

There are still among us many Pontius Pilates who try to wash their hands of responsibility.

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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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THE CHURCH AND THE PASTOR

By D. B. Eastep, Pastor
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from experience.

The New Testament plainly states that the office of the pastor is ordained of God: "and he gave some . . . pastors" (Ephesians 4:11). Note that it is Christ who gives these pastors. To whom does He give them? Evidently to local churches.

Now, let us ask some questions and then answer them according to Scripture.

1. HOW CAN A CHURCH KNOW HOW TO SELECT A PASTOR?

1. Surely NOT by some board of bishops nor by some ecclesiastical machine. All such organizations are man-made and unscriptural. These organizations (Continued on page 3, col. 1)

By ARTHUR W. PINK

"They crucified Him . . . and sitting down they watched Him there" (Matthew 27:35, 36). The reference is to the Roman soldiers, as is clear from John 19:23, confirmed by Matt. 27:54. They were the ones authorized to carry out the death sentence which had been passed by Pilate, and into whose hands the governor had delivered the Saviour (verses 26, 27). With coarse scurrility they executed their task. Adding insult to injury they exposed the Lord Jesus unto the indignities of a mock coronation: robing Him in scarlet, crowning Him with thorns, hailing Him as King of the Jews. Giving full expression to their enmity they spat upon Him, smote Him with a reed, mocked Him. Restoring to Him His raiment, they conducted Him to Golgotha and affixed Him to the cross. Having gambled for His garments, they sat down to watch Him — to frustrate any attempts at rescue which His friends might make, and to wait until life was extinct. By way of introduction let us briefly take note of three things.

First, **the circumstances.** The initiative had been taken by the religious leaders of Israel, for there "assembled together the chief priests and the scribes, and the elders of the people unto the palace of the high priest, who

was called Caiaphas, and consulted that they might take Jesus by subtlety and kill Him" (Matthew 26:3, 4). How many of the foulest crimes which have blackened the pages of history were perpetrated by ecclesiastical dignitaries. Yet the common people were in full accord with their leaders, for "the multitude" (Mark 15:8) requested Pilate to adhere to his custom of releasing a prisoner unto them, and when he gave them the choice between Christ and Barabbas, they preferred the latter; and when the governor asked what was their pleasure concerning the former, they cried "Crucify Him" (Mark 15:13). And it was to "content the people" Pilate released Barabbas (verse 15). When Pilate expostulated with them "all the people said, His blood be on us and on our children" (Matthew 27:25). And Pilate, the administrator of the Roman law, which boasted of justice, acceded to their unjust demands.

Second, **the scene.** This was the outskirts of Jerusalem, a city more memorable than either Rome, London or New York. This was the residence of David, the royal city, the seat of Israel's kings. It had witnessed the magnificence of Solomon's reign. It was here the temple stood. It was here the Lord Jesus had taught (Continued on page 5, col. 1)

A Warning As To The Worldliness Of Preachers

By C. D. Cole

"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."—Isa. 56:10, 11.

"For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's."—Phil. 2:20, 21.

"For all that is in this world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—I John 2:16.

"Let a man so account of us, as of the ministers of Christ."—I Cor. 4:1.

We want others to regard us as ministers of Christ, but do we remember this fact for ourselves? Is the divine call and Lordship of Jesus Christ a theory for the shelf, or a life determining truth? Here is one of the greatest perils

of the ministry — the proneness to forget that we are the ministers of Christ. The modern church, with its multiplicity of organizations, presents a situation that tempts the preacher to think of the lordship of the church, or of the board of deacons, or of the W. M. U., or of some other auxiliary, rather than of the Lordship of Christ.

If we are ministers of Christ, then Lordship belongs to Him — we must look to Him for orders, for a place to preach, for rewards, for encouragement, support and comfort. We must aim at faithfulness to Him. The ministry is a glorious work, nothing comparable to it among the professions of men. When Felix Carey, who was trained for missionary work, accepted the post of ambassadorship from the king of England, his father said with a broken heart, "Felix has dwindled into an ambassador." Brethren, we are ministers of Christ; we are ambassadors of the King of Kings. Under God, the preachers have made the greatest contribution to

(Continued on page 5, col. 4)

John's Baptism

By JOHN R. GILPIN

"John truly baptized with water."—Acts 1:5.

"The baptism of John, whence was it? From heaven or of men?"—Matt. 21:25.

"He that sent me to baptize with water."—John 1:33.

"Preaching the baptism of repentance for the remission of sins."—Luke 3:3.

So far as the editor's knowledge goes, Baptists are the only people who believe and teach that John's baptism was Christian baptism. The average preacher in other denominations and most of the commentaries are as ignorant of the mission and message of John the Baptist and the purport and design of his baptism as they are of what a New Testament church is or of the way of salvation.

To answer the question as to whether John's baptism was Christian baptism necessitates the answering of the question as to what is Christian baptism. If, as some say, any baptism by immersion is Christian baptism, then John's baptism was Christian

baptism; for he certainly baptized by immersion. John 3:23, Mark 1:10. If, as others say, Christian baptism requires the right kind of subjects, saved people, as well as an immersion in water; then John's baptism was certainly Christian baptism, for he was more strict at that point than any modern preacher or church that we know. He refused to baptize many who came to him because they brought forth no evidence of repentance. He not only demanded a profession of conversion but demanded fruit to prove its genuineness before he would baptize those who came to him. Matt. 3:7-9, Luke 3:7-14. He baptized no infants, no seekers, no probationers, no sinners to save them, none on the faith of their parents, none because they were descended from believing parents, no conscripts, no unbelieving proselytes, none who wanted baptism for pay or popularity. He stopped every comer and demanded evidence of him that he was a truly penitent believer, a disciple, a good tree that was bringing forth fruit. He baptized none but

fruit-bearing disciples. That was his God-given commission. He carried it out to the letter. If, as others say, in addition to immersion in water of a proper subject, the right design is essential to Christian baptism, then John's baptism was Christian baptism.

1. It "fulfilled all righteousness" (Matt. 3:15). Christian baptism could do no more.

2. It declared or "made manifest" Christ to those who saw it. John 1:31. That is the chief design of Christian baptism. John's had that design.

3. It was a test of loyalty and obedience. Luke 7:30. To reject it was to be guilty of rejecting the counsel of God against one's self. Its rejection today is an almost infallible mark of heresy in the rejector, either on the church question or on baptism.

4. It was for believers only. Acts 19:4. Those who argue otherwise are as ignorant of the design of John's baptism as were those unconverted disciples addressed by Paul.

5. It declared remission of sins. Mark 1:4. The baptism which John preached and practiced was a baptism by which the subject (Continued on page 4, col. 2)

WHERE MASONS ARE WRONG

1. All Masons are whittlers of the Word. They cut out the name of the Lord Jesus when they use the Bible.

2. All Masons are unionists.

3. All Masons are Modernists. They put the Bible on the level with Koran and other uninspired books.

4. All Masons are disloyal to the Lord Jesus. They call the master of their lodge "Worshipful Master," which is blasphemy, and denies the Lordship of the Lord Jesus. The Lord Jesus forbids calling any man master. Matt. 23:7-12.

5. All Masons are legalists and ritualists.

6. All Masons are perjurers. Their oaths bind them to do things they have no notion of doing.

7. All Masons are enemies of the truth — enemies of all truth that demands that Baptists be a separate people.

The Baptist Examiner Pulpit

"AN EXPOSITION OF MATTHEW 23"

Sermon Preached by Pastor John R. Gilpin

"Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?" — Matt. 23:33.

The Lord Jesus never preached a bigger sermon in all His life. He was preaching to the greatest sinners He ever met and so He preached accordingly.

Here is an example for modern preachers. We need to be lion-like if we are to be Christ-like. Some preachers haven't any more backbone than a fishing worm. No preacher needs a piece of "boiled spaghetti" for a backbone. Mr. Pacifist, Mr. Middle-of-the-Roader, Mr. Self-Complacent-Mollycoddle, that gelatin-like gentleman says that we ought to be

sweet and gentle and never offend any one, yet no man ever lived that was more lion-like than Christ. Thus in this chapter, 12 times Jesus Christ calls His audience fools, blind guides and hypocrites. Finally with the most scathing denunciation of all, He says concerning the unsaved of His day, "Ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33).

JESUS' AUDIENCE WAS COMPOSED MOSTLY OF UNSAVED FOLK.

Since He said, "How can you escape the damnation of Hell?" proves that they were unsaved. To be sure they were religious

leaders but that meant nothing in Jesus' day nor does it mean anything today. We have countless professors but very few possessors. Many have churchianity but few have Christianity. When Moses was leading the children of Israel out of Egypt, we read that a "mixed multitude" journeyed with Israel. Israel was the redeemed people of God. This mixed multitude knew nothing of redemption but attracted by the miracles and manifestations of the supernatural, they journeyed along with the Jews. We have many, many thousands like them today who during the emotional excitement of a revival (Continued on page 2, col. 1)

MIXED BATHING IMPURE

Seeing a woman bathe led David into a great sin. What more can we expect of this generation if both the sexes bathe together?

If so great man as David could fall so low in sin by viewing from the roof of a house a woman "washing" or bathing herself (II Sam., 11th chapter), can we expect ordinary men and women, boys and girls, to keep thoughts pure when bathing together? It will surely lower the morals in our children to allow them to indulge in such sport. And yet when the public bath is allowed it makes it difficult for us to make them see the wrong. We mothers who oppose this so bitterly, instead of allowing our girls to take part in such amusement, because some other good mother's girl does, should teach them to be more modest and self-respecting. As for the feminine sex, I think the "bath tub" is the proper (Continued on page 2, col. 5)

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"An Exposition of Mt. 23"

(Continued from page one)

meeting have joined the church and have never known the meaning of redemption. It was this type of people that Jesus was dealing with in the chapter we have before us.

Jesus described them again in the parable of the tares sown among the wheat.

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth" (Matt. 13:36-42).

There are multiplied thousands today who as church members look like saints on the outside. They go to church with an air of piety. They sing sanctimoniously. They probably carry a

song book and Bible under their arm whenever they go to God's House. Still their heart is far removed from God. They are tares—the Devil's imitation Christians, which he plants along side of the genuine in order to deceive the world. It was to this crowd that Jesus said, "Ye generations of vipers—(literally, you brood of snakes), how can you escape the damnation of Hell?"

II

AS WE READ THIS CHAPTER WE NOTICE MANY CHARACTERISTICS WHICH JESUS GIVES OF HIS AUDIENCE.

They were teachers of the law. "The scribes and the Pharisees sit in Moses' seat" (Matt. 23:2). Note the expression: "Sit in Moses' seat." This means that they were Moses' successors and thus were teachers of the law. Surely in this responsible place we should find saved persons. However our expectations are in vain. It remains us of many hundreds and thousands today who are Moses' successors, namely preachers. Not everyone who calls himself a preacher is a God-called preacher and not all who prefix some ministerial title to their name, know the Lord. Fully nine-tenths of the preachers are unsaved if they believe what they preach, since they preach salvation by works or salvation by the cities water works instead of salvation by grace as taught in the Scriptures. But these unsaved

preachers will come up to the bar of God unredeemed. Listen to Jesus' description of that scene.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23).

These unsaved folk were strong believers in works. We have a description of their efforts, for Jesus said,

"All their works they do for to be seen of men" (Matt. 23:5).

Like many moderns today, they thought their works would save. At least nine of every ten whom you meet are expecting to go to Heaven because of their works. Suppose you go out tonight and ask the first man you meet, "Are you saved?" He will answer, "I hope so," or "I think so." Ask him why he is expecting to go to heaven and he will say, "I am not a very bad man; I am doing the very best I can." You see he is depending upon what he is doing instead of the finished work of Jesus Christ on the cross. In Jesus' day there were many who expected that they might be saved by their doings. They even said to Jesus, "What shall we do, that we might work the works of God?" Jesus answered and said unto them,

"This is the work of God that ye believe on him whom he hath sent." (John 6:28, 29).

Thus you see that Jesus settled for once and all time the plan of salvation by declaring that it was not our works but His finished work that gives us salvation. Yet in spite of His teachings there are multiplied thousands who, like the audience to whom Jesus was preaching, are depending upon their works for salvation. Some time ago one of the members of our church visited a woman in the hospital who had been an active church worker for years. In the course of the conversation the lady from our church said, "But you aren't afraid to die, are you? You're surely ready to meet the Lord." To which the other, an unsaved church member, said, "I don't think I have done enough yet to be saved." May God help those of our audience tonight who are listening, to realize that salvation is not something that we do, but something that Jesus Christ has done on the cross.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8, 9).

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).

Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5).

Those who composed Jesus' audience were also men of prayer.

"Woe unto you scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation" (Matt. 23:14).

We usually think that if a man is a praying member of a church, that surely he is all right, and that he knows the Lord. Yet this is no proof of one's salvation. (Continued on page 7, col. 1)

"I Should Like to Know"

1. Does James 5:12 forbid taking of the oath of secret societies?

I think so. I have read a great many oaths of lodges and secret orders. I have never heard one yet that was not blasphemous and sacrilegious.

2. Is the Sunday School the church?

No, 1,000 times, no! No vote or motion passed by any Sunday School ought ever be recognized by any sovereign church of the Lord Jesus. Any Sunday School which usurps the authority and functions of a church of the Lord Jesus Christ needs to be "set down on."

3. Explain Luke 16:9.

Mammon is money. Jesus meant that we are to make friends through the use of our money, so that when we die, those friends will welcome us into Heaven. Nowhere in the Bible does Jesus teach us to lay up money on earth. We are told to invest it so that we will find it when we get to Heaven. Use it, He says, to make friends of those, who are friends of Jesus on earth, and thereby make friends of Christ's friends, and when you get to Heaven, they will be at Heaven's gate to give you an abundant entrance. Read II Pet. 1:11.

Earthly ties are not recognized in Heaven. Jesus said that they "neither marry, nor are given in marriage" (Luke 20:35). He also said "Whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35). Much of the sob-stuff of the mourner's bench heretics is based on error and falsehood. Earthly ties do not count in Heaven. The only ties that bind us to, and connect us with others, are the ties we have in Jesus our Saviour and Lord.

This is where the individuals in the lodges and clubs fail. Most of them are not saved. If they were they would do something for Jesus. Those that are saved will be saved so as by fire. All their works will be burned up. They get their rewards for their lodge work in what their lodges and clubs do for them down here, or by what the lodges do for their families when they are gone. They will draw only a blank in Heaven, for what they have done on earth was for show and not for Christ. That is true of all worldly organizations. If you are a club man, even your lodge and club friends who get to Heaven, will not rush down to the gates of Heaven to welcome you; they'll be just as much ashamed of you then as you will be of yourself, since you and they have given your lives honoring a dirty worldly order, whereas you should have been honoring Christ and His church.

What this passage then literally says is this: if you spend your money on Christ and His friends, instead of laying it up down here,

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or spending it on earthly friends, you will have a big reception when you enter Heaven. I get lots of "cussing" down here; but bless God, the old Book holds, and when I get to Heaven, I'm expecting an abundant entrance into the presence of my Master. I've fed God's people through this paper for years on the Bible and not on sob-stuff. I've taught lots of preachers the way of the Lord more perfectly in the preacher's schools we used to conduct; I've helped hundreds through my radio messages; and thousands have been blessed through the messages of this paper; the friends of orthodoxy have been encouraged to stand for the Bible because of my stand.

I don't get much praise down here. It's mostly knocks and this mainly from emotional, heretical preachers, but thank God I'm expecting a welcome when I come to the end of the way. Truly the toils of the road will seem nothing when I get to the end of the way.

3. Some years ago in the Adult Bible Class quarterly there was printed this statement: "Deborah appears to have been the first woman preacher." What do you think of the statement?

I think it is false in toto. She was a judge and a prophetess. She was not a preacher in any sense of the word. The only place she ever judged or prophesied was under the palm tree in her own home. Her work was wholly private and never public. Cf. Judges 4:5. The only thing that even looks like public ministry was the song that was sung by Barak and Deborah in Judges 5.

4. Is the sinner under law and if so, what law?

The law of sin and death and the laws given in the "Ten Commandments."

5. Were all of the children of Israel that passed through the Red Sea saved?

Yes, Paul said in I. Cor. 10:1-4 that, "did all drink the same spiritual drink; for they drank of the spiritual rock that followed them; and that Rock was Christ."

6. When a church is without a pastor and wants to call one, have the deacons any right in conference meeting to discuss the situation to suit themselves, with aid of two or three others, then announce that the church would not call another pastor until they had paid off the amount due the one who had resigned and not even allow the church to vote whether or not they should call another pastor?

No. The deacons are wholly wrong. It ought to have been put up to the church. Those men who did so are not deacons. They are ruling elders. They ought to repent or else join the Presbyterians or Campbellites. Both of these have ruling elders; Baptists do not. Any member of that church has the right to bring the matter up at the next business meeting without consulting the deacons and ask the church to pass on it. The church then has the right to do as seems best, under Divine direction. Deacons are servants of our churches to wait on the widows and poor. They have no more right to say what shall come before business meetings than any other member. Any male member of the church has the right to bring any matter of business before the church without consulting the deacons or pastor or anybody. —JRG.

Mixed Bathing

(Continued from page one) place; however, if they especially need that kind of exercise (after walking, running, helping mother with domestic duties) it is very important that separate baths be provided for each sex.

—Author Unknown.

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Church and Pastor

(Continued from page 1)

grew up in the early centuries of the Christian era and without God's approval.

2. A church should let the Holy Ghost lead it in the selection of a pastor, because a pastor should be placed in charge of a church by the Holy Ghost.

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

One may ask, how does the Holy Ghost do this?

First, a church should seek by prayer to learn the mind of God concerning the man that He has for it. We are told to pray concerning all things. Paul instructs us in Philippians 4:6.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God."

Surely no spiritually-minded church would think of trying to select a pastor before going to God in earnest prayer for His leadership.

Second, God gives the qualifications of a pastor in His Word (1 Tim. 3:1-7). A church should look for these qualifications when seeking a pastor. (More will be said about this later.)

Then, we believe that there should be an earnest and frank understanding between the prospective pastor and the seeking church. The writer has known of instances when a church would like to keep from a prospective pastor some existing conditions. He has also known of cases where churches have given a pastor the impression that he was coming before it with a view to a call when as a matter of fact the mind of the church was already made up. Sometimes churches do not want to commit themselves to a prospective pastor by giving him any definite assurance as to what he may expect on their part. We may also state that many

times prospective pastors have been guilty of the very same things. Surely a church or a prospective pastor cannot expect the leadership of the Holy Ghost when deception is being practiced. This is what we mean when we say that there should be an honest and frank understanding between a prospective pastor and a seeking church.

II. HOW CAN A CHURCH KNOW WHOM TO SELECT AS ITS PASTOR AND WHAT SHOULD BE HIS QUALIFICATIONS?

1. A church should NOT use the standards of men. Here are some of them:

(1) He must be a good mixer. Some churches are more concerned that their pastor be able to talk with men than with God.

(2) He must be popular with the young people. The writer loves young people and has many in the church of which he is pastor, but he does not believe young people, or old people for that matter, are to be given special preference. God pity the pastor, and church too, when the pastor caters to any class or clique. Some churches would rather their pastor know how to conduct a wiener roast than to know how to give the strong meat of the Word.

(3) Some worldly-minded churches set an age limit. One church in looking for a pastor agreed that its new pastor must be under forty and have a Ph.D. degree.

(4) One church we know, in seeking a pastor, demanded that the new pastor must be more than six feet tall. They called one which met their requirements, but before the Lord delivered them, they felt as did the man who married a young lady. He said before he married her he loved her so well he could have eaten her, but after he lived with her awhile, he wished he had.

There are many other "qualifications" for a pastor which have been set by man, but the above will suffice to demonstrate our point. We wonder if Christ would have ever been able to pastor a church if these man-made requirements were demanded by all churches. Churches deserve to be "stung" when they measure prospective pastors by the world's yard stick instead of by God's infallible Word.

2. A church should use God's standards as set forth in His Word. No church can go wrong who demands these qualifications.

"This is a true saying, If a man desire the office of a bishop, he desireth a good work.

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

"Moreover he must have a good report of them which are without: lest he fall into reproach and the snare of the devil."—1 Timothy 3:1-7.

Also, listen to the qualifications given in Titus 1:5-9:

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city, as I had appointed thee;

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

"For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the

gainsayers."

III. WHAT SHOULD BE THE ATTITUDE OF A NEW TESTAMENT CHURCH TOWARD ITS PASTOR?

1. The church should OBEY its pastor. "Obey them that have the rule over you, and submit yourselves" (Hebrews 13:17). The context clearly proves that this means the pastor.

A pastor by virtue of his office is a leader. If the people do not follow their pastor they have no leader. In Acts 20:28, we are told that the Holy Ghost made those elders "overseers." What did Paul mean when in 1 Timothy 3:4 he said, "How shall he take care of the church of God?" Was Peter just talking for fun when he said "taking the oversight thereof?" (1 Peter 5:2). Again in 1 Timothy 5:17, Paul speaks of the "elders that RULE well."

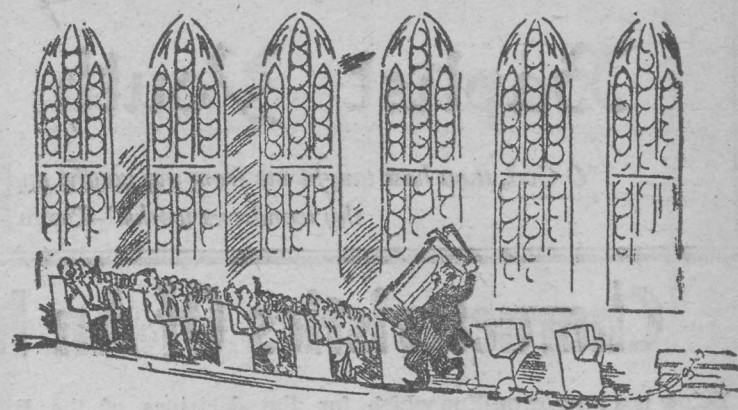
The writer surely does not believe that a pastor should be a dictator. In fact, a dictator will not last long in any church. People, whether in nations or churches, have a way of getting rid of dictators, but a pastor should be a LEADER. That infers that he should be followed. Where a pastor and people love each other, they will feel toward each other as a husband and wife should feel toward each other — when a husband loves his wife, it is a joy for the wife to reverence her husband. There MUST be some human leadership in a church, and if it is not vested in the pastor, we do not know where it is to be found.

2. The church should REMEMBER its pastor, "Remember them which have the rule over you" (Hebrews 13:7).

(1) The pastor should be REMEMBERED in prayer. It is a duty and a delight to pray for the pastor. He always needs the prayers of the people — even of the weakest member of the church. If your pastor's message the past Sunday did not help you and you feel he might have done better; if he has some mannerism that you do not like; if he does not part his hair on the right side or wear the kind of clothes he should, don't criticize him even in your mind—but TAKE IT TO THE LORD IN PRAYER. You might be surprised at the results if you have never tried this! If you pray in dead earnest, God will either change you, or the pastor, depending upon who needs the straightening.

(2) He should be remembered by respecting him. No member of the church should listen to talk about the pastor except in the presence of two or more witnesses. Suppose Brother A should say to Brother B, "Say, have you heard what they are telling about our pastor? Bzzz! Bzzz! Bzzz!" Should Brother B listen to it? Never! He should say, "Well, Brother A, I am sorry that there is any talk going around about our pastor. I cannot believe

How Many Pastors Feel On Sunday!



"Ah yes, there you are—May I join the huddle?"

anything wrong about him. If you have an honest accusation against him, I am willing to listen to it providing you call over Brother C and tell me in his presence. Maybe we ought to have one or two of the other brethren present, too. Then if our pastor is wrong, let us go to him in the spirit of Christ and perhaps we can help him." That is what Paul meant when he wrote by divine inspiration:

"Against an elder receive not an accusation, but before two or three witnesses" (1 Timothy 5:19).

If this Scripture were taken seriously by the churches of Christ, many a catastrophe could be avoided and many a pastor and church could be saved from ruin. Remember, 1 Timothy 5:19 is just as much the Word of God as is John 3:16: If you reject the one, you must reject the other. See also the following passages:

"Receive him therefore in the Lord with all gladness; and hold such in reputation" (Philippians 2:9).

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thess. 5:12-13).

(3) The pastor should be REMEMBERED by supporting him financially. Look at these passages of Scripture:

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"

"Say I these things as a man? or saith not the law the same also?"

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen?"

"Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

"If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?"

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Corinthians 9:7-14).

Sometimes people forget that Galatians 6:6 is in the Bible.

"Let him that is taught in the word communicate unto him that teacheth in all good things."

They read 6:7 never realizing that verse 7 is the penalty attached for disobeying verse 6. The writer has witnessed the fulfillment of the threat of verse 7. He has seen enemies of the pastor try to starve the servant of God by withholding support, and in turn he has seen the hand of God

laid on the offender. God said He reproveth kings, saying: "Touch not mine anointed, and do my prophets no harm" (Psalms 105:15). It is extremely dangerous to attack a true preacher of Jesus Christ.

3. Christians should SPEAK to their pastors. "Salute all them that have rule over you, and all the saints" (Hebrews 13:24). One might say, "Why, everyone would do that." Are you sure? Just recently a godly pastor told us how one of his parishoners tried to avoid him on the street. Another might say, Well the pastor should speak to us FIRST. We believe that most pastors are glad to do so, but God does not so command. But He does command YOU to do so. Are you going to argue with HIM about it? If so, the very fact that you deny God's Word is evidence that YOU are wrong.

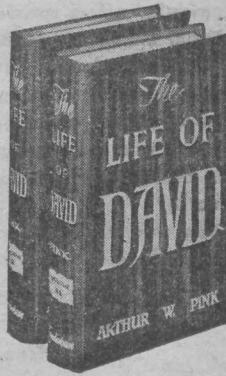
In closing, we should like to add a personal testimony. Years ago misunderstandings arose in the church of which the writer has been pastor for a number of years. He went to the Bible and asked God to show him two things:

First, what did God require of a New Testament pastor? When God showed him, he asked God to help him meet these requirements.

Second, he asked God to show him what He expected of the church in relation to its pastor and then to give him grace to fearlessly, yet tenderly, tell them. He did that. Things changed, and so did the pastor, and so did the people. To God's glory we testify that for many, many years the writer has experienced a love for his people that he never before imagined. Modesty forbids speaking for our beloved people but they have shown great grace in loving their unworthy pastor. This relationship is as it should be, and is possible for any church and pastor to attain if the Word of God is believed and followed.

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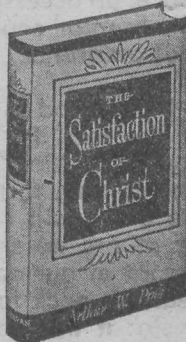
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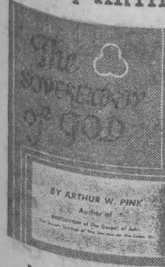
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"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

Characteristics Of An Ideal Church

Below is a sermon outline which this writer has used a number of times to a satisfactory advantage. I give it here hoping that it may help some teacher to impart some Biblical truth to his class to the glory of God.

1. The model church esteems her pastor very highly for his work's sake, I Thess. 5:12, 13.

2. The model church has no division among its membership, I Cor. 1:10; Acts 2:44, 45.

3. In the model church every member gives for the support of the cause, according to his ability, I Cor. 16:1, 2; Acts 11:29, 30; I Cor. 9:13, 14; II Cor. 9:7.

4. In the model church every member is true and honest, Eph. 4:25 and II Cor. 8:21.

5. The model church puts away from among their membership disorderly members, I Cor. 5:11-13; II Thess. 3:6, 14.

6. The model church is a missionary church — seeking to reach everyone possible with the Gospel message, Acts 8:1, 4; Mark 16:20.

7. In the model church, the members are frank to confess their faults, one to another, James 1:16; I John 1:8, 9.

8. The members of the model church all have love one for another, I Peter 1:22. Acts 2:44-46.

9. The model or ideal church takes a firm, bold, definite stand

for the doctrines of the Bible, Jude 3; John 14:34, 35.

10. They pray for each other, Eph. 6:18.

11. Model church members do not forsake the assembling of themselves together, Heb. 10:23-25.

12. In the model church, the members are ready to lay down their lives for each other, I John 3:16.

13. Model church members rejoice together in the comfort of the Holy Spirit, Phil. 3:1; 4:4; Col. 3:16.

14. The model church is an example to all others around them, I Thess. 1:6, 7.—Author Unknown.



John's Baptism

(Continued from page 1)

declared that in his repentance the axe had been laid to the root of the tree of his old life (Matt. 3:10) or in other words that he had died to sin; and that when he believed on "the Lamb of God that taketh away the sin of the world" he had received newness of life or the remission of sins. John had but two texts: "Repent for the kingdom of heaven is at hand;" and "Behold the Lamb of God that taketh away the

sin of the world." One of these wrought conviction and repentance; the other led to faith in Christ and remission of sins. Then John baptized them. That has been the good old Baptist way always.

Surely John's baptism was Christian in its design. If, as New Testament Baptists say (not those who began in 1641 or 1520), in addition to an immersion in water of a saved person for the proper design, Christian baptism demands proper authority, then John's baptism was Christian, for it was from Heaven. Matt. 21:25; John 1:33.

There is no middle ground to take as to John's baptism; it was either from Heaven or of men. John said it was of God. If so, it has the authority of God the Father behind it. It had the ratification of God the Son in submitting to it. It had the approval of the Father spoken in audible voice and of the Holy Spirit descending in visible form at the baptism of Jesus by John. Outside of the resurrection the best authenticated and best ratified fact of the early life of our Lord was John's baptism.

But in Luke 3:16 and Acts 1:5, once by John and once by the Lord Jesus, John's baptism was declared true baptism. Note the language "John truly baptized in water." So far as water baptism is concerned, John's baptism was as good as Christ's; but Christ baptized in the Spirit; and John did not. The New Testament makes no distinction between John's baptism and any other (Continued on page 8, col. 2)

SECURITY



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

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:38-39.

CHURCH MANNERS

1. Do not stand in the aisles and visit while the ushers are seating the people.
2. Enter the church building reverently, praying for a blessing as you come in.
3. Have a part in the service of giving. If the church is worth a dollar to you, don't express it by putting a nickel in the basket.
4. Sing with your heart and voice, and don't look as if you had lost your best friend as you say, "Amen."
5. Do not talk or whisper during the services.

Remember others want to hear the sermon. Pray that the result of the service may be the salvation of lost sinners.

7. Don't make a hay-stack of yourself by parking on the end of the seat and force others to climb over you to get to a seat.

8. Don't chew gum at church—no refined person will do so.

9. Shake hands with the preacher and tell him you enjoyed his sermon — if you can't get to him, tell his wife. Shell tell him.

10. Help the preacher by thinking with him — pray for him, remembering that you have as much responsibility for the success of the services as he.

11. Carry the spirit of the services home with you and discuss the good of it with your family—possibly you got some thoughts that they did not. Maybe they received a blessing that they might impart to you.

12. Ask God to help you to be a good listener — remember, listening is a fine art.

It was thought some years ago that the churches should conduct a social life. They tried it, and now the social life is conducting the churches and whither God only knows.—A. F. H.

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To Rebuke Is A Duty

The Word of God is very plain as to the duty of rebuking sin, although, from the neglect into which the work has fallen, one might have imagined that it was left optional, or **allowed**, rather than commanded. It is a most weighty observation that, according to God's law, silence concerning sin is consent to it.

"And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." (Leviticus 5:1)

Trapp has pithily said, "By ill silence to leave men in sin is as bad as by ill speech to draw them to sin. Not to do good, saith our Saviour, is to do evil, and not to save is to destroy."

"And he saith unto them, Is it lawful to do good on the Sabbath day, or to do evil? to save life, or to kill?" (Mark 3:4)

To leave others in their sins unreprieved is to be "partakers of other men's sins." Paul teaches us this when he writes, "Have no fellowship with the unfruitful works of darkness, but rather reprove them"—as much as to say, if you do not reprove them, you have fellowship with them. If I see a thief breaking into a house, and give no alarm, am I not, by my silence, an accessory to the act? Without the aid of my silence the burglar could not perpetrate the robbery; if I lend him that assistance, am I not, morally, his accomplice?

The same holds good in all cases; but we are not left merely to infer the fact, for the Lord has told us by the mouth of his prophet Ezekiel, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." The ruin and sin of others we shall surely partake in if they perish through want of our admonition.

Eli must break his neck for very grief when his sons are cut off in their sin: it was not meet that he should outlive those whom he had endeavored to preserve from ruin by timely rebuke: had he made their ears to tingle with his upbraidings, his ears might never have tingled with the news of the terrible judgments of God.

How few Christians will be able to say with Paul, "I am pure from the blood of all men?"—none of us can be in that happy case if we neglect the duty of warning our neighbours for their good. It is to be feared that in this matter we have super-abundant reason for using Archbishop Usher's dying prayer, "Lord, in special, forgive me my sins of OMISSION." —From "A Neglected Duty," Sermon by C. H. Spurgeon.

Seeing Christ Crucified

(Continued from page 1)

and wrought miracles, and into which He had ridden a few days earlier seated upon an ass, the multitudes crying "Hosanna to the Son of David!" Blessed is He that cometh in the name of the Lord; Hosanna in the highest" (Matthew 21:9)—so fickle is human nature. Israel had rejected their King and therefore He was conducted beyond the bounds of the city, so that He "suffered without the gate" (Hebrews 13:12). The actual place of the crucifixion was Golgotha which signified "the place of a skull." Nature had anticipated the awful deed, the very contour of the ground resembling a death's head. Luke gives the Gentile name "Calvary" (23:33), for the guilt of that Death rested on both Jew and Gentile, as its saving efficacy was to be experienced by each.

Third, the time. This was as significant and suggestive as the historical and topographical associations of the place itself. Christ was crucified on the fourteenth of Nisan or about the beginning of April. It was the first of Israel's great national feasts, the most important season in the Jewish year. It was the Passover, when solemn celebration was made of that night when all the firstborn sons of the Hebrews were spared from the angel of death in the land of Egypt. At this season Jerusalem was thronged by immense multitudes, for it was one of the three annual occasions when every male Israelite was commanded to appear before Jehovah in the temple (Deuteronomy 16:16). Thus, huge crowds journeyed thither from all parts of the land. It was in no obscure corner nor in secret that the Great Sacrifice was offered up to God. And the fourteenth of Nisan was the day appointed for it, for the Lord Jesus was the antitypical Lamb, "Christ our Passover is sacrificed for us" (1 Corinthians 5:7). On no other day could He be slain: at an earlier date they "sought to take Him: but no man laid hands upon Him, because His hour was not yet come" (John 7:30).

"They crucified Him . . . and sitting down they watched Him there." My divisions will be simple: what they saw; what I see; what do you see?

1. What They Saw

1. They beheld the most amazing event of all history, the most awe-inspiring spectacle ever set before the eyes of men, the most tragic and yet the most glorious deed ever performed on this earth. They beheld God incarnate taken by wicked hands and slain, yet at the same time the Redeemer voluntarily laying down His life for those who have forfeited every claim upon Him. To

those soldiers it was an ordinary event, the execution of a criminal. And thus it is with most of those who hear the Gospel: it falls upon their ears as a religious commonplace. To those Roman soldiers, at least for a while, Christ appeared to them only as a dying Jew. Thus it is with the multitude today: to them the Lamb of God possesses neither form nor comeliness and when He is set before them in the mirror of the Word they see in Him no beauty that they should desire Him. His peerless Person attracts them not: His righteous claims are disregarded; His sceptre is flouted; for His atoning blood they feel no need.

2. They beheld the incomparable perfections of the crucified One. How immeasurably different the me of the suffering Saviour from what they had witnessed from others in similar circumstances! No cursing of His lot, no reviling of His enemies, no maledictions upon themselves. The very reverse. His lips are engaged in prayer: "Father," He says, "forgive them, for they know not what they do" (Luke 23:34). How amazed they must have been as they heard that Blessed One on the tree making "intercession for the transgressors" (Isaiah 53:12). The two thieves who were crucified with Him mocked the Redeemer (Matthew 27:44), but at the eleventh hour one of them was "granted repentance unto life" (Acts 11:18) and turning to Jesus he said, "Lord, remember me when Thou comest into Thy kingdom" (Luke 23:42). The Lord did not decline his appeal and say, you have sinned beyond the reach of mercy; but answered, "Verily, I say unto thee, Today shalt thou be with Me in Paradise." Thus they witnessed an unparalleled display of sovereign grace unto one of the greatest of sinners.

3. They beheld most mysterious phenomena. They had sat down to "watch Him," but after a while they were no longer able to do so. At midday it suddenly became as midnight: "from the sixth hour (after sunrise) there was darkness over all the land unto the ninth hour" (Matthew 27:36). It was as though the sun refused to shine on such a scene, as though nature itself was mourning over such a sight. During those three hours there took place a transaction between Christ and God which was infinitely too sacred for finite eyes to gaze upon, a mystery which no mortal mind can fully enter into. As soon as the Saviour committed His spirit into the hands of the Father, "Behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose" (Matthew 27:51, 52). No ordinary sufferer was this. It was the Creator of heaven and earth, and heaven and earth here expressed their sympathy.

4. They beheld and heard that which was blessed to their conviction and conversion. Pharaoh witnessed the most remarkable display of God's power in the plagues which He sent upon Egypt, but so far from inclining him to repentance he continued to harden his heart. Thus it ever is with the unregenerate while they are left to themselves: neither the most astonishing tokens of God's goodness nor the most awe-inspiring of His judgments melt or move them. But in the case before us God was pleased to soften the callous hearts of these Roman soldiers and illumine their heathen minds, for we are informed: "Now when the centurion and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, truly this was the Son of God" (Matthew 27:54). Personally we regard this as another of the miracles which took place at Calvary—a miracle of amazing grace, and it is our expectation to meet in Heaven the very man who hammered the nails into the Saviour's hands and feet and thrust

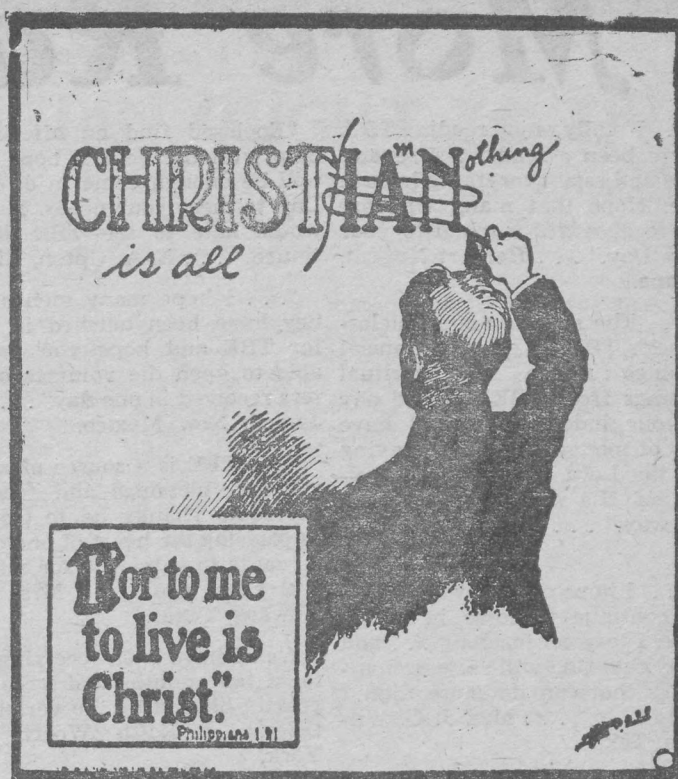
the spear into His side: God's answer to Christ's prayer "Father, forgive them." Thus there is hope for the vilest sinner out of Hell if he will surrender to the Lordship of Christ and trust in His all-sufficient blood.

II. What I See

I perceive here an unveiling of the character of man. "Now all things that are discovered (margin) are made manifest by the light: for whatsoever doth make manifest is light" (Ephesians 5:13). Now Christ is "the true light" (John 1:9)—the essential, Divine, all-revealing light; consequently all men and all things stood exposed in His presence. The worst things predicated in Scripture of fallen human nature were verified and exemplified in the days of Christ. God says that the heart of man is "desperately wicked" (Jeremiah 17:9), and it was demonstrated to be such by the treatment meted out to His beloved Son. Scarcely was He born into this world than a determined effort was made to slay Him. Though He constantly went about doing good, relieving the distressed and ministering to both the souls and bodies of the needy, yet so little was He appreciated that He had to say "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head" (Matthew 8:20). On one occasion "they besought Him that He would depart out of their coasts" (Matthew 8:34).

But not only was Christ unwelcome here, men hated Him and that "without a cause" (John 15:25). He gave them every reason to admire and adore Him, but they had an inveterate aversion for Him. The Word of Truth declares that "the carnal mind is enmity against God" (Romans 8:7). Men do not believe it, in fact most of them affect the very opposite; nevertheless, at Calvary they gave proof of it. Multitudes go through the form of paying homage to God, but it is a "god" of their own imagination. They hate the true and living God, and were it possible would rid the universe of His existence. This is clear from their treatment of Christ, for He was none other than "God manifest in flesh" (1 Timothy 3:16) and Him they hated and hounded to death, and nothing short of death by crucifixion would appease them. Here at Calvary the real character of man was revealed and the desperate wickedness of his heart laid bare. There it was shown that he was capable of the blackest of crimes. Then let us not be surprised that the history of mankind is written in tears and blood.

2. I perceive here an unveiling of sin. Sin! that "abominable thing" which the Lord hates (Jeremiah 44:4), but which is regarded so lightly by those who commit it. Sin! which caused our first parents to be banished from Eden (Continued on page 8, col. 3)



Worldliness Of Preachers

(Continued from page 1)

the welfare and happiness of mankind; not the philosophers and scientists of this world who have that wisdom which descendeth not from above. The world's leaders are "blind leaders of the blind," and in the name of progress and wisdom are leading their followers towards the ditch of destruction. True prophets of God are pointing the way to the city of God, saying, "Follow us as we follow Christ."

Worldliness of preachers is largely responsible for the worldliness in our churches. A worldly pastor and a spiritual church cannot long co-exist.

I. WORLDLY METHODS EMPLOYED IN THE MINISTRY.

The Bible is full of warnings against worldly methods in a divine program. We cannot war a spiritual warfare with carnal weapons. We cannot build a spiritual temple with worldly tools. Worldliness in methods is leaning upon an arm of flesh. Israel in Canaan, surrounded by bloodthirsty and warring nations, is typical of the Lord's people and churches in this unfriendly world. The Israelites were in danger, but their help and hope was in God. And instead of looking to God for protection and blessings they were continually forming entangling alliances with their heathen neighbors — looking to the chariots and horses of Egypt rather than to the invisible arm of God. Ministers of Christ need to realize that the hope of their protection and success is in the promise of the presence of their Lord.

1. Worldly methods in soul-winning. The divine method of winning souls is to preach the Gospel. Men are saved by believing on Christ. The aim of preaching is to get men to believe on Christ. The only way we can get men to believe is to give them something to believe. When the Gospel is preached those who have a mind and heart — a disposition to believe, will believe. But the preacher is not able to give that disposition to believe. This is the prerogative of the Holy Spirit.

I bring this indictment against present day evangelism. Worldly methods in evangelism are mainly responsible for so much worldliness in our churches. A lost man of the world cannot contribute to the spiritual strength of a church. Why are there so many lost people in our churches? Conservative brethren are saying that 75 per cent of church members are lost. Why is this so? Does Scriptural evangelism contribute to such a situation? No, a thousand times NO. It is because mealy-mouthed, molly coddle, high-pressure, high-powered, draw the tears, count the noses, get the money, put it in the papers evangelists have been responsible for their entrance — the churches have loved to have it so.

I feel sorry for a lot of lost people in our churches. They are not hypocrites. They did not aim to join the church. They were beguiled into it by artful, slick-tongued evangelists. May God deliver us from evangelists who are artists.

2. Then there are worldly methods in pastoral leadership. Let me bring you face to face with some of the problems of a Baptist pastor. The average church is composed of warring and irreconcilable factions. On the one hand there are the saved, on the other the lost. There are those who believe the Scriptures are to be obeyed; others who have little or no regard for them. Take the doctrine of Church Discipline. Where is there a church that can agree on this question? Some believe the Scriptures that enjoin discipline should be obeyed; others will not hear to it. Take the question of woman's place in public worship. The Bible teaches that the woman is to have a symbol of subjection on her head because of the angels (1 Cor. 11:10), and that they are not permitted to speak (1 Cor. 14:34). Some believe these ought to be kept; others ignore and ridicule them. What is the pastor to do? A worldly pastor will either take sides against the Scriptures or else compromise them by an attitude of silence.

3. A worldly ministry is a compromising ministry. The man who will not contend for the once delivered faith will not contend for practical godliness. The man who is not particular about what he believes will not be particular about what he does. Heresy and worldliness are bedfellows, yea, they are Siamese twins. False prophets in all ages have been of the worldly crowd. The preacher who can join in a union meeting can join in other things, too. (Continued on page 8, col. 1)

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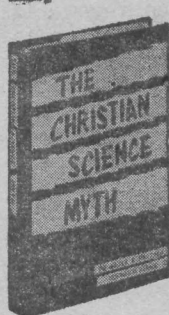
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More Rally Day Echoes

"... I really enjoy reading TBE. I have been a reader for several years and read everything in each issue. Hope that many who are able to give will respond to your Rally Day." ... Herbert Nugent, Indiana.

"... The small amount enclosed is for TBE. ... If my financial blessings match my spiritual blessings from TBE, I could pay all your indebtedness and have piles of money left. I am praying that the Lord will raise up children of His who can help in a real way." ... Loren Ehm, Kansas.

"... I hope and pray that TBE will continue to come in to my home. I love its teaching ... and I pray that God will raise up multitudes that can do more than I can to help." ... Mrs. J. O. Williams, Texas.

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"Enclosed is a small offering for your Rally Day. I pray all your needs will be supplied. I truly believe you are carrying on God's Work, God's Way." ... Wm. Hamilton, Jr., Kentucky.

"Am sending a small offering to be used where it is needed most. I enjoy TBE very much because of what it stands for." ... Mrs. J. O. Joiner, California.

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"I wonder if you realize that you are asking the impossible when you say 'PLEASE SHOW YOUR APPRECIATION WITH A RALLY DAY OFFERING EQUAL TO THE BLESSINGS YOU HAVE RECEIVED FROM READING TBE'? If we possessed ALL the gold and silver and precious jewels in the world it would not be enough to in any way measure our blessings. Only Jehovah can bestow the rich rewards and aren't we happy to know that He will do just that!" ... Mr. and Mrs. Roy Johnson, Ohio.

"Sure hope the ones who have the means will send in enough to pay off your financial burden so you can keep TBE going into the homes and hope it will be the blessing to others as has been to me." ... Mrs. C. M. Darrough, Alabama.

"We really look forward to our paper. We are not young anymore, and we don't get to go to church like we would like to on account of our age and health. But we can read those good sermons in TBE along with hearing our wonderful preacher, Brother Reynolds, preach." ... Mr. and Mrs. B. L. Irwin, Texas.

"Truly I am humbly grateful for the existence of TBE. It is an oasis of truth in the midst of the present desert of alien doctrines. May God continue to increase the depth of your teaching and preaching. All my life prior to reading TBE, my teaching was somewhat Arminian as to Baptist background. Your paper, plus a more careful and prayerful study of more familiar texts changed my whole viewpoint on the subject of Free-will, Election, Predestination, etc. Praise His Holy Name!" ... Spencer Randolph, Illinois.

"... I look forward to the paper each week and for the precious truths that it teaches. I have no church now, and I cannot compromise the convictions that I have about God's Blessed Word and go along with the churches in our town. They are tied in with SBC and the Cooperative Program, and I have no use for either." ... L. B. Ruth, Tennessee.

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"I never cease to give thanks for you, Brother Ross and people who stand with you in proclaiming the truth and exalting our blessed Saviour. TBE is still my best source of the truth (besides the Bible, of course). My prayers are for this work." ... Carl Hensley, Illinois.

"... Enclosed please find an offering for your Rally Day. ... I pray the Lord's richest blessings on all who are faithful labourers in seeking to hold forth His precious Word in The Examiner." ... Mrs. Harm Rust, Minnesota.

"We sure enjoy the Baptist Examiner. We love it because it stands for the whole truth. My wife and I have been greatly blessed by reading the inspiring sermons in its pages. I pray the Lord will richly bless and supply all needs for you and Bro. Bob in sending out the truth ... Virgil Green, Ohio.

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"Unexpected to us you gave a life's subscription to T.B.E. is the only true Baptist paper now printed that I know of. We don't want it to have to stand in the band; a Brothers and sisters who want to read the true Gospel of Christ, should stand by you whenever they can. We pray for your success in all your ministerial work. ... Bro. and Sister W. U. Jones, Washington.

"Have been reading T.B.E. 15 or more years and like to stand it takes. Would sure like to be with you when you open those letters. But can not believe in the Sovereignty of God and Election and have enjoyed the articles in T.B.E. on the Church by Bro. Bob and C. Spurgeon. May God guide in the path of all your needs. I will pray for you in this. I ask an interest in your prayers. I have lost my balance and arthritis. Can't get around more hardly." ... Thos. E. Robison, Illinois.

"Enclosed you will find a offering. Wish it could be more. My desire and prayer is that the good Lord will supply your needs and that you can keep on 'keeping on' preaching, teaching, and printing the Gospel of our Lord and Saviour, Jesus Christ." ... J. E. Moxley, N. C.

"Have been reading your paper and enjoy it very much. ... enclosing an offering to help the deficit of the paper." ... Randolph Haycraft, Kentucky.

"I do enjoy your paper so much and look forward to receiving it each week. Do pray that you may be able to continue publishing of TBE and that the Lord will continue to give strength to carry on in your work."

"I enjoy your paper and forward to the great truths of God's Holy Word. I like TBE because it is Missionary, Premillennial, Biblical and Baptist." ... Mrs. M. R. Glassford, New York.

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"Just a few lines to tell you that I do sure enjoy TBE. As I have stated before, it just couldn't first in my periodicals. ... I hardly quit reading until I received the whole paper. Am sending a small offering to keep the coming." ... F. E. Moore, Virginia.

"I have been remembering you folk in prayer, also TBE and financial debt. You said something about letting our offerings be in comparison to the blessings received through TBE. There isn't any earthly 'price' that could ever pay for even the smallest of our Lord's blessings. But He bless TBE according to His Sovereign will, using it to the praise of His Divine Glory. Each of our lives be to this end. May He ever bring us into closer and more obedient unto Himself." ... Mrs. L. Garnick, Iowa.

"Am sending a small donation ... but perhaps all your subscribers will do as much. ... God's blessings rest on you." ... Rhoda Chandler, Kentucky.

"I am enclosing a small offering for TBE and a prayer that the Lord will bless and supply every need. TBE is worthy of it." ... Freda Blackwood, Maine.

Here's How Some Of Our Friends Feel Toward TBE

Greetings in the name of our Sovereign Savior and Lord Jesus Christ. What joy it brings to my soul to be able to help, even a little, in the great work you are carrying on in the name of our blessed Master.

I must tell you of the tremendous spiritual blessings and upliftings in Christ Jesus I have had in the past year from reading of our Sovereign God in your wonderful paper; surely your sermons and Mr. Spurgeon's, and your great Christian Baptist literature in general have been a blessing to God's people in this earthly journey.

Pastor Dufour, in Ansted, West Virginia, who was the instrument God used in converting my soul to believe upon Jesus Christ is also a great believer in your paper, as is Rondal Kincaid, my father, and others of the household of faith at Beacon Baptist Church in Ansted.

BILLY G. KINCAID, South Carolina.

I just received my copy of TBE for the week and wanted to let you know what the paper has meant to me since I began receiving it back in the year of 1954. Words cannot express the blessings it has brought to me. The paper has definitely helped me to be able to rightfully divide the Word of Truth. I have kept practically every back issue and refer to them time and time again for information that is so needed. I have encouraged, and still encourage, the membership of the church where I pastor, to subscribe for the paper. You will find truths made plain in the TBE that you cannot find elsewhere except in God's Word. The paper has certainly been a source of blessings to me. It has been my privilege to meet personally both of you brethren that edit the paper and I treasure your friendship and fellowship highly. Enclosed you will find an offering. My desire is that it could have been more. May God's richest blessings continue upon the work that you are doing for Him.

PASTOR M. G. RACHAL, Bible Baptist Church, La.

I have been taking your paper only a very short time but have never found its equal in many ways, especially how faithful and true you are to the Old Book that so many have turned away from. It is like a spring in a dry desert, after trying so hard to find some spiritual food from the average Baptist weekly and being disappointed week in and month out. You have dealt with subjects, within the past few months, that I had never found anywhere before, and how they fed my soul. I can't lay it aside until I have read each issue all way thru.

H. EVEN MCKINLEY, Tennessee

"I am enclosing \$5.00 to help make your rally day a success.

I am praying that God will see fit to make this a great day and lift the burden. Again I say thanks for TBE and what it stands for." ... Kermit A. Hunter, W. Va.

"I cheerfully lend a helping hand for the Lord's way of getting sacred doctrine to the masses." ... E. R. McRoberts, Pa.

I am enclosing a small gift. Wish it could be much larger. Sure believe the Lord will provide for your church. And our paper it would be impossible to send enough money to pay for the great blessings we get out of the T.B.E. I sure get lots of blessings in giving out the tract on Water Baptism. Tell Brother Gilpin it is just wonderful." ... Edgar Pennywitt, Ohio.

"Enclosed is \$30. from my father and I to be used to keep your paper 'going.'"

We certainly enjoy each issue and are so thankful that you stand true to the Word." ... Peggy Ingle, Ohio.

"I enjoy T.B.E. and read every word and hope it will continue to be printed for many years." ... Mrs. Frank Moore, Kansas.

"I am enclosing \$5.00 in cash to help out with keeping the Baptist Examiner on the go for the Lord, as it stands firm and true for the Lord till he cometh. Bro. Gilpin I can't express how much I have enjoyed, and receive many blessing from the tapes of your radio broadcasts, that I receive each week in the mail. How I wish that it were possible that your tapes could be heard over the air down here in Miami." ... Gene J. McKeehan, Florida.

"I am sending this small donation, and I hope it will help some. I will pray that God will bless you in your work for His glory." ... Donavon Wood, West Virginia.

"I am sending an offering to be used where you need it most. I enjoy TBE so much and don't know how I could get along without it." ... Mrs. Ira Ferguson, Mississippi.

"I regret the smallness of this contribution, but maybe it can be of some use. It goes without saying, TBE is appreciated by many readers, including this family. It is admirably the kind of spiritual dividing of the Word that makes us readers realize that we have been around the Table of Knowledge. ... I pray that the progress of your pulpit and printing ministry will abound." ... Isaac Blackburn, Kentucky.

"I thought I would write you, and tell you how we look forward to receiving T.B.E. and how much we love the truth you publish. We can hardly wait to get it read and trust you receive many envelopes printed in green with a nice offering to help on your debt." W. P. Billington, Mo.

"I would like to say I have been well pleased with the series running in T.B.E. on the Church. I feel that a great injustice would be done if these articles were not put in booklet form. I would order twenty-five dollars worth if you publish them." ... Jack T. Lyons, Tenn.

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

HOW A CHRISTIAN OUGHT TO LIVE

LESSON FOR SUNDAY, MAY 31, 1959

EPHESIANS 4

Memory Verse: 'I Therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.'—Eph. 4:1.

I. Creed vs. Deed. Eph. 4:1-3.

The first three chapters are highly doctrinal. The last three chapters are exceedingly practical. The hinge which connects the two is the word "therefore." Now that Paul has discussed thoroughly the way of salvation, he proceeds to tell how this should have a bearing upon one's practical living daily. Paul says that a Christian's walk should be worthy of his position. Therefore, since he is saved by grace through faith, he should live as a child of God.

II. The Unities. Eph. 4:4-6.

1. One body (v. 4). Each local church is a complete body of the Lord Jesus. Cf. I Cor. 12:27. A body has two distinguishing marks: it must assemble and it must be organized. Because of this, there can be no universal church.

2. One spirit (v. 4). This is the Holy Spirit. He indwells all believers.

3. One hope (v. 4). This is why all union meetings are wrong and fail. The Campbellites preach a hope of mixed works and grace. So do Methodists. Presbyterians preach two hopes: one based on grace and one on inherited grace. Baptists only have one hope—Jesus.

4. One Lord (v. 5). Most all other denominations, except Baptists, have many "Lords." The Pope, Cardinals and Bishops lord it over God's heritage in the Catholic Church. The Presbyterians have a general assembly. Methodists have Bishops and Presiding Elders. The only Lord of our Baptist churches is Jesus Himself.

5. One faith (v. 5). This is composed of the teachings of the Bible.

6. One baptism (v. 5). The reference here is unquestionably that of water baptism. Then if there can be only one baptism, it is impossible for there to be three. If one is right, then all others are wrong. This one baptism does not include baby baptism, nor sinner's baptism, nor sprinkling, nor pouring, nor alien baptism. To put it plainly, the only place the "one baptism" can be found is in a New Testament Missionary Baptist Church.

7. One God and Father (v. 6).

III. Christ's Gifts. Eph. 4:7-11.

Not all Christians have the same gifts, not all can do the same works. Some have the gift of preaching. Some are evangelists. Some teachers. Some are prophets. All are necessary. No one has all of these gifts. God gives them as seemeth good to Himself.

IV. God's Purpose In Giving These Gifts. Eph. 4:12-16.

Our business is to teach the things written in the Book so that all may come to believe them. God does not want any union meetings, but He does want a unity of the faith (v. 13). God gives to us a picture of those who do not have this unity of faith (v. 14).

V. Sundry Advice As To How Christians Should Live. Eph. 4:17-32.

Each believer is to walk as a new man in Christ Jesus, and furthermore, as one who is indwelt by the Holy Spirit.

of Jesus' audience. They had failed to judge themselves sinners in need of salvation.

They also lacked mercy. That is, they lacked the mercy or love of God in their lives. The word "mercy" as used in the Bible means "grace." We love to sing the old song:

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Thro' many dangers, toils and snares,
I have already come;
'Tis grace hath bro't me safe thus far,
And grace will lead me home.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

These folk to whom Jesus was speaking had omitted the mercy or grace of God from their lives.

They likewise lacked faith. No man can ever be saved unless he judges himself a sinner and then by faith accepts the mercy or the grace of God as shown in the death of Jesus at Calvary. It is saving faith in Christ which brings redemption to us.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

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).

Finally they lacked an inward cleansing.

"Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also" (Matt. 23:26).

I am sure that there are many, many within our audience who need such an inward cleansing. If we might see our hearts as God sees them tonight, many would be willing to heed the words of

Jesus:
"Marvel not that I said unto thee, ye must be born again" (John 3:7).

"I tell you, nay: but except ye repent, ye shall all likewise perish" (Luke 13:5).

Years ago D. L. Moody closed a revival meeting in Birmingham, England. As a young man bid him good-bye, he said, "I am coming to America sometime and hope to preach for you." Six months later he wrote from New York that he would be in Chicago on Wednesday night and hoped to preach for him at that time. It happened that Moody had to be out of town. He left orders for the young man to preach and told the deacons of his church to be ready for he did not believe the young man could successfully conduct the services to a conclusion. The young man came and preached from the golden text of the Bible, John 3:16. His audience was deeply stirred. He announced an after-service and a dozen responded. They asked him to speak the next night. A larger audience greeted him on Thursday evening when he used the same text of the evening before, and 20 were converted. Then on Friday night 30 were saved, when he preached from the same text again. When Mr. Moody returned on Saturday his wife told him of the glorious revival meeting they were having. He said, "Revival? Why I haven't planned for a revival meeting and I don't think

that the deacons would plan for one without consulting me." She replied, "It seems that the Lord has planned one without consulting you or the deacons either. I want you to go down tonight and get converted yourself." This was a shock to D. L. Moody. It was like a flash of lightning out of a clear sky, or like a dash of ice water in one's face on a cold night. He said, "Wife, I have been preaching for 20 years. I have preached all over America; I have preached all around the world; don't you think I've got religion?" To this she replied, "That's just exactly what I think you have, and when you go tonight to the services you will understand." That night the young man preached again on John 3:16. And that night Moody was converted. Hitherto he had preached law and works. That night he saw the Truth that Jesus Christ had died for all of his sins and judging himself a sinner he accepted by faith Jesus' work at Calvary. They asked the preacher to continue the meeting. The next day—Sunday morning, he preached to 1800 people. For six weeks Harry Moorehouse continued this meeting until hundreds were saved.

Perhaps there may be some preacher in my audience tonight or some unsaved church worker who has been depending upon the law and upon his own works. Like Moody, may you tonight

(Continued on page 8, col. 3)

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"An Exposition of Mt. 23"

Continued from page 2)

Read the spiritual pedigree of Cornelius as described in the book of Acts.

"There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band; a devout man, and one that feared God with all his household, which gave much alms to the people, and prayed to God alway" (Acts 10:1, 2).

One of his characteristics was that he "prayed to God alway." Still he was unsaved, for God said to him,

"Send men to Joppa and call for Simon, whose surname is Peter: who shall tell thee words, whereby thou and all thy household shall be saved" (Acts 11:13, 14).

Through a man of prayer, God knew that he needed to be saved. Several years ago I held a revival meeting for a Baptist church in Ashland. One Sunday night an

gentleman sitting next to the front seat gripped the bench in front of him, as we gave the invitation song, as though he were already slipping into the jaws of hell. After the service I said to

the pastor, "Did you see that man's reaction to the sermon tonight?" The pastor replied in the affirmative but said, "He's all right; he is one of the charter

members of this church; he's been a member of Baptist churches for nearly 45 years and has been a deacon for over 40 years. Why, he

is one of our praying members." The next night, the pastor met me

at the door of the church and said, "You were right, for before I got to bed this morning that man

was so agitated last evening he never been saved in all his life until last night. He said he

had been a church member but that he had never seen that Jesus on the cross paid for all sins—past, present, and future—until

last evening." I dare say that we have in our audience tonight

many hundreds who are praying for members but who know nothing of the gospel of Jesus Christ.

Another characteristic of Jesus' audience is that they were per-

sonal workers.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte and when he is made, ye make him two-fold more the devil of hell than yourselves." (Matt. 23:15).

I have always tried to show my church members in my organization

that they are lost. Sometime ago I spoke to one who was

member of another church organization, and I received a very

curious letter in which this man which I have quoted was

applied to me. I only wish that I were as zealous for my Master as

the Lord Jesus spoke. They were talking to "compass sea and land,"

that is, they were willing to go round the world in order to pro-

duce just one man. Truly they were the greatest personal work-

ers of whom I have ever read.

With such zeal and sincerity we think that they must be saved.

But may I remind you that one not saved by zeal and sincer-

ity? Brethren, my heart's desire and prayer to God for Israel is,

that they might be saved. For I have a record that they have

knowledge of God, but not according to God's righteousness, and

going about to establish their own righteousness, have not sub-

mitted themselves unto the righteousness of God. "For Christ is

the end of the law for righteous-

great religious creeds. Still all that means but little. It is not head faith nor intellectual faith that saves, but a heart faith which brings redemption.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10).

A man may believe all the ritual and rubric of his church, and yet be lost. He may know all that his church stands for and he may still be a stranger to Christ. There are multiplied thousands of Catholics, Jews, Methodists, Presbyterians, Holiness, Campbellites, and Missionary Baptists who know everything their church stands for, but who know not the Christ of Calvary.

Jesus' audience were also liberal givers. In fact they were tithe-payers.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin" (Matt. 23:23).

We usually think that if we can get a church member to bring his tithe to the Lord that surely he must be right with the Lord. When the Pharisee went into the temple to tell God of his goodness, one characteristic which he mentioned was, "I give tithes of all that I possess" (Luke 18:12). Yet Jesus' estimate was that he went down to his house condemned. Every man owes God one-tenth of his income. Still this has nothing whatever to do with his salvation.

Further, the outside life of those of Jesus' audience was clean.

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outward appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 23:25-28).

Outwardly they looked all right. This is all that man asks for. But man can only see the outside.

"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

You can whitewash a pig-pen or a manure pile but it is still a pig-pen or a manure pile. You can whitewash the outside of a typhoid pump but that does not affect the germs inside. A man's life may be exceedingly filthy in the sight of God.

"Out of it (the heart) are the issues of life" (Prov. 4:23).

Did not God declare concerning man's righteousness, "and all our righteousnesses are but as filthy rags?" (Isa. 64:6).

If our best deeds look like filthy rags to God, what must our sins, our immoralities, and our evil deeds look like?

Those of Jesus' audience thus had many good characteristics which we have enumerated:

1. Teachers of the law,
2. Strong believers in works.
3. Men of prayer.
4. Personal workers.
5. They had great religious oaths and creeds.
6. Tithe payers.
7. Their outside lives were clean.

III

YET THERE WAS SOMETHING THAT THEY LACKED.

"And have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23).

They lacked judgment. They had failed to pass judgment on their sins. Every man needs to judge himself a sinner. A man does not like to call himself a vile wretch or a sinner. That was true

Worldliness Of Preachers

(Continued from page 5)

II. WORLDLINESS IN PERSONAL HABITS.

A preacher may be worldly in conversation. Deliver me from a vulgar talking preacher. There is not much to be said about the guilt of preachers in the matter of dancing, card playing, or theater-going. There are but few, if any, among us who would think of indulging in what is usually called worldly amusements. But the preacher's duty is not done by merely abstaining from these things. He must reprove them. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:12). It is not enough to stay away from the dance, we must try to get others to stay away, and reprove those who do not. This applies to every form of worldly amusement. It also applies to worldly organizations. It is not enough to stay out of a lodge, we must try to keep others out, and reprove those who do not come out. A silent attitude is a spirit of worldliness and is criminal negligence in the sight of God. The very genius of Christianity is opposed to secretism. Our Lord said, "In secret have I said nothing." Lodges are religious institutions. In the blue lodge of Masons they have a Worshipful Master, and above the blue lodge they have a High Priest. Think of a Baptist preacher who professes loyalty to the Book that teaches, "one is your Master, even Christ," entering a lodge and recognizing some sinful man as "Worshipful Master." The Bible teaches there is one High Priest of our profession, the Lord Jesus Christ. Think of a Baptist preacher joining the world in the recognition of man in this high office. The Masonic lodge is a religious institution by its own testimony. Listen to Masonic authorities, "All the ceremonies of our order are prefaced and terminated with prayer because Masonry is a religious institution." Mackey's Lexicon. "So broad is the religion of Masonry and so carefully are all sectarian tenets excluded from the system that the Christian, the Jew and the Mohammedan in all their numberless sects and divisions may and do harmoniously combine in its moral and intellectual work with the Buddhist, Parsee, and Confucian and the worshipper of deity under every form."—Webb's Monitor of Free-masonry by Robert Morris, page 280.

Lodge folk are the unionists in our churches. Solve the lodge problem, and the problem of unionism will be easily solved. Masonry is a religion, but a Christless religion. In Mackey's Lexicon there are thirty published prayers, but the name of Christ is not found in one of them.

III. MARKS OF A WORLDLY PREACHER.

1. The world hears and approves his message (1 John 4:5, 6). He is popular with the worldly crowd both in the church and out of it.

2. The worldly preacher has neither friends nor foes. Nobody curses him and nobody would die for him.

3. The worldly preacher is in great demand at social functions. He will be in favor with the Lions and the Elks and the Eagles, but he will not be loved much by the sheep. He is awkward in prayer meeting, but manifests much

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John's Baptism

(Continued from page 4)

water baptism; the contrast is always between water baptism and the baptism of the Holy Spirit. The secret of all the opposition to John's baptism is that it was Baptist baptism. If the enemies of the Baptists admit that it was Christian then the question immediately comes as it did to the Jews, if they admitted that it was of God, why do ye not submit to it then?

John's baptism was Christian as to act — immersion in water; as to subject — a saved man or woman; as to design — declaring the faith in the Lamb of God and remission of sins of the one submitting to it; and as to authority — it was from Heaven, not of men.

These additional facts are to be said concerning it:

1. John preached the Gospel and those baptized by him had heard and believed the Gospel. Mark 1:14.

2. If John's baptism were not Christian then the Lord Jesus was mistaken; for He went to John to be baptized with the idea that He was thus fulfilling all righteousness.

3. No man could be one of the 12 apostles unless baptized by John. Acts 1:22. If John's baptism were not Christian, then since Christ and His apostles had no other kind, and they were the foundation of the first church of Christ (Eph. 2:20), there was a church of Christ without Christian baptism. And since all other churches in New Testament times sprang from that first church and through the labors of the apostles, there was no Christian baptism in New Testament days, if John's baptism were not Christian.

4. But someone says that John did not baptize in the name of the Trinity. How does he know? The Book is silent as to that. If he didn't, he did no more than others. Peter told them on the day of Pentecost to be baptized in the name of Christ; and years afterwards the household of Cornelius were baptized in the name of the Lord.

5. If John's baptism is Christian baptism, then what?

(1) Then those who reject it are in the same boat with the Pharisees, "rejecting the counsel of God against themselves."

(2) Those who do not preach it do not preach the whole counsel of God; for John's baptism was a part of God's counsel. Luke 7:30.

(3) Just to the extent that any baptism differs from John's just grace as an after dinner speaker.

4. The worldly preacher is a diplomat. He knows the art of diplomacy. He doesn't know much about election and predestination, but he can tell you all the points of a modern Sunday School, or the modern church. He doesn't know much about the attributes and decrees of God, but He can tell you how to organize your church for effective service. He can eat with the Lions, and run with the Elks and fly high with the Eagles, but he doesn't know how to feed the sheep. He has found an answer to Amos' question, "Can two walk together, except they be agreed?" He has a way of getting folk who are not agreed to walk together. Brethren, I do not believe God has called me or any preacher to hold saved folk and unsaved folk together in the body of Christ.

5. The worldly preacher is a self-seeker. He feathers his nest while the wolves destroy and scatter the sheep. Like Isaiah's dumb greedy dogs, he never has enough.

Ed. Note: The above message was preached by C. D. Cole at a Bible Institute conducted by Elder H. Boyce Taylor at Murray, Kentucky along about 1929. It was printed in News and Truths then, and is re-printed now as it was taken from that magazine. It was true when preached then and just as true today and a thousand times more applicable.

that much it lacks of being Christian baptism.

(4) If John's gospel fruited in John's baptism, then if your gospel doesn't fruit in Baptist baptism, you don't preach the same gospel John did. John preached the gospel of Jesus Christ. Mark 1:1.

(5) If John's baptism were Christian baptism, then Baptists only have Christian baptism for they only baptize as John did.

(6) If Christian baptism means being baptized as Christ was, you have not had Christian baptism, unless, like the Lord Jesus, you have been baptized by a Baptist preacher.

(7) If John's baptism were Christian baptism, then no other but Baptist baptism is Christian, for no other is from Heaven. All others are from men.

"An Exposition of Mt. 23"

(Continued from page 7)

realize that Jesus on the cross fulfilled the law, satisfied God, and paid for all of your sins—past, present, and future.

"Jesus Christ who gave himself for us, that he might redeem us from all iniquity" (Titus 2:14).

"The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

May you tonight judge yourself a sinner and accept the mercy of God offered you at Calvary.

Seeing Christ Crucified

(Continued from page 4)

and which is responsible for all the want and woe that is in the world. Sin! which produces strife and bloodshed and has turned this "land of the living" into a mammoth cemetery. Sin! that hideous monster we so much dislike hearing about and which we are so ready to gloss over and excuse. Sin! over which Satan employs all his subtle arts to render attractive, setting it forth in the most appealing colours and winsome garbs. One of the great designs of the Incarnation was to bring to light the hidden things of darkness. The personal presence here of the Holy One acted like a brilliant light being turned on in a long-neglected room, revealing its squalor and filth. "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin" (John 15:22).

In the passage just quoted Christ was speaking comparatively. Evil as man had shown himself all through his history, the coming of Emmanuel to this earth brought sin to such a head that all that which had gone before was relatively but a trifling thing when compared with the monstrous wickedness which was done against Love incarnate. In the treatment which the Son of God received at the hands of men we see sin in its true colours, stripped of all disguise, exposed in its hideous reality, revealed in its true nature as contempt of God, rebellion against Him. Here at Calvary we behold the climax of sin, the fearful and horrible

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lengths to which it is capable of going. That which germinated in Eden culminated in the crucifixion. The first sin occasioned spiritual suicide, the second took the form of fratricide (Cain murdering his brother), but here at Calvary it issued in Deicide—the slaying of the Lord of glory. We see also the fearful wages which sin pays—death, departure from God. Since Christ hung there as the sin bearer of all who believe in Him, He received the punishment which was due unto them.

3. I perceive an unveiling of the character of God. The heavens declare His glory and the firmament sheweth His handiwork, but nowhere are His perfections more awfully and illustriously displayed than at the cross. See here His ineffable holiness. The holiness of God is the delight He has in all that is pure and lovely, and therefore does His nature abominate and burn against whatever is evil. God hates sin wherever it is found and He made no exception of Christ when He beheld it lying by imputation upon His beloved Son. There God had "laid on Him the iniquity of us all" (Isaiah 53:6)—that is, all His people—He dealt with Him accordingly, pouring out His holy wrath upon Him. God is "of purer eyes than to behold evil and cannot not look on iniquity." (Habakkuk 1:13) and therefore did He turn His back upon the Sin-bearer. "My God, my God, why hast Thou forsaken Me?" the suffering Saviour cried, and then answered His own query: "Thou art holy" (Psalm 22:1, 3).

See here God's inflexible justice. The pronouncement of His Law is, "the soul that sinneth it shall die" and no deviation from it can be made, for Jehovah has expressly declared that He "will by no means clear the guilty" (Exodus 34:7). But will He not make an exception of that One whom He testifies is the Lamb "without spot and without blemish" (1 Peter 1:19)? No, for though Christ was sinless both by nature and by action yet because the sins of His people had been laid upon Him God "spared not His own Son" (Romans 8:32). Because sin was transferred to Him punishment must be visited upon Him, and therefore did God cry "Awake O sword against My Shepherd, against the Man that is My Fellow, saith the Lord of hosts, smite the Shepherd" (Zechariah 13:7). God would not abate one iota of His righteous demand or allow sentiment to sully the fair face of His government. He claims to be par excellence the Judge who is "without respect of persons" and fully was that demonstrated at Calvary by refusing to exempt the person of His Beloved, the One in whom His soul delighted (Isaiah 42:1), when occupying the place of the guilty.

See here God's amazing grace. "God commendeth His love toward us (His people) in that while we were yet sinners, Christ died for us" (Romans 5:8). Had He so pleased, God could have consigned the whole of Adam's race to everlasting woe. That is what each of us richly deserve. And why should He not do so? By nature we are depraved and corrupt; by practice incorrigible rebels—with no love for Him and no concern for His glory. But out of His own goodness and benignity He determined to save a people from their sins, to redeem them by Christ "to the praise of the glory of His grace" (Ephesians 1:6). He determined to pluck them as brands from the burning, that they might be the eternal monuments of His mercy. He is "the God of all grace" (1 Peter 5:10) and innumerable tokens and proofs has He given of this, but nowhere were the "riches of His grace" so lavishly and so wondrously displayed as at Calvary.

See here God's manifold wisdom. The Word of Truth declares "There shall in nowise enter into it anything that defileth, neither worketh abomination" (Revelation 21:27), then how is it possible that I can ever gain admittance into the heavenly Jerusalem? How can it be that one so

devoid of righteousness as I and so filled with unrighteousness could ever receive the vine approbation? The Law says "The soul that sinneth it shall die" and I have sinned and am under the Law, how then can I escape its penalty? Since I am a spiritual pauper how can the necessary ransom be procured? There are problems that no human intelligence can solve. Nor is the bare mercy of God, for mercy is not an attribute which overrides His justice and holiness. But at the Cross the Divine perfections shine out in glory like the blending of colours in the rainbow: "mercy and truth met together; righteousness and peace kissed each other" (Psalm 85:10). God's justice was satisfied in Christ and therefore His mercy flows freely to all who repent and believe. God's grace reaches "through righteousness" Christ's blood can cleanse the foulest. The wisdom of God appears in creation and providence but nowhere so grandly as at the Cross.

4. I see myself. What? Yes I turn my gaze to the cross and behold myself, and so does every other who looks with the eyes of faith. Christ hung there as Saviour and Surety of His people, and there cannot be representation without identification. Christ identified with those who sin He bears, believers identified with Him. In the sight of God they are one. Christ took our place and faith appropriates it. In the person of my Saviour I satisfied every requirement of God's Law. In the person of Christ I paid the full price which Divine justice demands. In the person of Christ I am approved before God, for I clothed with His meritorious perfections (Isaiah 61:10). The ransom of Christ of God cannot be "He was wounded for our transgressions and bruised for our iniquities" (Isaiah 53:5). "Who His own self bare our sins in His own body on the tree" (1 Peter 2:24). And faith identifies it and declares "I am identified with Christ... who loved me and gave Himself for me" (Galatians 2:20). Hallelujah! What a Saviour.

III. What Do You See?

I mean those of you who are unsaved. 1. You behold One who you despise and reject. Peter you deny it, saying my attitude is merely negative—indifference. You err. If you are not the enemy of Christ you are His enemy. There is no third class. "He who is not with Me is against Me" (Matthew 12:30) is His own appeal. You have despised His authority, flouted His laws, rejected His claims with contempt, refused to be ruled by Him. You unite with those who hound Him out and hounded Him to death.

2. You behold One who is presented as Saviour. Yes, dear friends, your wicked treatment of Him hitherto. He is set before you in the Gospel as One willing and able to heal the wounds that He has made and save your souls from eternal death. If you throw down the weapons of warfare against Him, surrender to His Lordship, and trust in His redeeming blood, He will accept you now: "him that cometh to Me I will in no wise cast out" (John 6:37). But if you refuse to do so, then—

3. You behold the One who is to be your Judge. Come to now as a repentant sinner, a spiritual pauper, casting your sins upon His grace, and He will pardon your iniquities and give you a royal welcome. "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28) is His own invitation and promise. But come turning your back upon Him. He shall yet say to you "Depart from Me ye cursed into everlasting fire, prepared for the devil and his angels."