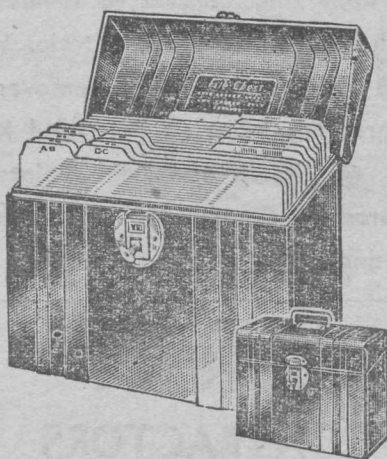
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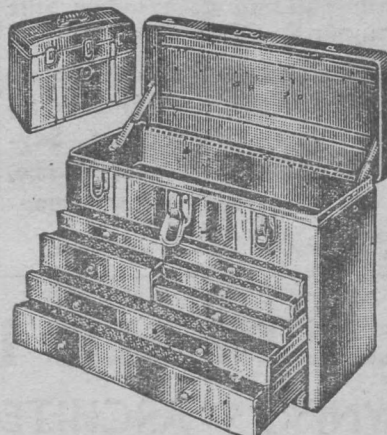
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TITHING

(Continued from preceding page) to the Lord doubtless some are inclined to say that all of our in-

come belongs to Him; that everything we have has been given us by God; that nothing is our own in the full sense of the word, it is all His. This is perfectly true

in one sense, but not so in another. In one sense it is true that all of our time belongs to God, that it is not ours, and we shall yet have to give an account of every idle moment; but in another real sense it is also true that God has set apart one-seventh of our time as being holy unto Him. That is to say, it has been set apart for a sacred use; it is not ours to do with as we please. The Sabbath is not a day for doing our own pleasure, it is a day that has been appointed and singled out by God as being peculiarly His — holy unto Him — one-seventh of our time being spent in His service. And here in Lev. 27:30-32 we are told that the tithe is holy unto the Lord. That is to say, one-tenth is not our own personal property at all: it does not belong to us in the slightest; we have no say-so about it whatsoever: it is set apart unto a holy use: it is the Lord's and His alone.

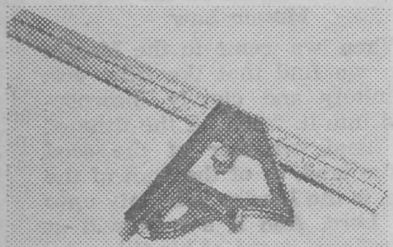
leave it for them to determine. The support of the priestly family was definitely specified. The priestly family was to derive their support out of one-tenth of all that the other tribes received from their annual increase, and the priests themselves were required to take one-tenth of all out of their portion and present it to the Lord. They were no exceptions to the rule.

Those who have read through the historical books of Scripture know full well how miserably Israel failed to obey this law after they had settled down in the land, how that almost every fundamental precept and statute of the legislation that Jehovah gave

to Moses was disregarded by them. But what is very significant is this, that in each great revival of godliness that Jehovah sent unto Israel, tithing is one of the things that is mentioned as being renewed and restored among them.

First of all let us turn to II Chron. 30. This chapter records a great revival that took place in the days of Hezekiah. There had been a time of fearful declension in the reigns of the preceding kings, but in the days of Hezekiah God graciously gave a blessed revival, and in v. 1 we read: "And Hezekiah sent to all Israel and Judah, and wrote letters (Continued on next page)

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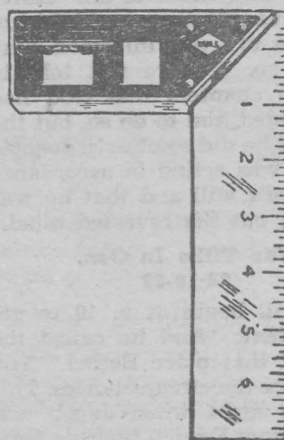
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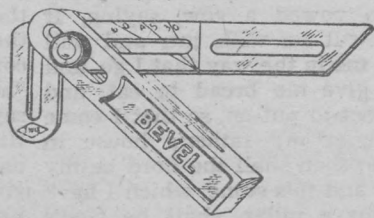
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"And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe" (Num. 18:25, 26). From this we learn that the support of the priestly family in the Old Testament was not left to the whims of the people, or as to how they "felt led" to give. God did not

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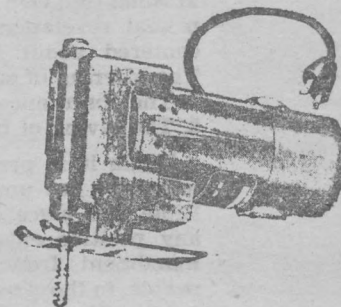
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Prayer is an acknowledgement of faith; worry a denial of faith.

TITHING

(Continued from preceding page) also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel." Things had gotten into such an awful state that they had not even kept the passover for several centuries! But when God works a revival one of its most prominent features is to cause His people to return to the written Word. Let us note this carefully. A Heaven-sent revival consists not so much in happy feelings and spasmodical enthusiasm and fleshly displays, nor great crowds of people in attendance — those are not the marks of a Heaven-sent revival — but when God renews His work of grace in His churches, one of the first things that He does is to cause His people to return to the written Word from which they have departed in their ways and in their practices. This was what happened in the days of Hezekiah. We read that he wrote letters to Ephraim and Manasseh that they should come to the house of the Lord at Jerusalem to keep the passover unto the Lord God of Israel. Think of them needing "letters"! Now read on to chapter 31, vv. 4, 5 and 6, and you will find the tithes mentioned. "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps" (vv. 4-6). Following which, God markedly blessed them.

The same thing is true again in the tenth chapter of Nehemiah. It will be remembered that Nehemiah brings us to a later period in the history of Israel. Nehemiah records the return of a small remnant of the people after the nation had been carried away into captivity, after the seventy years in Babylon was over. Then God raised up Cyrus to make a decree permitting those who desired to

go back to their own land. In this chapter we find that in the revival of his day, the tithe is also mentioned: "And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law: And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord: Also the first-born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: And that we should bring

the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage" (Neh. 10:34-37).

Now turn to the last book of the Old Testament. Malachi brings us to a point still later, and shows us how the remnant that had returned in the days of Nehemiah had also degenerated and deteriorated and had departed from the word of the law of the Lord; and, among other things, note the charges that God brings against Israel in Mal. 3:7, 8. "Even from the days of your fathers ye are gone away from

mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." How solemn to notice that in the last chapter but one of the Old Testament, we are there taught that those who withheld the "tithe" from Jehovah are charged with having robbed God! Solemn indeed!

The Tithe In The New Testament

Only God has the right to say how much of our income shall be set aside and set apart unto Him. And He has so said clearly, repeatedly, in the Old Testament (Continued on next page)

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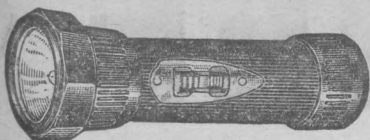
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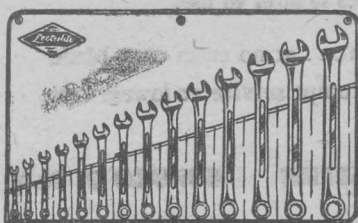
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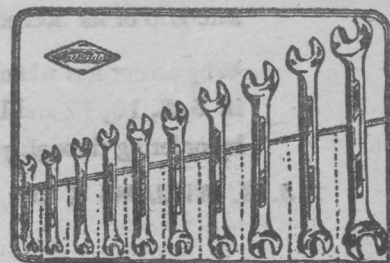
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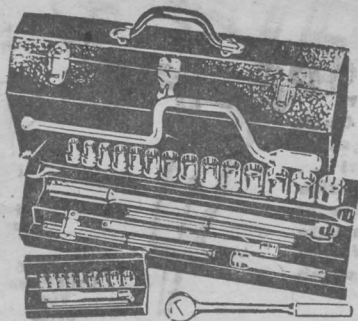
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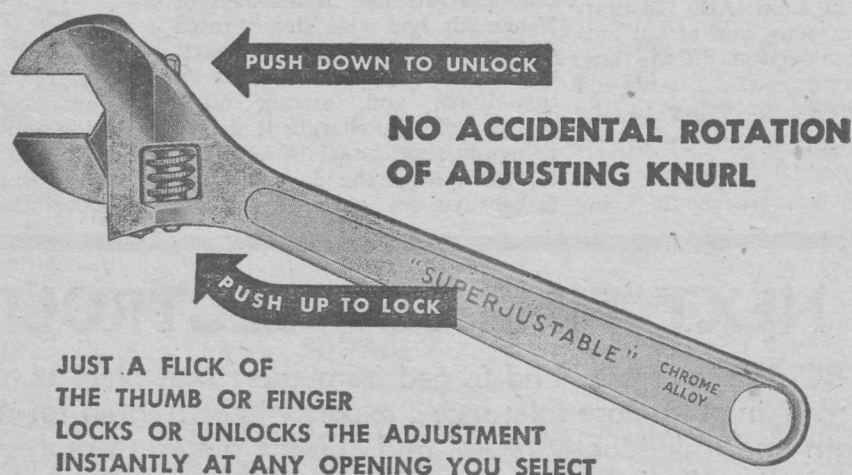
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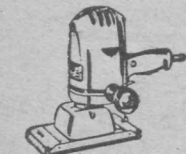
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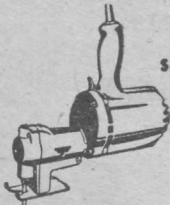
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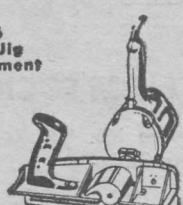
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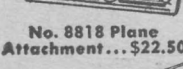
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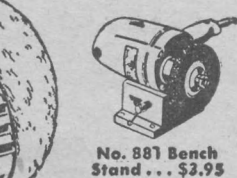
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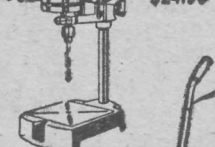
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TITHING

(Continued from preceding page) Scriptures, and there is nothing in the New Testament that introduces any change or that sets aside the teaching of the Old Testament on this important subject.

Christ Himself has placed His approval and set His imprimatur upon the tithe. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ye ought to have done, and not to leave the other undone" (Matt. 23:23). In that verse Christ is rebuking their hypocrisy. They had been very strict and punctilious in tithing the herbs, but on the other hand they had neglected

the weightier matters such as judgment, or justice, and mercy. But while Christ acknowledged that the observance of justice and mercy is more important than tithing—it is a "weightier matter"—while, He says, these things ought to have done, nevertheless He says, these other ye ought to have left undone. He does not set aside the tithe. He places justice and mercy as being more weighty, but He places His authority upon the practice of tithing by saying, "These ought ye to have done, and not to leave the other undone." It is well for us by the grace of God have omitted justice and mercy in faith: it is well if by the grace of God those things have found place in our midst: but the tithing ought not to have been (Continued on next page)

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TITHING

(Continued from preceding page)
 The second passage to be noted is 1 Cor. 9:13, 14: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." The emphatic words there are, "Even so" in the beginning of the fourteenth verse. The word "tithe" is not found in these two verses but it is most clearly implied. In v. 13 the Holy Spirit reminds the New Testament saints that under the Mosaic economy God had made provision for the maintenance of

those who ministered in the temple. Now then, He says, in this New Testament dispensation "Even so" (v. 14) — the same means and the same method are to be used in the support and maintaining of the preachers of the Gospel as were used in supporting the temple and its services of old. "Even so." It was the tithe that supported God's servants in the Old Testament dispensation: "even so" God has ordained, and appointed that His servants in the New Testament dispensation shall be so provided for.

Referring, next to 1 Cor. 16:1 and 2: here again we find the word "tithe" does not actually occur, and yet once more it is plainly implied: the principle of it is there surely enough. "Now concerning the collection for the

saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Now what does "lay-

ing by" imply? Certainly it signifies a definite pre-determined act, rather than a spontaneous impulse, or just acting on the spur of the moment. Let us look at this again. "Upon the first day of the

week let every one of you lay by him in store." (v. 2). Why are we told that? Why is it put that way? Why use such an expression as "lay by in store"? Clearly (Continued on next page)

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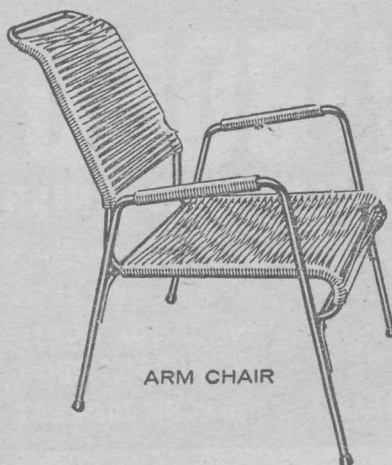
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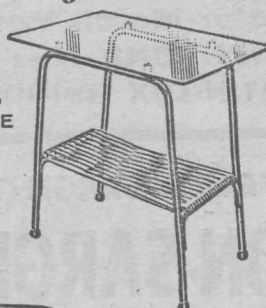
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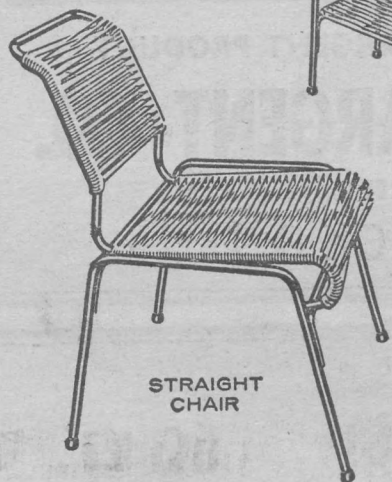
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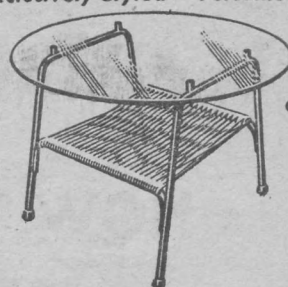
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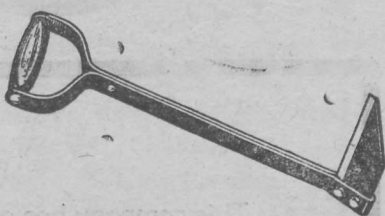
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TITHING

(Continued from preceding page) that language points us back to Malachi 3:10. "Bring ye all the tithes into the storehouse." Where? The "storehouse"! That is where the tithes were to be brought. "Bring ye all the tithes into the storehouse." Now what does God say here in Corinthians? "Upon the first day of the week let every one of you lay by him in store." There is a clear reference here to the terms of Mal. 3, but that is not all. Look at it again. "Let everyone of you lay by him in store, as God hath prospered him." That signifies a definite proportion of the income. Not "let every one of you lay by him in store, as he feels led"; it does not say that, nor does it say "let every one of you lay by him in store as he feels moved by the Spirit"; no, indeed, it says nothing of the kind. It says, "Let every one lay by him as God hath prospered him": in a proportionate way, according to a percentage basis. Now consider! If my income today is double what it was a year ago and I am not giving any more to the Lord's cause than I gave then, then I am not giving "as the Lord hath prospered": I am not giving proportionately. But now the question arises, What proportion? What is the proportion that is according to the will of God? "As He hath prospered him." Can one man bring one proportion and another man bring another proportion, and yet both of them obey this precept? Must not all bring the same proportion in order to meet the requirements of this passage? Turn for a moment to 2 Cor. 8:14: "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality." Please note that this verse occurs in the middle of a chapter devoted to the subject of giving, and what is to be observed is, that at the beginning of verse 14 and at the end of it we have repeated the word "equality," which means that God's people are all to give the same proportion of their means and the only proportion that God has specified anywhere in His Word is that of the tenth, or "tithe."

There is one other passage to be looked at, namely Heb. 7:5 and 6: "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he, whose descent is not counted from them, received tithes of Abraham, and blessed

him that had the promises." The order: "received tithes of Abraham and blessed him that had the promises". And what all contradiction the less is of the better. In the second chapter of Hebrews the Spirit though the apostle is showing the superiority of Christ's priesthood over the of the priesthood of the Law and one of the proofs of it. He establishes the transcendence of the Melchizedek order of

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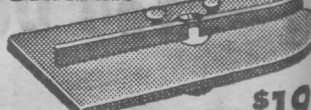
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names, combining right-
ness and peace, for "Melchi-
itself means "peace"; and
a type of Christ in that he

pronounced blessing on Abraham
and brought forth bread and wine,
the memorials of his death.

But not only was Melchizedek
there a type of Christ, but Abra-
ham was also a typical character,
a representative character, seen
there as the father of the faithful;
and we find he acknowledged the
priesthood of Melchizedek by giv-
ing him a tenth of the spoils
which the Lord had enabled him
to secure in vanquishing those
kings, and as that is referred to
in Hebrews, where the priesthood
of Christ and our blessing from
our relations to it and our obli-
gation to it are set forth, the fact
that Abraham paid tithes to Mel-
chizedek as mentioned there, in-

dicates that as Abraham is the
father of the faithful, so he left an
example for us, his children, to
follow—in rendering tithes unto
Him of whom Melchizedek was
the type. And the beautiful thing
in connection with this Scripture
is that the last time the tithe
is mentioned in the Bible (here
in Heb. 7) it links the tithe di-
rectly with Christ Himself. All in-
termediaries are removed. In the
Old Testament the tithes were
brought to the priests, then car-
ried into the storehouse, but in
the final reference in Scripture,
the tithe is linked directly to
Christ, showing us that our obli-

gations in the matter are con-
cerned directly with the great
Head of the Church.

In the above we have only in-
troduced the Scriptures that pre-
sent God's mind on this matter.
In the following section we will
deal with the subject in an ex-
pository and in an argumentative
way.

One evil ever leads to another.
God's appointed method for the
financing of the work which He
has been pleased to place in our
hands, is that of tithing—the strict
setting aside one-tenth of all we
receive, to be devoted to His
cause. Where the Lord's people

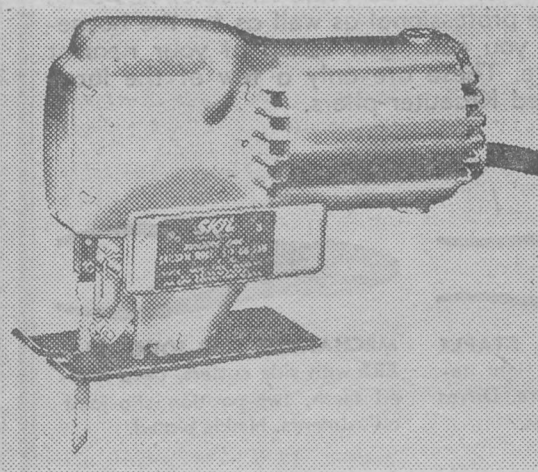
faithfully do this, there is never
any shortage or going into debt.
Where tithing is ignored there is
almost always a deficit, and then
the ungodly are asked to help or
worldly methods are employed to
raise money. If we sow the wind,
we must not be surprised if we
reap the whirlwind.

SEND
TBE TO
OTHERS

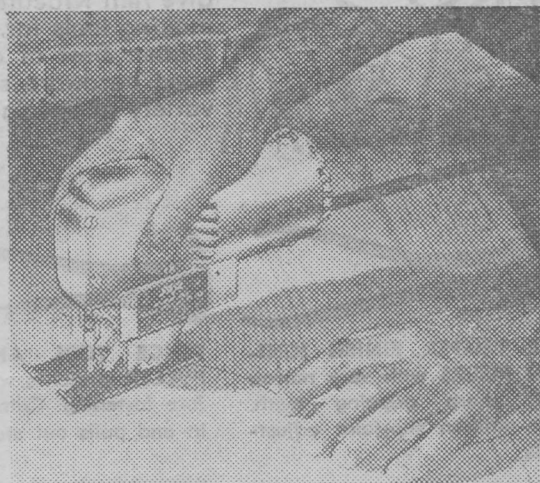
ALL NEW

SKIL

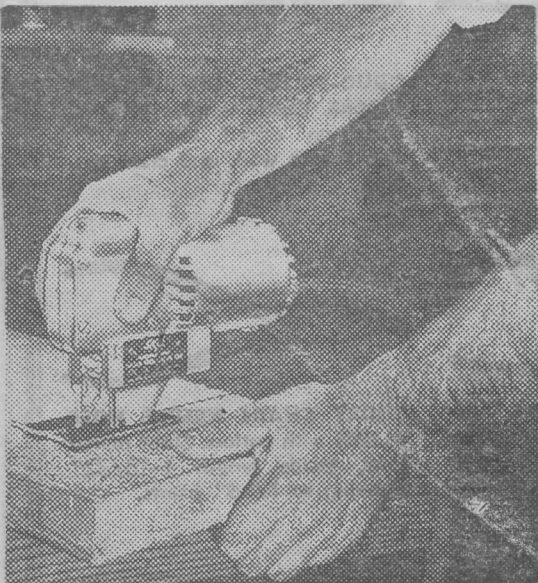
JIG SAW



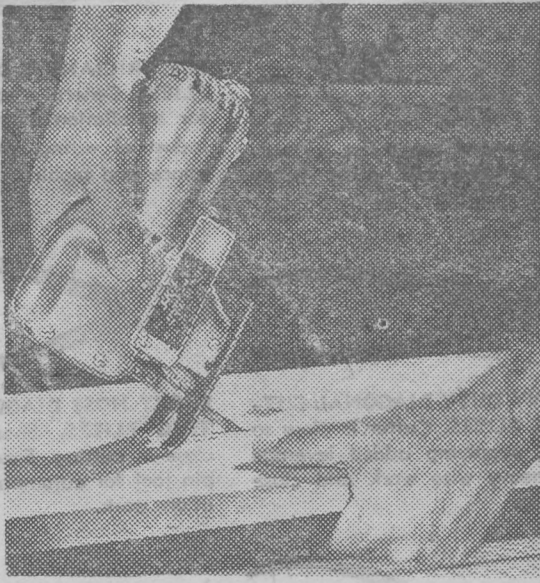
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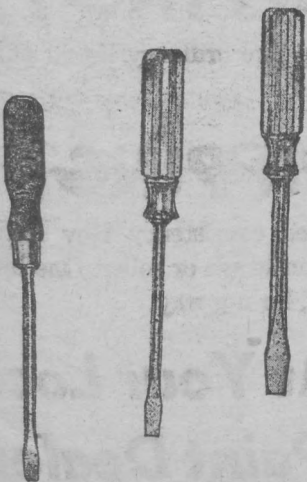
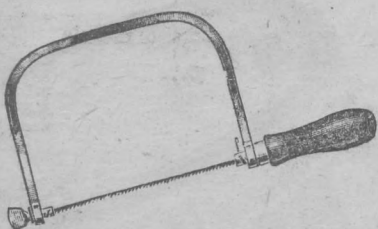
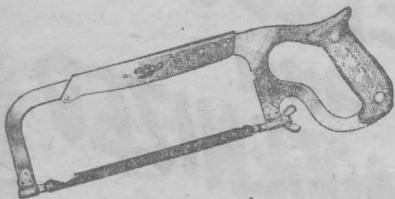
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MINE TO SPEND. To pay the grocery bill, to buy shoes for my children, to pay the water bill. To provide recreation and travel for my family. To support my community and nation. To send my children to school. To give my daughter piano lessons and to buy my son a football helmet. To buy that new rod and reel for a fishing trip next month.

MINE TO WASTE. To waste on trinkets in a vain attempt to keep up with the Joneses. To waste on smoldering tobacco that may also harm my body. To throw away on obscene and lewd magazines. To squander on pinball machines and roulette wheels. To waste on character-damning alcoholic beverages, whether they be whiskey, wine, ale or beer.

MINE TO SAVE. To provide for life's rainy days, knowing that the rain must fall if the flowers

are to bloom. To protect me and my family against old age and illness. To give my children a higher education. To keep me from being a liability to my family or community. To show that frugality (not miserliness) is a virtue of the Christian.

MINE TO GIVE. To share at least one-tenth of my income with my church. To set this amount aside before I incur any other obligations. To match my giving with personal service, knowing

that I can never "pay" anyone to render the service of which I am capable. To give because I love God, knowing that duty and fear are improper motives.



Giving

"I looked upon a sea
And lo! 'twas dead
Although by Herman's snows
And Jordan fed.

"How came a fate so dire?
The tale's soon told.
All that it got it kept,
And fast did hold.

"All tributary streams
Found here their grave;
Because this sea received,
But never gave.

"Oh, sea, that's dead,
Teach me to know and feel
That selfish graft and greed
My doom will seal.

"And Lord, help me, my be
Myself to give
That I may others bless
And like thee live."



And look, as the wind in
bellows, which would blow
the candle, blows up the
even so it often comes to pass
temptations do enliven the
Christian, awakening the
of the spirit to him and by
means discover both the
and the strength of grace in
—Thomas Boston.



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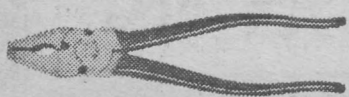
BLUE TEMPER FINISH IGNITION PLIERS with very narrow head, sharp gripping teeth. Three-position slip-joint adjustments.



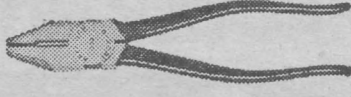
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"DUO-BRITE" COMBINATION PLIERS. Cutter is close to joint, supplying added leverage for heavy wire work and close cutting.



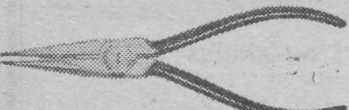
HEAVY DUTY DIAGONAL CUTTING PLIERS. Cutter is close to joint, supplying added leverage for heavy wire work and close cutting.



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.



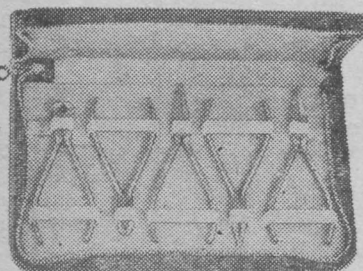
LONG CHAIN NEEDLE NOSE PLIERS with cutters. Long milled jaws, inside length 1-13/16" tapering to 1/16" points.



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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Is It Wrong For Graham To Send Converts Into Modernism, But Right For Rice To Send Them Into Campbellism?

John R. Rice has for the past several months been charging that Billy Graham is doing wrong in approving of his converts' going into modernistic churches. Almost every issue of Rice's paper has had something to say in opposition to Billy Graham's evangelistic methods.

But at the same time that Rice charges Graham with doing wrong, Rice himself holds that it is "all right" to send converts into Campbellite churches where it is taught that baptism literally washes away sins. Here is a quotation from Rice's book *The Home* which shows that this is Rice's position:

On pages 92-94 of this book, Rice tells of a meeting which he held in Duke, Oklahoma. During the invitation one evening, Rice went down into the congregation and got a man to "take Christ as his Saviour." He then asked the man to come out and let it be known publicly that he had "accepted Christ as his Saviour." The rest of the story we shall quote from the book:

"He replied, 'Brother Rice, for twenty years my wife has gone up to the Christian [Campbellite] Church alone. I didn't go with her. I didn't help her when she got the children ready for Sunday School. I have made fun of the Bible and scoffed at preachers and God. Would it be all right for me not to tell anybody until tomorrow morning and go with my wife to the church where she has gone for twenty years and claim Christ there tomorrow morning?'"

"For the first time in my life, and the last, I agreed that it seemed all right to postpone public confession of Christ. The next morning he aroused the whole household demanding that every child be ready for Sunday School. To the family's amazement, he dressed his best and went to Sunday School and the preaching service. When the invitation was given he went forward to claim Christ, and was baptized at the close of that very service. He assumed his place, God-appointed, as the high priest, the spiritual head, the godly example in the home."

Now our question is a simple one: Is it wrong for Graham to approve of his converts' going into modernistic churches, as Rice charges, yet right for Rice to approve of converts' going into Campbellism?

The Public Invitation

(Continued from page three)

Still I was not entirely satisfied that I was "pulling in the Gospel net" as I should.

Then came this recent upsurge of "hardshellism" or "hyper-Calvinism" or almost "fatalism." And was invited once again to conduct Gospel meetings in two Baptist churches in the Southland where "hardshellism's" leading apostle himself had held meetings.

Beloved, when I met the pastors of these churches who had invited me to come, I asked them if I might give an invitation to come to the front of the church at the close of each service, and I was just what they were led to ask me! I felt then, and do now, that the best cure for that "hardshell" doctrine is, not to take it up and argue it out, but to preach the Gospel with the passion of the Holy Spirit, to lost sinners, and try by God's grace to win them to Jesus Christ! And to urge their responsibility to confess Christ at every service. I do not mean that this error should not be faced, fought, and forsaken, by pen and preaching, but not usually in a two-week revival meeting.

Did I compromise on baptism as do many others? Judge for yourself. At the close of each meeting (remember the Gospel was preached during the sermon—you are lost, why do you not come to Christ now? Call upon Him! Be saved now!—that was my message, night after night) I urged those who were saved during the preaching, or recently in their homes or somewhere else, and were sure of it, or who would now, at this very moment repent, believe on Jesus Christ to come to the front of the church and by that signify their desire to be baptized into the church (Acts 2:41 and 47; 1 Corinthians 12:13).

Allow me to say to the praise of the Lord that I believe that the churches were blessed of God and God gave us precious souls for baptism and church membership and evangelistic fervor and joy and tears in both churches, though the second one was para-

lyzed with this extreme doctrine and was indeed as cold as Lazarus' tomb when we began there. Believe me that it has been years since I have felt and have seen such blessing. O we proclaimed a sovereign God! Do not think that we can ever forget that! But we also preached to "every creature" (Mark 16:15) and "all men everywhere" (Acts 17:30-31) to repent and believe the Gospel and be baptized in Christ's name! I have never dared think of myself as an evangelist, for I am a cold Northerner, but I must confess that I came near wanting to enter that ministry during these revivals (for that is what I think they were, at least, beginning to be) and Gospel meetings.

I am convinced that God is confirming this position I have come to because it does not make a "mourner's bench" or a "coming to the front to be saved" out of it, does not substitute walking the aisle to the front for confessing Christ in baptism, and yet gives the necessary opportunity to act and definitely to do so while God is speaking. Hebrews 3:15.

Certainly this action is not strange to the principles in the sacred Scripture. When Israel had

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so grievously apostatized and Moses stood in the breach he said: "Who is on the Lord's side? let him come unto me" (Exodus 32:26). When Ezra the priest, at a later day commanded the Jews to separate themselves from the heathen, "they gave their hands" that they would do so (Ezra 10:19). Do you not see it when Christ was on earth, when He said: "Come unto Me" (Matthew 11:28), was there not a coming to Him physically all the way through the Gospels, as well as a spiritual and moral and mental coming? And at Pentecost, as Peter answers the convicted, does he not stand with the disciples, and say to them: "Repent, be baptized, save yourselves from this crooked generation by coming to us and being baptized into this new and heavenly fellowship"? (Acts 2:37-41).

I should not have been surprised (as I was) when I read that such a Calvinist and conservative an English gentleman as Charles H. Spurgeon nevertheless invited people to confess Christ. Said he: "As an open confession of Christ is continually mentioned in connection with saving faith, it is your wisdom to make it easy for believers who are as yet following Jesus by night to come forward and avow their allegiance to Him" (*Lectures to My Students*, Second Series, 1881, page 190). In his sermon: "Faith First, Confession Following" Spurgeon tells of a new convert confessing Christ "as soon as he is converted . . . making his first confession when he comes forward to unite himself with a Christian church" (*Spurgeon's Expository Eucyclopedia*, Volume 5, page 161). In the same sermon he exhorts his unsaved hearers to rely upon Jesus Christ for salvation, adding: "If you do that, you are saved; and then being saved, come forward, and avow your faith, and God bless you in so doing, for Christ's sake! Amen" (*Ibid.*, page 168).

Upon returning from the South I began giving the invitation in my pastorate in Millerton, as I have set it forth to you. It has been a little over a month. Three boys of one of the deacons came forward to confess Christ in baptism. One of the boys testified to the church that he was saved through one of my sermons two years before! Another that he was saved through one of my messages about a year before! The other that he was saved in his home, his Christian mother and father leading him to the Lord. Another boy from our Daily Vacation Bible School has come for baptism, believing that Christ saved him during that service in which he came. Last Friday in our home God blessed us in bringing a young Japanese woman to Christ!

And on last Sunday morning the new convert to Christ came forward to confess Christ in baptism.

We have gone for years without any moving of the water in this desolate place. Think of what this has meant and done to us all in this little flock!

The Conflict of This Procedure

Will this not bring false professors into the church? Perhaps it will. I know that before I was so afraid of getting any false professors that in many cases I get no converts! The Lord tells us that if the seed is sown there will be tares with the wheat and unclean, defiling birds lodge in the tree of profession, unclean leaven be in the good meal, and that when the Gospel net is drawn to the shore there will be "of every kind," both bad and good fish (Matthew, chapter 13).

Yet the church need not baptize all who come to the front (Matthew 3:7-8). And if necessary the church can and must exercise church discipline and dismiss those who prove their profession to be false (Matthew 18:15-18; 1 Corinthians 5; 2 Thessalonians 3:6).

Billy Says That All The Churches "Believe, Essentially, The Same" And Work "For The Glory Of God"

(The Following Is From Billy Graham's "MY ANSWER" Column. Emphasis Is Supplied).

QUESTION: I have so often wondered if all the different denominations are pleasing to God. When Jesus left this world, didn't He command that His apostles carry on His work? In the seventeenth chapter of John he prayed that the disciples might be one. Has this prayer of Jesus been in vain? —I. L.

ANSWER: A book could be written on your question, but I will try to clarify the matter in a few words. It is not surprising that there are so many different branches of the Christian church. Even in the first century, the church became divided over *trite* differences. Paul and Barnabas were loyal friends and faithful co-laborers in Christ, but they had a dispute because Barnabas insisted on taking Mark with them. The Bible says: "The contention was so sharp, that they departed asunder one from the other."

This has been going on through the centuries. Perhaps it is God's way of keeping the stream of Christianity from becoming polluted and stagnated. Some time ago one of the most perceptive leaders of Latin America said to me: "I have been

reading that there is a movement on foot in America to bring all Protestant Churches into one great church." He went on to say: "I think there is something wholesome in people worshipping God according to the dictates of their own conscience. I hope the time will never come when everyone will be 'rubber-stamped' into one ecclesiastical body."

We must remember that there is a difference between unity and union. I have found a great unity and spirit of Christian cooperation among the churches of the world. They believe, essentially, the same. Though they are not united in name, most of them are unified in spirit. We have seen as many as 50 different denominations working side by side for the glory of God. No, I don't think Christ's prayer for unity was prayed in vain.

I commend this procedure to my Calvinist and Baptist brethren for their kind and thorough consideration and criticism, and myself to them for their fervent prayers. Amen.

EDITORIAL NOTE: We wish to say that both of the editors believe in the public invitation for people to confess Christ, not to be saved or to "accept" Him, but to openly profess that one is trusting Him as Saviour from sin. A person first comes to Christ; that is, he believes in Him for salvation. Then a person should openly confess Him as Saviour and be baptized into the Lord's church. We have no sympathy with the Calvinist or hyper-Calvinist who does not believe in this New Testament practice. Neither do we have any sympathy with the Arminian high-pressureism that gets people to make a profession via fleshly efforts. Both of these extremes will kill a church. May God give us the grace to obey Him in all things.



Resurrection

(Continued from page one) other miracles — the essential

II—The Apostolic Emphasis On The Resurrection

The Resurrection of Christ is mentioned over 104 times in the New Testament. It was the most prominent and cardinal point in the testimony of the apostles. Study carefully the following selection of Scriptures—Acts 1:21 and 22; 2:32; 3:15, 20, 26; 4:10, 35; 30 and 31; 17:18; 23:6; 1 Cor. 15:15; Rom. 10:9; 1 Peter 1:3; and Revelation 1:18, etc.

III—Objection To The Literal Resurrection Of Christ

1. The Fraud Theory.

Those holding this theory say that the witness of the disciples was a deliberate imposture, for, (Continued on page 6, column 1)

WHEN I GIVE

WHEN I GIVE NOTHING:

I cast a ballot in favor of closing my church.
I discourage others.

WHEN I GIVE LESS THAN LAST YEAR:

I show my disapproval of the work that has been done.
I favor curtailment of the work at home and abroad.

WHEN I GIVE GRUDGINGLY AND OF NECESSITY:

I shall find no joy in my giving.
I shall not receive the Lord's richest blessing; for it is written that the Lord loves a cheerful giver.

WHEN I GIVE SYSTEMATICALLY:

I shall make it possible for my church to plan work in advance, and to live within my income.
I shall make it much easier for myself, I know, from past experience, that the accumulation of small obligations soon becomes burdensome.
I shall find real joy and satisfaction in my giving.

WHEN I GIVE LESS THAN ONE-TENTH OF MY INCOME:

I rob God (Mal. 3:10).

WHEN I GIVE PROPORTIONATELY:

I shall be blessed in my giving, whether the gift be large or small. "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not."
I shall probably increase my gifts; I know the kingdom causes need increased support, and that I have not been giving in proportion.
I must ask myself whether or not my giving has increased with my income.

—Adapted

The Church

(Continued from page three)

RECOGNIZE them as a church would be Baptists because most everyone else says that the church began on Pentecost. The only churches that would receive their baptism would be Baptist churches because they are the only ones who accept John's baptism as being "Christian."

So we say, Yes, it was definitely a Baptist church. What else could it have been?

We like the name "Baptist," but we do not base this conviction upon it. Rather, we base our conviction on three things: (1) the church's doctrine, (2) the promise of God to perpetuate His church, and (3) the testimony of history. On these three things we base our conviction that the church Christ built was a Baptist church. In the next chapter we shall discuss these things, showing that Christ promised perpetuity to His church and that history testifies to this perpetuity.

Resurrection

(Continued from page 5)

after making the cause of Jesus their own, they must do all they can to sustain it, and even falsehood was necessary for this end, as they had gone too far to draw back! It would not be the first time in history that pious fraud had been employed in support of a cause that had become desperate.

To this we answer: It was by the aid of this charge of deliberate fraud that the Jews attempted to paralyze the effect of the preaching of the apostles. But this assertion could not have gained much credit among the men then living, since it did not prevent a church of many thousands of believers being immediately formed at Jerusalem! Besides, all their contemporaries judge the disciples to be good and upright men. Two most advanced skeptics, STRAUSS and BAUR, both reject this fraud theory.

"History," says Baur, "must hold to the assertion that to the faith of the disciples, the resurrection of Jesus Christ was a fact, certain and indisputable."

"The historian," says Strauss, "must acknowledge that the disciples firmly believed that Jesus was risen."

Besides, surely it is improbable that men could have invented a story that could only bring them persecution and martyrdom, and that they could have consistently told this story as they went to all lands, and all classes!

2. The Swoon Theory

This was first suggested by a man called Paulus. Said he: "Might not that which the apostles mistook for a resurrection have been nothing more than a simple re-awakening after a long swoon, a perfectly natural convalescing following upon a state of lethargy! Jesus had hung but six hours on the Cross, when as a rule, two or three days passed before death. The soldiers did not break His legs. He had been laid as dead in the sepulchre, but the fresh air in that new tomb, together with the reviving effects of the spices, soon brought Him back to life, and gave Him strength to re-appear amongst the disciples on the third day."

To this we reply: Such a view was never introduced to those perfectly acquainted with the method of slaying by crucifixion. Josephus, the Jewish historian, reports that one day he discovered three of his personal friends on crosses; they had just been crucified; he interviewed the Roman general who permitted him to take them down; yet in spite of the best medical attention, only one recovered. Remember that the Lord Jesus was exhausted by His labours before being taken captive, and that he passed three days and three nights in the grave without food, drink or nursing. The aromatic unguents placed upon the body in its first preparation for the tomb were (so authorities declare) a strong poison from which there could have been no recovery if the body had not yet been lifeless when it was prepared for burial.

Strauss has examined this theory and condemns it: "A man half-dead, dragging Himself in languor out of his tomb, with wounds requiring careful and continuous medical treatment—could He in such a state have produced upon the minds of the disciples the impression that He was the

Victor over death and the grave, the Prince of Life?—an impression which nevertheless was the source and spring of all their subsequent activity! Such a return to life would only have weakened the impressions which Jesus had in His former life made upon their minds . . . and could never have turned their sorrow into enthusiasm, and intensified their admiration!"

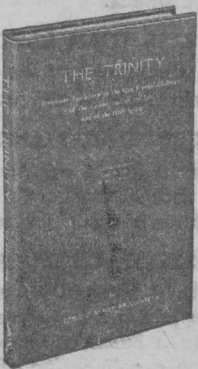
3. The Hallucination Theory

This was Renan's theory. This theory affirms that the appearances of Jesus risen were but mental visions produced in the minds of the believers by their state of excitement. In this theory, the creative power is love and enthusiasm. Renan's theory is that "Mary, an imaginative woman, lingered near the sepulchre after Peter and John left, weeping. Her great thought was where have they laid Him? She hears a noise. Thinking it was the gardener, she asks Him where the body had been removed to. She hears the old familiar word, 'Mary,' and she turns, but He is gone. The miracle of love was accomplished. What Peter and John did not see she saw; she informed the disciples she had seen the Lord. Ecstasy is contagious. What she saw, or imagined she saw, they saw. In the upper room the wind was heard, and they imagined it was His voice saying, 'PEACE.' But, of course, it was a mere hallucination, an effect of the mental disease, not yet completely conquered, of which Jesus had formerly cured her. And this morbid state of mind spread amongst the early Christians."

To this we reply: Suppose we grant that love and enthusiasm are creative forces — LOVE WITHOUT ENTHUSIASM WOULD BE POWERLESS! In the case of Mary, there certainly was love, and as certainly she was without any enthusiasm. "But," says Renan, "the sight of the empty tomb roused her enthusiasm." We reply that the reverse was actually the case; the sight of the vacant tomb added to her grief instead of raising her hopes.

Suppose, for the sake of argument, we acknowledge that Mary was the victim of hallucination.

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CAN WE BELIEVE THAT THOSE HARD-HEADED, DULL-SOULED, UNIMAGINATIVE DISCIPLES WOULD HAVE SWALLOWED WHOLESALE HER STORY, AND ALLOWED THEMSELVES TO HAVE BEEN LED ASTRAY BY AN IMAGINATIVE WOMAN? Why, the sacred narrative declares that the Saviour unbraided the disciples that very day for their hardness of heart and unbelief in the fact of His resurrection! Besides, psychological illusions usually imply a condition of expectancy. But the Gospel narratives show us the disciples plunged in despondency, and quite incredulous when the news of the resurrection was announced to them.

Hallucinations are a phenomenon of disease, a symptom of some grave physical or moral derangement, the prelude of a nervous fever. BUT WE HEAR NOTHING OF THE KIND IN THE SUBSEQUENT HISTORY OF THE DISCIPLES AND APOSTLES!

5 The Myth Theory

This was invented by Strauss. Belief in the resurrection gradually grew like the myths that have gathered round the names of William Tell, Robin Hood, and other characters. This theory is soon demolished. The whole facts of the case are arrayed against it.

IV—Some Proofs Of The Truthfulness Of The Gospel Records Concerning Our Lord's Resurrection

1. The Gospels are four separate and independent accounts, yet they wonderfully agree.

2. Each of these accounts bears striking indications of having been derived from eye-witnesses.

3. We notice in these Gospels straightforwardness, artlessness, and simplicity.

4. Unintentional evidences of words, phrases, and accredited details are found.

For instance, (a) Jesus is stated in the Gospels not to have been at first recognized by His disciples when He appeared to them after His resurrection.

(b) There is not a single recorded appearance to an enemy or opponent of Christ, after His resurrection save to His brethren.

(c) The recorded appearances of the Lord Jesus after His resurrection were only occasional.

(d) "Touch Me not." What is the meaning of that statement? A writer making up a story would not have put in a little detail like that without explaining what was meant.

(e) John outran Peter, yet did not go in until Peter arrived and entered.

(f) Mary said, "I will take Him away." A weak woman offering to carry away a full-grown man.

(g) Note the recorded unbelief of some of our Lord's disciples when first the news of His resurrection was brought. Surely a writer manufacturing a story would never have inserted that!

5. Pray, note the reality of the Resurrection Body. Some erroneously teach that it was the spirit and not the body of Christ that rose from the dead. Surely the language is sufficiently explicit on this matter! It was His fleshy body (Luke 24:37 to 40) that rose from the grave, a body that could be fed and handled (Matt. 23:9; John 20:27), yet that obeyed other laws (John 20:19).

We have devoted much more space to this study than usual, as it is a very important one, and a satisfactory study could not have been supplied in fewer words. We are convinced that if any sceptic will face this subject alone, and study it without prejudice, he will be convinced of the truth of our Christian Faith, and will be led into the light and liberty of the Son of God.

Satan's Counterfeits

(Continued from page one)
"altar" and weep and "take on" and perhaps have others to pray around him and beat him on the back. This goes on until the person comes through with "the

second blessing," after which he is "wholly sanctified." This sanctification renders them sinlessly perfect, for the old Adam nature has been fully eradicated. This idea, with minor variations, is held by whole groups of people. What about it? The answer is, it is completely out of accord with God's Word.

Sanctify Does Not Mean Sinless

To sanctify signifies to "set apart." In Genesis 2:3 we read that God blessed the seventh day "and sanctified it." Could a day become sinless?

In Exodus 29:43 we read, "The tabernacle shall be sanctified." Can a building become sinless?

Time and again inanimate objects are said to be "sanctified." Such an object has no moral quality, good or bad, so the idea of sinless perfection is completely out.

In John 17:17 Jesus prayed, "I sanctify myself." Did Jesus have sin—was He imperfect that he needed to become sinless and perfect? Of course not. The idea of sinless perfection cannot fit into this use of the word "sanctify."

What about this idea that one can get a "blessing" that renders one sinless? It is an utter falsehood. Note several things wrong with it:

1.—As already shown, the word "sanctify" does not mean sinless.

2. The use of an "altar"—the going to an "altar"—is unscriptural. The real altar belongs back in the Old Testament Mosaic system. An altar requires a sacrifice. When Jesus died as our Sacrifice that marked the end of the sacrificial system, and with the end of sacrifices there is now no place for an altar.

3. No Bible instructions are given for obtaining some sort of a special "blessing" and certainly whooping and yelling and beating people on the back is not taught in the Bible.

4. The eradication of the old Adam is a Satanic falsehood. If

a man and woman could get old Adam eradicated, their children would be born with a fallen nature. There just isn't any such children. The Bible teaches that a saved person has two natures—the old Adam nature and the new divine nature imparted of God, and these struggle with each other all the life. Read Romans 7:15-25. Paul details his struggles between the flesh and the spirit.

5. Observation and experience refutes the idea of sinless perfection. A man may claim to be living without sin, but his conscience knows better! There just isn't any perfect people. Besides, the Bible taught us to pray "forgive us our trespasses." A sinless person would not need to pray this in Hebrews 12:6 we read that the Lord "scourge every son of his that he receiveth." God does not chastise every child of His; He chastises every child of His must be perfect.

What is the Plain Truth About Sanctification?

1. We are sanctified forever at the moment we receive the Lord Jesus Christ as Saviour. He is the king of the kingdom of God. He is a believer through the death of Christ, is set apart as God's property once for all forever. Sanctification is immediate and complete. That sanctification relates to one's POSITION before God.

2. In actual experience sanctification is progressive. As we learn more of the Word of God from His Word, we increasingly "set apart" Him. This is coincident with what we call "growth in grace."

3. In the ultimate our complete sanctification awaits glorification at the Lord's return. With body, soul and spirit completely redeemed, we shall be perfect and thus complete.

(Continued on page 8, column 2)

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"Christian Desires"

Continued from page one)
they might be **SAVED.** — 10:1.

Israel was religious beyond a doubt, but Israel was Israelites were children of Abraham in the flesh and so far as the religion was concerned, they were unsaved because they were ignorant of the Lord Jesus Christ. They were zealous, sincere. In every religion, they had a zeal and a sincerity that would put many of us to shame today.

They think they were very much the heretical organizations of today. Some of them have a zeal that would put us to shame. They have the truth, but we do not have the truth. That was true of the heretics have, who do not have the truth. That was true of Paul's day so far as the Jews were concerned, for he said, "My desire and prayer to God Israel is, that they might be saved."

I am satisfied that what Paul's desire is your desire concerning some individuals. I help believing that you desire to see people saved, and that desire to see lost people come into the kingdom of the Lord Jesus Christ, just as Paul said it was his desire.

Paul not only spoke it in those days, but he lived that desire as well. If you will observe his life, and follow it. He showed that it was his desire. Look at him in those missionary journeys that he made. See him, if you will, as he was stoned and left for dead, yet a few days later he went right back to the same town to preach the Word of God to the people. See him, beloved, in the various experiences through which he passed and read in his own experience.

He said, "Five times received forty stripes save one." Listened to him as he tells how that he been stoned and whipped, how he has suffered for the Word of Christ. Listen to his own statement as he says:

Therefore I ENDURE ALL THINGS for the elect's sakes, that I may also obtain the salvation which is in Christ Jesus with eternal glory. — II Tim. 2:10.

Now, beloved, you can't read the experiences of Paul and you can't read this verse wherein he says that he endures these things in order that lost people might be saved — you can't read without the realization that he told the truth when he said, "My heart's desire and prayer to God for Israel is, that they might be saved."

Now, beloved, I think you know I stand on the doctrine of election. I think each of you know there is no individual who receives the doctrine of election, preaches it more consistently than I do, yet I say to you that the Apostle Paul also believed it. He believed the elect were going to be saved just like I believe we are going to be saved. He believed that every last one of us are going to be saved just like I believe they are going to be saved, yet he says, "I endure all things for the elect's sakes, that I may also obtain the salvation which is in Christ Jesus with eternal glory."

Now, beloved, there wasn't any disharmony about the Apostle Paul. There wasn't any Hyper-Calvinism about the Apostle Paul. He believed the Apostle Paul believed in the doctrine of election. At the same time, he believed that it was his duty to endure all things for the elect of God might come to a saving knowledge of Jesus Christ.

And they that be wise shall be as the brightness of the sun; and they that turn away from righteousness as the darkness for ever and ever." — 12:3.

Now, I don't think Paul has gotten his reward yet. I don't believe anybody else that has died has his reward yet. In fact, I don't believe anybody will get his reward until after the Lord Jesus

Christ comes back to this world. However, when that day comes that Paul gets his reward, and all the balance of us get our rewards, every individual who has turned to righteousness is going to shine like the stars of the heavens.

One night several years ago I had been over in the hills of West Virginia preaching in a little country church. I was by myself, and on my return, winding around the bends in the road of those West Virginia hills, it suddenly dawned on me as to what a beautiful moonlight night it was. I looked out of the window of the car and I could see a full moon above. Glancing up into the sky and looking out toward the horizon in each direction, it seemed that the very heavens themselves were filled with the stars of Almighty God, shining as golden sentinels of the night. As I drove along, I thought of this Scripture, how that they which turn many

MONEY: You can't take it with you but you can send it on ahead.

to righteousness shall shine as the stars forever and ever.

Beloved, that is one desire that we ought to have. That is one desire that every child of God ought to have. There's something wrong with a man's religion if he does not desire and seek and pray for the salvation of lost souls. May God grant that every one of us shall have this desire — a desire to bring lost men to the Lord Jesus Christ.

II

WE OUGHT TO DESIRE THE WORD OF GOD AS A GUIDE, AND AS FOOD THAT WE MIGHT GROW THEREBY.

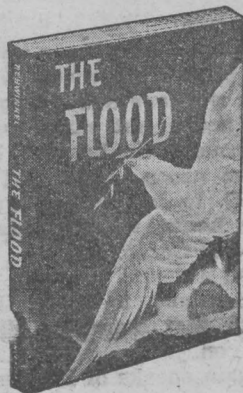
"As newborn babes, DESIRE THE SINCERE MILK of the word, that ye may grow thereby." — I Pet. 2:2.

Is this your desire? Is it your desire that you might have the Word of God in such a way that you might grow thereby? Notice the words, "as newborn babes." If you are saved, you are a babe in the Lord Jesus Christ. If you have just been saved for a very short time, you are, as Peter says, a newborn babe. He says that a newborn babe ought to have a desire — not a thousand, but just one that he mentions, and that is that he ought to desire the sincere milk of the word.

Now when we say "sincere," literally we mean pure. When you come to church, you don't get the pure milk of the word. You may get pure doctrine, but you don't get the pure milk of the word. You just get skimmed milk — what we preachers skim off and

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give to you. But when you sit down with the Bible yourself with its pages open before your very eyes, and peruse the word therein and pray over the message of the Bible, it is then that you get the pure, sincere milk of the word for yourself. Brother, sister, there isn't any way that you are going to grow otherwise than through the sincere milk of the word.

I grant you that it does you good to go to church and hear the Word of God preached. It strengthens you. I grant you that it does you good to read other books and THE BAPTIST EXAMINER and any other papers of like nature that stand for the truth. It strengthens you. But, beloved, the one thing that makes you grow is the sincere milk of the Word which you get out of the Bible.

I suppose the one resolution that Christians make every year, and never follow through very long, is the resolution to read the Bible through. I know many people have made that resolution again and again, and never followed it through. For a few days and a few weeks the Word of God perhaps is carefully and studiously read, but before the month of January expires, the Word of God is forgotten about, laid aside, and crowded out. It should be your desire and your resolution this year to read the Word.

Beloved, when you were born, they didn't dare give you beefsteak the first day you came into this world, — when you opened your eyes, and said "Where am I?" It was a long time before you got any meat. Beloved, the thing that made you appreciate and enjoy the meat when you finally got to eat it was the fact that previously you had lots of good, pure milk.

I want to tell you, beloved, the one thing that will make you relish the meat of the Word of God is the fact that you have had plenty of the milk of the word, and have a general understanding of the teachings of God's Book. I wonder if it wouldn't be a good thing for each of us just to look at this desire that Peter had and say, That is my desire too. I want the Word of God. I want to grow. I want my life to count for God more. I want the world to see the Lord in my life more. I want to study my Bible and gather to myself the pure milk of the word that I might grow more.

III

WE OUGHT TO DESIRE CONTINUOUS ASSOCIATION WITH THE LORD JESUS CHRIST

"One thing have I desired of the Lord, that will I seek after; that I may DWELL in the house of the Lord all the days of my life, to BEHOLD the beauty of the Lord, and to ENQUIRE in his temple." — Psa. 27:4

David's desire is that he might be drawn so much closer to the Lord that he will dwell in the house of the Lord forever and that all the days of his life he'll behold the beauty of the Lord. He prefaces it by saying, "One thing have I desired of the Lord." David wasn't hanging up his stocking and asking Santa Claus to give him many things. David was saying, "I just have one desire." That one desire was that all the days of his life, he may behold the beauty of the Lord and enquire at His temple. Literally, he means to tell us that he desires to have a continuous day by day, hour by hour, moment by moment fellowship and association with the Lord Jesus Christ.

Notice again:

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." — Psa. 73:25.

Beloved, it would be hard for each of us to literally say this. I am satisfied that it would virtually be an impossibility for us to say that we don't desire anybody in heaven and on earth but Jesus. We are human. We have our friendships. We have our human relationships, and we do desire these human relationships and fellowships that God gives us. What David is literally saying is this, that his one supreme desire is that he might have con-

tinual fellowship and association with the Lord Jesus Christ.

You know what it is to have fellowship with one another. It is mighty sweet. I'm not so old that I can't remember the days when I used to do a little courting as a boy. And I knew a little about fellowship that didn't have anything to do with the Bible. I had a desire. I used to look at some little girl and I would desire her above anything in this world and I wanted to be with her. I'm sure the same was true of you.

Isn't it wonderful the human desires that God gives us as to fellowship with one another? Beloved, greater than the desire of the human fellowship of the sexes, greater than the desire of the human fellowship that we have one with another as preachers, is the desire to have fellowship and continuous association with the Lord Jesus Christ. That was David's desire.

IV

WE OUGHT TO DESIRE TO BE IN THE BRIDE OF CHRIST.

"So shall the king GREATLY DESIRE THY BEAUTY: for he is thy Lord; and worship thou him." — Psa. 45:11.

If you will read the entirety of this forty-fifth Psalm you will find that it has to do with the bride of Christ. For example, in the thirteenth verse he speaks of the king's daughter. In the fourteenth verse he speaks of the companions of the bride, some virgins, who are just companions or bridesmaids.

Beloved, it is mighty hard for me to read this passage of Scripture and believe that all the saved people in the world are going to make up the bride of Jesus Christ. The fact of the matter is, I'd be the biggest fool in the world to preach Baptist perpetuity, and Baptist baptism, and close communion, and to preach against alien immersion, and to preach against all the heresies and isms of this day for seventy years, and then die and go to Heaven and all that crowd that I've preached against and myself would be on the same plane of equality throughout eternity and we'd all be in the bride of Christ. Now that would be nonsense. Why, beloved, I ought to have my head examined if I'd preach here for seventy years against the heretics and then go to Heaven and be on the same plane with them. That's what would be true if all the saved people of the world make

up the bride of Christ.

I used to tell a friend of mine who is a good preacher, that he was the biggest idiot in the world. He has suffered as much for the cause of Christ as any person I know, yet he gets up in the pulpit and says that every saved person in the world is going to be in the bride of Christ. Beloved, if we are all going to spend eternity together and are going to be in the bride, then forget about Baptist perpetuity, forget about Baptist historicity, forget about Baptist baptism, forget about close communion, forget about your stand against union meetings, and forget about your stand against any heresy, and all the heresies, and go ahead and have fellowship with them down here.

We are all not going to be in the bride. There are going to be some saved folk that are going to be on the sidelines at the wedding. They are not going to be in the bride of Christ. This passage speaks about the king's daughter as the bride, and it speaks of the virgins, her companions — saved people who are not in the bride. Beloved, I don't think there will be anybody in the bride but Baptists, but I don't think all Baptists will be in the bride. I'll be perfectly honest with you — I don't think there will be anybody in the bride of Christ except Baptists — those who have had Baptist baptism, but at the same time, I don't think the man who has spent his money on lodges, and has used his time for the promotion of other organizations than the church of Jesus Christ, and has compromised the teachings of the Lord Jesus Christ will be in the bride of Christ, regardless of what kind of baptism he has had. Beloved, I'm as positive as can be that there will not be anybody in the bride of Jesus Christ but Baptists, and at the same time, only those Baptists who have definitely been true to the Book.

Beloved, we ought to desire to be in the bride of Christ. I tell you that's the desire that I have. I desire to be in the bride of Jesus Christ. I've had some pretty hard knocks in trying to stand for the truth of God's Word, and I think many of them have been unjust and undeserved. The Lord is on the Throne, He knows what is best, and if it has been His will to give me these, then I don't complain. I do say in view of the things that I've stood for, and contended for, and have suffered for, I do say that I trust that I

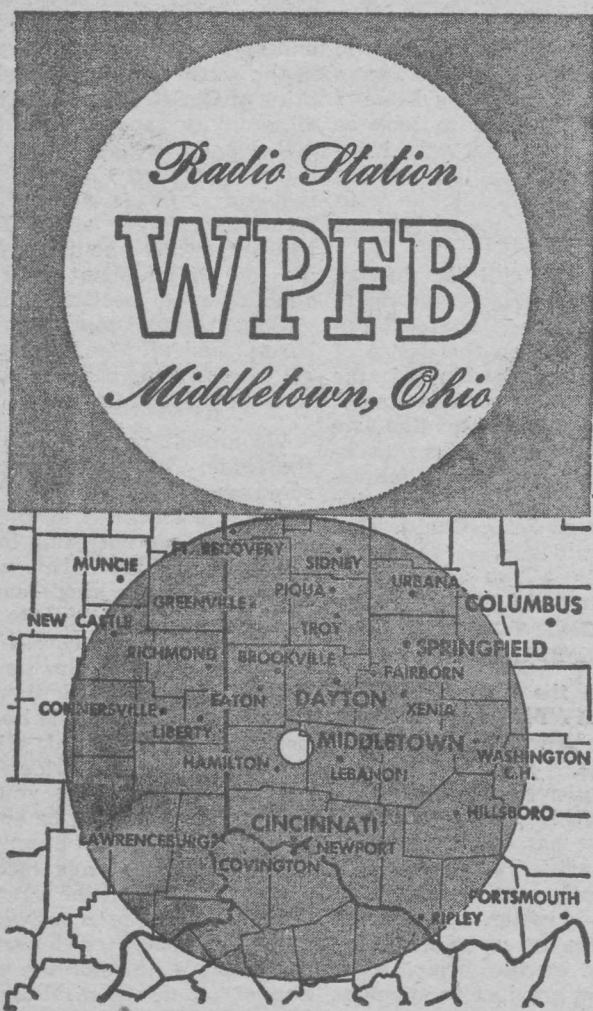
(Continued on page 8, column 4)

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WTCR—1420 ON THE DIAL Ashland, Kentucky Sunday—8:30-9:00 A. M.	WKKS—1570 ON THE DIAL Vanceburg, Kentucky Sunday—8:30-9:00 A. M.
WNRG—1250 ON THE DIAL Grundy, Virginia Sunday—8:30-9:00 A. M.	WCHI—1350 ON THE DIAL Chillicothe, Ohio Sunday—7:15-7:45 A. M.
WMLF—1230 ON THE DIAL Pineville, Kentucky Sunday—8:30-9:00 A. M.	WMTN—1300 ON THE DIAL Morristown, Tennessee Sunday—8:00-8:30 A. M.
WKIC—1390 ON THE DIAL Hazard, Kentucky Sunday—8:30-9:00 A. M.	WMOR—1330 ON THE DIAL Morehead, Kentucky Sunday—7:00-7:30 A. M.
WMNF—1280 ON THE DIAL Richwood, W. Va. Sunday—8:30-9:00 A. M.	WAIN—1270 ON THE DIAL Columbia, Kentucky Sunday—7:00-7:30 A. M.
WPAY—1400 ON THE DIAL Portsmouth, Ohio Sunday—7:45-8:15 A. M.	WLBN—1590 ON THE DIAL Lebanon, Kentucky Sunday—7:00-7:30 A. M.
WPFB—910 ON THE DIAL Middletown, Ohio Sunday—7:30-8:00 A. M.	WFLW—1360 ON THE DIAL Monticello, Kentucky Sunday—7:00-7:30 A. M.
WKMT—1220 ON THE DIAL King's Mountain, North Carolina Sunday—7:30-8:00 A. M.	WWKY—1380 ON THE DIAL Winchester, Kentucky Sunday—7:00-7:30 A. M.

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"CALL TO CALVARY" Can Be Heard Every Sunday Over



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Really Saved?

(Continued from page one)

I can say this on the strength of God's Word and because months after I had supposedly been saved by praying through God truly saved me by revealing to me that Christ Jesus died for me on the Cross of Calvary.

If your faith is in the fact that you have "prayed through," then it is of necessity true that you are not trusting Christ and His redeeming work on the cross, but rather your prayer, to be your salvation. Read John 9:31, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." How then can a totally depraved, lost sinner ever be saved by his prayers?

Deceived by Romanism

Or perhaps you have your faith and trust in the mediation work of a human priest of the Roman Catholic religion. This also is a lie that comes right out of the jaws of Hell. "For there is one God, and one mediator between God and man, the man Christ Jesus" (1 Timothy 2:5). In the light of this Scriptural truth little remains to be said than that a Roman Catholic priest can no more be anyone's mediator between God and man than a person can go to Heaven without the shed blood of our Lord Jesus Christ. Jesus Christ has already

paid the full redemption price for everyone of the elect children of God. How, then, can you be so blind as to even think you need a Roman Catholic priest or any other human being to save you. Search yourself! Are you believing the Roman Catholic lie of the priest mediatorship? If so, most certainly you are not believing Christ! "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Deceived by Campbellism

Could it be that you are caught in Satan's trap of trusting baptism for your salvation? Let me begin by saying that anyone who would administer baptism in order to save a person is not abiding in the doctrine of Christ and therefore hath not God. (See II John 9). No doubt if you are trusting baptism to save you, you have been wrongly taught such from Acts 2:38. May I suggest that you read the verse in its proper light by properly using the expression "for" as it was intended. Try letting "for" say "because of" and see if that doesn't put to an end, as far as you are concerned, the hellish lie taught by the deceiving Campbellites.

If you believe that baptism accomplishes, or for that matter, has anything whatsoever to do with the saving of your soul, then I can only say that you most certainly do not believe God's

Word. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). May God grant that you may stop being a lost Campbellite and trust in the finished work of Christ Jesus. I say this because it is clear that if you are trusting the baptismal waters you have, so far, missed the truth. That is, you have missed Christ. Christ is salvation. He is all that is necessary. There is none other name under heaven given among men, whereby we must be saved. (Acts 4:12).

To teach salvation by baptism is definitely a doctrine of works. Did not the Apostle Paul say we are saved by grace through faith and not of works? (Ephesians 2:8-9).

May I also say that the Campbellites do not believe that any of God's people are in possession of eternal life until after they die and are resurrected. How opposite to the Word of God can one be? Remember John 6:47, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." ("Hath" is present tense).

The so-called "Church of Christ" also denies the Bible truth of the Eternal Security of the believer, in spite of the teachings of Christ. "My sheep hear my voice and I know them and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28). If so be that God grants you the privilege of believing the truth as it is in Christ Jesus, I beseech you to come out of that Devil's dwelling, the Campbellite organization.

Deceived by Works Mixed With Grace

Or maybe you figure its up to you to "hold out faithful" in order to get to Heaven. My deceived friend, may I say that our (the elect of God) salvation was purposed in Christ Jesus before God even spoke into existence the world. (See Revelation 13:8 and 17:3). We, the elect of God, are saved because of what Christ did for us, not because of anything we do for Him. Can you not see your tragic error if you put any condition, regardless of how small or great, as necessary for your salvation, other than the finished work on the cross which our Lord Jesus did some nineteen hundred years ago? "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." (Romans 11:5-6). "By grace ye are saved." (Ephesians 2:5).

It is my prayer that you will stop calling God a liar by saying you will be saved if you do something. Every time you say, "if I do this or that" you take all the glory away from Christ Jesus. Friend, do not believe Satan's lie that you have to do your part in order to be saved. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (I Thessalonians 5:9-10). If you are relying on anything other than the finished work of Christ Jesus for your salvation I must question your salvation, not merely your soundness of doctrine.

Our Lord said there is only one way of salvation. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6). I believe he meant exactly that. You either come God's way, which is by Christ, or you do not come to God at all. Stand warned, friend, if you are trying to enter some other way besides the shed blood of our Lord Jesus Christ you are building on a foundation that will surely fall and lead only to destruction.

Conclusion

I plead with you to ask your-

self this question: Exactly why am I saved? What is the answer you give? It is my prayer that you can from your heart truly say, "I am saved by the Lord Jesus Christ because He paid my sin debt by shedding His blood and dying for me on the cross and He was buried and raised again on the third day for my justification."

Dear reader, do not accept any of the doctrines of Satan in the place of the doctrine of Jesus Christ and Him crucified for all the sins of His elect people.

"Christian Desires"

(Continued from page seven)
might be in the bride of Jesus Christ.

Beloved, that ought to be your desire too. Some people say that it doesn't make any difference just as long as they get in on the back seat of Heaven. Listen, beloved, the back seat was filled up before Paul's day. The fact is, the back seat has been running over a long time ago. I want to tell you, beloved, I won't be satisfied to be on the back seat in Heaven. I won't be satisfied just to be on the sideline at the wedding. I won't be satisfied to be a bridesmaid. I won't be satisfied to be a guest at the wedding. I want to be in the bride. I'm going to preach to that end. I'm going to live to that end. I'm going to work to that end. I want to be one of those who shall have such a desire, and show that desire by my living and my preaching and the things that I stand for. I want to be in the bride of Jesus Christ.

V

WE OUGHT TO DESIRE HEAVEN.

"But now they DESIRE A BETTER COUNTRY, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." — Heb. 11:16.

I wonder if this hasn't been true of you several times. I'm frank to say that it has been true of me many times. I like Kentucky. I always feel sorry for the folk that couldn't be born in Kentucky. It always seems to me that the man who couldn't be born in Kentucky missed a lot. The air is a little fresher. The ground is a little more fertile. The sun is just a little brighter. The birds sing just a little sweeter. Kentucky is just a great place. Beloved, I'll tell you, as much as I love old Kentucky, I desire a better country. I'm looking forward to a place that's better than Kentucky. As one man said, "I'm looking forward to the time when I'm going to a Kentucky of a place." That's right. I'm looking forward to the time that I'm going to a place that surpassed anything that I've ever seen within this world. Surely Paul expressed my desire and your desire when he said, "But now they desire a better country."

Notice again:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, EARNESTLY DESIRING to be clothed upon with our house which is from heaven." — II Cor. 5:1, 2.

Paul had a desire to let his old body perish and to be clothed upon with that house which is from Heaven.

Paul again speaks of his desire of Heaven when he says:

"For to me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a DESIRE TO DEPART, and to be with Christ; which is far better." — Phil. 1:21, 23.

I don't know when Paul wrote this letter to the Philippians. It is one of those epistles of which the date cannot be positively fixed, but it evidently was written when he was in prison. Maybe he got just a little discouraged. Maybe he got just a little blue while he was in those prison walls. At any rate, he said, "I have a desire to depart and to be with Christ."

Brother, sister, a Christian

ought to desire Heaven. You "Brother Gilpin, do you want to die and leave your family — wife, your children, and grandchildren?" No, I can't do that. "Do you want to die and leave THE BAPTIST EXAMINER and Calvary Baptist Church the radio programs? Do you want to die and leave your friends in this world who have stood with you in preaching the truth?" I can't say that. I love my family. I love my church. I love my friends. I love my work. I love my friends. I've a human desire for them. At the same time I have a stronger desire to go to that heavenly country when my work here is done. I have a desire to depart to be with Christ. That ought to be the desire of every child of God.

CONCLUSION

Unsaved friend, maybe you don't desire Christ. Maybe you say that you have no desire for Jesus Christ. That just proves what your position is spiritually. Listen:

"For he shall grow up be him as a tender plant, and root out of a dry ground: he is no form nor comeliness: when we shall see him, THOU IS NO BEAUTY THAT SHOULD DESIRE HIM." — Isa. 53:2.

An unsaved man couldn't desire Christ. There's no beauty in Christ for him. Yet, beloved, when a man comes to know Jesus Christ as his Saviour, that man has a desire for Jesus.

We read:

"She is more precious than rubies: and ALL THE THINGS THAT THOU CANST DESIRE are to be compared unto her." — Prov. 3:15.

Now "she" refers to wisdom and wisdom is an allegorical statement relative to the Lord Jesus Christ. Solomon is literally saying that the Lord Jesus Christ is more precious than rubies, furthermore, all the things you can desire of this world are not to be compared to the Lord Jesus Christ.

Sinner friend, I say to you, have no desire for Jesus until the Holy Spirit puts that desire in you. You can't desire Him of your own accord. You will never desire Him until the Spirit of God begins to work in your life, if that Spirit of God has begun work within your life, man, you'll desire the Lord Jesus Christ. May I say to you there's nothing that you can desire that can be compared to the Lord Jesus Christ as your Saviour. May God bless you, God save you, and may God give you to take these desires of the great men of God and make your desires too in 1959.

Satan's Counterfeit

(Continued from page six)
apart unto God. So then, we truly say that sanctification is three tenses. We have been sanctified through faith in Christ, shed His blood for us. We are being sanctified as learning of God's will, we better do it. We are going to be sanctified in the fullest sense when of the limitations of the present we are "presented faultless before his throne."

Sad to say, because of the nautical perversion of the doctrine of sanctification, we are inclined to back off from even the Biblical teachings concerning this doctrine. This mistake is to be avoided, for it remains true that "IT IS THE WILL OF GOD, BY YOUR SANCTIFICATION."

Oh, Beware of your way! Follow the Lord. Take no path that conscience tells you is doubtful. If your smile is not on it, abandon it forever. Christians bring a row of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones.

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