

MAY 2, 1959

razil

For my part, I live every day as though it were the first day I had ever seen and the last I were going to see.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Church, By Bob L. Ross—

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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RUSSELL, KENTUCKY, MAY 9, 1959

WHOLE NUMBER 1089

How To Become A Christian And Go To Heaven

"Everybody wants to go to Heaven and nobody wants to go to Hell."

Is it really true? According to God's Word, the Bible, the answer is NO! For only Christians—those who have been redeemed from sin—can go to Heaven, and when people are asked, "Do you want to be a Christian? Do you want to be saved from sin?" they begin to make such excuses as, "Oh, I intend to become a Christian and be saved from sin some day, but not now, not today."

So we see, then, people do not really want to go to Heaven or else they would be saved immediately, as quickly as possible.

We read in the Bible why peo-

ple do not want to be saved. These verses of Scripture we quote below also give the reason—

Why People Need to be Saved

"All have sinned, and come short of the glory of God."—Roman 3:23.

"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."—Romans 3:10-12.

"Men loved darkness [sin] rather than light [Christ]."—John

3:19.

"There is no fear of God before their eyes."—Romans 3:18.

These Scriptures teach us that not only are all people sinners, and guilty before the Almighty God, but they actually love sin and have no fear of the God who says:

"The soul that sinneth, it shall die."—Ezekiel 18:4.

"The wages of sin is death."—Romans 6:23.

"It is a fearful thing to fall into the hands of the living God."—Hebrews 10:31.

"Who will render to every man according to his deeds."—Romans 2:6.

(Continued on page 2, column 4)

The Uses of the Law

By C. H. Spurgeon

(Continued)

1. The first use of the law is to manifest to man his guilt.

When God intends to save a man, the first thing He does with him is to send the law to him, to show him how guilty, how vile, how ruined he is, and in how dangerous a position. You see that man lying there on the edge of the precipice; he is sound asleep, and just on the perilous verge of the cliff. One single movement, and he will roll over and be broken in pieces on the jagged rocks beneath, and nothing more shall be heard of him. How is he to be saved? What shall be done for him—what shall be done?

It is our position; we, too, are lying on the brink of ruin, but we are insensible of it. God, when He begins to save us from such an imminent danger, sendeth His law, which, with a stout kick, rouses us up, makes us open our eyes; we look down on our terrible danger, discover our miseries; and then it is we are in a right position to cry out for salvation, and our salvation comes to us. The law acts with man as the physician does when he takes the film from the eye of the blind. Self-righteous men are blind men, though they think themselves good and excellent. The law takes that film away, and lets them discover how vile they are, and how utterly ruined and condemned if they are to abide under

the sentence of the law.

Instead, however, of treating this doctrinally, I shall treat it practically, and come home to each of your consciences. My hearer, does not the law of God convince you of sin this morning? Under the hand of God's Spirit does it not make you feel that you have been guilty, that you deserve to be lost, that you have incurred the fierce anger of God? Look ye here; have ye not broken these ten commandments; even in the letter have ye not broken them? Who is there among you who hath always honored his father and mother? Who is there among us who hath always spoken the truth? Have we not sometimes borne false witness against our neighbour? Is there one person here who has not made unto himself another God, and loved himself, or his business, or his friends more than he has Jehovah, the God of the whole earth? Which of you hath not coveted your neighbour's house, or his man-servant, or his ox, or his ass?

We are all guilty with regard (Continued on page 8, column 3)

"Bibliolaters"

The Modernists scorn Bible-believers and call them "Bibliolaters" or Bible worshippers. They say we exalt the Word above God. Read the following article and see how foolish such talk is:

God's Word Above His Name

In Psalm 138:2 it is written: "Thou hast magnified Thy Word above all Thy name." That is God's estimate of His Word. He puts it above His name. Men do that, too, i.e., men who care for their names are equally or more careful about their word. If their word is not as good as their bond then their names will be a hiss sooner or later.

But God goes even beyond men in the value He puts upon His Word. He not only magnifies His holy Word, but He magnifies it above His holy name. Concerning His name He says: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." If He thus regards the flippant or thoughtless or blasphemous or perjured or impious or profane use of His name; and if He puts (Continued on page 8, Col. 5)

Satan's Counterfeits, No. 29—

The "Social Gospel" Is The Gospel Of The Devil

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

The word gospel means "good news." It is good news concerning a specific thing—not good news in general. The Bible tells about the Gospel in I Corinthians 15:1-4. It involves:

1.—The substitutionary death of Christ for our sins, according to the Old Testament Scriptures.

2.—His burial.

3.—His resurrection after three days and nights in the tomb, according to the Scriptures. (The type of Jonah particularly).

This gospel is good news that there is remission of sin upon the basis of Christ's substitution. It is the good news that there is life everlasting for us. It is the good news that there is a future resurrection of the body. It is the good news that God has made certain the salvation of His elect members of a doomed race of people. It is pre-eminently the news of life and hope and joy, and

is based on the tremendous truth of the deity of Christ. God's good news is the thing that is to be preached to all the world. "Go ye into all the world and preach the gospel to every creature" is the command that Jesus left. It is for every race and every color. Making known the good news is the main duty of every Christian and every church and every preacher on earth. All other things are secondary to this.

Satan's Big Counterfeit

In recent years modernists have invented what they call "The Social Gospel." They disparage the gospel of individual salvation, and say that what is needed is "social salvation." That is, society as a whole needs overhauling. We need better wages, better working conditions, better housing, slum clearance, political reform, and all that sort of thing. Thus the modern minister is trained to be a social reformer, and his preaching is largely along the line of social evils that should be corrected. The modernist trained minister is in large measure a Socialist, and Socialism is a forerunner of Communism. This explains why such a large segment of the American ministry is sympathetic with Communism, and is mixed up with all sorts of Communist front organizations. The Southern Baptist Convention, under the leadership of "liberalists," came out early in favor of desegregation (Continued on page 8, column 1)

The Baptist Examiner Pulpit

"SHIMEI'S CURSE"

Sermon Preached by John R. Gilpin; Reprinted From A Past Issue

(Read II Samuel 16:5-21 and I Kings 2:36-46).

I would like, at the very outset, to tell you the story which I have read from God's Word. It might be well to go back and recognize the fact that when Saul failed as a king, it was then that God sent Samuel to the house of Jesse, and David, the youngest son, was anointed to be king in the stead of Saul. It was necessary that David wait a good while before he became king. He had to wait because Saul was already king and David refused to do anything relative to Saul to get him out of the way. On two different occasions when Saul sought the life of David, David could have

killed Saul. There were at least two different times when Saul laid down to sleep that David and his servant stood near him and could easily have cut his head off and dispatched his soul, but David said, "No, he is the Lord's anointed. I will not dare to lift my hand against him." Thus it was that David waited until God removed Saul from being king, and when God removed Saul from being king, then it was that David became king over Israel.

Some period of time passed by. The Word of God tells us of the various incidents that came in the life of David when he was king. There were incidents by way of victories, there were incidents by

way of sin within David's life, and there were incidents of joy and happiness—just normal experiences—that came in the life of David as king over Israel.

After a while, David's son, Absalom, rose up in rebellion against David. It is hard to understand how a man's own child could turn thus against him. It is hard to understand how a man's own offspring could rise up against him, as Absalom rose up against David. For a long time previous to the actual rebellion, Absalom was sowing seeds of discord. The Word of God tells us that while the king was still asleep in the morning the people would come (Continued on page 3, column 5)

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The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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Examiner Editorials

By Bob L. Ross

ARMINIAN FOREKNOWLEDGE IS "DEATH IN THE POT" TO ARMINIANISM

Arminians say that election is like this: God foreknew who would yield to the Spirit and therefore elected to salvation all of those whom He foresaw would do so. They think this view preserves the sovereignty of old Daggon Free-Will so as to make him man's saviour instead of sovereign grace. However, Arminian foreknowledge actually grinds to powder Arminianism. There is not an Arminian living who can consistently believe this theory of foreknowledge and still go around teaching his views as to salvation. Why so? Notice—

1. No Arminian can consistently say that God foreknew who would be saved and then preach that God is trying to save every man. Surely if God knows whom He can save or who will be saved, then who would say that He is trying to save more? Certainly, it is foolish to assert that God is trying to do something which He knew could never be done. I have heard some Arminians charge on Calvinism that the Gospel preached to the non-elect is mockery since God has not elected them. If there is any validity in that objection then it equally applies to the Arminian who preaches to those whom God knows He can't save.

2. No Arminian can consistently say that God foreknew who would be lost and then say that it is not God's will that they be lost. If God does not will that they be lost, then why did He create them? Let the Arminian answer that question. God could have just as easily refrained from creating those that go to Hell. He knew where they were going before He created them. Since He went ahead and created them with full knowledge that they would be lost, it is evidently the will of God that they be lost; He evidently has some purpose in it which we

human beings cannot fully discern. The Arminian can harp and whine against the doctrine of reprobation all he pleases, but it is as much a problem for him as for anyone. As a matter of fact, it is a problem which no Arminian can face. If he faces it, he will have to either admit the error of his Arminianism or deny foreknowledge; but he might say that God had to create those that perish, even against His will. This makes God subject unto fate.

Frankly, we would like to see some Arminian discuss this particular point. We have read much written against what is supposedly Calvinistic fatalism, but we would like to see someone say something positive about God's creating those whom He knew would perish.

3. No Arminian can consistently say God foreknew who would be saved and then teach that God punished Christ for the purpose of saving every single man that ever lived. Surely we should credit God with having as much sense as a human being. What human being would make a great but useless and needless sacrifice? What person would spend \$10,000 on a home if he knew beforehand that the home would be bombed and destroyed by war?

The Arminians say that God punished Christ for the sins of those whom He knew would go to Hell. In other words, He punishes sin two times — once in Christ, again in Hell. Furthermore, their theory of the atonement—although they do not mention this—involves the matter of Christ's suffering for those who were already in torment when He died! As for this, you don't have to look at it from the standpoint of foreknowledge; no, for Christ died after millions had already gone down to destruction. Do you ever hear an Arminian say that Christ suffered for the sins of Pharaoh with the purpose of saving him? No, but that is what their doctrine involves. It is foolish; but it is no more foolish than to say that God punished Christ for the sins of every man that ever lived, yet knowing full well that He would not or could not do so.

4. No Arminian can consistently say that God foreknew who would be saved and then preach that God the Holy Spirit does all He can do to save every man in the world. The Holy Spirit would be wasting time and effort to endeavor to convert a man whom He knew from the beginning would go to Hell. That would be like trying to get blood out of the turnip. Yet you hear the Arminians talk about how the Spirit tries to get men to be saved and if they don't yield to Him they will "cross the deadline" and offend the Spirit so that He will

never try to save them again. (As if the Holy Spirit of God didn't know what a man would do!) The Arminian makes a finite creature out of the Godhead by such doctrine as that.

5. No Arminian can consistently say that God foreknew all things yet teach that prayer is of any use. We would ask the Arminian: Should we pray for the salvation of those whom God foreknew would be damned?

We would also ask: Should we pray for those whom God foreknew would be saved? If so, why? Would they not be saved anyway, seeing that God foreknew they would be? Why pray at all, then? It is useless to pray for the foreknown lost and useless to pray for the foreknown saved!

The only man who can rightly pray is the Calvinist. He believes that prayer is a means appointed and effected by God to the obtaining of certain ends. For instance, God through His prophet caused Hezekiah to go to God in prayer, asking for his life. God answered and said He would add fifteen years to Hezekiah. Now that was God's purpose all along, but you will notice that He caused Hezekiah to pray for that very purpose. All true prayer today is just like that: God works in us to pray (for we know not what we should pray for as we ought). He works in us to pray for the very things He has purposed to bring to pass. The God who has predestinated all our blessings causes His people to pray for these things.

So to the Arminian, we ask: Why pray? But to the believer in God's sovereignty, we ask: Why cease to pray? Such a one should be in continual prayer and praise to God who is working all things according to the counsel of His own will.

These are just a few random thoughts on this matter as to Arminian foreknowledge. This idea of foreknowledge, of course, is not the full meaning of the doctrine of foreknowledge in the Bible; but one can easily see how even the doctrine of mere prescience or foresight destroys Arminianism.

Miscellany

A good friend and brother of ours wishes to obtain bound volumes of TBE from 1955 on back. If any of our readers have such and would like to sell them, contact Max Hawkins, 1500 College Street, Springfield, Mo.

To the Hardshell reader who wrote objecting to Brother Doty's statement that everything an unsaved man does is sin we simply offer the Word of God which says: "Whatsoever ye do, do all to the glory of God" (I Corinthians 10:31; also see Colossians 3:17, 23 and the first commandment of the Law). Now if the Hardshell brother can convince us that an unsaved man does any one thing to God's glory, then we will agree with him. But not till then.

About Spurgeon's sermons on sovereignty: we haven't printed them in book form yet for two or three reasons. One is I haven't had time to re-read them again for corrections. Another reason is lack of finances. Another is they were printed in TBE just a short time ago and we thought it best to wait a while. God will have them printed when He so pleases and we hope He will soon supply our needs, if it is His will.

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"I Should Like to Know"

1. Is it right for a Baptist woman, in a Baptist church, to teach the intermediate girls and boys, all in the same class.

Absolutely not! A woman should never teach when men are present. "I suffer not a woman to teach, nor to usurp authority over the man" (I Timothy 2:12). See also I Corinthians 14:34-38.

2. Isn't it true that Paul was an old bachelor and prejudiced against women?

No! Paul wasn't a bachelor. He was a member of the Sanhedrin in his early life. Cf. Acts 26:10. To be a member of this body, he had to be married. However, even if he had been a bachelor, the Word of God is inspired and Paul's letters were all inspired of God.

3. How then can you explain, "I would that all men were even as I myself—I say therefore to the unmarried and widows, it is good for them if they abide even as I" (I Corinthians 7:7, 8).

Easily explained. Paul had been married, had lost his wife and was then a widower. He thus encouraged others, widows and widowers, to remain single.

4. Well, then is it right for a widow or widower to remarry?

Yes, provided he or she marries a Christian. Read I Corinthians 7:39.

5. Is it ever right for an unsaved person to be married to a saved person?

Most certainly not. Read Deuteronomy 7:1-4; II Corinthians 6:14. When this occurs you have a child of God married to a child of the Devil. Usually the first has lots of trouble with his father-in-law.

6. Is it right to call a Catholic church a "house of God"?

No. Practically every commentator worth quoting declares that Revelation 17 describes Catho-

cism. The prophetic name for the Catholic church in this chapter is "Mother of harlots." We are sure such an institution or the place they worship ought not be called a "house of God."

7. Where does the doctrine of the universal fatherhood of God come from?

From the Devil, where all other heresies originated. Read John 8:41-44. Jesus said the universal fatherhood of God was a lie and that the Devil was the father of it.

8. Should unsaved people tithe? Yes. In Matthew 23:23, Jesus commended the Pharisees for their tithing. Verse 33 of the same chapter declares they were unsaved, for it says, "How can ye escape the damnation of Hell?" Though unsaved, Jesus said to them concerning tithing "These ought ye to have done" (Matthew 23:23).

9. What is the least number that can be organized into a church?

The Master started with four. Read Matthew 4:18-22. I think right there was the beginning of the first Baptist church the world ever saw. Possibly it would be all right to organize with even two. Read Matthew 18:20.

10. Can a church Scripturally authorize anyone else to baptize except an ordained minister?

This is a debated question. H. Boyce Taylor said "No." Other great preachers agree with him. Still others differ. Personally, I think a church can authorize a deacon to baptize. So far as I know, Philip was never ordained except as a deacon. Cf. Acts 6:6. Yet he baptized. Cf. Acts 8:36-38. Remember, no immersion is baptism unless authorized by a church. If a church authorizes a deacon or any male member to administer the ordinance, I would see no objection to it. However, be sure the baptism is always authorized by a church.—JRG.

Laying The Axe To Arminian Heresies

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

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

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How To Become . . .

(Continued from page 1)

"Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matthew 10:28.

Then, dear reader, if you are not a Christian, not redeemed from sin's penalty, you need to be saved because no one, not one, is fit for Heaven until he is saved. You love sin more than righteousness; you love yourself more than God; you love the

things of this world more than Heaven. You must be born again (John 3:7). Christ must give you a new nature, a new love, and a new life.

Having seen from the Bible why people need to be saved, let us go on and look into God's Word and find out what God says will save; but first, it might be helpful to notice just a few

Things Which Won't Save.

(1) Being baptized won't save. The ordinance of baptism is a beautiful ceremony in its place and the Lord has commanded it. But the question is, "Of whom has the Lord commanded it?" Let us answer our question from the Bible. In Acts 2:41, we read "Then they that gladly received his word were baptized." This verse clearly teaches that the people were saved before baptism. (God's Word are "born again" by the word of God, which liveth and abideth forever" (I Peter 1:23). Baptism is for the saved.

(2) Neither will joining the church save. For in Acts 2:47, we read, "And the Lord added to them (the church) day by day those that were being saved" (English Revised Version). Only saved people, then, are to be added to the membership of the church. If you are saved, you should be baptized and join the church, but not until you are saved.

(3) Neither will doing the best you can, save. Because, you see "We are all as an unclean thing, and all our righteousnesses are filthy rags."—Isaiah 64:66.

(4) Neither will keeping the commandments save. The Scriptures teach, "By the deeds of the law there shall no flesh be justified in his sight: for by the law

(Continued on page 3, col. 3)

The Church

(Continued from page one)

necessity of church membership have to make Christ and the church in some sense one and the same. This the Romanists, Campbellites and Protestants and invisible church theorists do.

But Baptists teach a doctrine of salvation which says salvation is all of grace. They do not tie grace to any ordinance, "sacrament," or church. So far as Baptists are concerned, they do not even regard membership in a Baptist church as having one single thing to do with the soul's salvation. That is the work of Christ alone. That the church is of great importance is certainly stressed by Baptists: but it is a corruption of the doctrine of salvation and a corruption of the truth as to the church to tie the two together.

The Romanist Doctrine

The doctrine of the Roman Catholic Church has been modified, and particularly stressed here in America, since the Reformation. Pope Boniface VIII, in his Bull on Papal Supremacy, stated: "We declare, say, determine, and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman Pontiff." This simply means that there is no salvation outside Romanism.

However, Roman propaganda for the past few years has been greatly modified. While stressing the doctrine that outside the Roman church there is no salvation, Romanists have nevertheless taught a "salvation by ignorance" doctrine. The following statements from Romanist literature show what this doctrine is.

Under the sub-heading, "The Only Exception," on page 31 of the Knights of Columbus booklet **What do you mean . . . only one True Church?** we have this statement:

"Only when a person, through no fault of his own, is unaware of the true nature of Christ's redemption . . . only when he sincerely believes that he is seeking salvation in the proper way . . . only then can he obtain salvation which has not been sought from the Church. Christ died for all men. And while He will refuse salvation to those who refuse to accept it, He will not deny it to one who is sincerely seeking it, though in a wrong way. **For such a person alone is salvation possible outside the Church.**" (Emphasis supplied).

In an official Roman Catholic **Catechism for Adults**, page 52, we read this question and answer: "Is it possible for me to save my soul outside the Catholic Church?"

"It is not possible for me to save my soul outside the Catholic Church if I am convinced that it is the only True Church but refuse to join it."

In another Roman Catholic writing dealing with this subject the following quotation is given from Pope Pius IX which was made on December 9, 1854:

"We must hold as faith that out of the Apostolic Roman Church there is no salvation; that she is the only ark of safety, and whosoever is not in her perishes in the deluge. We must also, on the other hand, recognize with certainty that those who are in invincible ignorance of the true religion are not guilty for this in the eyes of the Lord." (Are Only Catholics Saved? page 3).

How far will Romanists carry this principle? Well, in at least one of their writings (not to say in their practice) the writer has found them going to the point of almost excluding no one from salvation. Read this:

"Anyone who is convinced in conscience that God wants him to do one thing, and who deliberately acts contrary to what his conscience tells him is God's will or command, is doing wrong, and unless he repents of his disobedience to the dictates of conscience, he will be punished for it in the end. **Anyone who sincerely believes he must be a Lutheran or a Methodist or a Baptist in order to be saved, is bound to practice such a religion so long as he is convinced that it is God's command. Only thus can he ever save his immortal soul.**" (Answers to Favorite Questions of Non-Catholics, page 7).

The foregoing statement is certainly not the doctrine of historic Romanism. This author makes a god of conscience. To fail to obey conscience, even if it is wrong, is to merit damnation. On this basis, an individual could in conscience think it his duty to kill the Pope and if he did not do it he would perish! According to this doctrine, if a person thinks Romanism is wrong he is bound to follow conscience or go to Hell. So this author leaves the widest room for the salvation of non-Romanists that could be imagined.

However, Romanists claim that even those who are thus saved do in some sense belong to the Roman Catholic Church. In **The Baptist Faith and Roman Catholicism** by Wendell Rone the following quotation from a Romanist is given:

"If, then, we found a Protestant who never committed a mortal sin after baptism, and who never had the slightest doubt about the truth of his religion, that person would be saved; because being baptized, he is a member of the Church (Catholic), and being free from mortal sin he is a friend of God and could not in justice be condemned to Hell. **Such a person belongs to what we call the soul of the Church (Catholic).** He would belong to the body of the Church (Catholic)—that is, he would attend mass and receive the sacraments—if he knew the Catholic Church to be the only true Church." (Explanation of the Baltimore Catechism, pages 132-133).

This same teaching is repeated in **Are Only Catholics Saved?** page 5:

"Now we Catholics hold also that the Catholic Church is the one true Church established by Christ, that there is no other Church given to men whereby they may be saved, and that **all who are members of Christ by grace are somehow or other, whether they know it or not, members of that one true Church.** Implicitly, even though not externally, and even though they deny it as that good pagan would have denied that he is a Christian, **all who are in the grace and love and friendship of Christ belong in their souls to the Catholic Church, and they go to Heaven through that membership of the Catholic Church, of the truth of which they have not been conscious in this world.**"

My, how confused one can get when he tries to make the Church instead of Christ the Saviour! Notice that expression "somehow or other." The Romanists themselves do not know how one is saved who is not really in their organization! But they are so set on claiming the "Church" as Saviour they must invent this silly fable as to how non-Catholics are a part of the "soul of the Church."

How wonderful is the Bible doctrine of salvation in con-

(Continued on page five)

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How To Become . . .

(Continued from page 5)
is the knowledge of sin."—Romans 3:20.

There are a great many things we could name that will not save, but let the Bible tell us how sinners are saved and that will take care of the every false way.

How to be Saved

The Bible says that there is but one way to be saved.

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

There is a reason why Jesus and He only is the Way to be saved. Sin is what keeps men out of Heaven and sends them to Hell, and "Christ died for our sins." (1 Corinthians 15:3). Christ suffered the punishment due to us because of our sins. The people's sins for whom Christ suffered the punishment are all those who will trust His sacrifice as their payment for sin. He is their Saviour. His work saves them.

Only Christ can pay our sin-debt, which is spiritual death, separation from God. He has died. Salvation, becoming a Christian, going to Heaven, is by and through the Lord Jesus Christ. Read carefully the following passages from God's Word:

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

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts 10:43.

"By him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13:39.

"In whom we have redemption through his blood, even the forgiveness of sins."—Colossians 1:14.

Friend, whether you are saved or lost depends upon your relationship to Christ. Salvation depends on what He has done and not what you or someone else has done, or can do.

It is all of God's grace. We read:

"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.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

"Being justified freely by his grace through the redemption that is in Christ Jesus."—Romans 3:24.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—1 John 4:10.

Sinner friend, God invites you to Christ, to be cleansed from all sin, regardless of how sinful you are or have been. His grace is sufficient. Your eternal destiny

depends on your relationship to Him. In John 3:36 we read:

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Trust Him now and be saved for all Eternity.

—BOB L. ROSS.

The foregoing is a tract which we recently reprinted. Free copies may be had for careful and prayerful distribution. Contributions to cover postage and help print other tracts will be appreciated.



"Shimei's Curse"

(Continued from page one)
to the market place and Absalom would go there to meet them. As the people would come into the court, Absalom would meet them and say, "Now it is true that you have a just cause, but there isn't anybody to hear you. I am sorry the conditions are as they are. I am sorry that things are in such a state, but the king hasn't made arrangements to hear cases like yours. There is nothing that can be done; you might as well go home. Now if I were king, I would do things differently, but there isn't anybody now looking after cases of your type." The result was that for a long period of time Absalom sowed seeds of discord relative to his father's kingdom.

Finally, one day when Absalom concluded that he had done enough work under cover, he gave the order and the trumpet was blown and the shout went out over the country to rise against King David, in behalf of Absalom to make him to be king over the country. It was such a shock to David, and came with such lightning speed that David was unable to protect himself, and when his army and practically the entirety of his council turned against him and turned to Absalom, there was nothing for David to do but to flee from the city of Jerusalem. The Word of God tells how he

(Continued on page 5, column 1)

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

THINK -- THANK

When a lad about 17 years old, I was a student in the Normal College located at Lafayette, Alabama. We were sitting in the grammar class and were studying the etymology of words, which is a branch that teaches the origin and derivation of different English words. Our teacher, Professor Ellis, was a real Christian, and he remarked: "Children, the word 'thank,' (to be grateful for blessings that we have or receive) was derived from the word 'think' (to exercise the mind)." Then he added, "If a person does not **thank**—is not thankful for blessings he receives or has—it is evident he does not think aright."

Since that time, I have heard many sensible sayings and sermons that have for the most part been forgotten, but this coming from that good teacher has remained almost as fresh in my mind as if it were only yesterday.

If one will think for a few minutes, he will readily see that there is subject matter or material in this simple story for a dozen-plus Thanksgiving sermons, and many passages of Scripture can be found in the Bible to use as texts for the preaching of the same. This can be applied in many different ways. In this, I will make only two applications.

What makes a person love his mother like he does? Well, he thinks about what his mother has done for him. And what makes a person love the Lord Jesus like he does? It is because he thinks about what the Lord did for him in shedding His precious blood on Calvary's cross, and what He is doing for him—His elect—now, making intercession for him at a throne of grace.

One other thought: Many years ago I read a story of an old man who was compelled to go a certain way. Very soon after he started on this way, he came to a deep, wide ditch or ravine across his pathway, and by much effort he got across to the other side. His first thought was to proceed on his way and leave this place as he had found it, but instead, upon second thought, he decided to bridge this place, for he said to himself, "Someone else may have to come this way." After many days of hard labor, he finished the bridge and went on his way. A few years later, his son had to go that way, and when he came to this place he found it bridged and easy to cross. The moral of this story is "making it easy for those who follow or come afterward."

It grieves me beyond words to know that the general tendency of many, if not the majority of the people on this earth, is: "Just

so I get by, I care not how hard it is for others to get by." And consequently, there are more bridge-destroyers than builders.

My heart is almost overcome with emotion when I think of the innumerable bridges that Christ Jesus incarnated in human flesh built while on this sin-cursed earth. I realize that He is the bridge, and the only Bridge, that reaches from this earth to the celestial city, Heaven, and all who enter there must go upon and by Him. For He said in John 14:6—"I am the way, the truth, and the life; no man cometh unto the Father, but by me."

—A. Z. MATHEWS,
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Rebellious Delay

If a father should bid his child do such and such a thing, would he answer him, "I hope to do so after a while?" What would the father say to him if he did? What could he do but punish him for impudent disobedience? And you who put off the Lord Jesus till a more convenient season, what are you doing? Is not your procrastination flat rebellion? I cannot make anything else out of it. Do you think that God will?—C. H. S.

Floods

The Bible says some things about floods that we need to know and to heed.

1. God's Touch.

"The Lord God of hosts is He that toucheth the land, and it shall be * * * drowned as by the flood of Egypt." Amos 9:5.

2. God's Visitation.

"The Lord sitteth upon the flood." Psalm 19:10. "The Lord hath His way in the whirlwind and in storm and the clouds are the dust of His feet." Nahum 1:3.

3. Wrath on His Enemies.

"With an over-running flood He will make an utter end of the place thereof and darkness shall pursue his enemies." Nahum 1:8.

4. God's Threshing.

"Was the Lord displeased against the rivers? Was Thine anger against the rivers? * * * Thou didst march through the land in indignation, Thou didst thresh the heathen in Thine anger." Habakkuk 3:8-12.

5. God's Rod.

"He causeth it (the rain) to come, whether for correction or for His land or for mercy." Job 37:13.

6. The Remedy.

"O Lord, I have heard Thy speech and was afraid: O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Habakkuk 3:2.

Note well the terms: humbling, confession of our sins, prayer, turning from our wicked ways, repentance, revival. 2 Chronicles 7:13-15.—Taylor.

"TELL — TELL NOT"

In Luke 8:39 the Lord Jesus told the man out of whom He cast a legion of devils: "Return to thine own house and show how great things God hath done unto thee." This man published throughout the whole city and regions round about the news of his salvation and deliverance. The Lord commanded that to be told. In Luke 8:56 our Lord com-

Love Is All

Could I command the boundless lore
Of human and angelic speech;
And, on the wings of language, soar
To heights no men nor angels reach—

Entranced, my flight would only prove
That words are empty without love.

If I could grasp the subtle thought
Each mind has cherished or revealed;
And hold the key the sages sought
Till prophecy its secrets yield:

And if my faith could mountains move,
My gain were nothing, failing love.

Should thought enrobe itself in deeds;
And I should consecrate my store
To satisfy each sufferer's needs,
Or solace grief, or bless the poor—

No record would be made above
Of deeds which lack the soul of love.

Should I a full surrender make
Of self, and all I count most dear,
And burn, a martyr, at the stake,
Without the tremor of a fear—

From darkened skies no heaven-sent dove
Would cheer me, should I fail in love.

As God is love, love must be all—
Heav'n's choicest gem earth's brightest crown;
Then, till our breath he shall recall,
And bid us lay life's labour down,
Wherever we may rest or rove,
Let words and thoughts and deeds be love.

When dawns the glad eternal day,
And God hath perfected His plan;
Love all our powers shall bathe and sway,
And glory crown what grace began—

Where saints and angels ever prove
The blissful ministry of love.

—V. J. CHARLESWORTH.

manded the parents of the 12-year-old girl, whom He had raised from the dead "that they should tell no man what was done."

Why the difference? One was told to tell—one told not to tell. I may be wrong but it seems to me that two things may be said about these incidents. The one He commanded to tell had been born anew. Jesus wanted that told. In the other case, only the body had been raised. Jesus told them not to tell that. That wasn't His mission—to heal the body. His mission was to save the soul.

That shows how far some have gotten away from the Master's plan in mission work. They are spending three or four times as much on healing men's bodies and educating their minds as on evangelizing them. And they talk a good deal more about hospitals and schools than about salvation from sin. Jesus said: tell about the saving and let the other go untold. Many of our missionaries don't do that.

Then this truth is probably there, too. Jesus doesn't want the unsaved witnessing for Him. He forbade that over and over again. That would depopulate most of our choirs.—Taylor.

TRUE KNOWLEDGE IS KNOWING GOD

"We do not know one millionth part of one per cent about anything. We do not know what water is. We don't know what light is. We do not know what electricity is. We do not know what gravity is. We don't know anything about magnetism. We have a lot of hypotheses but that is all."—Thomas A. Edison.

With that agree the words of Paul: "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know."

As we look about today we see education and infidelity hand in hand. Indeed, the one, in the minds of many persons, is a synonym for the other. Alas, as we think of our colleges and universities, the young men in them being taught principles which will lead them further and further away from God, it should make us doubly careful that the foundations of all learning should be rightly laid.

How good it is when little chil-

dren, with their first reading lessons, are taught of God as the Creator, of the Lord Jesus as the One who brought all things into being and preserves them by His power, without whom not a hair of the head can perish nor a sparrow fall to the ground. Let this lesson be pressed in upon the heart of the child; that Nature, as we call it, is but another name for God's creation, presided over and cared for by Him. We have here anticipated the assault of infidelity in its most cunning form, and the child has received those impressions which cannot be dislodged from its mind by later teachings, with their extravagances of undigested scientific research.—Ridout.

WHAT HE DID

"Under an eastern sky,
Amid a rabble cry,
A Man went forth to die
For me.

"Thorns crowned His blessed head,
Blood stained His weary tread,
Cross laden He was led,
For me.

"Pierced were His hands and feet,
Three hours upon Him beat
Fierce rays of noon tide heat,
For me.

"Thus wert Thou made all mine,
Lord make me wholly Thine,
Grant grace and strength divine,
To me.

"In thought and word and deed,
Thy will to do; O lead
My soul e'en though it bleed,
To Thee."

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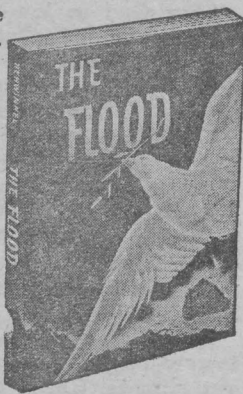
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Gain by Loss

Was it not a pretty thought, that of the gay young southern girl, dancing with a sort of ecstasy among the falling leaves, whose brilliancy she had never seen in her sea-coast home? To one near here, saddening over their fall, she said: "Just think how much more room it gives you to see the beautiful sky beyond!"

Is it not true that, as our little joys and pleasures and earth's many lovely things fade and pass away, they open spaces for us in which to see God's Heaven beyond?—From "Manners Maketh Man."

"Shimei's Curse"

(Continued from page 3)

led from the city of Jerusalem, crossed the Jordan River, and went over to the east of the Jordan River and lived there for a period of time in retirement until he was able to subdue Absalom and regain the throne.

The Scripture which I have read to you has its setting just at the time when David was fleeing for his life from the hand of his son, Absalom. The Word of God tells us how that David fled, thinking any moment that Absalom might kill him. David had a few trusted friends that stood beside him. Thank God for that little group that stands by an individual in the hour of difficulty and in the time of trial. Well, David had his few while the many turned to Absalom, and as David fled from Jerusalem out toward the Jordan River to make his escape, he had to pass along a certain ravine, with the hills apparently on either side of him.

As he and his little group went through the ravine, there suddenly appeared a man upon the top of the hill by the name of Shimei, who was of the tribe of Benjamin—a relative of King Saul who was now dead. This man Shimei began to curse David and to denounce him for what David had done, so he thought. He accused David of destroying Saul and the house of Saul. He called him a man of Belial, meaning "a man of the Devil." He referred to David as a bloody man—a man who had shed much blood. Then he said, "David, you are being driven off the throne by your son, Absalom, and you are getting just what is coming to you. You deserve it because of the way you have treated the house of Saul." Then the Word of God says he began to throw stones down the mountainside at David and his little army. You can imagine just about how David felt. You can imagine just about how low his morale was, even at best, fleeing from his own son—the son of about how discouraged David was with life. Now to have this man stand on the mountainside and curse him, hurling stinging epithets, one after the other, at him, and to throw stones at him, was truly a blow of great magnitude. You can imagine just about how David felt at this time.

However, the Word of God tells us that God gave David a strange talent—the ability to keep silent, and he gave Shimei no answer. There was one man in David's army, though, by the name of Abishai, who said, "David, give me the privilege of going up and taking the head off that dead dog. He is of the house of Saul, and the house of Saul is an extinction house. Give me your permission and I will take his head off." I rather imagine that it would have been an easy matter for Abishai to have dispatched that combat, in view of the fact that Abishai was a tremendous warrior, but David said, "No, Abishai, leave him alone, for Shimei is doing just exactly what God has told him to do. It may be that the Lord will give me a blessing because of this cursing Shimei." The Word of God tells

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us that when David had pacified Abishai they then passed on and Shimei was left at the mountainside, still throwing stones and dust at David, and hurling stinging epithets and profane cursing at the king as he was fleeing for his life.

David hid away in his retirement on the east side of the Jordan River. A short time passed and he was able to gather together a little force of men. Then it was that he and his group met Absalom and his army, and the result was that Absalom himself was killed, Absalom's army was put to rout, and David became king again; and when David passed along, coming back to Jerusalem, old Shimei had to face David.

I heard a woman say years ago that you ought to be mighty careful what you say to people on your way up the ladder, because you are liable to have to meet those same people when you start back down the ladder.

Shimei was on the ladder, so he thought, the day he cursed David. He was on the way up the ladder the day he hurled those stones at David as he fled, but now David has become king again. Now Shimei comes and pleads before David that the king might spare his worthless, trifling life, and the king graciously does so.

Some years pass by and David has died, and Solomon, his son, has become king. No sooner did Solomon become king than he suspected treachery on the part of Shimei. Shimei was of the household of Saul, the king whom David had supplanted, and Solomon somehow suspected him, knowing how he had treated his father, David. He suspected that Shimei might rise in rebellion against him, and he said to him, "Shimei, build your house here in the city of Jerusalem, and don't you go out of the city of Jerusalem. The day you cross over the brook Kidron, that day you are going to die."

Some three years passed and Shimei abode by the king's order, but one day two of Shimei's servants ran away. Thinking that that was enough pretext, Shimei forgot or ignored what Solomon had told him and he rode his beast of burden to Gethsemane, recovered his two servants, and came back. In the meantime, the word had gotten around to Solomon. Solomon said to Shimei, "I gave you your life with the understanding that you abide here in the city of Jerusalem. You have violated your parole, and your life must come to an end." Solomon called one of his servants, and as this servant was coming into his presence, Solomon said, "Shimei, what is going to happen now in that this servant is going to dispatch your life, will just be pay to you for what you did to my father David when you cursed him and threw stones at him. You are going to get now what you ought to have gotten from the hand of my father David ten years

ago." With that, the servant fell upon Shimei and killed him, and thus ends the story of Shimei.

Now, having recounted this story of Shimei to you, I wish to bring to you a few lessons that I think will deepen your Christian experience and make you a better man or a better woman.

I

THIS CURSING WHEREWITH SHIMEI BLASPHEMED DAVID, WAS BUT THE CURSE OF THE DEVIL.

The word "devil" comes to us from the word "diabolos," which literally means "to cast through" or "to hurl through," so the meaning of the word "devil" is one who casts his slanders, or one who hurls his evil thoughts at others. So, beloved, this cursing on the part of Shimei was nothing more or less than the curse of the Devil.

Of course you recognize the fact that the Devil has many human voices today to repeat his curses. Don't forget for one moment's time that Shimei was just a human voice speaking the curses of the Devil when he cursed King David.

May I remind you that if that ever becomes your experience in life, if some individual rises up against you, just like Shimei rose against David, may you remember this, it is just the Devil working through the human voice of that individual, and the individual that thus speaks is merely speaking the message of Satan thereby.

II

THIS CURSE FROM SHIMEI CAME AT THE HOUR OF DAVID'S DEEPEST CALAMITY.

David's own son, Absalom, had risen up against him. His own son which had come from his own bowels now rises up against him and drives him from the throne. There had been other events of sadness in the life of David. There was a time when David had to flee from Saul to save his life. There was the time when David was nearly slain—not once, nor twice, but many times—by Saul and his warriors. There was the time of sadness when David looked upon the face of his dead bosom friend, Jonathan, whom he loved as he had never loved any other individual, and he wept because of Jonathan's death. There had been lots of times of sadness on the part of David, but never had there been an experience like this. His own son, Absalom, the child of his loins, has risen up against him and has driven him from the throne. Surely this cursing on the part of Shimei came at the hour of David's greatest calamity.

Beloved, isn't that the way that trouble usually comes to us? I ask you to go back over your own experience in life. Isn't it true that most of the troubles that have come to you in life have come doubly, or sometimes even trebly? Shakespeare says:

"Sorrows come not single spies, But in battalions."

There is a proverb which says, "It never rains, but what it pours."

Well, beloved, that was David's experience. This cursing on the part of Shimei came to David in the hour of his greatest calamity.

III

DAVID SAW GOD WAS IN IT ALL.

We read: "And David said to Abishai, and to all his servants. Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjaminite do it? let him alone, and let him curse: for THE LORD HATH BIDDEN HIM."—II Sam. 16:11.

In other words, David saw that God was in it all, and he said, "just let him alone and let him curse me, because the Lord has bidden him. He's just doing God's will."

That reminds me of Joseph. You will recall how Joseph had taken care of his brothers down in the land of Egypt. After their old father, Jacob, had died, the (Continued on page 6, column 1)

The Church

(Continued from page three)

trast to this Romish heresy. Christ alone saves and that despite the opposition of heretics who teach otherwise.

The Campbellite Doctrine

The doctrine of the self-styled "Church of Christ" and other Campbellite groups is practically the same as that of the Romanists, only perhaps a little more strict. The Campbellites claim to be the church of Christ and the body of Christ, and since they teach a doctrine of baptism which literally puts one into Christ, they say one cannot be saved outside the church. In other words, in salvation, Christ is confined to the Campbellite church for it is His body.

H. Leo Boles, a popular Campbellite commentator and writer, says: "One cannot be in Christ and not be in his church; neither can one be in his church without being in Christ. The church is his body." (The Church, page 5).

Boles goes on:

"God saves people in Christ—that is, he saves people in the church. [See how he makes Christ and the church one and the same with respect to salvation?] If people can be saved out of the church, then they can be saved out of Christ, out of the kingdom of God, out of the house of God, out of the family of God, out of the body of Christ, out of the building of God, and without their becoming living stones in the spiritual house of God. The New Testament declares the church to be all of these things; and if one can be saved out of the church, he can be saved out of that which the church is called."

Satan is very crafty. He takes the glorious truth of the church and makes a Christ of it. He takes the beautiful ordinance of baptism and makes it the Saviour of souls. No church, then no Christ, says this doctrine; no baptism, then no salvation. Oh, how many thousands have fallen for these deceitful doctrines of Satan! How many millions have looked to these as Christs and missed the Son of God!

Do the Campbellites grant that any outside the "Church of Christ" are saved? There are always exceptions, of course, but the doctrine of most "Church of Christ" Campbellites is that there is no salvation for anyone who is not within the "Church of Christ." Can anyone be saved out of Christ? they ask. No, so no one can be saved outside of the "Church of Christ." You see, then, they are even narrower than the Romanists.

The Protestant Doctrine

What do Protestants believe with regard to salvation and the church? It would no doubt be surprising to many Christian Protestants if they were to very carefully examine the creeds and statements of faith of the various Protestant bodies on this matter. None of the leading Protestant groups is free from the error of yoking salvation to the church.

The Protestants hold theories which are a mixture of Romanism and the faith of Baptists. It has been well said that if all the Romanism which Protestants believe were taken away, all the doctrines left would be Baptist; and if all the Baptist truths which Protestants believe were taken away, all the doctrine left would be Romish. Protestantism is a half-way house between Romanism and the Baptist faith. The Protestant Reformation was only a half-way reformation. Thus the position of the Protestants is not as heretical as Roman Catholicism, but it is not fully sound. Actually, confusion reigns in Protestantism. Take the Lutherans for instance: They affirm salvation through faith, then teach baptismal regeneration, and practice sprinkling for baptism! That is rank confusion. If salvation through faith is right, then baptismal regeneration is wrong; but if baptismal regeneration is true, then Lutherans are unregenerate for sprinkling is not baptism.

So in stating the view of Protestants, it should be remembered that their articles of faith are generally most contradictory and what is said in one article is not in agreement with what is said in another. But nevertheless, these statements are there and we call attention to them to reveal that Protestants are not straight as to salvation and the church.

Episcopalians are no closer to the truth than the Romanists. The minister who administers "baptism" is directed to make the following prayer:

"Almighty and everlasting God, who, of thy great mercy, didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea; figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water, to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon these thy servants; wash them and sanctify them with the Holy Ghost that they, being delivered from thy wrath, may be received into the ARK OF CHRIST'S CHURCH: and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. Amen."

So the Episcopalian ritual makes the Church, not Christ, the Ark of safety.

The Westminster Confession of Faith (Presbyterian), chapter 25, paragraph 2, concerning the "visible Church," says:

"The visible Church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, OUT OF WHICH THERE IS NO ORDINARY POSSIBILITY OF SALVATION."

Notice the words which I have placed in caps: "out of which there is no ordinary possibility of salvation." Thus it is clear that the Presbyterians are not entirely free from yoking salvation to the church.

A clear manifestation of this error on the part of Presbyterians is seen in their position regarding infants. They teach that infants are to be baptized and received into the church. The Larger Catechism defines baptism as follows:

"Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption,

(Continued on page six)

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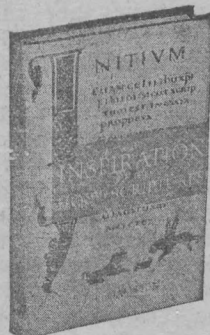
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The Church

(Continued from page five)

and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible Church, and enter into an open and professed engagement to be wholly and only the Lord's."

This definition simply means that those baptized have all those things mentioned. This must therefore apply to infants. Baptism, the church and salvation are thus yoked together by Presbyterians. Spurgeon rightly said of them: "Presbyterians, in their higher spiritual modes of thought, doubtless reject their own theories and teachings. But there it is, in their own confession and catechism, strong as language can make it: 'Baptism is a CONFIRMATIVE MARK OF REGENERATION—OF REMISSION OF SIN.'"

The Lutheran Church, though usually identified with the doctrine of salvation by grace through faith, is likewise guilty of uniting salvation to the church. This is clear from articles five and nine of the Augsburg Confession. Under article five, "Of the Ministry of the Church," we read: "For the obtaining of this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For by the Word and Sacraments, as by instruments, the Holy Spirit is given," etc. Compare this with what is said in article nine and it will be seen that since baptism is a "sacrament" administered by the church then salvation and the church are indispensable to each other. Article nine reads:

"Of Baptism they teach that it is necessary to salvation, and that by Baptism the grace of God is offered, and that children are to be baptized, who by Baptism, being offered to God, are received into God's favor.

"They condemn the Anabaptists who allow not the Baptism of children, and affirm that children are saved without Baptism."

For the Methodist society Mr. John Wesley should be sufficient authority to speak on this subject. He says:

"By baptism, we who were 'by nature children of wrath,' are made the children of God. And this regeneration which our Church in so many places ascribes to baptism is more than barely being admitted into the Church, though commonly connected therewith; being grafted into the body of Christ's Church we are made the children of God by adoption and grace." (See Wesley's "Treatise on Baptism" in volume 6 of his works).

This statement makes it clear that Wesley teaches baptismal regeneration and unites salvation and the church. As to infant "baptism" he says:

"It is certain our Church purposes that all who are baptized in infancy are at the same time born again, and it is allowed that the whole office for the baptism of infants proceeds upon this supposition. Nor is it an objection of any weight against this that we cannot comprehend how this work can be wrought in an infant. For neither can we comprehend how it is wrought in a person of riper years." [See sermon 45].

The Methodists hold that baptism is an ordinance of the church and the Articles of Religion follow the baptismal regeneration doctrine of Wesley, stating that by the "sacraments" God "doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him." (Article XVI). Thus are salvation, baptism and the church united by Methodists.

Universal, Invisible Church Theory

We have discussed and we believe successfully refuted the theory of a universal, invisible church. It is here mentioned, however, as it relates to the matter of salvation. This theory appears to many to be the answer to the false doctrine of salvation via membership in the "visible" church. Its advocates will agree with the Romanist that one must be in the church to be saved, but that church is the "invisible church," they say. Notice that this theory yokes salvation and the church together the same as Romanism. The only difference is that Rome says it is the "visible" church in which men are to be saved and the opponent says it is in the "invisible" church. Both doctrines make some kind of church membership necessary to salvation, and both are unscriptural.

The Church--The "HOME" of the Saved

Baptists, then, are the only people who have not been corrupted by the error of uniting salvation and the church. Since that first Pentecost after Christ's resurrection, when some three thousand were added to the church, Baptists have followed the example of the early church in receiving into the churches only those who have been saved. As on Pentecost, those who gladly receive God's Word are "added to" the church (Acts 2:41, 47).

The church is the body in which every saved person should have a place. It is the house of God on earth, the earthly "home" of the saint. It is the temple of God, His building and sanctuary. Here he can worship and have fellowship with the Head of the body and the various members. In the church he has all the privileges granted to that commissioned body. He partakes of the spiritual food; he sits at the Lord's table; he prays with the Lord's people; he helps in the Spirit-led planning and work of the church. He is part of the whole.

No, Baptists do not teach "church salvation" but salvation through Christ and He is reached—not through baptism, not through the church—but through faith. "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).

So this chapter closes with a statement we hope every reader will clearly understand as being the Baptist position: By joining a Baptist church one cannot be saved, but when one has trusted Christ for salvation, he should join a sound Baptist church. If he will study his Bible and the teachings of all the various churches, he will be compelled to be a Baptist.

"Shimei's Curse"

(Continued from page 5)

brothers talked among themselves, and said, "Joseph will get revenge on us now." You will remember how they sold him as a slave to the Ishmaelites and they in turn sold him down in the land

of Egypt to Potiphar. Now that their father is dead, the brothers fear that Joseph will turn on them. They came to Joseph and said, "We would like to know, will you fall on us and kill us, as we deserve, or will you save us alive?" Joseph said:

"Fear not: for am I in the place

of God? But as for you, ye thought evil against me; BUT GOD meant it unto good, to bring to pass, as it is this day, to save much people alive." —Gen. 50:19, 20.

In other words, Joseph said, "You thought you were doing evil unto me when you sold me to the Ishmaelites. When they in turn sold me to Potiphar, it was for evil. When Potiphar's wife lied on me and I went down into the dungeon for two years' time, it was for evil to me. All that happened to me was for evil so far as you were concerned, but God meant it unto good." Joseph saw the hand of God in it all.

Now, beloved, we ought to be able to see the hand of God in the experience of Joseph, for if they hadn't sold Joseph unto Egypt, they, themselves, would not have been preserved alive. If it hadn't been for Joseph in the land of Egypt to preserve the food for seven years of plenty, there wouldn't have been food for the seven years of famine that followed. Even though they meant it for evil, God meant it for good, and Joseph could look upon the evil and see that God was working all events for good.

So it was with David. I see David rise to a height of serenity that you don't ordinarily find on the part of any individual, and when Abishai wanted to kill Shimei, David said, "No, Abishai, let him alone. He is just doing what God has said." In other words, David was able to look over the head of the Devil and see God standing behind.

Beloved, I say to you, the greatest blessing that can ever come to any child of God is for that child of God to be able to look over the head of the Devil and see God standing behind. My prayer for you is, that as the problems come within your life, regardless of what they may be, that you may be able to look upon the problem and see that God is behind everything that takes place so far as your life is concerned.

No wonder the Apostle Paul said:

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." —Rom. 8:28.

No wonder later on that one of the writers of the New Testament said:

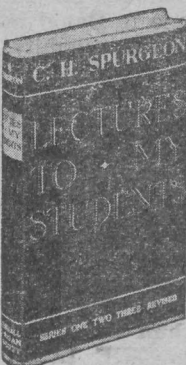
"In every thing give thanks: for this is the will of God in Christ Jesus concerning you." —I Thess. 5:18.

I tell you, beloved, anything that comes within your life is the will of God, or else it would not come; and when problems come within your life, there is a blessedness that can come to you if you can look upon those problems and see that God is controlling, and that God is leading.

No wonder the poet said:

"Right forever on the scaffold,

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Wrong forever on the throne; Yet that scaffold sways the future And behind the dim unknown, Standeth God within the shadows, Keeping watch upon His own."

IV

DAVID OVERLOOKED THIS SIDE ISSUE, BECAUSE THE BIG ISSUE WAS ABSALOM.

The big issue in David's life was to get out of the country, to the other side of the Jordan River and there hide until he could rally an army to his defense. The big issue was to get away from Absalom; this cursing of Shimei was only a side issue. I grant you it was irritating. I grant you that in all probability, under normal circumstances, David would have had Abishai dispatch Shimei. David looked upon this little issue and he looked upon this bigger issue, and he said, "I will take care of the side issue later."

Now, beloved, you and I can learn from this. There are some big issues in life—namely, the glory of God in your life and in mine—and you and I are to live every day that God might be glorified. We ought to live every day with our eyes on Him, that we might glorify Him. It is not our business to turn aside to the side issues. Sometimes we have little problems that arise, little troubles that come up. We have little problems that arise. Sometimes we have enemies that arise that are just exactly like Shimei. I grant you that they are irritating. They are just like nettles in your hand. They are just about like a sandburr in your sock. They are just about like a sandfly on your heel. I grant you, beloved, these little problems and little confusions that might arise in life are mighty irritating and mighty annoying, but instead of us stopping to take care of our problems and to take care of our enemies, it is our business to keep on the main issue, and not worry about these little side issues that come up in life.

I know a good preacher who has been most concerned all of his life about his enemies. Every time that an enemy would rise up and bring some petty accusation against him, he would turn aside and fight it. I don't mean that he would fight with his fists, but he would turn aside from the big thing in life and spend the most of his time fighting against the petty adversaries that had assaulted his character and his reputation. I am not saying that he may not have been justified in regard to it, but I am saying this, in turning aside to these little things, his work in the cause of Christ has suffered.

If David had paused to have taken care of Shimei when he cursed him, the main issue, the big thing of getting out of the country would have suffered.

Beloved, if you and I pause to worry about our adversaries and our enemies, and if you and I worry about the folk who talk about us and say things contrary to us—if you and I do that, the main issue of our lives, our service for the Lord Jesus Christ, is going to suffer. We need to keep in mind that the big thing is our service for God.

I grant you, beloved, that there have been times in my life that I have wanted to roll up my sleeves and beat the Devil out of some people, and I am not speaking figuratively when I say it. I grant you that there have been times in my life when I felt justified within my soul of taking things in my own hands. However, I have tried to learn this through the years, that the bigger issues of life are out before me and it is my business to go on in the service of the Lord and it is God's business to take care of the sandflies and the sandburs and the nettle. It is God's business to look after these little irritating, aggravating experiences in life.

I come back to the story of Pharaoh when he and his army were pursuing the children of Israel. When they came to the Red Sea, there was no way for Israel to get across. When they looked

ONLY ONE BOOK

When Sir Walter Scott lay ing he asked Lockhart to read him.

"What book?" cried Sir Walter. "There is just one book—the Bible."

"There's just one book!" cried the dying sage; "Read me the old, old story And the winged words that never age Wafted him home to glory."

"There's just one Book for tender years— The Book alone for guiding The little feet through the and fear That unknown days are his."

"There's just one Book for bridal hour, One Book for Love's own ing; It's truths alone lend beauty power To vows that lives are joined."

"There's just one Book for gladness, One Book for toilsome day One Book that can cure madness; One Book that can voice praise."

"There's just one Book for dying, One Book for the starting And one for the soul that's Home for the measureless There's just one Book!"

back, there was Pharaoh, his army following them. He said, "Stand still and see the vation of the Lord." God said, "Moses, wait a minute. You've given the wrong command. Stand still, but go forward. Stop, but move on." Beloved, made a path in the Red Sea. Moses led the children of across the Red Sea to safety on the other side, the waters of together again and drowned Pharaoh and his army which been pursuing them.

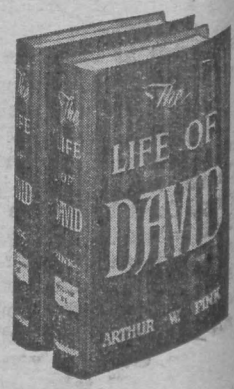
I tell you, beloved, it paid children of Israel to go forward and let God take care of the Egyptians, and I have learned same lesson in life. It pays on and serve the Lord and let God take care of the Egyptian my life. It is my business to my eyes on the main issues, to serve the Lord and let take care of the Egyptians.

You remember how it when Nehemiah was building wall around the city of Jerusalem. The Word of God told the enemy tried to oppose him making fun of him and ridiculing him, but Nehemiah kept at his task. Finally, the enemy said to him, "Come out here; let's

(Continued on page 7, column 2)

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The Minister And Secret Societies

By Evangelist S. David Sikes
Springville, New York

A MINISTER is a man who has been called of God to preach the Truth. A minister's first duty, then, is to obey the God who called him to preach. It was said of John the Baptist, that he was "A MAN SENT FROM GOD."

The minister's supreme obligation is to God. Acts 5:29 reads, "Peter and the other apostles answered and said, We ought to obey God rather than man." This is the first and highest duty of a minister.

The next duty of the minister is to his fellowmen. His objective is to be used of the Lord Jesus Christ who said He came to seek and to save the lost, to redeem men.

The minister's supreme obligation is to the human race. His job is not done until the last man of the whole human race has been saved of the Lord Jesus Christ.

The member of a secret society's obligation is only to the secret society to which he belongs—providing his dues are paid. Therefore the obligation of a minister is greater and larger and wider than the obligation of a member of any secret society or fraternal order.

A minister as an ambassador of the Lord Jesus Christ, if he joins any one secret order, he should treat them all alike and be an ambassador to them all. Otherwise he is showing partiality if he joins one and omits the others. He is limiting his scope of service to join only one, and does not join all of them. Therefore he is undoubtedly more able to live up to his obligation to every man of the human race if he does not

bind himself to some group only, thereby binding himself so tight by oaths and obligations that he cannot be free and able to put God first, and to obey God first, and that unreservedly.

The fact is, if a groundhog gets away from his hole so far that a dog gets in between the groundhog and his hole—then the groundhog is out of luck and he undoubtedly will lose his life. The same is true if the oaths and obligations of any secret order or society are such as to bind the man so tight to his society members that those oaths get in between that man and his God. Then that man is out of luck—God is not first—and man is obeyed rather than God, which is Acts 5:29 in reverse.

We have never found any command in the Bible or in the teachings of the Lord Jesus Christ that teaches us that our duty as ministers is to join any secret society—or that it is the duty of any minister to do it.

It is the duty of a minister to obey the Lord, and that regardless of everything else; to "Seek first the kingdom of God and His righteousness." A minister should remain true to his call of GOD; to his obligation to the LOST and to every member of the human race. He should remain true to the Lord Jesus Christ, whether he remains on a charge twenty years or only twenty minutes, or if his remains go to the cemetery. A minister's obligation is the highest obligation of all obligations. It is second to none other on earth or among men. Why accept or bind one's self to anything lower than the highest of all obligations—our obligation to the Lord Jesus Christ—OUR CHRISTIAN OBLIGATION?

Matthew 23:8, "For One is your Master, even Christ."

"Shimei's Curse"

(Continued from page six)

A little meeting and talk this thing over." We read:

"That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to de me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner in the fifth time with an open letter in his hand: Wherein was written, and Gashmu saith it, that thou which cause thou buildest the wall, that they mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be re-edified to the king according to these words. Come now therefore and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart."

Notice, Nehemiah said, "I am doing a great work, so that I cannot come down." In other words, Nehemiah had his mind on the main issue, and he was going ahead and serve God, and let his enemies do as they pleased.

DAVID TOOK SHIMEI'S CURSES AS A PROMISE OF BLESSING.

"It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." — II Sam. 16:12.

In other words, David thought, "Maybe God will balance the books, and whereas Shimei has cursed, God will requite me."

You know, beloved, God keeps good books. Here is the debit side and over here is the credit side, and I think sometimes God allows entries to be made on the one side, like Shimei's entry against David, and on the other side He puts His entry into the ledger in order to over-shadow and over-awe and override the work of

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

The Believer's Blessings In Christ

LESSON FOR SUNDAY, MAY 10, 1959

Ephesians 1

MEMORY VERSE: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Ephesians 1:4.

I. Salutation. Ephesians 1:1, 2.

1. Paul emphasized the fact that he was called of God (verse 1). In every epistle he did so.

2. This letter was written to a local church (verse 1). The only kind of church which Jesus ever established is a local congregation. He knows nothing whatsoever of a universal church.

3. To this local church Paul sends greetings (verse 2).

4. Paul wrote this letter while in prison at Rome. However, his surroundings did not cast even a shadow over the letter, nor did they dim Paul's faith. It is a letter of great joy and optimism. It is one of the richest of Paul's letters.

II. Believer's Blessings In Christ. Ephesians 1:3-14.

Following Paul's salutation, he launches into the longest New Testament Greek sentence known—from verse 3 to verse 14—264 words. In these verses, he describes the blessings which the believer has in Christ.

1. Election (verse 4). Each of the saved is older than creation. Cf. II Thessalonians 2:13. God's electing grace is no afterthought which came following man's fall. It is no hurry up first aid. God actually chose us unto salvation before the world was. What a blessing this is. It is the first foundation stone of the plan of salvation. What a marvelous blessing it is for if God had not elected us, no one would ever be saved.

2. Predestination (verse 5). There is a difference between election and predestination. Election marks off the persons of salvation, while predestination deals with the manner of salvation. Election tells the fact that we are to be saved; predestination tells the time, place and events connected with our salvation. Marvelous blessing is this, that God should not only elect us, but that He should mark off the manner whereby salvation is to become ours.

3. Adoption (verse 5). Adoption means that we become children and heirs of God. It takes place when we believe. Cf. Romans 8:14, 15. What a blessing it is that God adopts us. This means that we are not only His children, but heirs of His heavenly inheritance.

Shimei.

I know a woman who years ago suffered greatly, and I am sure, unjustly, and as the years have passed by, I am sure that my opinion has been justified again and again—that she suffered most unjustly. Two, three, four, five years went by and then it looked like God began to make His entries in the ledger. I have looked upon that experience for thirty-five years and it now appears to me that God has done His best to make up to her for all that was done to her in times gone by.

That is what David said: "It may be that God will requite me good for Shimei's curses this day. I am going to take the enemies' curses with this thought in mind—that God will give me a blessing in return for his curses."

VII.

ULTIMATELY, DAVID WAS VINDICATED.

The rebellion was ended and millions paid their homage to David. Shimei fell down on his face to plead for his worthless life. Ten years later Solomon had him slain. Notice: David restored; David vindicated; Shimei on his face in the dust; Shimei ultimately slain.

Nearly thirty years ago, the First Baptist Church of Ashland was seeking a pastor. A man by the name of C. W. Knight was pastor at Harrodsburg and was invited by the First Baptist Church of Ashland to preach for them. They were in the act of calling him for pastor. Everybody who heard him fell in love with him. He preached the truth. C. W. Knight, in my opinion, was a great man of God. He stood for the truth. He didn't have time for B. Y. P. U.'s and all the various organizations in the church. He believed in the preaching of the Word of God, and he believed in giving a "thus saith the Lord" for what he believed. He was God's man. This church was just in the act of calling him when the B. Y. P. U. secretary in Kentucky wrote a letter to two individuals. I saw one of the letters

4. Redemption (verse 7). Redemption means to "buy back." The price of redemption is Christ's blood. Cf. I Peter 1:18, 19; Revelation 1:5; Colossians 1:29. It is a most glorious blessing to think that God would stoop low enough to redeem us, to buy us back from the Devil, thereby bringing forgiveness unto us.

5. Heavenly Inheritance (verses 10, 11). This is the Christian's prospect. What a contrast between His heavenly bliss and a sinner's Hell of woe.

6. Sealed (verse 13). A seal signifies ownership. II Timothy 2:19. Likewise, it symbolizes security. Cf. Ephesians 4:30; Esther 8:8.

7. Earnest (verse 14). An "earnest" is a pledge. Cf. Numbers 3:24-27. What a blessing this is! In revival meetings one often hears it said, "This is just like Heaven on earth." This is only a foretaste of what Heaven will be like. God has given us an "earnest" or pledge, thus, as to the future. All of these blessings are bestowed upon Christ (verse 3). We get them by getting into Christ. If one is not in Christ, then these blessings are not his, and vice versa.

III. Paul's Prayer. Ephesians 1:15-19.

1. Paul is thankful for the Ephesian saints (verse 16).

2. He prays that they might be endued with knowledge (verse 17).

3. He prays also that they might have knowledge of the future glory (verse 18).

4. Lastly, he prays that they might know how exceedingly powerful God is through us.

IV. Christ's Exaltation. Ephesians 1:20-22.

Christ has not only been raised from the dead, but He is even supreme over all angelic power (verse 12).

V. Christ In His Church. Ephesians 1:22, 25.

Not only is Christ supreme over all angelic powers, but is especially the sovereign of His church.

Verse 22 tells us that He is the head of the church. Then John Wesley, Martin Luther, Henry VIII and other human founders of Protestant religions are not the head.

Every local church is a body of Christ (verse 23). This cannot be emphasized nor magnified too much. Each individual Christian who has affiliated with some local New Testament church is thus a member of Christ's body.

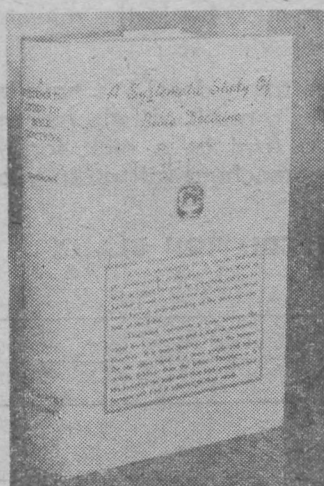
speaks of him today, they speak of a man whose name is coupled with shame and sin of the worst type.

I tell you, beloved, God knows how to take care of things. Ultimately, David was vindicated, and I have a very, very definite feeling that every individual will have the same experience. Our business is to go on and serve the Lord and let the sandflies and the barking dogs alone. When we do, God will take care of us.

I am happy, though, as pastor of this little church, and I thank God for the fact that God has taken care of us. I look at Shimei and I look at David, and I think how wondrously God blessed that man David in spite of his imperfections, and how God vindicated him. Beloved, we have the same God today.

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SPECIAL BULLETIN:

Our Rally Day of April 28 is a big day for this paper. Our losses of the first quarter plus the deficit of the past means that we need your help in a most definite way. Your help at this time will be deeply appreciated.

This is being written on April 20. It will be in the issue dated May 9. It should reach most of our readers on or before April 28. It is our last appeal to you before our Rally Day.

This may reach some of you after Rally Day. It may reach some who have not been able thus far to make a contribution, but perhaps now you are blessed of God so you may do so. Please remember, your offerings are always most welcome for TBE, like a thirsty child always "wants a drink."

Satan's Counterfeits

(Continued from page one)

tion—a thing that does not coincide with the sentiments of the great mass of Baptist people of the South. Why? The answer is, due to the Socialistic, social gospel indoctrination that leading ministers have received in their schools.

The "Social Gospel" is a false gospel, devised by the Devil to counterfeit the gospel of individual salvation. Jesus refused to be diverted from His mission into a mission of trying to straighten out social problems. An example is found in Luke 12:13-15, where he refused to deal with a social matter. Paul denounces all false gospels in the most scathing of terms in Galatians 1:7-9.

There are several things wrong with the so-called "Social Gospel," as follows:

1.—It is a "Gospel" that the Bible knows nothing about. The Bible plan is to deal with the individual—not to seek some kind of conversion of society en masse.

2.—The Outlook of the "Social Gospel" is Purely on This World. Jesus came with the good news that there is life available for the forever and ever. John tells us that "the world passeth away." Satan would like to get people wholly occupied with the present

—and in large measure he has succeeded. How long is the present for most people? Three score years and ten—and usually much less.

3.—The "Social Gospel" is a Flop. The social gospeler hasn't even helped bring about a better social order. Instead, conditions are worse than before the social gospel was ever promulgated. More crime. More dangerous world situation. More materialism. A godless, atheistic nation rapidly reduced much of the world to slavery, under the most cruel despotism of all time.

4.—The "Social Gospel" Makes a By-Product of Christianity the Main Thing. The only way to really improve society is to get individuals supernaturally converted. Enough of this produces a better society in general. The social gospel leaves individuals still unregenerate, and unregenerate men cannot make for a good social order.

The Bible makes plain that instead of a perfect social order being created, human society will deteriorate continually clear down to the end of this age. (See II Timothy 3:1-5). Christianity was never designed to produce a perfect world. Its mission is to rescue from a doomed world all who by grace receive Christ as Savior and Lord.

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Uses of the Law

(Continued from page 1)

to every letter of the law; we have all of us transgressed the commandments. And if we really understood these commandments, and felt that they condemned us, they would have this useful influence on us of showing us our danger, and so of leading us to fly to Christ.

But, my hearers, does not this law condemn you, because even if you should say you have not broken the letter of it, yet you have violated the spirit of it? What, though you have never killed, yet we are told, he that is angry with his brother is a murderer. As a Negro once said: "Sir, I thought me no kill—me innocent there; but when I hear that he that hateth his brother is a murderer, then me cry guilty, for me have killed twenty men before breakfast very often, for I have been angry with many of them very often."

This law does not only mean what it says in words, but it has deep things hidden in its bowels. It says, "Thou shalt not commit adultery"; but it means, as Jesus has it, "He that looketh upon a woman to lust after her hath committed adultery with her already in his heart."

It says, "Thou shalt not take the name of the Lord thy God in vain"; it meaneth that we should reverence God in every place, and have His fear before our eyes, and should always pay respect unto His ordinances, and evermore walk in His fear and love.

Ay, my children, surely there is not one here so foolhardy in self-righteousness as to say, "I am innocent." The spirit of the law condemns us. And this is its useful property; it humbles us, makes us know we are guilty, and so are we led to receive the Saviour.

Mark this, moreover, my dear hearers, one breach of this law is enough to condemn us forever. He that breaketh the law in one part is guilty of the whole. The law demands that we should obey every command; and one of them broken, the whole of them are injured. It is like a vase of surpassing workmanship; in order to destroy it you need not shiver it to atoms; make but the smallest fracture in it and you have destroyed its perfection.

As it is a perfect law which we are commanded to obey, and to obey it perfectly, make but one breach thereof, and though we be ever so innocent we can hope for nothing from the law except the voice, "Ye are condemned, ye are condemned, ye are condemned." Under this aspect of the matter ought not the law to strip many of us of all our boasting?

Who is there that shall rise in his place and say, "Lord, I thank thee, I am not as other men are"? Surely there cannot be one among you who can go home and say, "I have tithed mint and cummin; I have kept all the commandments from my youth"? Nay, if this law be brought home to the conscience and the heart, we shall stand with the publican, saying, "Lord, be merciful to me a sinner."

The only reason why a man thinks he is righteous is, because he does not know the law. You think you have never broken it because you do not understand it. There are some of you most respectable people; you think you have been so good that you can go to Heaven by your own works. You would not exactly say so, but you secretly think so; you have devoutly taken the sacrament, you have been mightily pious in attending your church or chapel regularly, you are good to the poor, generous and upright, and you say, "I shall be saved by my works." Nay, sir; look to the flame that Moses saw, and shrink, and tremble, and despair.

The law can do nothing for us except condemn us. The utmost it can do is to whip us out of our boasted self-righteousness and drive us to Christ. It puts a burden on our backs and makes us ask Christ to take it off. It is

What The Bible Says As To Our Attitude Toward Heretics

TRY THEM . . .

I John 4:1, "Beloved, believe not every spirit; but try the spirits, whether they be of God; because many false prophets are gone out into the world."

MARK THEM . . .

Romans 16:7, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

REBUKE THEM . . .

Titus 1:13, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith."

HAVE NO FELLOWSHIP . . .

Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

WITHDRAW THYSELF . . .

II Thessalonians 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."

RECEIVE THEM NOT . . .

II John 10-11, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." Verkeyl says, "Do not extend him your greeting."

HAVE NO COMPANY WITH THEM . . .

II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

REJECT THEM . . .

Titus 3:10, "A man that is an heretic after the first and second admonition, reject."

BE YE SEPARATE . . .

II Corinthians 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—Weniger.

like a lancet, it probes the wound. It is, to use a parable, as when some dark cellar has not been opened for years and is full of all kinds of loathsome creatures; we may walk through it not knowing they are there. But the law comes, takes the shutters down, lets light in, and then we discover what a vile heart we have, and how unholy our lives have been; and then, instead of boasting, we are made to fall on our faces and cry, "Lord, save or I perish. Oh, save me for thy mercy's sake, or else I shall be cast away."

Oh, ye self-righteous ones now present, who think yourselves so good that ye can mount to Heaven by your works—blind horses, perpetually going round the mill and making not one inch of progress—do you think to take the law upon your shoulders, as Samson did the gates of Gaza? Do you imagine that you can perfectly keep this law of God? Will you dare to say, you have not broken it. Nay, surely, you will confess, though it be in but an undertone, "I have revolted." Then, this know: the law can do nothing for you in the matter of forgiveness. All it can do is just this: It can make you feel you are nothing at all; it can strip you;

it can bruise you; it can kill you; but it can neither quicken, clothe, nor cleanse—it was meant to do that.

Oh, art thou this morning, hearer, sad, because of sin? thou feel that thou hast been guilty? Dost thou acknowledge thy transgression? Dost thou confess thy wandering? Hear then, as God's ambassador, hath mercy upon sinners. Christ came into the world to save sinners. And though you have broken the law, He has kept it. Take His righteousness upon yours. Cast yourself upon Him. Come to Him now, stripped naked, and take His robe as covering. Come to Him, black with filth, and wash yourself in the fountain opened for sin and cleanness; and then you will know "whereof then serveth the law?" That is the first point.

(Next week: II. The Serves to Slay All Hope of Salvation by a Reformed Life.)

"Bibliolaters"

(Continued from page one) His Word above all His Word, then how afraid men ought to be to treat His Word as they would think of keeping it. No decent school teacher who stood on the platform and swore in the school room, and lots of them will employ certain teachers who ridicule the Bible and scoff at its miracles, sneer at its being any more inspired than Shakespeare and even it to folklore and call the Testament a myth and other blasphemous rot. And yet Himself being the judge, the worse men than blasphemers God's name; for He Himself that He magnifies His name above all His name. "He will always chide; neither keep anger forever."—Taylor.

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