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

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MEN AND SWINE

Rowland Hill illustrated the folly of sinners by the story of a butcher who was followed by the swine right into the slaughterhouse. As pigs are not usually in the mind to go where they are wanted, it seemed a mystery how these animals were so eager to follow their executioner; but when it was seen that he wisely carried a bag of beans with which he enticed the creatures onward, the riddle was solved at once. Unsuspecting of impending death the hogs cared only for the passing gratification of their appetites, and hastened to the slaughter—and in the same manner ungodly men follow the great enemy of souls down through the jaws of Hell, merely because their depraved passions are pleas-

ed with the lusts of the flesh and the pleasures of sin which the Devil gives them by handfuls on the road. Alas, that there should be such likeness between men and swine!

The joys of sin are so short and so unsatisfactory, that they can never be thought of for a moment as a fitting inducement for a rational being to lose his immortal soul. Will a few hours' foolery, gambling, drinking, or wantoning, compensate for eternal fire? Is the momentary indulgence of a base passion worth the endurance of flames which never can be quenched? To moan in vain for a drop of water! to be tormented by the never dying worm! to be shut out from hope forever! to be eternally cursed of God! Is any sin worth all this?

Can any gain make up for this?

O ye who delight in the poisonous sweets of sin, remember that though pleasant in the mouth for the moment, sin will be as wormwood and gall in your bowels forever. Why will you swallow the bait when you know that the hook is there? Why will you be lured by the Satanic fowler? Surely in vain is the net spread in the sight of any bird; but you are more foolish than the birds and fly into the snare when you know it to be there.

O you that were wise, and and would consider your latter end. Let that word **Eternity** ring in your ears and drive out the giddy laughter of worldlings who prefer the present joys of sense. "The wages of sin is death, but (Continued on page 8, column 5)

The Ministry Of Satan Unto The Saints Of God

By H. B. Taylor, Sr.

Then Satan answered the Lord and said, Doth Job fear God for nought?—Job 1:9.

Simon, Simon, behold, Satan hath obtained you by asking that he may sift you as wheat.—Luke 22:31.

To deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus.—1 Cor. 5:5.

Of whom is Hymenaeus and Alexander (i. e. have made shipwreck of the faith); whom I have delivered unto Satan, that they may learn not to blaspheme.—1 Tim. 1:20.

These four passages set forth the four-fold ministry of Satan to and for the saints. Note them; he tests; he sifts; he destroys the flesh in them; he teaches them not to blaspheme. We do not say that any of these are Satan's purposes in his dealings with the saints; but they are what God works out as the results of Satan's attacks, temptations, wiles, snares, devices and efforts to devour. What Satan does to us is among the all things that work together for our good. He does not intend it for our good but for our hurt; but God's overruling Providence defeats Satan's devices and makes them work His glory and our betterment.

In his work Satan has two mighty allies—the world and the flesh. The world includes the children of "disobedience," fallen angels, demons, the spiritual hosts of wickedness in the heavens, principalities, powers and everything that belongs to this age and the spirit of it, for Satan is the "god of this age." The

flesh includes not only the body, but the mind, including the intellect, the affections and the will, and the soul. The Master said "that which is born of flesh is flesh." Everything we get by the natural birth is included in what the Lord Jesus calls the flesh. That is all evil—so evil that it cannot be reformed or improved; but self (religious self as well as wicked self) has to be crucified, while to be Christ's we have to have a new nature, born from above, implanted in us by the Holy Spirit at the new birth. That new nature is holy; in it the Holy Spirit dwells and abides; (Continued on page 5, column 2)

RALLY DAY, A GLORIOUS VICTORY FOR THE TRUTH

"... to God be the glory, I am only a sinner saved by grace."

With the thought of this song ringing in our hearts, we have continually rejoiced and praised God in view of His goodness to us in our Rally Day and offering of April 28.

Letters and offerings were received from readers from Maine to California and from the Great Lakes to the Gulf of Mexico, and from readers came a total offering of \$3704.02, for which we bow our unworthy heads and thank God for His goodness.

None of our green envelopes relative to this offering had been opened, and none of us knew what to expect, until the last of them were opened and the contents noted, which meant that the results of the offering were a surprise to all of us who were present.

A few of our friends and supporters of the paper gathered (Continued on page 8, column 3)

The Uses of the Law

By C. H. Spurgeon

(Continued)

III. And now, a step further. You that know the grace of God can follow me in this next step.

The law is intended to show man the misery which will fall upon him through his sin.

I speak from experience, though young I be; and many of you who hear me will hear this with ears of attention, because you have felt the same. There was a time with me, when but young in years, I felt with much sorrow the evil of sin. My bones waxed old with my roaring all day long. Day and night God's hand was heavy upon me. There was a time when he scared me with visions, and affrightened me by dreams; when by day I hungered for deliverance for my soul fasted within me: I feared lest the very skies should fall upon me, and crush my guilty soul. God's law had got hold upon me, and was shewing me my misery. If I slept at night I dreamed of the bottomless pit, and when I awoke I seemed to feel the mis-

ery I had dreamed. Up to God's house I went; my song was but a groan. To my chamber I retired, and there with tears and groans I offered up my prayer, without a hope and without a refuge. I could then say with David, "The owl is my partner and the bittern is my companion"; for God's law was flogging me with its ten-thonged whip, and then rubbing me with brine afterwards, so that I did shake and quiver with pain and anguish, and my soul chose strangling rather than life, for I was exceeding sorrowful. Some of you have had the same. The law was sent on purpose to do that.

But, you will ask, "Why that misery?" I answer, that misery was sent for this reason: that I might then be made to cry to Jesus. Our heavenly Father does not usually make us seek Jesus till He has whipped us clean out of all our confidence; He cannot make us in earnest after heaven till He has made us feel something of the intolerable tortures of an aching conscience, which is a foretaste of hell. Do you not remember, my hearer, when you used to awake in the morning, and the first thing you took up was Allien's Alarm, or Baxter's Call to the Unconverted? Oh, those books, those books; in my childhood I read and devoured them under a sense of guilt, but they were like sitting at the foot of Sinai. When I turned to Baxter, I found him saying some such things as these:

"Sinner, bethink thee; within (Continued on page 5, column 4)

The Baptist Examiner Pulpit

"The Angel's Charge To Baptists"

Sermon Preached by Pastor John R. Gilpin

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life."—Acts 5:19, 20.

This text grows out of the second persecution, which was aimed at Jesus' infant church. It was instigated by the Sadducees. Through their efforts all of the apostles were put in jail. Immediately the Lord sent an angel who opened the doors of the prison, led the preachers out, and set them free.

Apparently this was God's answer to the Sadducees. They said in their doctrines, "There is no resurrection; there are no angels." But when they imprisoned the

apostles for preaching the resurrection, an angel came from Heaven and loosed the apostles from prison. Thus God answered these enemies of His church.

Now that the apostles were freed, the angel gave them a charge—a charge to preach. "Go, stand and speak in the temple to the people all the words of this life" Acts 5:20).

I.

THE ANGELS OF GOD ARE MUCH INTERESTED IN THE WORK OF PREACHING.

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have

preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels DESIRE TO LOOK INTO."—1 Peter 1:12.

Note the expression: "Which things the angels desire to look into."

But this is nothing new. The angels have always been interested in this world and its events. That is, they are interested in the preaching of the Gospel. Away back in eternity when this world was created, the angels of God clapped their hands and shouted for joy.

"When the morning stars sang together, and all the sons of God shouted for joy."—Job 38:7.

(Continued on page 2, column 1)

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The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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"The Angel's Charge"

(Continued from page 1)

They watched with evident interest as God fashioned man out of dust. From that time, the angels above and the angels below, angels of love, and angels of woe, concentrated their attention on the problems of man's earthly and eternal life. Then with horror, they listened to the fatal conversation between the serpent and Eve. If the angels of God can weep, how they must have wept when sin came. They heard the promise which God gave relative to redemption, when the Father banished Adam and Eve from Eden.

"And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:15.

From that time on the angels have been peculiarly interested in the Doctrine of Redemption. When the Ark of the Covenant was made, as a part of the furniture of the Tabernacle, figures of golden angels were carved as bending over the mercy seat and looking down where the blood falls, as if studying the meaning of the blood shedding. When

Solomon's Temple was built we read:

"And the priests brought in the ark of the covenant of the Lord unto his place, unto the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above."—I Kings 8:6, 7.

When the temple was built in the wilderness, under Moses' direction, on the veil which separated the Holy of Holies from the outer Holy place, the figures of the cherubims were placed, as if investigating the shedding of the blood.

"And he made a veil of blue, and purple, and scarlet, and fine twined linen; with cherubims made he it of cunning work."—Exodus 36:35.

When we come to the New Testament we find that they are tremendously interested in all of its events, beginning with the announcement of Jesus' birth. It was an angel who announced Jesus' coming to Mary.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a

man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou art highly favoured; the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt CALL HIS NAME JESUS."—Luke 1:26-31.

It was the same angel that came to Joseph with a message announcing the birth of Jesus.

"Now the birth of Jesus was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Matthew 1:18-21.

Was it not an angel who preached the first Gospel sermon of the New Testament when he said to the shepherds:

"... For not for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."—Luke 2:10, 11.

Did not all the heavenly host join in a great angelic chorus to sing the first Gospel hymn at Jesus' birth?

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:13, 14.

An angel sat at the foot of Jesus' cradle and warned Joseph to take Jesus into Egypt for safety.

"Behold, the angel of the Lord appeareth to Joseph in a dream, saying, arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."—Matthew 2:13.

The angel kept close watch over the cradle during their stay in Egypt and it was an angel that led them when they left Egypt.

"But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph of Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life."—Matthew 2:19, 20.

The angels were all about the tomb of Jesus and it was a shining angel who first announced His resurrection.

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay."—Matthew 28:2-6.

Even when Christ ascended, two angels spoke to the disciples saying:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

Thus we see that the angels have always been interested in the events of this world, and par-

(Continued on page 3, column 2)

"I Should Like to Know"

1. Is it right for a Baptist church to have a kitchen and serve lunches in any part of the church?

We do not think a Baptist church needs a kitchen in its meeting house. I Corinthians 11:22. Social functions should be in the homes of the members. That was the way the Jerusalem church did it. Acts 2:46.

2. Is it right for a B. T. U. to have socials, play games and serve lunches in any part of the church?

No. God said His house should be a house of prayer, not a playhouse.

3. Is it Scriptural for women to lead in prayer in mixed assemblies?

No. Paul plainly says in I Timothy 2:8 that the men (Greek the males) should lead in prayer.

4. Is the servant in the parables of the pounds, who buries his pound, a child of God?

We doubt it. The Master calls him "a wicked servant." He was probably a professor, but not a possessor.

5. Please explain Hebrews 10:26.

Wilful sin is committed by a child of God who knows his Lord's will and does it not. Nothing but punishment can follow wilful sin. "He shall be beaten with many stripes." Moses committed wilful sin and it kept him out of Canaan. David committed wilful sin and "the sword never departed from his house" thereafter. Later on he committed wilful sin and a three days' pestilence was the sore judgment therefor in which many thousands died. The church at Corinth committed wilful sin and many of their members were "weak and sickly and many slept." Ananias and Sapphira committed wilful sin and died for their disobedience. The context shows clearly that Paul is speaking, as contrasted with sins of weakness and ignorance. Many Baptists have committed wilful sin by not paying their pledges and sore have been the judgments of God visited upon them. Other Baptists have committed wilful sin in refusing to tithe after they knew it was their duty and God's chastisements have been very sore on them and their families. We have seen numbers of such.

6. When deacons are not in fellowship with members in their own churches should they pass the Lord's Supper?

No. For any man to pass these emblems, which shew forth the greatest exhibition of love and grace in all history, when his own heart is full of enmity against a brother is the basest hypocrisy and most sacrilegious of sins.

7. When a pastor knows his deacons defend questionable things should they be called on?

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to pray or to take the lead in any church work?

No. Deacons ought to be "men of honest report." If they are not they ought to resign or be asked to resign.

8. Would God hold a lawyer deacon guilty for defending such cases?

We do not believe Christian lawyers ought to help to clear guilty men for big fees and turn them loose on society. But if the deacon lawyer does not resort to questionable methods in his defense of even guilty men, that should not be a bar to his remaining in the deaconship.

9. Does Ephesians 4:5 mean water baptism?

Yes. Baptism in the New Testament always means water baptism, unless it is said otherwise in the passage. When God means a baptism of suffering or baptism in the Holy Spirit He always says so. All other cases are water baptism. The only baptism commanded in the New Testament is water baptism.

10. Was Achan a saved man?

There is no way of positively knowing; but I don't think so.

11. Please explain I Samuel 24:21-22.

Saul simply asked David to swear that when he was made king he would not completely wipe out (Saul's) posterity and David gladly swore that he wouldn't for Jonathan's sake, if for no other reason.

12. Why did God allow Saul to have 3000 chosen men of Israel while seeking David's life?

Why did God permit the Devil to tempt Eve? Answer one and you answer 1000 other questions. God does not explain WHY He does things. If you could understand all that God does, you'd be just as big as God.

13. Where did Samuel tell Saul he would be in I Samuel 28:19?

Dead.

14. Was Saul a saved man?

No. II Samuel 7:14-15. God contrasts how He would deal with Solomon as a son, and says He would not deal with Saul that way.

15. Was Jeroboam a saved man?

I do not think so.

16. Has God ever spoken to anyone in an audible voice since Jesus ascended?

God the Son spoke to Saul of Tarsus in an audible voice.

17. Is I Corinthians 7:25-40 inspired?

Yes.

18. Of whom did Peter speak in II Peter 2:12-22?

The first verse in the chapter tells about whom the whole chapter is speaking, namely, false teachers.

19. Please give me two or three Scriptures that emphatically show Christ will come to the earth and reign in person as king of the Jews.

Acts 1:11; Luke 19:11-27; Psalm 2; Zechariah 14; Revelation 20.

20. Explain II Thesalonians 2:1. The "he" there spoken of is the Holy Spirit. The passage is a difficult one.

21. Does water in John 3:5 refer to baptism or the word?

Neither, it refers to the natural birth. Nicodemus was confused as to the natural birth and the spiritual birth. Jesus was showing him the two in contrast.

22. If Abraham had only historical faith when he left Ur where did he get it?

He believed God's promise to him by God and recorded in Genesis 12:1-3 about making him a great nation. That was seven years before he believed God's

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Satan's Counterfeits, No. 31—

Here Are A Few Of His Counterfeits For Prayer

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

There is no greater privilege that belongs to a Christian than the privilege of prayer. Great as is this privilege, it is not exercised to any extent by many.

What is real, genuine, sure-enough prayer? Prayer is talking to God, in the name of Jesus, under the prompting of the Holy Spirit, and in the faith that one will be heard at the throne of grace. Note several Scriptures in this connection: Rom. 8:26; Matt. 21:22, Coloss. 4:2. There are several things concerning real prayer to be noted.

Prayer is not to be ostentatious, but in a large measure private. (See Matt. 23:14).

Prayer is to put God and the things of God first. Note the model prayer as given in Matt. 6:9.

Prayer is to be in faith. (See James 1:6).

Prayer is to be persistent. (Rom. 12:12 "Continuing in prayer.")

Many other things could be said about prayer, but let us next note some of Satan's perversions and substitutes whereby he seeks to defeat people in their praying:

1. He seeks to get sinners to believe that they have the privilege of prayer. They do not, for it is true that "no man cometh unto the Father but by me." A child of the Devil does not have access to God as does the child of God. The only praying a lost person can do that amounts to anything, is the prayer that goes along with faith in Jesus, and it can be said that many a sinner does pray simultaneously with believing in Jesus. The publican prayed according to the correct translation, "God be propitiated to me the sinner." Propitiation was through blood sacrifice, and his sacrifice pointed to Jesus

who should die in fulfillment of the sacrificial offering.

2. Satan seeks to get people to "pray through to salvation." This is impossible because salvation comes through faith in Christ—not through prayer. Often we have heard sinners instructed like this: "Get down on your knees and tell God that you are sorry, and ask Him to forgive you." This is the Devil's way of salvation, for God does not forgive the sinner's sins on any such basis. Such would leave Jesus and His atoning death out completely. Our sins are laid upon Jesus and borne by Him.

3. Satan turns praying into the saying of ritualistic phrases. The Roman Catholic counts beads and "says prayers." This is the repetition of the same old thing over and over again, in violation of the words of Jesus, "pray not as the heathen do, for they think that they shall be heard for their much speaking." Memorized prayers are worth exactly nothing.

4. Satan induces people to pray contrary to the revealed will of God. Many are led to think that by wheedling God they can get Him to change His mind about things. The Bible says, "Thou shalt not steal." That is God's revealed will. What does it profit it therefore to pray for the privilege of stealing something that the Lord reveals that a woman is prohibited from speaking in a mixed assembly of men and women, and says that it is a shame to do so (see I Cor. 14:34-36). We recall asking a woman preacher how she got around this, and she explained that she "prayed about it" and got cleared to go ahead and preach. Do you believe that the Lord will privately tell a person to go ahead and do something which He has publicly declared in His Word that He does not want done?

5. Satan induces people to substitute prayer for work which they ought to be doing. Many a person prays for some person rather than deal with the one personally when one has the opportunity. People pray for souls to be saved, then decline to work for the Lord in the visitation program of the church. Prayer will not excuse personal laziness.

6. Satan gets people to have faith in prayer. Many say, "Oh, I have a lot of faith in prayer." Faith in prayer is faith in the saying of words—in yourself in other words. Our faith is to be in God—not in the exercise of prayer.

7. Satan fools people into thinking that they can be heard in prayer, when they refuse to speak to some other Christian with whom they are "at outs." Jesus said, "When ye stand praying, forgive if ye have ought against any..."

8. Satan induces selfish praying. James said, "Ye receive not because ye ask amiss that ye may consume it on your lusts."

Look out, lest Satan defeat you, even in your praying!

"The Angel's Charge"

(Continued from page two)
ticularly concerning the work of preaching. Now that Christ has ascended, the angels give this charge to the preachers:

"Go, stand and speak in the temple to the people all the words of this life."—Acts 5:20.

II.

THE AGENTS EMPLOYED FOR THE SPREADING OF THE GOSPEL THOUGH ARE MEN, NOT ANGELS.

Oh, the honor of being a preacher. It would seem that the angels, having been as interested in the work of redemption as they have, should be the ones chosen to the high honor. But not so! Ours, as preachers, is a work which angels

can't perform. There is no office, no honor, and no position which can equal the work of a preacher. When Andrew Jackson was elected to the presidency, an office seeker who had worked for Jackson's election came to him for a position. Mr. Jackson said, "And what is your present work?" When told that he was a preacher, Old Hickory said, "Man, go home and preach; if I were to give you my office it wouldn't be as great as the one you now occupy." Carey, the missionary, had a son who professed to be called to the ministry. Later on, he accepted an appointment of an ambassadorship from England. Most folk consider this an honor. Especially the majority of preachers would think of it as such. When Carey heard it he said, "My son Felix has dwindled into an ambassador."

How wonderful it is to think that the agents who are employed for the spreading of the Gospel are just preachers—mere human beings. However imperfect as we preachers are, we are better preachers than the heavenly host with their perfect angelic righteousness. It is true that we preachers cannot sing with their celestial melody nor can we charm you with seraphic eloquence. But we do have a sympathy which they cannot feel, since they have never known the infirmities of man.

And now please note that these angels who have always been so interested in the preaching of the Gospel, though they can't preach, go to church to hear the agents whom God has employed for the spreading of the Gospel.

"For this cause ought the woman to have power on her head because of the angels."—I Corinthians 11:10.

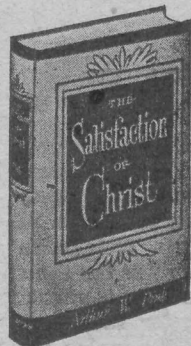
That is, because of the presence of the angels.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."—Ephesians 3:10.

The "principalities and powers in heavenly places" are the angels. They go to church to learn. Do you not imagine that the angels often wonder when they attend our services? When we recall that our commission of preaching was given by an angel to Jesus' preachers, why don't we carry out their charge more effectively than we do? Do they not often say, "Why do preachers neglect to preach? Why do they preach as though asleep? Where is the zeal for Christ in carrying out the charge we gave them? Then they note men so eager in politics and business, yet negligent of souls. Are they not amazed when they behold the church split into factions which minimizes the power of the preacher as he tries to carry out their charge? Do they not say, "Why do they fuss?" Surely many times when they go to church to learn, they go away saying, "Oh, that God would let us preach!" Be-

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To The Sinner:

Sinner, is thy heart at rest?
Is thy bosom void of fear?
Art thou not by guilt oppress'd?
Speaks not conscience in thine ear?

Can this world afford thee bliss?
Can it chase away thy gloom?
Flattering, false, and vain it is;
Tremble at the worlding's doom!

Think, O sinner, on thy end,
See the judgment-day appear,
Thither must thy spirit wend,
There thy righteous sentence hear.

Wretched, ruin'd, helpless soul,
To a Saviour's blood apply;
He alone can make thee whole,
Fly to Jesus, sinner, fly!

loved, these angelic hosts must often feel ashamed of us. May I address myself now to any preacher in our audience or Sunday school teacher: "I charge you by the angels of God who are not permitted to touch this holy work of teaching and preaching: 'preach the word; be instant in season and out of season.'"

III.

IT IS INTERESTING TO NOTICE WHAT IT WAS THAT THE ANGELS SAID FOR US TO PREACH.

"All the words of this life" (Acts 5:20). Life! The same word which is translated elsewhere eternal salvation or everlasting life.

Then I and all other preachers are to preach everlasting life. We are not to preach a religion that you get today and lose tomorrow but rather everlasting life. Surely it is everlasting life for every saved sinner can never lose his salvation since he is kept by the power of God.

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

"You are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Peter 1:5.

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

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Timothy 1:12.

These texts teach us that the power to keep lies outside the sphere of personal ability, and that God keeps us from the power of external, internal, and infernal agencies. When the jewel of my soul is surrendered to God's keeping, He is responsible for my eternal security.

"Firm as His throne the promise stands,

And He can well secure,
What I've committed to His hands,
Till the decisive hour."

I would be unsafe to attempt to walk the streets of any town with \$1,000.00 in my pocket. I hand it through the bank window to the cashier and he keeps it since he has the ability to do so. I haven't the power to keep my salvation, since the Devil is stronger than I, but I can commit myself unto God, who is "able to keep." The day that I was saved, I thus committed my soul to Him. Then do I realize:

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

The life which we are commanded to preach is made everlasting by the covenant between God and Christ which secures the righteous.

"Then thou spakest in vision to thy Holy one, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people. Also I will

make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my laws, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the things that is gone out of my lips."—Psalm 89:19, 27-34.

This covenant was made with Christ before the foundation of the world. When His children go astray, He promises chastisement and yet declares He will not withdraw His loving-kindness nor suffer His faithfulness to fail.

When a believer is saved, he possesses eternal life.

"Verily, verily, I say unto you, he that believeth on me hath everlasting life."—John 6:47.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

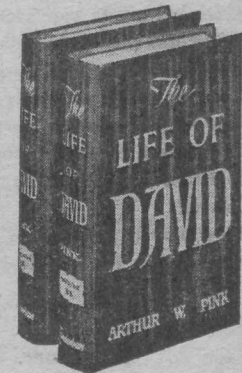
"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"And whosoever liveth and believeth in me shall never die."—John 11:26.

"And this is the record, that God hath given to us eternal life, and this life is in his Son. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that (Continued on page 5, column 1)

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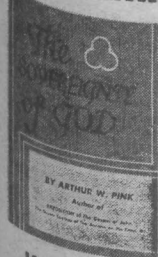
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"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

THE PLACE OF SAFETY

There is an ancient parable which says that the dove once made a piteous complaint to her fellow birds, that the hawk was a most cruel tyrant, and was thirsty for her blood. One counselled her to keep below, but the hawk can stoop for his prey; another advised her to soar aloft, but the hawk can mount as high as she. A third bade her hide herself in the woods, but alas! these are the hawk's own estates, where he holds his court. A fourth recommended her to keep in the town, but there man hunted her, and she feared that her eyes would be put out by the cruel falconer to make sport for hawk.

At last one told her to rest herself in the clefts of the rock. There she would be safe; violence itself could not surprise her there.

The meaning is easy; reader, do not fail to catch it, and to act upon it. The dove is thy poor defenseless soul. Satan is thy cruel foe; wouldst thou not escape from him? Thy poverty cannot protect thee, for sin can stoop to the poor man's level and devour him in the cottage, and drag him to Hell from a hovel. Thy riches are no security, for Satan can make these a snare to thee, and if thou shouldst mount ever so high, the bird of prey can follow thee and rend thee in pieces!

The busy world with all its cares cannot shelter thee, for here it is that the great enemy is most at home; he is the prince of this world, and seizes men who find their joys therein as easily as a kite lays hold upon a sparrow. Nor can retirement secure you, for there are sins peculiar to quietude, and Hell's dread vulture soars over lonely solitudes to find defenseless souls, and rend them in pieces.

There is but one defense—the Rock of Ages. O may you and I fly to it at once! Jesus was wounded for sin; faith in Him saves at once and forever. He that believeth on Him is not condemned. O for the wings of a dove to fly to Him and be at rest. Let our fears hasten us; let our hopes speed us. Away, away, poor sinner, Jesus will receive you. His wounds are open still. Be this your earnest plea—

"Rock of Ages, cleft for me, let me hide myself in thee."

Conscience tells you that you do not deserve to find a shelter in Jesus; this is true, but remember that you have to look to God's gracious promise, and not to your own black life. Sinners are the objects of Jesus' mercy, and who-sover believeth on him is not

condemned. It is written, "Him that cometh to me, I will in no wise cast out."

"FOR TO ME TO LIVE IS CHRIST"

(Philippians 1:21).

A servant of God went into a serve-self cafeteria and noticed the sign: "We serve on both sides." This reminded him of some Christians who try to be at home with God and the world at the same time. We are glad that the man of God used the word "try," for there are some things that cannot be. One cannot hold Christ with one hand, and the world with the other. A world-flirting Christian is an unscriptural expression. We are either with Christ or against Him; either gathering with Him or scattering abroad. The friendship of the world is enmity with God. Concerning him who loves the world, the Scripture is clear, that the love of the Father is not in him.

"To me to live is Christ." Notice the tense: "Is Christ"; not was or shall be; both are true, but "is." Bear down there. Not "near Christ," but "is Christ." We speak so much of drawing near to Christ. It is beautiful sentiment, but poor theology. Nor is it correct to say "by" or "around" Christ. That which Paul, by the Holy Spirit, in this bit of Scripture, is bringing before us is infinitely beyond being "by" or "around" or "near" Christ. Even "like" or "with" Christ does not apply now, in the full sense, but when we shall see Him. For this dispensation, it is rather: "To me to live is Christ"; it is rather: "As he 'is' so are we in this world"; it is rather: "As we have received Christ Jesus the Lord; so walk ye in Him."

In our imagination we are going to put Paul on the witness stand, and we say to him: "Paul, what is your idea of Christianity?" And he replies: "To me to live is Christ"; and we say again: "Paul, do you mean, what is your conception, your philosophy of Christ," and again he says: "To me to live is Christ." Now, in desperation, we say: "Paul, perhaps we are unfortunate, but tell us honestly now, what is your purpose in life in relation to Jesus Christ?" This time he answers in a glad, joyous strain: "To me to live is Christ."—E. Armstrong.

CHRIST IN HEAVEN GUARANTEES HEAVEN TO US

When faced with the prospect of departing this life Paul was in a dilemma. It would mean gain for himself, but loss for those at Philippi. Hence his conclusion that to abide were better for their sakes. Not so does Christ speak. Rather is it better for the disciples that He goes. When He ascended it was to appear in the presence of God for us as our Representative, and moreover, as our Forerunner. "Whither the Forerunner has for us entered," Jesus our Lord has gone on before, and is entered into heaven as the sure and certain hope that we, too, presently shall appear where He already is.—A. V. Thynne.

A Sword Hangs Over The Sinner's Head

Dionysius, the tyrant king of Syracuse, was pronounced by Damocles, the flatterer, the happiest man on earth. The king, in order to convince him of his mistake, invited Damocles to a banquet, and caused him to be robbed and treated as a sovereign. During the entertainment, a sword hung suspended by a single horse-hair from the ceiling, over the head of Damocles; and thus was typified the "happiness" of a tyrant.

Unconverted sinner, behold thyself in this. You fancy that you are happy. Ah! you are woe-folly deceiving yourself. Your pleasures are short in duration! You are clothed in borrowed garments of vanity, and are seated at the banquet table of your pleasures, with the sword of Divine judgment suspended over your head by a slender thread. (See Ecclesiastes 11:9 and Luke 12:16, 21). Any moment you may be cut down by the hand of death, and be hurried all unprepared into eternity. Oh! be no longer blinded; but turn your eyes upward and see your danger. Know that you are a sinner: "for all have sinned, and come short of the glory of God" (Romans 3:23).

As a sinner you are already condemned. The curse of God hangs over you, and in a moment you may be in Hell. Turn off your eyes from sin and self, and look unto Jesus, who is now both able and willing to save even you.

When the sinner believes in the Lord Jesus Christ, he is made by sovereign grace a king and a priest unto God. He is arrayed in "the best robe," the imputed righteousness of Christ. He is enabled by faith to sit down at the King's "banqueting" table, where on are spread the daintiest dishes, and a feast of wine. Instead of the flaming sword of justice, the "banner" of Jesus' "love" covers his head. (Canticles 2:4; Isaiah 25:6; Luke 15:22, 23; Revelation 1:6).

Such is the royal provision made by the Jehovah of hosts for every poor and needy sinner, who by faith trusts in his dear Son, whose "precious blood" cleanses the vilest from all sin. May infinite love glorify itself by admitting you to the marriage-feast of glory.—C. H. S.

WHAT WILL YOU TELL JESUS?

A little boy on his death-bed was urging his father to repentance, and fearing he had made no impression, he said, "Father, I am going to heaven; what shall I tell Jesus is the reason why you will not love him?" The father burst into tears, but before he could give an answer, his dear little son had fallen asleep in Jesus.

This question, though very childlike, is far from childish, and is well worth pondering. May I beg you, reader, to muse upon it, and reply to it. You are too much occupied with work and care to afford time to think of Jesus. O poor excuse! Is it honest to make it? Where there is a will there is a way. You have hours to waste with sinners, you must have some few moments to use with Jesus. It is sad that you should not have time enough to be saved, for you will ere long find time in which to be damned.

WHAT SHALL I TELL JESUS IS THE REASON WHY YOU WILL NOT LOVE HIM? Will you not answer me? Then I will put it in another shape. WHAT WILL YOU TELL JESUS AT THE LAST GREAT DAY WAS THE REASON WHY YOU DID NOT LOVE HIM? O that by the grace of God, you may be led to cry, I do trust the Lord Jesus; He has saved me, and I MUST LOVE HIM—

"A very wretched Lord I should prove, Had I no love for thee; Sooner than not my Saviour love, O may I cease to be."

THE BIBLE EVER NEW

Lord, this morning I read a chapter in the Bible, and therein observed a memorable passage, whereof I never took notice before!

Why now, and no sooner, did I see it? Formerly my eyes were as open, and the letters as legible. Is there not a thin veil laid over the word, which is rarefied by reading, and at last wholly worn away? Or was it because I came with more appetite than before? The milk was always there in the breast, but the child till now was not hungry enough to find it out. I see the oil of Thy word will never leave increasing whilst any bring an empty barrel. The Old Testament will still be a New Testament to him who comes with a fresh desire of information.—Thomas Fuller.

PREACHING THAT LIFTS

I saw a man at Earl's College who is in his younger days was accustomed to hear my grandfather. To him I said, "And what kind of preacher was the old gentleman?"

"Why," said he, "I used to leap into heaven before he had been long at it."

"Well, well," I said, "why did you not stop there?"

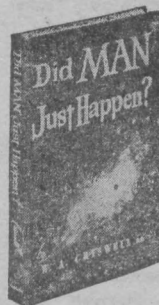
"Ah!" said he, "you may well ask me that; but you know, as well as I do, how soon we find ourselves in the world again, however much we rise. Still, such was the power of the good man's preaching that my wing-feathers used to grow six inches every time I heard him."

"That was splendid growth! What would you soon have done with such wings?"

"There, again, you see all that I got on Sunday I wanted in the week; for I had a terrible clipping for my feathers all the week long. I needed to mount up with wings as an eagle to live at all."

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The Angel's Charge

(Continued from page 3)

ye may believe on the name of the Son of God."—I John 5:11, 13. The life Christ gives us is eternal life—never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that the believer is eternally secure. In Matthew 25:46, "everlasting" describes the punishment of the wicked. In Romans 16:26, "everlasting" describes the duration of Christ in glory. In II Peter 1:11, "everlasting" describes the duration of Christ's kingdom. Then as long as the wicked are punished, as long as God exists, and as long as Christ's kingdom continues, just that long the believer has eternal life. If the punishment of the wicked can have an end, if God can have an end, and if Christ's glory and kingdom have an end, then the believer can perish. In view of this shall we not write in letters of gold across the heavens, that all may read: ETERNAL SALVATION!

The soul that on Jesus hath leaned for repose, I will not, I will not desert to his foes; That soul, tho' all Hell should endeavor to shake, I'll never, no never, no never forsake!"

How can we ever forget this charge to the angel? Eternal life! Doubtless there are many of my audience who are preaching apostasy and are telling their congregation that it is possible for one to fall away, and be eternally lost after he has been eternally saved. The Devil was the first preacher of apostasy when he lied to God, saying that Job would apostatize under his difficulties. God proved through Job that the Devil lied when he preached apostasy. Some day God will prove through each saved believer that every preacher of apostasy is a liar.

Isn't this something to make us rejoice? Doesn't this thought bring to us a most happy thanksgiving. Just to think that the angels who have always been so interested in this world and its events, particularly God's plan of redemption, though they are not permitted to preach, yet they say to us whom God has commissioned: "Preach everlasting life." Shall we ever cease to thank God for calling us into such an elevated position? What rejoicing it will bring to that individual who has been faithful to the charge of the angels when he meets them face to face around the throne of God.

There is singing up in Heaven such as we have never known, where the angels sing the praises of the Lamb upon the throne; their sweet harps are ever tuneful and their voices always clear, Oh, that we might be more like them while we serve the Master here!

"Holy, holy is what the angels sing, And I expect to help them make the courts of Heaven ring; But when I sing redemption's story, they will fold their wings, For angels never felt the joys that our salvation brings.

"But I hear another anthem blending voices clear and strong, 'Unto Him that hath redeemed us and has brought us,' is the song; 'We have come through tribulations to this land so fair and bright, In the fountain freely flowing He hath made our garments white.'

"Then the angels stand and listen for they cannot join that song, Like the sound of many waters, by that happy, blood-wash'd throng, For they sing about great trials, battles fought and victories won, And they praise their great Redeemer who hath said to them, 'Well done.'

"Holy, holy, is what the angels sing, And I expect to help them make the courts of Heaven ring; But when I sing redemption's story, they will fold their wings, For angels never felt the joys that our salvation brings.

"So, although I'm not an angel, yet I know that over there I will join a blessed chorus that the angels cannot share; I will sing about my Saviour who upon dark Calvary, Freely pardoned my transgressions, died to set a sinner free.

"Holy, holy, is what the angels sing, And I expect to help them make the courts of Heaven ring; But when I sing redemption's story, they will fold their wings, For angels never felt the joys that our salvation brings."

Just another word. In a moment you will be through with this message. Through with it until the morning of eternity. The question is: Are you sure you possess everlasting life? If not, then you need to heed the words of Jesus:

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

May God help you now to trust Jesus' death for your life and may you come to know that your past, present, and future sins are paid for by His death at Calvary.

The Ministry Of Satan

(Continued from page one)

from it as His seat the Holy Spirit directs our warfare against the world, the flesh (our self-life) and the Devil.

Self is one of Satan's mightiest allies. The "I" in all of us is on Satan's side; yet God uses Satan to destroy the flesh or the self or the "I," his own ally or spy in us, and works our good and His glory. But note what the ministry of Satan really does for the saints.

1. He tests them.—Job 1 and 2.

The Lord asked Satan if he had considered his servant Job. Satan's answer was that Job was not serving God because he loved Him, but because it paid him; God had put a hedge about him and prospered him. Just give me (Satan) a chance and I will make him curse you to your face. God said, he is in your hands just so you don't touch him. Satan tried in every way possible, destroyed all his children and took away all of his property. Job didn't curse God. Satan was the first preacher of apostasy. In that, as in all other things he says, he was a liar.

Then Satan said "skin for skin; all that a man hath will be give for his life"—let me at him. God permitted him to do his worst. Job still held fast his integrity. Then his friends all turned against him. All the testing did for Job was to humble him, purge out some of the dross and selfishness and leave him better off for the testing Satan had

brought upon him.

2. He sifts them.—Luke 22:31.

This language was used of Peter when he had just boasted about how loyal and true he was going to be to his Master. He was the biggest coward of them all. In the sifting process Satan even got him to cursing and swearing; but his faith did not fail. The sifting got out of him lots of pride and self-esteem and boasting and self-centeredness; but he landed all right. My, what a sermon he preached on Pentecost! Sifting did him good.

3. Destroys the flesh, i.e., the self, in them.—I Corinthians 5.

This language is used of the man whom Paul told the church to exclude. The purpose of the exclusion was to deliver him over to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. Satan can destroy the baser self-life in us; he cannot touch our spirits. Read I John 4:4, 5:5, 3:9; John 10:27-29. The worst Satan can do for us is to destroy the outer man that the inner man may be renewed. The only thing he can destroy, mark you, is the flesh; and the purpose of God is that the spirit may be saved.

4. Teach not to blaspheme.—I Timothy 1:20.

Two men associated with Paul, Hymenaeus and Alexander, made shipwreck of the faith. Paul did not go on working with them. He was not a "Unionist." Men got wrong on the doctrine and he broke fellowship with them. He did them no harm; he let them alone and turned them over to Satan to teach them some things they would not learn from him. Experience is a dear teacher; but it is a patient and sure one for dull pupils. We all are sent back to that school many times after we think we have graduated.

There are lots of Baptist preachers who will be turned over to Satan to be taught not to blaspheme or compromise or deny the faith. There will be lots of Baptist laymen and elect women in that school, too. Satan is the teacher, to whom God's children, who compromise or oppose the faith are turned over to for instruction, that they may be taught not to blaspheme. That school will be full of overflowing shortly with Baptist preachers and churches and seminaries and colleges that have made shipwreck of the faith during these times. They will come out sadder but wiser saints, after that experience. Painful process is that, for Satan has no love or compassion for any saint; but when Baptists line up with Jews and Romanists and Unitarians and High-Churchists and Higher-Critics and Scoffers and Disbelievers and Heretics and Protestants in any kind of religious work they will have to be taught not to be in fellowship with blasphemers; for all these are blasphemers, for they deny either Christ's deity or atonement or complete salvation by Jesus Christ.

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At The Cross

In life's rough pilgrimage, 'tis sweet To see, my Lord, thy Cross divine; Where Righteousness and Mercy meet, And Love and Justice blended shine! Marshalled in glorious hosts on high, Unnumbered saints adoring bow, And praise the Saving Grace, that I Aspire to sing while here below.

From place to place in search of rest, My weary soul did wand'ring stray; Till on a Saviour's gentle breast, I felt my sorrows melt away! I came to Thee all stained with sin, World-tired—yet weakly prone to rove— Thy tender heart received me in, And blest my spirit with Thy love!

And thus, Thy name with gladness thrills The heart Thy blood made clean and whole, Thou art the Sun whose radiance fills The whole horizon of my soul! In Thee, I pray to live and breathe, On Thee repose—my strength and stay— By Thee to triumph e'en in death, To Thee with joy to soar away.

—W. WINSFORD.

Uses of the Law

(Continued from page one)

an hour thou mayest be in hell. Bethink thee; thou mayest soon be dying—death is even now gnawing at thy cheek. What wilt thou do when thou standest before the bar of God without a Saviour? Wilt thou tell Him thou hadst no time to spend on religion? Will not that empty excuse melt into thin air? Oh, sinner, wilt thou, then, dare to insult thy Maker? Wilt thou, then, dare to scoff at Him? Bethink thee; the flames of hell are hot and the wrath of God is heavy. Were thy bones of steel, and thy ribs of brass, thou mightest quiver with fear. Oh, hadst thou the strength of a giant, thou couldst not wrestle with the Most High. What wilt thou do when He shall tear thee to pieces, and there shall be none to deliver thee? What wilt thou do when He shall fire off His ten great guns at thee? The first commandment shall say, 'Crush him; he hath broken me!' The second shall say, 'Damn him; he hath broken me!' The third shall say, 'A curse upon him; he hath broken me!' And so shall they all let fly upon thee; and thou without a shelter, without a place to flee to, and without a hope."

Ah! you have not forgotten the days when no hymn seemed suitable to you but the one that began,

"Stoop down my soul that used to rise, Converse awhile with death; Think how a gasping mortal lies, And pants away his breath."

Or else, "That awful day shall surely come, The 'pointed hour make haste, When I must stand before my Judge, And pass the solemn test."

Ay, that was why the law was sent—to convince us of sin, to make us shake and shiver before God. 'Oh! you that are self-righteous, let me speak to you this morning with just a word or two of terrible and burning earnestness. Remember, sirs, the day is coming when a crowd more vast than this shall be assembled on the plains of earth; when on a great white throne the Saviour, Judge of men, shall sit. Now, He is come; the Book is opened; the glory of heaven is displayed, rich with triumphant love, and burning with unquenchable vengeance; ten thousand angels are on either hand; and you are standing to be tried. Now, self-righteous man, tell me now that you kept all the commandments! Tell me now that you are not guilty! Come before Him with a receipt of your mint, and your anise, and your cummin! Come along with you! Where are you? Oh, you are fleeing. You are crying, Rocks hide us; mountains on us fall.' What are you after, man? Why, you were so fair on earth that none

dare to speak to you; you were so good and so comely; why do you run away? Come, man, pluck up courage; come before thy Maker; tell Him that thou wert honest, sober, excellent, and that thou deservest to be saved! Why dost thou delay to repeat thy boastings? Out with it—come, say it! No, you will not. I see you still flying, with shrieks, away from your Maker's presence. There will be none to stand before Him, then, in their own righteousness.

But look! look! look! I see a man coming forward out of that motley throng; he marches forward with a steady step, and with a smiling eye. What! is there any man found who shall dare to approach the dread tribunal of God? What! is there one who dares to stand before his Maker? Yes, there is one; he comes forward, and he cries, "Who shall lay anything to the charge of God's elect?" Do you not shudder? Will not the mountains of wrath swallow him? Will not God launch that dreadful thunderbolt against him? No; listen while he confidently proceeds: "Who is he that condemneth? It is Christ that died; yea, rather, that hath risen again." And I see the right hand of God outstretched—"Come, ye blessed, enter the kingdom prepared for you." Now is fulfilled the verse which you once sweetly sang:

"Bold shall I stand in that great day, For who ought to my charge shall lay? While, through Thy blood, absolv'd I am From sin's tremendous curse and shame."

[Next week: The Law was sent into the world to show the value of a Saviour].

The Christian Science Myth

By

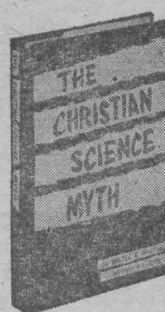
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Rally Day Echoes

"I hope this will help out some more with the paper bill, for I enjoy TBE so very much. Every word is a true message of God." . . . Ettie Beacham, Texas.

"Enclosed you will find a gift for the publishing of TBE, the best Baptist paper I ever read. May the Lord bless the spread of His gospel." . . . Clyde Thomas, Texas.

"I greatly enjoy TBE, as it's the best religious paper I ever read. Our dear Saviour has made you editors both a great blessing to me." . . . Elder C. C. McKinnon, Missouri.

"Your paper has been a blessing to me, and I trust the Lord to continue to bless each of you, and may He receive glory in all that is accomplished." . . . Mrs. John James, N. C.

"About eight years ago my son handed me his copy of TBE, and I have been reading it ever since. Being almost 89 and living alone, I find much comfort in the wonderful teachings of the paper." . . . Mrs. Nancy Prince, Illinois.

"We are thankful to our God for the privilege and ability to contribute to the dear old Baptist Examiner. It has certainly had a far reaching influence in this part of the country and on our personal beliefs. . . . Truly, the ministry of The Examiner has for many of us been blessing upon blessing and grace upon grace. May it continue until our Saviour's return, is our prayer." . . . Stuart Swiger, Ohio.

"I'm sending a gift to help keep TBE coming. If it were to fail, I would be hurt much. I do enjoy reading your messages." . . . Isom Haynes, Virginia.

"Enclosed find a small gift. . . . May I say that both TBE and its editors are in my prayers each day and shall continue to be." . . . Wm. Sinyard, Michigan.

"I hope this offering may help 'clear the slate' that TBE may help all concerned to grow in grace and knowledge of our Lord Jesus. I hope you may be led to print the Word each week, for you know how much Christians are starving for want of the Word. God bless both of you editors that you may continue to give out spiritual food." . . . Roy J. Bucher, Missouri.

"Enclosed you will find a small offering for TBE. We cannot command words to tell you what it has meant to us. We only wish we could send much more to help carry the load, but we will be praying that God will raise up those who can send a worthwhile offering." . . . Mr. and Mrs. W. S. Hardman, West Virginia.

"I'm sure, through the medium of this publication, the Lord is enlightening many who are drifting on the sea of Protestantism—not knowing the real meaning of many Scriptures. . . . God bless both of you editors in the wonderful work you are doing for His glory." . . . Mrs. Thad Griffiths, Tennessee.

"Many years have passed and TBE has been in my mail box every week. . . . Please accept this offering as a blessing from God, and may He still bless you and Brother Bob." . . . L. M. Buchanan, Ohio.

"I am not exaggerating when I say I truthfully believe there is not a paper of a religious nature in the world to compare with TBE. I am edified and blessed by its publication." . . . Ted Holliday, Virginia.

"I'm sending you a small offering for TBE, and I pray that the Lord will move upon the readers of the paper to supply your need. I know the work you are doing is a great burden, but it is a wonderful work." . . . Nellie M. Bugg, Florida.

"Am sending an offering to help keep TBE going out to the public. I think it is the best paper I get. . . . Here is hoping you can keep the good old TBE coming for a long time to come." . . . Mrs. Bettie Knowles, New Mexico.

"I cannot begin to tell you what TBE has meant to me and how it blesses my soul when I read it. I believe in everything the Word of God says, and I can understand it better since reading TBE. . . . I am sending you a small offering. I wish it were 100 times as large. My prayer to God is that He will provide for you." . . . Elza Goff, West Virginia.

"Your paper has always been a blessing and a source of strength to me. . . . Carry on the good work till Jesus comes." . . . Carl Johnson, Michigan.

"I am enclosing an offering to help the carrying on of the truth as you so ably do every week. I have gotten a real blessing from each issue I have received." . . . Thomas G. Moore, Texas.

"Enclosed you will find an offering to use as you see fit for the spreading of the Gospel, which is good news for everyone that hears and believes in Christ Jesus. The Lord being my helper, I will do what I can to keep TBE in circulation. My prayer to God is that He will supply you with all your needs, and give all of you a blessing such as you have never known." . . . Mrs. John Snoddy, Kentucky.

"What a wonderful array of truth and feast of good things is found in every issue of TBE! I, for one, don't want it to fail. I prayed, 'Lord, if it's Your will for it to continue, I want to have a part in supplying the need, and if there's a sum You want me to send, make it known by it's coming from some source unexpected.' Two days later, the mail brought me such a sum. May God supply your needs to the fullest and give you encouragement and strength to carry on as long as God wills it is my prayer." . . . Mrs. Charles W. Russell, Idaho.

"We delight to read the many letters you publish in TBE and to learn from them the many men and women who are rejoicing in the teaching work of the Bible truths we believe in. May our Heavenly Father give us grateful hearts for such a Scriptural presentation on one hand and condemnation of error on the other. Your sermons and Brother Bob's penetrating insight into so much heresy and false and unscripturalness of teaching, along with his editorials digging up the deep truths of God's Word, are truly appreciated." . . . Cary E. Witt, Kentucky.

"TBE is a great blessing to my heart. We enjoy reading and re-reading them. . . . We love to hear God's Word taught and preached. May the Lord bless you all in your gracious work, and may you on and on preach the Word under the power of His Holy Spirit that sinners might be brought to repentance at the cross of Christ." . . . Mr. and Mrs. M. D. Davis, Sr., Florida.

"We are greatly enjoying TBE. It contains milk for the baby and meat for the adult. It is the only publication we know that declares the whole counsel of God."

"Please accept this little Rally gift for the Lord's work. I have gotten so much good from your paper." . . . Arthur Sparks, Missouri.

"Enclosed is a check toward the paper debt. It isn't much, but hope it will help. Hope everyone that receives and enjoys TBE will realize that the amount sent isn't as important as the true desire to help keep the paper in the mail. . . . Our prayers are that God will bless this Rally and all of you." . . . Hobert Van Hooser, Ohio.

"We are praying for your Rally Day and hope that it is a big success where the Lord is concerned, and that you get big heaps of money in from all over the U. S. A." . . . George and Jessie teBrake, Wisconsin.

"Thank you again for the Truth of God's Word that you print. We do enjoy the paper more than words can tell and are enclosing a small offering. Wish it could be much more." . . . Betty and Cal Hunter, Oklahoma.

"Please accept this small gift to be used where most needed. I pray God's richest blessings on you both in your efforts to stand for the whole truth of the Bible. Be faithful! He is able to help you up. May it please our Lord to raise up helpers to supply your need at this time." . . . Mrs. A. M. Ballard, Missouri.

"Enclosed is an offering to help pay on your debt of printing the best and truest sermons on the Word of God. . . . I have read TBE ever since you have been publishing it and would love to send more to help you." . . . Emma McKandless, Texas.

"On Sunday, April 19, the Melbourne Independent Baptist Mission took a special Rally Day offering for TBE. We are a very small mission, and therefore our offering is not what we would like it to be. . . . Each member receives TBE, and we love the truth that you and Brother Gilpin stand for. Our hope and prayer is that TBE will continue for many years." . . . R. R. McTaggart, Florida.

"I am enclosing an offering to be used as you have need for it. . . . I shall pray for you. May you be able to keep the paper coming to us all." . . . Lula Masters, Texas.

"I am sending a little to help out. Hope it will be like the widow's mite of the Bible and help to keep the wonderful paper coming. We do enjoy the paper so very much and would be very sorry without it." . . . Mr. and Mrs. Jim Douglas, Tennessee.

"I am glad to have a part in sharing Rally Day with you, and I am praying that the people everywhere will join in helping to be a great day, and a blessing to you and your entire staff for many days to come. I only wish I were able to make this check for more. May the Lord's blessings be upon TBE for many many years to come in carrying the Gospel Truth to the people everywhere is my earnest prayer always." . . . George E. Terry, Arkansas.

"Enclosed is an offering to help you carry on with TBE, which is sound in the faith once delivered to the saints, and the best paper I know of." . . . Mrs. Mary Davis, Texas.

"We are sending a small offering, because we do enjoy reading TBE. Hope you can continue to publish same." . . . Mr. and Mrs. James S. Dorsey, Texas.

HERE IS THE WAY A COUSIN OF CHARLES HADDON SPURGEON APPRAISES TBE

Bunker Hill, Illinois

Dear Brother Gilpin:

I thought I would be able to send three hundred in for Rally Day. A fellow owes me \$300.00. I was going to collect it in time to send it all to The Examiner for Rally Day, but I didn't get any of it. So am sending \$100.00 for the Lord, hoping and praying that you get dozens of letters with two or three hundred in each of them.

The Lord keeps me thinking of TBE and the ones that labor to publish and deliver it continually. So as for me I'm going to support TBE with both money and my prayers, ever trying to increase both to meet what the Lord requires of me.

I believe there is no better place to put money than on TBE for real dividends. Everybody I know needs TBE.

R. R. SPURGEON, Illinois.

THIS CHURCH, ONE OF THE FRUITS OF THE WORK OF TBE, IS SOLIDLY BEHIND US

Phillipsburg, Kansas.

Dear Brother Gilpin:

This is just a short note to tell you that the enclosed offering is a special offering from Bethel Baptist Church for the April 28 Rally Day. Truly, it is not large, for we do not have large offerings. But our prayer is that God will be pleased to use it for His Glory. We felt we should send something extra and above our regular offering because we feel a special place for TBE in our hearts. I believe the Lord used TBE as an instrument in teaching us His Word and then organizing this church. Had we established a church before receiving TBE, it would have had many errors in it. The Lord was not ready then for us to organize a church. Surely, Brother Gilpin, you must at times feel tired and sometimes discouraged. But this small church is one of the fruits of persevering in the Lord's work. I am praying and the church is, too, that there will be other churches organized as a result of the ministry of TBE. We are happy that we have a small part in the ministry of TBE. How else could we preach God's Word in so many homes? What we cannot do by ourselves, we can do together. Our church regularly prays for you and for Brother Bob as you carry on the work of TBE. Please do remember us in prayer as we wait upon the Lord for a pastor and other needs.

BETHEL BAPTIST CHURCH, Kansas.

"A little donation to help on the work of TBE. I wouldn't want to be without it ever." . . . Mrs. W. H. Buchanan, Kentucky.

"May God richly bless you and supply your every need as you gather together April 28. I praise Him for TBE which stands for the full counsel of God and not just a few 'fundamentals.' May it please Him to continue to use Brother Gilpin and Brother Ross as they pastor Calvary Baptist Church and edit TBE." . . . Tedd Meyer, Kansas.

"Once again I am glad to help TBE with an offering. Your paper has blessed me abundantly, and I hope and pray that Rally Day will be a big success." . . . Henry Sapp, Minnesota.

"I appreciate your stand for the truth and pray God's richest blessings upon you as you publish TBE." . . . L. H. Creech, North Carolina.

"I enjoy the paper very much and think you all are doing a better job all the time." . . . Mrs. H. L. Ross (Bob's Mother), Tenn.

"Here is my little gift—my token of love. TBE has been a blessing to me. I love the whole truth and too many preachers today just preach half-truth. God bless you all." . . . C. C. Dobbins, West Virginia.

"Wish I could pay all the debt. May the Lord bless you in His work." . . . Jess Whalen, Ohio.

"I am sending an offering to help send out TBE. The paper is the best that I know of, and it is doing a good job. My prayer is for you and Brother Bob." . . . James L. Gassett, Florida.

"May the Lord continue to bless you in every way for His glory and send the offering to cover the expense for TBE. It means much to us, and we wouldn't want to miss a single copy of it." . . . James A. Frederick, Texas.

"We appreciate the work you are doing through The Examiner. We have come to see many truths of God's Word through TBE." . . . Mr. and Mrs. Clyde Shantz, Kansas.

"Please find enclosed a check to help pay expenses on TBE, which I think is the best Baptist paper published in these last days. May the Lord bless and use you and the paper for His glory until He comes in His Glory." . . . B. W. Daniels, Virginia.

"We are sending an offering for the support of the paper. We look forward to it each week. Sure do enjoy sound teaching like you preach. I don't know how we could get along without it." . . . Mr. and Mrs. Hobart Noel, Kentucky.

"I still read and enjoy TBE. I look forward to receiving it every week and thank God for it. I pray that each reader will send in something to help pay the needs." . . . Mrs. Bert Scofield, South Dakota.

"I am sending an offering for TBE as I believe it is the best Bible truth paper that I know of. My prayers are for you. I cannot tell you how much I appreciate it." . . . Brother Shawl, Pennsylvania.

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

WORLD WIDE MISSIONS

LESSON FOR SUNDAY, MAY 24, 1959

Ephesians 3

Personal Service
(Continued from page one)
stars sang together, and before the pale moon shot her first silvery ray over the new-born earth, God chose His people. But how? In families? In groups? In nations? No, but individually.

"Grace first inscribed my name in God's eternal book."
And had not Christ, in the work of redemption a special view to each eternally elect one? Paul seemed to think so, for he exclaims with ecstasy, "Who loved me and gave himself for me." It is the thought of the speciality of the atonement which, to the believing eye, throws so rich a lustre round the cross, and causes the saint to sing, with both the tear-drop in his eye and the smile upon his cheek—

"Alas, and did my Saviour bleed, And did my Sovereign die; Would He devote that sacred head For such a worm as I."

The work of the Holy Spirit, too, is personally applied. The third person of the Trinity stands in close relation to each redeemed one. He does to each, what Christ did to the poor blind man of Bethsaida, takes him by the hand, leads him apart from the crowd, anoints his eyes, and directs them upward. Let God's people testify how the Spirit strove with their stubborn souls,

"Convinced them of their sin, Then led to Jesus' blood."

How He never left them till the rocky heart was broken, and the iron spirit began to melt. Did God the Father choose me individually? Did Christ the Son redeem me individually? Did God the Holy Ghost strive with me individually? Then gratitude demands an individual surrender of body, soul, and spirit to the great work of extending the glory of the triune Jehovah—

"As drops of grief can ne'er repay The debt of love I owe; Here, Lord, I give myself away, 'Tis all that I can do."

Not only does gratitude demand personal dedication to God, but love prompts it.

Where there is but little personal service, it is not severe to say, there is but little love; for love is an active not a dormant power in the soul. If a house be on fire within, it will soon show itself at the windows. You cannot cover up a spring; it will burst forth somewhere. So if the heart be on fire with love to the Saviour, it will soon burn its way into active operation, and if the well-spring of true affection be there, it will, it must flow out in some channel or other. Given much love in the heart, and we shall soon see much heroism in the work.

Walking over a field of battle, it was easy to see why that young man, though but recently enlisted, fought so valiantly; for hidden under his vest, is a sweet face cased in gold, the very thought of which urged him to nobler deeds: so let Jesus, cased in love, be carried in the soul; no difficulty shall deter, no danger shall dismay. Active service is the thermometer of the soul; when that falls, there is cold weather within; when it rises, there is more warmth of love. The still small voice of love with- estly crying, "Lord, what wilt thou have me to do."

But, dear reader, not only does gratitude demand and love prompt personal service on the part of every believer, but the world requires it

The harvest is so extensive that it calls for the labour of every reaper. Those already engaged in the work feel their own insufficiency to meet the demand. Ask God's ministers at home, and they will tell you that there is too much left for them to do; that had they the strength of angels,

they must faint and tire before one tithe of the work required to be done could be accomplished. With one voice they cry to the Christian church at large, "Men of Israel, help."

The missionaries abroad, with a still more sorrowful emphasis, could tell you that they are appalled at the contemplation of the vast area of that desert on which they have to scatter the seed of the kingdom. What think ye of one missionary to a million of immortal souls under the cruel bondage of the prince of darkness; and yet even this is more than the supply in some parts of our globe. Child of God, listen! Do you not hear—

"From Greenland's icy mountains From India's coral strand, Where Africa's sunny fountains Roll down their golden sand;

"From many an ancient river, From many a palmy plain, They call you to deliver Their land from error's chain."

Think, too, of the benefits to be derived in our own souls by personal service.

God will never let a man be a loser by serving Him. The dense vapours that rise from earth to heaven return in pure water; so he who gives to God such as he has, shall receive from Him a good return. The spear that is used contracts no rust; the sword that is continually wielded remains untarnished; the arm in constant use becomes occasionally weary, but increasingly strong; so the child of God who labours for his Master, though often wearied, gains great strength through that which he expends.

The placid lake is sealed up in winter's frost from shore to shore, but the running rivulet escapes its power. The bewildered traveller on the Alps, benumbed with cold, gets fresh circulation and warmth by his exertions to restore animation to the body of another. The reason why we have so many benumbed and frozen Christians in the present day is, that there are few personally employed in the work. We long for the time when every believer like the little waterfall and the Alpine traveller shall be too active to freeze. Personal service brings its own reward; watering others, we are watered ourselves; warming others, we are ourselves warmed; blessing others, we ourselves are blessed.

Do you say, what can God do by one?

I reply, very much! By one, he brought forth His chosen people from Egypt's thralldom; by one (and that a youth) Goliath was slain while the whole army of Israel trembled before him; by one, the assembled Israelites were convinced that "The Lord he is God," and the prophets of Baal were slain; by one sermon, and that a simple one, three thousand hearts were opened. Time would fail to tell of what God has done by single men, and, reader, why not you?

Should this meet the eye of one who is yet unsaved, I ask you not to take the Saviour's work into your own hands, but first to resign your soul into His hands. Do you say, would that I could put a crown on Jesus' brow. Rise and be thyself that crown.

"I Should Like To Know"

(Continued from page two)
promise of the Messiah, which was "counted unto him for righteousness" in Genesis 15:6 and at which time he was saved.

23. Is it right for a woman to teach a Sunday School class?

Not if there are men in it. Paul said: "I suffer not a woman to teach . . . the man." It is not only right but their duty to teach children and young women, married and unmarried. Paul also said: "That they (aged women) may teach the younger women to

MEMORY VERSE: "Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

INTRODUCTION: When Paul was going to Damascus to persecute the Christians, he was stricken. He asked, "What wilt thou have me to do?" Immediately he began to preach. Cf. Acts 9:20. He dotted the whole New Testament land with churches. He traveled countless miles and preached sermons without number. He labored more abundantly than any one else. Cf. I Corinthians 15:10; Romans 1:14-16 and Romans 15:19 explain his labors. When we ask the "Why" of Paul's extensive labors, our Scripture is the answer.

I. The Mystery. Ephesians 3:1-12.

1. This mystery was that of world wide missions verses 3-6).

2. This was an old mystery (verse 11). Missions was no hurry up, first-aid when sin came. In council, before creation, the Father and Son eternally purposed to save the elect from sin. Thus, missions—a mystery to man—was an old secret in the mind of God from eternity.

3. It was a divine mystery (verse 9). Man did not know the why of creation, the what of the fall, nor the way out, but God did. Even the prophets who prophesied of world wide missions did not understand their prophecies fully. Even the angels did not know thy mystery (verse 10). Yet God knew this mystery from all eternity. It was an old secret which God kept to Himself.

4. How interesting is the development of this mystery.

A. Abel's offering (Genesis 4) was for the individual.

B. The Passover (Exodus 12) was for the family.

C. The Day of Atonement (Leviticus 16, 17) was for the nation.

D. No pious Jew could ever think of the Gospel for any one other than for the Jews. Cf. Jonah.

E. Christ's offering was for the world. Matthew 28:19, 20; Acts 1:8. The early church did not fully perceive this truth that Christ's offering was for the world. Cf. Acts 10. It remained for God to call Paul aside into an heavenly trying place to tell him this mystery. Ephesians 3.

5. What a mystery it was which God revealed to Paul. It was no tribal God which Paul had revealed to him and which Paul represented, but

a God of world wide redemption. This chapter (Ephesians 3) does not present any narrow prejudiced conception of God, but a God whose purpose of redemption is as wide as the world.

"In Christ there is no east nor west, In Him no north nor south, But one great fellowship of love, Around the whole wide earth."

II. Our Relationship To This Mystery.

1. Each local church is the God-given agency to carry out world wide missions (verse 10). This task was not left to Mission Boards nor Mission Secretaries. The first Home Mission work that was ever done was fostered by the church. Acts 8:14. Likewise, the first Foreign Mission work. Acts 13:1-3.

2. By sending the Gospel to the heathen, we can have fellowship with this mystery (verse 19). The more we do for missions, the more fellowship we have in this mystery of world wide redemption.

III. What World Wide Missions Will Accomplish. Ephesians 3:10.

Missions show God's wisdom. The word "manifest," which is descriptive of God's wisdom, means "many tinted." Thus, it is left to the churches through world wide missionary endeavors to unroll God's many colored wisdom that even the angels may understand.

IV. How This Revelation Affected Paul. Ephesians 3:13-19.

It thrilled Paul's heart when God made known this revelation so that he exclaimed (verses 18, 19): "I pray this—you may become mighty to grasp the idea—of the breadth and length, the height and depth—yes, to attain to a knowledge of the knowledge-surpassing love of Christ, so that ye may be made complete in accordance with God's own standard of completeness." (Weymouth's translation).

V. The Ultimate Outcome Of Missions. Ephesians 3:20, 21.

1. Eventually, world wide missions will be completed. Man may fail, but missions never. We may be stingy in our giving and lax in our service, but He will not fail in the work to which He has set His hand.

2. God's glory stops only when His church stops (verse 21).

3. Christ's church is going to succeed. It will go on through the ages (verse 21).

SPURGEON ON TEACHING:

The Study of Doctrine follows necessarily upon the study of the Book which contains the Doctrine. Whatever may be sneeringly said of "theology," we are not of the number who despise it. Probably the gentlemen who sneer are well aware that their own "theology" is worthless, and therefore they have a personal justification for their contempt of it; but the true theology is more precious than the gold of Ophir.

In our institution [Pastor's College] we teach definite truth; and these are not set forth as phases of opinion, but as the mind of God. That which we have tasted and handled we declare: truths burned into our very souls by experience of their power we testify. If all do not receive with equal capacity, or retain with equal faithfulness, we cannot help it; but it is the tutor's business to be clear, plain, forcible, and unmistakable. We do not conceive it to be the duty of a teacher of truth to stand with a pair of scales in his hand balancing truth and error, and speaking his best for both: he is supposed to know what he would teach, and to teach "as one having authority," and not as a mere debater.

We make no concealment of our belief in the orthodox faith. To raise up men who shall preach

be sober (prudent), to love their husbands, to love their children, to be discreet, chaste, (not unchaste in dress and manners), keepers at home, good, obedient, to their husbands, that the Word of God be not blasphemed." The most neglected teaching on earth today is the teaching of young women by old women to be what they ought to be.

BAPTIST ARE NOT TO UNIONIZE

Baptists have no relation whatever with other ecclesiastical bodies. Their principles automatically separate them from all other ecclesiastical bodies, and for this there is no remedy short of the renunciation of those New Testament principles, which, from John the Baptist until now, have held Baptists in their church isolation. Baptists have been, from the first, distinctive people, made so and kept so by their loyalty to Christ and to His Word. Sir Isaac Newton well said that "Baptists are the only body of Christians which have not symbolized with the church of Rome." Their principles would not allow them to do it. An impassable barrier separates Baptists from the Roman hierarchy and all its ecclesiastical branches.—J. B. Gambrell.

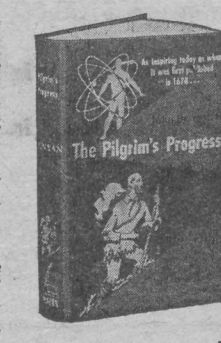
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T. B. GRISSOM, YOUR EDITOR'S CLOSEST FRIEND, DIES OF A BRAIN TUMOR

"The law of truth was in his mouth, and iniquity was not found in his life; he walked with me in peace and equity, and did turn away from iniquity."—Malachi 2:6.

Of recent date, our esteemed brother, and worthy benefactor of THE BAPTIST EXAMINER, T. B. Grissom, passed away to be with the Lord, dying in Saint Joseph's Hospital in Lexington, Ky., of a brain tumor.

For over a quarter of a century, outside of my family, he was the best friend that I had, and to say that I feel keenly his loss is but expressing it most mildly. Through the years hundreds of letters have passed between us, and many telephone conversations have ensued. We have visited in each other's homes, and God only knows how many times I have eaten meals and fellow-shipped with him and his family in their home at Burnside, Ky.

He was a man who, first of all, loved people, and it was a joy always to be privileged to fellowship with him. Yet his love for people in no wise at all compared to his love for God, and the Christ who sovereignly elected and saved him by His grace. Over and over again when we have been together, he personally thanked God that He had seen fit to elect him unto salvation.

Having thus spoken, it is needless to say that he loved THE BAPTIST EXAMINER, the truths of its pages and its editor. Ever since the paper began to make its weekly visits, he had been our chiefest supporter. Our records show that he had contributed better than \$10,000.00 for the on-going of the truth for which we contend. When I say this, all will know that he truly loved the great doctrines of God's Word.

Many were the times that our enemies have sought to persuade him against us, yet their efforts went for naught. One of our enemies called him on long distance from Detroit, Mich., and for 29½ minutes hurled one invective after another concerning me into the ears of our brother, as he patiently listened over his telephone. Finally Brother Grissom said, "You have talked so much and contradicted yourself so many

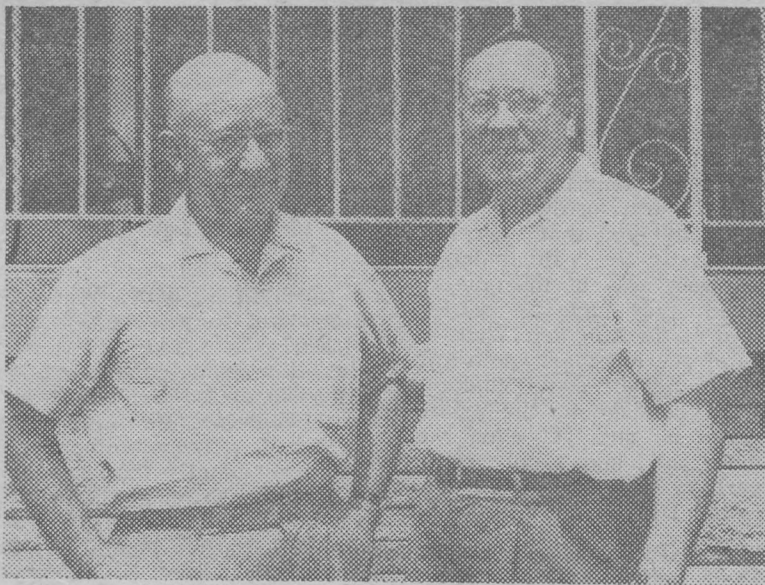
times that you have me confused, and I think it would be well for you to just hang up and discontinue this conversation." He immediately wrote me the next day concerning the conversation and sent \$100.00 for the on-going of the paper, saying, "This enemy may have called others, and some of them might have been swayed by him: therefore I am sending this special offering."

Years ago your editor was appointed a Kentucky Colonel when Honorable Keen Johnson was governor of Kentucky. I didn't know anything about the appointment until I read it in the newspaper, but when it was printed, it appeared the appointment was made at the annual Derby Ball in Louisville, and sounded as though I and the others who were thus appointed were all present. Brother Grissom wrote me immediately, knowing that it was a grief to me that my name was thus linked with a dance where mint juleps were most plentifully served, and in his letter said that there was no need to make explanations, commenting: "Your enemies wouldn't believe them, and your friends don't need them."

There never was a time that we made an appeal for extra funds for THE BAPTIST EXAMINER but that Brother Grissom sent a most liberal check and always an encouraging word to cheer us on as we contended for the faith.

The death of no one has ever brought greater grief, or has been more of a shock than the announcement of the death of this our beloved brother. In my human nature, I join with his family in sharing a deep sorrow over his home-going.

At the same time, I remember what a blessed home-going it must be. Several years ago a son in college was accidentally killed. Then of recent years his beloved mother, who made her home with him, and who was likewise a wonderful inspiration to me, slipped



This picture was made on the occasion of my last visit in the home of Bro. Grissom.

ped away to be with the Lord, and now our brother joins them. What a hallelujah good time of rejoicing in God's presence must be theirs while we endeavor to carry on in their absence.

Brother Grissom has been blessed through the years with a wife who has been a constant inspiration to him, and to all others with whom she has come in contact. It would be impossible to say how many times she has gone out of her way to make this unworthy servant of our Lord comfortable when in their home. Since she has been always so careful to look after my personal needs when in their home, I have for over 25 years referred to her as "Martha" — She reminded me in the light of his father's example of the Martha who cared for ample.

When Bunyan would have Christian travel toward the celestial city, he had him spend one night in the home of Gaius and another in the home of Mnason, they being the perfect hosts of the Bible. I have often said that if Bunyan were living today, and wrote the same allegory, he would

have Christian spend one night in (you guessed it) the Grissom home at Burnside, Ky., where the most perfect hosts I have ever known, have cared for me for over a quarter of a century dozens and dozens of times.

In addition to the wife who remains, there is a fine, tall, stalwart, handsome son to bear his father's name. May God bless this noble lad. In a letter to him of recent date, I reminded him that his father had filled his own place and filled it well. It is not for Tom, Jr., to fill his father's place, for that has already been done—well done, and now completely done, but may it please God for this fine son to fill his own place in the light of his father's example.

As we continue contending for the truth of God's Word, and Sister Grissom goes on with her duties in her home, and as Tom, Jr., carries on the business, might it please God to help us all to be as faithful to our Lord and His Word, as was our brother whose life has been an inspiration to us through the years.

Rally Day

(Continued from page 1)

with us for the opening of these letters. Elder C. W. Shafer of Poca, W. Va., Elder Jim Everman of South Shore, Ky., and Elder Raymond Willis of Garrison, Ky., were present to assist in the opening of the letters and in tabulating the results thereof. Brother Jimmy Swindell, who is one of the faithful members of our church, opened the letters and handed them to Brother Bob, who announced the name and the amount of the contribution, which was being recorded, and then read the letters. Needless to say, the contents of the letters thrilled our hearts, and all those who were present were blessed indeed because of the inspiration and encouragement that came through the letters which we received.

Our dear friend, James S. Chase, of Clay, W. Va., who is 86 years of age, truly blessed our hearts with his letter, as follows:

"I am enclosing herewith a small offering for application on

the paper indebtedness. You say in the last issue of the paper, 'Please show your appreciation with an offering equal to the blessings you have received from reading TBE.' Well, Brother Gilpin, that is not possible in my case. Through the many years that I have been reading TBE, to measure its blessings in terms of monetary value I find impossible. In my present state of helplessness there is little more that I can do than praise and pray for

Men And Swine

(Continued from page 1)
the gift of God is eternal life in Jesus Christ." Jesus receives sinners. Go to Him and He will no wise cast you out.—Sword and Trowel.

you and for the continuance of TBE in the defense of the Gospel of Christ."

We are sharing a number of other letters with our readers with the assurance that all of our readers, too, will likewise rejoice when reading the encouraging remarks of the friends and supporters of this paper.

Excerpts from several of the letters appear on page six. Of course, we can print only a few of the many received, but those we print are reflections of those received.

While the amount received was not sufficient to pay all of our pressing indebtedness, it does take care of about half of it. We rejoice that this much of our financial pressure is removed. Truly, it is a joy to be able to send a number of checks to our various creditors who have been most patient with us. We are far from disappointed over the amount of the offering. In fact, after the announcement of the offering was made, and when the realization of the financial recession dawned upon us, we were alarmed lest our offering fall very short. Truly do we thank and praise God for our offering in view of the financial distress throughout the country.

Within the last two weeks, God has given us some new business in our printing shop, for which we are also most grateful. We have a feeling that God has given this new business to us in answer to prayer. If business continues even as it is at present, we feel well-nigh certain that we will be able to carry on with our paper throughout the future without too much difficulty. Of course, the offerings of our friends will still be needed, and will be most deeply appreciated. Along with the prayers you offer in our behalf, we shall certainly appreciate your financial offerings. Above all else, never allow a day to pass without lifting THE BAPTIST EXAMINER to a throne of grace in prayer that God shall be glorified in and through our message.

WHAT IS LIFE?

SUCH IS LIFE: A bubble, brilliant with rainbow hues, delighting the eye of youth for a moment and then gone forever, leaving not a trace behind. Man, wilt you risk your all upon that bubble? Be wise and seek substantial good, and since this can never be found beneath the skies, cry to the God of Heaven for His gracious aid.

SUCH IS LIFE: A gourd, like that of Jonah, which comes up in a night and dies in a night. Wilt you make its leaves your only shelter? Then what wilt you do when the gourd is withered and the hot sun of divine wrath scorches you? That you would fly to Jesus who is the shadow of a great rock in a weary land.

SUCH IS LIFE: A meteor blazing its moment and then lost in darkness! If you be sane you will desire another and more lasting light than this can give you! The Sun of Righteousness shines on forever.

SUCH IS LIFE: Like the swift ship which skims the deep and soon disappears beneath the horizon's line! Shall your happiness be as fleeting as it is? Do you not long for a more enduring joy?

SUCH IS LIFE: As the eagle which hasteth to its prey, so passes away your earthly existence! Whither are you flying? Immortal Spirit, to what country are you bound? You cannot pause, but you may think, and it may be the Lord may turn you heavenwards!

SUCH IS LIFE: An arrow speeding from a bow, a heart bounding over the plain. Speed is found in its highest degree in our life; none can outrun it. O friend, are you ready for the grave and the judgment, for in a few days you must know more of them than now.

SUCH IS LIFE: A flower which bloometh for a little season and then withereth away. Ye young, ye gay, ye proud, are you so silly as to dream that your earthly life will last forever. Think of your latter end, and seek that friend who will be with you in life and in death, even Jesus, the Saviour.—Selected.

Vote-For-A-Tract

(1) Each week a coupon will be printed in TBE whereby our readers can vote for the particular article they would like to have reprinted in tract form for further distribution.

(2) Each vote must be accompanied by an offering of at least \$1.00. Those who are really interested will therefore determine what tracts are published and will get what they want.

(3) We can publish a good-sized, attractive tract for about \$100.00. Voting will continue until \$100.00 has been received. The article which receives the most votes will be printed with this money. Then a new vote begins. It may take only one issue to raise \$100.00 or it may continue over a period of several issues. But when each \$100.00 is received a new tract will be printed.

(4) Each \$1.00 counts one vote. If you send \$5.00, that is five votes, etc. If someone wants to send the entire \$100.00, then we will print the tract.

(5) Readers may vote for any article ever published in TBE regardless of when it appeared.

A report of the voting will also be printed each week in TBE.

WE ENCOURAGE ALL OF YOU TO PRAYERFULLY PARTICIPATE

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