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The Baptist Examiner

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

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The God Of Jacob

By The Late Arthur W. Pink



"The God of Jacob is our refuge" (Psalm 46:7). This Divine title—"The God of Jacob"—is found at least fourteen times in the Old Testament, and in addition, three times we read of "The mighty God of Jacob." Such frequent repetition argues a deep significance, and suggests valuable lessons to be learned. We never read of the God of Moses, the God of Joshua, or the God of Solomon. Why then has God identified Himself with Jacob? What is there in the Lord's dealings with this man which will suggest to us the import of this title? What is the particular significance of this expression which occurs and recurs through the Psalms like a familiar refrain?

1. The God of Jacob is the God of Election.

Jacob supplies us with the clearest and most unmistakable illustration of God's sovereign choice to be met with in all the Bible. Whatever quibbles may be raised in reference to God's choice of Abraham to be the father of the faithful, or of the nation of Israel to be the recipients of His peculiar favors, there is no getting around God's election of Jacob. The case of Jacob gives the most emphatic refutation to the theory that God's choice is dependent upon something in the creature—something either actual or foreseen—and shows that the eternal election of certain individuals unto salvation is due to no worthiness in the subjects

but results solely from God's sovereign grace. The case of Jacob (Continued on page 2, column 1)

"Vain Worship"

By Bob L. Ross

Condensation of a Sermon Preached at Calvary Baptist Church, Ashland, Ky.

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men."—Mark 7:7.

Vain worship is worship which is rendered as unto God, but is not accepted by God. We have the first example of it in the worship of Cain. He truly rendered worship of a kind unto God, but God did not accept it. Since the days of Cain vain worship has been very much a part of our human history. There has been, and indeed is, much worship, but we can say without doubt that most of it has been, and is, vain worship.

In order that we may more readily recognize vain worship, I shall in this message call your attention to some of the characteristics of such worship, as they are illustrated to us in the worship of these folk referred to in Mark 7 (also Matthew 15). This Biblical account well affords us with an excellent presentation of the characteristics of vain worship. So let us notice them.

I. Vain Worship Is Normal, Accepted and Dear to Those Who Participate In It.

The Jews of Christ's day were not performing something out of the ordinary when the Lord said that their worship was in vain;

not at all, they were only doing that which was the normal thing in their religion. It was something which their fathers had done before them and was a sacred tradition, esteemed by all.

So it is with vain worship today. Things which are normal and accepted by the religious public are in reality only vain worship. Such is the worship that involves infant sprinkling, the mass, Easter, Christmas, Lent, the mourner's bench, "divine healing," holy rollerism, etc. To many people, these are perfectly normal, but they are not of God, for He says nothing in favor of them in His Word.

II. Vain Worship Has Sincere, Devout, Consecrated Followers.

No one could charge the Jews of old with insincerity in their worship. The reader of the Bible will immediately recognize how zealous and sincere the Jews were. Take Paul as an example: he was one of the most strict Jews that ever lived, endeavoring to do exactly what his religious leaders taught him. He testifies of his consecration to Pharisaism (Continued on page 8, column 1)

INTERESTING LETTER FROM HALLIMAN IN NEW GUINEA

Dear Brother John:

I last wrote to you from Newcastle, N.S.W., in Australia and at that writing I thought I would only be in New Guinea for a few days, and would wait until I returned there before I wrote again. I have been here almost a week now and indications are that I will be at least two more weeks here before I can return for my family. I did not bring my typewriter on this journey; hope you can make out my longhand.

I arrived in Port Moresby April 8 at 6 a. m. Since that time I have been in "red-tape" to such a degree that one would almost have to experience it to believe it. Brother, I have had every question in the book thrown at me, and one fellow, at one stage, was ready to "throw the book at me."

Because I have come here as an independent Baptist to establish and start an independent Baptist work, people on this island are puzzled as to just how some ecclesiastical machine. I have not spent just one or two, but hours upon hours with the administration officials here, discussing this work, and everything except force was used to try to get me to "join up" with some organized mission group that was already operating here. But I remembered how Daniel "purposed in his heart that he would not defile himself with the porphage of the king's meat," and how he said that "the Most High God and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will

in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?"

My battle cry for two days has been—"I have come to this land to serve God and not man; Christ and Christ alone is Head over His church, and I will serve Him only through His church and not under some man-made organization."

Before the two days were up, the same God that gave Daniel victory and favor with the rulers of the land, had done the same for this Hell-deserving, unworthy servant.

God had given me an answer for every question put forth, but not without many hours of prayer, and at the end of two and one-half days I not only had gained their favor in starting a mission work in the territory, but anywhere in the territory that I felt led of the Lord to do so.

The Lord willing, I shall be leaving Port Moresby tomorrow (April 13) about noon, for a tour of the island, the purpose being to try to determine where I should start a work. I shall cover the northeast coastal areas, the

great Sepik River district, the Highland areas and the deep interior. This will take many days to do, but it is the only way I know how to find the Lord's will in the matter. This is the most primitive country in the world and you don't do things when and how you want to, but you do them when you can.

RALLY DAY ENVELOPE

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It is going to take a great amount of resources to get established and to maintain that establishment here, due to the primitive conditions that exist. Airfreight is expensive and in most areas all supplies have to be flown in.

When I get a location, I am going to have to build whatever (Continued on page 8, column 1)

Amillennialism Examined

By Elder Eddie Garrett
New Testament Baptist Church
Hamilton, Ohio

ARTICLE NO. THREE

There are, I believe, a number of reasons why Amillennialism is rather popular today, among which are the following:

(1) It is a system which can include all theological thought within professed "Christendom." It can and does include the rank modernists of the present day. There are a great many liberals who are Postmillennial as well as Amillennial. It should not be passed over too lightly, nor should it be regarded as a mark of infallible orthodoxy, but the fact that no modernist holds to Premillennialism undoubtedly shows the tendencies of the contrary views. Wherever you find a Premillennialist who is "off" on basic truths, it will be one who has gone "overboard"—like hyper-Calvinists, for instance—and not one who has "slid backwards" into modernism, liberalism, neo-orthodoxy, etc.

(2) It presents what appears at first glance to be a simple eschatological system, with only one resurrection, one judgment, etc.

However, this is due to the fact that the Amillennialist neglects or completely ignores and discards much of the Word of God on this subject as being beyond understanding.

Peter writes in II Pet. 3:15-16: "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles speaking in them of these things; in which are some things hard to be understood which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

Now anyone that will carefully study the context here will readily see that Peter is talking about prophetic things. Yet the Amillennialist often accuses the Premillennialist of being too detailed and too complicated in his system of doctrine on these points, while he excuses himself from taking a view on many points which evidently conflict with his system.

Augustinian Amillennialism

I now want to prove the Augustinian theory as to the millennium is wrong. This system advocates that the millennium set forth in the Bible finds its fulfillment in Christ reigning from the Father's throne over the church which is on the earth. Now we know that the church is in existence at the present time, and has been since the earthly (Continued on page 8, column 4)

The Baptist Examiner Pulpit

"A MAN OF SORROWS"

Twelfth in a Series of Messages from Isaiah 53 — By John R. Gilpin

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isa. 53:3.

There isn't any doubt as to whom this refers. Sometimes you read a passage of Scripture and you may wonder of whom it is speaking. For example, this afternoon I came across a passage in the Old Testament that puzzled me considerably. I wasn't sure whether the Scripture was referring to the Lord Jesus Christ or whether it was a reference to Jerusalem. The more I studied it the more confused I became, and

the more complex the Scripture appeared to be. Quite often that is true as you read through the Bible—you are not overly certain about the one to whom the Scripture is referring. However, there isn't any doubt about this Scripture. When we read about the one who "is despised and rejected of men; a man of sorrows," we know at once that it is talking about the Lord Jesus Christ.

To be sure, you and I have many sorrows in this world. There isn't any doubt but what we have had, are having, and will have in the future many, many sorrows, griefs, troubles, burdens and heartaches. There isn't any doubt but what that has been our

experience, it is our experience, and it will be our experience. For example, if you will turn to the Word of God, you will find that it is stated again and again that sorrow is the common lot of mankind. Listen:

"Unto the woman he said, I WILL GREATLY MULTIPLY THY SORROW and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: (Continued on page 5, column 2)

PURPOSE OF TROUBLES

"God comforts us in all our tribulation, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted of God."—II Cor. 1:3, 4.

From whom do you expect to find a word of real cheer and encouragement in your trial? From one who has never had a sick day in his life or who has never had a heartache or a headache in his life?

If, however, someone who has passed through a deep experience comes to you and says: "Cheer up, I myself passed through that (Continued on page 8, column 5)

PLEASE, BRETHREN

Sometime ago, we mailed out a letter to several preachers, asking that they give us some suggestions regarding our coming Bible Conference. You know who you are and only a few of you have replied. Please don't disappoint us any longer; we need your suggestions to make our Conference as "good" as we possibly can.

Also, we would like to have any suggestions any of the rest of you give in our reading audience care to speakers, etc., you think would enrich this coming Conference.

Bro. Bill Crider Has Sent The Following Letter To A Number Of Preacher-Readers



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Tulsa, Oklahoma

Dear Brother:

As you know, May 17 has been designated by Brother Gilpin and Brother Ross as the date for their Spring Rally in behalf of THE BAPTIST EXAMINER, and I would like to present the matter to you and your church.

Always before, their appeal has been primarily to individuals, but this year I am hoping that a large number of churches will take a special offering in behalf of the paper.

In my opinion, THE BAPTIST EXAMINER is needed as never before. Not only are its doctrinal messages needed by the churches, but Baptist preachers everywhere need the stimulant it gives. Then too, it serves definitely as a link between the missionaries and the churches at home, which is greatly needed.

Needless to say, the editors have had a hard time in the past three years, keeping THE BAPTIST EXAMINER in the mail. So, I hope that you and I, and also a great number of other churches together might be able to take a special offering for this written ministry ON OR BEFORE THE SPRING RALLY DATE OF MAY 17th.

I am hoping that at least one hundred churches might raise at least an average of \$100.00 each for this most needed and worthy work.

I am looking forward to and believing in you that you will make this need a matter of prayer and effort because of your love for the truth and belief in Grace. This victory will not only bring rejoicing to the hearts of the editors of TBE, but will be the cause of rejoicing of all who help to make it a success, and will be the cause of rejoicing by our children in time to come.

Very sincerely yours,

Wm. J. Crider

WJC:va

The God Of Jacob

(Continued from page one) proves conclusively that God's choice is entirely arbitrary, wholly gratuitous, and based upon nothing save His own good pleasure.

"When Rebecca also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Essau have I hated" (Rom. 9:19-13).

The God of Jacob then is the

God who chooses one and passes by another. He is the One who exercises and exhibits His own

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sovereign will. He is One who shows Himself to be the Most High ruling in Heaven and earth and disposing of His creatures according to His own eternal purpose. He is the One who singles out the most unlikely and unworthy objects to be fashioned into vessels of glory. Yet, He is the One who necessarily acts always in harmony with His own perfections. Election is not, as some have supposed, harsh and unjust, but is a most merciful provision on the part of God. Had He not from the beginning chosen some to salvation, all would have perished. Had He not before the foundation of the world chosen certain ones to be conformed to the image of His Son, the death of Christ would have

been in vain so far as the human race is concerned.

Reduced to its simplest terms, Election means that God chose me before I chose Him. Said our Lord, "Ye have not chosen Me, but I have chosen you" (John 15:16). We love Him because He first loved us. Election means that before I was born, yea before the foundation of the world, I was chosen in Christ and predestinated unto a place in God's family. Election means that we believed because He made us willing in the day of His power. Election then strips the creature of all merit, removes all ground of boasting, strikes us helpless in the dust, and ascribes all the glory to God.

2. The God of Jacob is the God of All Grace.

If ever there was a man who illustrated in his own person that God hath chosen the "base things of the world, and things which are despised" (1 Cor. 1:28) it was Jacob. According to the flesh there was nothing winsome or attractive about him. Selfish, scheming, deceitful, treacherous, untruthful, he was a most-unlovely character. What was there in him to attract the love of God? Absolutely nothing. We should think that Esau was a more suited subject for God's favors. Exactly. But God's thoughts are not our thoughts, neither are his ways our ways. Spiritual things are hidden from the wise and prudent and are revealed unto babes. Self-righteous Pharisees are passed by, while publicans and harlots are constrained to partake of the Gospel banquet. The rich are ignored. Esau is hated while the "worm" Jacob is loved with an everlasting and unfathomable love.

The full force of this Divine title, "The God of Jacob," can only be apprehended by a careful study of the patriarch's experiences. The first time we see God entering his life was that memorable night at Bethel. A fugitive from his father's house, fleeing from his brother's wrath, with probably no thought of God in his mind at all, the son of Isaac "lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep"

(Gen. 28:11). As we see him there, asleep on the bare ground, we get a striking picture of man in his natural state. Man is never so helpless as when asleep!

It was while he was in this condition that God appeared to him, and said, "I am the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

The God of Jacob then, is God who met Jacob while he had nothing, and deserved nothing but wrath, and who gave him everything. Happy indeed are they who have such a God for their God.

3. The God of Jacob is the God of Infinite Patience.

A careful study of the whole life of Jacob as it is recorded in Genesis is necessary to discover the whole force of this fact. We can now only call attention to the leading events in that life, leaving our readers to work out the details for themselves. To see that Jacob was naturally a most despicable character, and that as a believer he lived a most dishonoring life, is only to state a fact which is well known to all Bible students. What we desire to particularly emphasize in this connection is the continued and marvelous forbearance of God in dealing with His wayward child.

At the hour of his birth Jacob made known the fact that Jacob was to have the firstborn's portion, yet, instead of waiting for the promised inheritance, Jacob resorted to ignoble and underhanded methods to obtain it himself. The picture presented in Genesis 27 is truly a pathetic one. In brief, the facts were as follows:

God announced to Rebecca that Esau was to serve his younger brother, Jacob, which was the equivalent of saying that the place and portion of the firstborn was promised by God to Jacob. Now Esau was Isaac's favorite son and he rebelled against the idea of Jacob's being exalted above him. He thereupon conceived a plot. In the time of his old age he calls Esau to him and says, "Come, let us eat."

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ
And they answered, "We can not tell."

WHY COULD THEY NOT TELL?

For centuries the religious world has been divided over three theories touching the place of John's ministry:

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

To Which Did It Belong?

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THESE RATES APPLY THROUGHOUT THE WORLD

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speaks of his approaching death and bids his son prepare food for him and at the same time gives him the patriarchal blessing. The hurry and secrecy which marked his actions reveal a determination to thwart the purpose of God and to transfer the blessing to his older son. Though Esau must have been acquainted with the Divine purpose and though he had actually sold his inheritance to Jacob at an earlier date, yet, seeing an opportunity to recover and regain his lost birthright, he readily falls in with his father's plan.

But Rebecca, with whom Jacob was the favorite, had overheard Isaac's plot, so she sets out to neutralize it with a counter-plot. She is determined to preserve for Jacob the blessing which Jehovah had promised him. She felt a great wrong was about to be done her favorite; she imagined the purpose of God was in danger; she believed that wrong means would justify a right end. Having laid her plans, she takes Jacob into her confidence, and instructs him how to proceed in order to get the better of Esau.

Now what ought Jacob to have done? Clearly, it was a sore trial of faith. God's promise seemed about to fail: apparently His purpose was to be defeated. There was only one right course for him to follow, and that was to lay the whole matter before God and supplicate His aid. Man's extremities are God's opportunities. But God was not in his thoughts; he had more confidence in fleshly means, and therefore he agreed to carry out his mother's scheme.

It is important to note here that Jacob's fall was no mere

succumbing to a sudden and unexpected temptation. The twelfth verse of Genesis 27 unmistakably brings out the fact that the deception which Jacob practised upon his father was a deliberate and premeditated act. He clearly saw the sin of it in the sight of God, and feared that he might bring down upon him the Divine curse, yet, nevertheless, he defiantly complies with his mother's suggestions. His preparations were quickly and cleverly made, and the food which his mother had prepared is brought to his father. He boldly declares that he is the firstborn, lie follows lie, Isaac is completely deceived, and Jacob obtains the blessing. The sequel is well known. The plot is uncovered, the deception is unveiled, Esau's anger is kindled, and Jacob flees for his life.

It is at this point that the marvelous grace and patience of our God comes out. On the first night of his absence from home God reveals Himself in a vision to Jacob and promises Himself to be with the fugitive to protect him wherever he went, and to bring him back again into the promised land. Jacob's response to these gracious declarations reveals the condition of his heart:

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God" (Gen. 28:20, 21).

This vow which Jacob made well reveals the bargaining spirit of the man, and shows how little he knew of the character of God.

Passing over the years which

he spent upon the farm of his father-in-law, we note the next appearance of God to Jacob.

"And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee" (Gen. 31:3). Years before, on the night when He was first revealed to him, God had promised to bring His erring child back again to the land of promise. No doubt an intense longing had filled Jacob's heart throughout his exile. The time had come for God to commence the fulfillment of His promise and to reveal to Jacob that it was now His will for him to start on his homeward journey, and once more God assures him that He will be with him.

What is Jacob's response? His first thought was to secure the wages which were due him from Laban — wages which were in the form of cattle and sheep, many of which had been gotten by a trick. His next thought was to steal away secretly. Instead of telling his father-in-law that God had commanded him to return to Canaan, "he stole away unawares" (v. 20) taking with him the cattle of his getting, which he had gotten in Padan-Aram" (v. 18). Confidence in God was altogether lacking; faith in His gracious promises was a negative quantity; and his conduct was most unworthy and unbecoming in one so highly favored by Jehovah.

"And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of this place Mahanaim" (Gen. 32:1, 2). This was one of God's tender mercies and provisions for the way. A long and difficult journey lay before Jacob, so the Lord assures His child that angels are his attendants. But no sooner have these heavenly visitants appeared and disappeared than Jacob forgets all about them and acts as though they had no existence.

"And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak to my lord Esau: Thy servant Jacob saith thus; I have sojourned with Laban, and stayed there until now; and I have oxen, and asses, flocks, and men servants, and women servants: and I have sent to tell my lord, that I may find grace in thy sight" (vv 3-5).

As he journeys toward the land of Canaan memory revives and conscience is at work. He thinks of the brother he had wronged and is afraid. You may say that was quite natural. True, had Jacob been an unbeliever. But God had promised to be with him and bring him back again into the land of his fathers, and He was well able to deal with Esau. But again we see that God was not in his thoughts. He has more confidence in his own wisdom and devices than in Divine aid. The message which he sent to Esau was utterly beneath the dignity of a child of God: such fawning phrases as "my lord Esau" and "thy servant Jacob" tell their own sad tale. But Jacob's hopes are disappointed. No friendly greeting comes from Esau; on the contrary, there are indications that he has designs upon his brother's life. Esau was coming to meet Jacob, and with him four hundred men. Jacob is now thoroughly afraid:

"And Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and the herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape" (Continued on page 4, column 1)

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. Can a church be scripturally organized with members who get letters from a church which upholds and promotes error and heresy and is in a state of confusion?

This would depend upon what "error," "heresy" and "confusion" exist. Certainly, no church must be 100 per cent right before it can grant a valid letter.

2. Is it right to exclude a member when a church is in confusion?

This question, like the foregoing, is a bit too vague for a definite answer. Again, it would depend upon what sort of confusion exists.

3. Is it right for a pastor of a church to bring charges before the church against a member of the church he is pastoring?

So long as there is justification for a charge being brought against a member of a church, it does not matter who presents the charge to the church. Every member in the church is of equal standing with regard to the government of the church.

4. Is it right for a church to exclude one of its members because the member visited a church of another denomination when all the other members and the pastor are guilty of same?

There could be very much involved in a case such as this. For instance, why did the member visit this church? Is he is sympathy with this denomination's doctrines and practices, rather than with those of his own church? If so, he ought to be excluded. And if there are other members (including the pastor) who are in sympathy with the other denomination's doctrines and practices, they ought to be excluded, too.

5. Is it right for a church to exclude a member for non-attendance because of the ungodliness that is being taught and promoted in the church? or for any cause? before carrying out the admonition of our Lord in Matthew and Galatians 6?

In the first place, if there is such ungodliness in a church to cause one to quit attending, he ought to withdraw from such a church entirely. And if the church then excludes the member, rather than grant a letter, then the member ought not to worry one bit about it, for he is standing for

the truth.

But the Scriptures you refer to have no reference of church action. A church can take action against any member (who is guilty of sin against the church) without any sort of discussion with the member. The Scriptures referred to have to do with individuals and their relationship one with another.

6. Is it right for a church to write a record of a member they have unscripturally excluded, then refuse to let this member read what they have on the record about him?

No church ought to be without records of what it does and no church should refuse to allow these records to be examined, if the case justifies such. However, in some cases, a church might be well within its rights to refuse to allow records to be examined. It would all depend upon the circumstances involved. We are thinking now about some one who wants to "get something" on another person to use against that person. But certainly there should be no reason why a church should want to conceal from an excluded member any action it has taken in the exclusion of that member. On the contrary, that member ought to know all involved.

7. What is meant by the "second death?"

This refers to the final punishment of the unsaved (see Revelation 20). Death is a separation. The first separation (death) for the unsaved takes place when the soul of a man separates from the body and goes into the present hell. The second separation (death) takes place in the future, when body and soul are united and judged out of the books, then cast into the lake of fire.

8. What do you think of the song about the deck of cards, with the cards representing things in the Bible?

We think such songs are blasphemous. And strange to say, the man who sang this song was in high school with me in my home town. He is a nice fellow personally, but the song is blasphemous of God's Holy Word.

9. If a person works six days a week, is he justified in taking off from church on Sunday?

No. God originally revealed (Continued on page 5, column 2)

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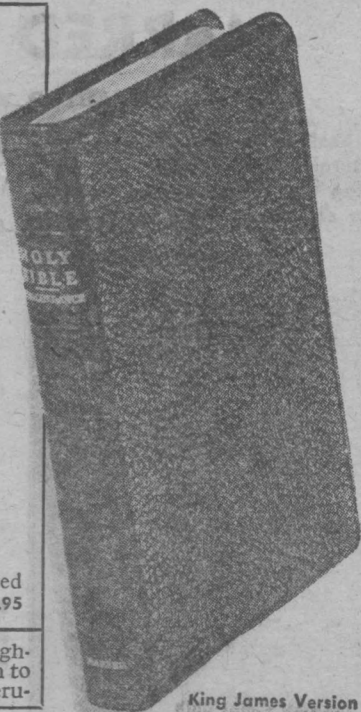
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8 ¶ Jē-hōi-ā-chin¹ was eighteen years old when he began to reign, and he reigned in Jeru-



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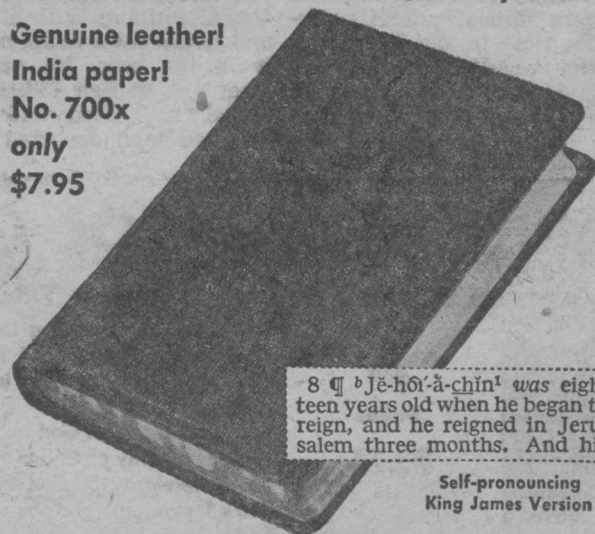
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8 ¶ Jē-hōi-ā-chin¹ was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his

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Christian, Dost Thou See Them?

Christian, dost thou see them,
Though on holy ground,
How the hosts of darkness
Compass thee around?
Christian, up and smite them,
Counting gain but loss;
Smite them, Christ is with thee,
Soldier of the cross.

Christian, doest thou feel them,
How they work within,
Striving, tempting, luring,
Goading into sin?
Christian, never tremble;
Never be downcast;
Gird thee for the battle,
Thou shalt win at last.

Christian, dost thou hear them,
How they speak thee fair?
"Sin," they say, "is human";
"Will God heed thy prayer?"
Christian, answer boldly:
"While I breathe I pray";
Peace shall follow battle,
Night shall end in day.

"Well I know thy trouble,
O My servant true;
Thou art very weary,
I was weary too.
But work done for My sake
Makes thee more My own;
All life's toil and sorrow
End before My throne."

—Andrew of Crete, 660-732

Tr. by John M. Neale, 1818-1866

Recst. by William C. O'Neill

The God Of Jacob

(Continued from page two)

(vv. 7, 8).

Instead of casting himself upon the Lord he at once begins to plan and scheme. Having completed his plans, he then turns unto God and supplicates His aid. Alas! how true to human nature. Scarcely has he risen from his knees, than once more he leans upon the arm of flesh. Esau's host drove out of his mind "the host of God." Having divided his party and possessions into two companies, so that in case one was attacked and destroyed the other might escape, and thus a part at least be spared, Jacob then prepared and sent on ahead a costly present for Esau, that by this means his brother's wrath might be appeased (vv. 13-20). Thus, instead of allowing God to manage Esau, Jacob by this obsequious cringing seeks to buy his brother's favor. Truly, "The fear of man bringeth a snare."

But the above only provides a dark background upon which may shine forth the riches of Divine grace. In spite of all his unbelief, lack of confidence in God, and trust in himself, Jehovah once more appears to His servant, this time in the form of a man who wrestled with Jacob all night (Gen. 32:24-30), but even so, Jacob has still to learn that "Whoso putteth his trust in the

Lord shall be safe." The actual meeting with Esau still had to be faced, and when the crisis is reached the old Jacob once more came to the fore. As Esau approached him, seven times Jacob bowed himself to the ground (33:3) — what an unbecoming position to take, for one occupying the relationship to God which Jacob enjoyed! The excessive deference here shown to the brother he had wronged betokened a servile fear; the waning obsequy was evidently designed to suggest that he was still prepared to acknowledge Esau's superiority.

The generous way in which Esau acted puts Jacob to shame. He showed himself quite friendly toward his brother, in fact anxious to help him. How often the children of God compare unfavorably with the children of the world! Esau suggests that the two companies unite, and that they journey together to the old home. Jacob meets this generous proposal in a very characteristic way, and by means of a plausible excuse cleverly declined it. Fear still possessed him. Esau's mood perhaps might change; the old enmity might awaken. Jacob therefore suggests that Esau go on ahead, while he with his children and flocks come along more slowly in the rear. He promises to meet him at Seir (33:14). But no sooner had Esau and his four hundred men departed than Ja-

cob deliberately journeyed in the opposite direction, and went and settled in Succoth. Thus by his lying and treachery, once more Jacob dishonored the Lord. Moreover, Jacob did not content himself with a temporary stay in Succoth; he built him a house there, evidently purposing to abide in that place. This act of his was not only a wrong done to Esau, but in defiance of God's plain command "Return to the land of thy fathers" (Gen. 31:3).

"Where sin abounded grace did much more abound." The more unworthy the subject the more is God's grace glorified. In spite of Jacob's waywardness and wickedness, in spite of his distrust and disobedience, in spite of his repeated failures, God still deals with him in mercy. "And God appeared unto Jacob again, when he came out of Padan-Aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and He called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land" (Gen. 35:9-12). How incomparable is God's patience! How infinite is His forbearance! How matchless His grace!

Jacob is a pattern case. Unless our eyes be dim, we cannot help seeing in the sad history of the old patriarch a faithful description of our own characters. Our experience is very much like his. The evil heart of unbelief abides in us all, and only too often regulates the life of the believer. Like Jacob, we are ever planning and scheming, and then asking God's blessing upon our devices. Like it was with Jacob, God has appeared to us again and again, cheered us with His promises, delivered us out of the hand of the enemy, guided us by His Spirit, protected us with His angels, yet we continue to grieve and dishonor Him. We are slow to learn. Fresh crises invariably result in fresh failures. But blessed be His name, Jacob's God is our God. He bears with us in infinite patience. He suffers our dullness with wondrous forbearance. He never leaves us nor forsakes us. He is with us to the end. Happy, thrice happy, they who can say, "The God of Jacob is our refuge."

4. The God of Jacob is the God of Transforming Power.

"At evening time it shall be light." The sunset of Jacob's life reveals the triumph of God's mighty grace. In the closing scenes of his life we see the spirit victorious over the flesh. Not only is it deeply interesting to study closely the last pages of the patriarch's biography, but they bring before us the marvelous transforming effects of God's power.

"And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die."—Gen. 45:25-28.

At first, the news that Joseph was alive seemed too good to be true, but the wagons he had sent to reassure his father convinced him; his spirit revived and he at once set out on the journey to Egypt. It is beautiful to note that the first thing recorded after the journey was begun was an act of worship on the part of the aged patriarch: "And Israel took his journey with all that he had, and came to Beersheba and offered sacrifices unto the God of his father Isaac" (46:1). Long years of discipline in the school of experience had at last taught him

Why I Want To Attend Your 1960 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 3, 4, 5)

By ELDER RAYMOND WILLIS
Emmanuel Baptist Church — Garrison, Kentucky

The Bible Conference last year at Ashland was certainly a blessing to me. I was especially blessed by the preaching. The preachers and preaching were tops.

I have never experienced any closer fellowship than at the Conference. It is always a blessing to meet with old friends and fellowship around God's Word, and also to meet brothers and sisters whom I've never met before who contend for the faith once delivered unto the saints.

True fellowship is based on God's Holy Word. To have the "apostles' fellowship" we must have the "apostles' doctrine." And truly this was experienced at last year's conference.

I might also add that even though we often see and fellowship with Brother Gilpin, Brother Ross, and members of Calvary Baptist Church, it is always a blessing to meet with them. Fellowship with these folk grows sweeter day by day.

For these reasons and many more, I would like, the Lord willing, to attend this year's Bible Conference.



to put God first. Ere he goes down to Egypt he worships the God of his father Isaac! At once God met him, and said, "Jacob, Jacob." Note the ready response (46:2) — "Here I am." No need now to send an angel — Jacob had learned to recognize the voice of God Himself.

Another scene brings out the remarkable change which Divine grace wrought in Jacob's character. "And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh" (Gen. 47:7). The aged and feeble patriarch is brought before the monarch of the mightiest empire of the world. And what dignity now marks Jacob! What a contrast to the day when he bowed himself seven times before Esau! There is no cringing and fawning here. Jacob takes the true place of a child of God. He was the son of the King of Kings, an ambassador of the Most High. Brief is the record, yet how much the words suggest—"And Jacob blessed Pharaoh."

"The less is blessed of the better" (Heb. 7:7).

Note further, "And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years" (v. 9). At last Jacob had learned that his home was not here, that he was but a stranger and sojourner on the earth. He sees now that his

life is but a journey, with a starting-point and a goal — the starting point, conversion; the goal, heavenly glory.

"And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt: But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place."—Gen. 47:29, 30.

Once more we see evidence of the change which had been wrought in Jacob. This request of his not to be buried in Egypt but in Canaan, carries with it more than appears on the surface. God had promised, many years before, to give Jacob and his seed the land of Canaan, and now the promise is "embraced." Jacob had never possessed the land, and now he is dying in a strange country. But he knows God's Word is true, and his faith evidently looks forward to resurrection. At last the easily besetting sin (unbelief) is laid aside and faith triumphs. This is confirmed by the words which immediately follow: "And he said unto me, And he swore unto me. And he bowed himself upon the bed's head" (Gen. 47:31). (Continued on page 5, column 1)

The Sovereignty Of God

By ARTHUR W. PINK

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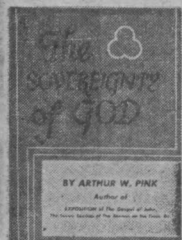
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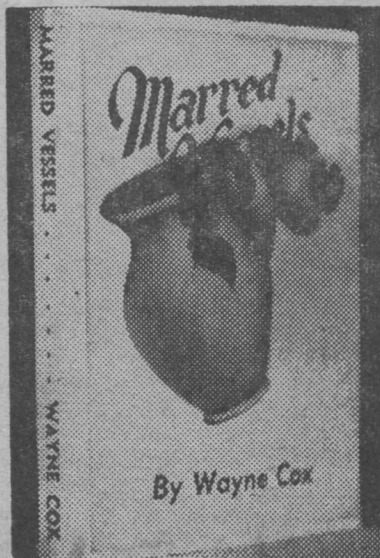
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47:31), the word "bowed" signifying "worship."

"By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff" (Heb. 11:21).

The account of this is found in Gen. 48. All through this chapter we see how God was now in all Jacob's thoughts, and how His promises are the stay of his heart. He recounts to Joseph how God had appeared to him at Luz (v. 14) and how He had promised to give the land of Canaan to him and his seed for an everlasting possession. He spoke of God as the one who "fed me all my life long unto this day" (v. 15), and as the one "who redeemed me from all evil." Setting aside the inclinations of the flesh, and the will of man (Joseph's own desire), Jacob bows to God's will and by faith blesses Joseph's sons, setting "Ephraim before Manasseh" (v. 20). After blessing Joseph's sons, Jacob turns to their father and says, "Behold, I die; but God shall be with you, and bring you again unto the land of your fathers" (v. 21).

How unlikely this appeared! Joseph was now thoroughly settled and established in Egypt. No longer is Jacob walking by sight. Firm now was his confidence, and with an unshaken faith he grasps the promise of God (that his seed shall inherit Canaan) and speaks out of a heart filled with a quiet assurance.

The last scene (Gen. 49) presents a fitting climax, and demonstrates the power of God's grace. The whole family is gathered about the dying patriarch, and one by one he blesses them. All through his earlier and mid-life, Jacob was occupied solely with himself; but at the end he is occupied solely with others! In days gone by he was mainly concerned with planning about things present, but now (see Gen. 49:1) he has thought for nothing but things future; One word here is deeply instructive: "I have waited for thy salvation, O Lord" (49:18). We saw at the beginning of his life "waiting" was some-

thing quite foreign to his nature; instead of waiting for God to secure for him the promised birthright, he sought to obtain it himself. But now the hardest lesson of all has been learned. Grace has taught him how to wait. Verily, "the path of the just is as the shining light, that shineth more and more unto the perfect day!"

To sum up: God took Jacob as the one through whom He could best show forth His grace and power. What more suited for the display of His grace than the chief of sinners! Whom shall He take up to exhibit His power but the one who by nature was the most intractable! And the God of Jacob is our refuge. He is the God of sovereign election, the God of matchless grace, the God of infinite patience, the God of transforming power. This is the one "with whom we have to do." Those of us who have already "passed from death unto life" already know something of His wondrous grace and marvelous forbearance. May we experience more and more of His mighty transforming power.



"A Man Of Sorrows"

(Continued from page 1)

cursed is the ground for thy sake; IN SORROW shalt thou eat of it all the days of thy life."—Gen. 3:16, 17.

Now this immediately follows the entrance of sin into the human family, and the Word of God tells us that one of the punishments that fell upon the human family as a result of their sinning was the punishment of sorrow. Henceforth women are to bear children with multiplied sorrow, and men in sorrow shall eat of the fruit of the ground all the days of their lives.

So you can go back to the very early chapters of Genesis—to the very beginning of the entrance of sin into the human family, and you will find that sorrows are a characteristic of the human family.

Then if you will turn to the book of Psalms you will find that the Psalmist David said that that was his experience, for we read:

"How long shall I take counsel in my soul, having SORROW IN MY HEART DAILY? how long shall mine enemy be exalted over me?"—Psa. 13:2.

Now I wonder if that isn't true of you and me, more or less, in a general sense, that sorrow is a day by day experience of every child of God?

Listen again:

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and SORROW; for it is soon cut off, and we fly away."—Psa. 90:10.

In this passage the Psalmist says that the ordinary span of life is seventy years, but that sometimes we may live to be eighty years of age. However, if we live those extra ten years, they are nothing more nor less than labor and sorrow. So you can see that sorrow is a characteristic of the human family.

We read again:

"Yet man is born unto TROUBLE, as the sparks fly upward."—Job 5:7.

Did you ever light a fire and notice how the sparks rise from it? Did you ever strike a log as it is burning, and notice the sparks as they ascended upward? Well, just as sure as the sparks fly upward, man is born unto trouble.

Notice again:

"Man that is born of a woman is of few days, and FULL OF TROUBLE."—Job 14:1.

Whenever I read this, I am reminded of the Hardshell Baptist preacher who years ago thought he was quoting from the Bible and he said, "Man that is married to a woman is of a few days and full of trouble." Now

New Mission Work Opens Up In Trinidad

By Hamza Mohammed

NOTE—Our readers no doubt recall the recent articles in TBE pertaining to Bro. Mohammed and the Baptist work in Trinidad. The following article gives an interesting account of some recent blessings in new fields. —Eds.



On the southwestern tip of Trinidad, approximately 75 miles from Tunapuna, lie two small fishing villages, Fullarton and Bonasse, in Cedrus, both bordered by white sand beaches, on the Caribbean Sea.

On April 4th, some of the believers from Curepe and Arima went with me to visit for the first time these two villages. Sometime ago, some young folk were saved through reading the Bible and began studying together with others who showed interest in the Gospel. Then they started searching for fellowship. They went to the Nazarenes and some other Pentecostal groups, but by studying God's Word they knew these people were not right. They then came in contact with a radio program of a Baptist church in Trinidad. They went with them, but did not find the fellowship they were seeking. They started making inquiries as to whether there were other Baptist churches on the island. They heard about the Calvary Baptist Church in Arima, but were discouraged from visiting us because

of our doctrinal stand. Nevertheless, they decided to visit and see what kind of Baptists we were. They wrote us and we started fellowshiping.

One of the young men wrote Brother Starling and is now studying with him. After six months he will return to continue this good work that has begun in Cedrus. In his absence there is a young brother who is doing his best, but truly needs help. It takes all day to get to this place, but along with my busy schedule up north I'll have to be visiting this field quite often to teach these brethren on this end. With this new field comes added work and expense.

Those visiting from the north spent a happy day, first visiting several homes and then distributing tracts and giving personal invitations to all those in the vicinity of the meeting places in both villages. At 7:00 p. m., about 70 people had crowded under the house for the Gospel service at Fullarton. At 8:15, another service was held at Bonasse, also under a house with as many or more attending. At the end of the service five persons came forward, some on profession of faith and some to join the church. Others spoke with us at the end of the service.

The Roman Catholics, Hindus, and Moslems are very strong in this field. We also have some present-day cults who are moving



ELDER HAMZA MOHAMMED

in and have been spreading their heresies. By this you will realize that our opposition will be great, so we truly desire your prayers for us as we labor for the Master.

This report is evidence that when people really search the Scriptures for themselves they will come to know the truth. We are convinced that if the Bible is placed in the hands of any honest believer, he will become a member of the Lord's church for the Bible was given to make Baptists out of believers.

I am not denying that there may be lots of truth in what he said, but he didn't quote it from the Word of God. The verse actually says, "Man that is born of a woman is of few days, and full of trouble."

Listen again:

"We looked for peace, but no good came; and for a time of health, and behold TROUBLE!"—Jer. 8:15.

Here Jeremaih is giving his message standing in the temple gate, and as he does, he says, "We were expecting peace, but instead there was no good that came to us. When we were expecting good health, behold trouble was our lot."

Then a little later we read:

"Thou didst say, Woe is me now! for the Lord hath ADDED GRIEF TO MY SORROW; I fainted in my sighing, and I find no rest."—Jer. 45:3.

Now I have read to you these Scriptures in order that you might see that trouble and sorrow is the common lot of mankind. Sometimes you and I veneer it over with a little gaiety. Sometimes we gild it over with a little pleasure. Sometimes for a season we seemingly forget about the difficulties and the burdens and the sorrows that come to us, but when we pause to reflect, we realize that after all, sorrow is the common lot of every one of us. It is the common lot of mankind. From the day that Adam and Eve sinned in the Garden of Eden down to this hour, sorrow has been the lot of every one of us.

Though that be true of every one of us as a result of the entrance of sin into the human family, this Scripture is not talking about you or me. It is not talking about humanity at large. Rather, it is speaking about the Lord Jesus Christ. He, and He only, is the one who can be spoken of as a "Man of Sorrows."



**We
Covet
Your
Prayers!**

Sometime ago I saw a picture of Jesus that I thought was about the most hideous caricature of the Son of God that I had ever seen. It was called the Laughing Christ or the Smiling Christ, and it showed the Lord Jesus Christ with a great big grin on His face. I have a book in my study written by an infidel, and in it there are a number of pictures that are nothing but caricatures of the various characters of the Bible, but there's not one in that book that I think is more blasphemous, or more irreverent, than the picture that I saw called the Smiling Christ.

A few years ago I read an editorial in one of the outstanding daily newspapers that if the Lord Jesus Christ were here today, He would be just about like the average business man who takes a definite interest in the affairs of the community. This editorial went on to say that if Jesus were here today in all probability He would be a member of the Kiwanis Club, the Rotarians, and the Lions, and that He would be sought after to become an after dinner speaker, and that He would tell the best jokes of anybody, and would cause the people to split their sides laughing as they gathered around a banquet table. I say, beloved, such a description of the Lord Jesus Christ is definitely foreign to the Word of God.

I remember reading some years ago Bruce Barton's book entitled, "The Man Nobody Knows." It was supposed to be a story of the Lord Jesus Christ. I don't think I had read over two chapters until I could have found a better title for the book. Instead of calling it "The Man Nobody Knows," I would like to have said, "This is the Man that Bruce Barton, the Author, Doesn't Know," for definitely he showed himself to be a stranger to the Lord Jesus Christ. He took the attitude that if the Lord Jesus were here, that He would just be an ordinary good individual, a good community man who would push along all the projects of the social life of the community, and it would be a great asset to any community to have Him reside in that community today.

I say to you, beloved, the picture entitled The Laughing Christ, the editorial that I re-

ferred to concerning the Lord Jesus Christ, and Bruce Barton's book, "The Man Nobody Knows," are to me utterly foreign in their (Continued on page 6, column 3)



"I Should Like To Know"

(Continued from page three) that man should work six days per week. On the other day, he should rest and worship.

10. What is the book entitled "Trilemma" about?

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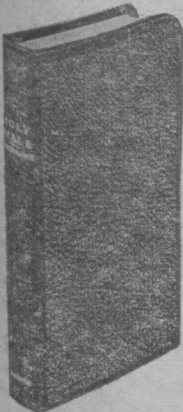
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RALLY DAY, MAY 17 – PLEASE PRAY, ATTEND, GIVE, WRITE!

We Have No Private Subsidy Crutch

A few days ago, one of our friends in neighboring West Virginia wrote us that our enemies in that area were telling that THE BAPTIST EXAMINER had a private subsidy, and that we did not need the contributions of our friends. He even went so far as to say that it was being told that we had a hook-up with the State of Kentucky whereby that we did all the State's printing and that accordingly we were financially independent.

This is very definitely untrue. We have never had any job from the State of Kentucky. Our records, and the records of the State, will bear the closest scrutiny, and will speak for themselves.

Frankly, THE BAPTIST EXAMINER has no subsidy crutch on which to lean. I only wish that we did possess such. If so, I wouldn't be writing this editorial. But since we have no one on whom to depend but God and our readers, it is necessary that I state the facts.

Since February 4, 1939 we have done our best to give our readers a paper which stands against all the isms and schisms of the religious world, and stands for the doctrines of God's Word and the historic position of Baptists. Up until the end of 1953 we gave you a four page paper, but since January 1954 we have given you twice as much reading material as theretofore. Many of our readers encourage us by saying that even the quality of the contents of the paper has improved through the years. Naturally such letters are an encouragement and an inspiration.

It looks like, though, we just simply are not able to make ends meet. We receive money from three sources: (1) Subscriptions, (2) Profit on job work done in our printing shop, and (3) Contributions from our friends. When the income from subscriptions and our shop does not pay our bills, all I can do is to call upon the readers of our paper.

Last year, throughout its entirety, we lost most heavily. This is a steel town, and the steel strike dealt us a most disastrous financial blow. We lost money every week in the year except for twelve. This means that one week out of each month we were able to break even, and the balance of the weeks of each month we existed on borrowed money. The months of February and March of this year were just as bad. The snow and exceedingly inclement weather which we experienced in those two months completely paralyzed business just as the steel strike did last year. In view of all the financial loss which we have taken in our shop, we could not be in a worse condition financially than we are today in making this appeal to you.

Acting upon the advice of close friends who live nearby—friends who are liberal supporters of THE BAPTIST EXAMINER, we have designated May 17th as a

Spring Rally Day in behalf of our paper.

We are urging all of our friends and those who love the paper to make an offering in behalf of the paper—even if it is a very small one.

Only God knows the outcome of this offering, and we leave the matter with Him, and with you, our readers. I am trusting that within the next few days, sufficient money shall come in, and that we shall be able to meet our accounts in full. Even a dollar from all our readers would more

than pay our deficit on the shop. Why not put a dollar in the mail today, and send up a prayer to Heaven that God will move upon the hearts of others to give a like amount, or more according to His good pleasure.

It used to be when I had a good salary as pastor that I made up any deficit on TBE personally. Now my small salary just doesn't "stretch" that far. I am totally dependent upon God and our friends to meet our needs just now.

—J. R. G.

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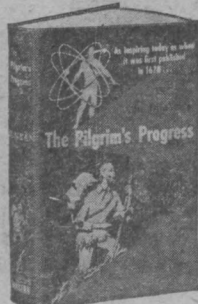
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"A Man Of Sorrows"

(Continued from page five)
ideas to the Word of God. Jesus Christ did not laugh. I doubt very seriously if even the disciples ever saw a smile on the face of the Lord Jesus Christ. I doubt very seriously if His parents as they played with Him as a babe ever saw a smile on His face. He was a man of sorrows. The fact of the matter is, I have often said that grief wore a purple robe in Christ's life, for grief reigned supremely over the Lord Jesus Christ. Beloved, if ever grief and sorrows wore a purple robe and reigned at any time, grief and sorrows reigned in the life of my Saviour, the Lord Jesus Himself.

We read:

"Is it nothing to you, all ye that pass by? behold, and SEE IF THERE BE ANY SORROW

LIKE UNTO MY SORROW, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger." —Lam. 1:12.

Beloved, if you will look upon Jesus Christ from the time that He was born into this world down to the twelfth year when He was lost in the temple, and see Him at the beginning of His ministry and follow through His ministry until you come to the Cross of Calvary, I think you can read this Scripture and apply it to Him, when it says, "See if there be any sorrow like unto my sorrow."

THE SOURCES OF HIS SUFFERING.

It is sometimes interesting to notice the source of one's grief or sorrow. Sometimes an individual brings sorrow upon himself. Sometimes we bring our own troubles and our own sorrows upon ourselves, by the way in which we live. Not so with Jesus. I want you to notice the sources of the suffering of the Lord Jesus Christ.

The first source of His suffering is the failure of even His best friends to understand Him. I don't think that there was an individual in all that group of disciples that ever fully understood the Lord Jesus Christ. I am satisfied that sometimes they understood what He did. Sometimes they comprehended the meaning of His actions. At the same time, there were many times had it not been for the Father, Jesus Christ would have been alone, because even His disciples, His best friends, failed to understand.

In the book of Isaiah it says that He trod the winepress alone. Then in the Gospel of John the Lord Jesus Christ refers to His aloneness, for He says:

"Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall LEAVE ME ALONE: and yet I am not alone, because the Father is with me." —John 16: 32.

Many times had it not been for the association of Christ with the Heavenly Father, the Lord Jesus Christ would have been alone because of the failure of His friends and disciples to understand Him.

Another source of His suffering comes from the frailty of His disciples. We read in John's Gospel after He had preached that great sermon on Himself as the Bread of Life that the crowd went away from Him, and many of His disciples went back and walked no more with Him. The day before He had miraculously fed five thousand men, not counting women and children. Now He ministers to them by preaching to them that great sermon on Himself as the Bread of Life in which He emphasized five great and outstanding doctrines — the doctrine of election, the doctrine of total depravity, the doctrine that a man can't be saved by his works, the doctrine of justification by faith, and the doctrine of the security of the child of God. After He had done so, He looked about and people were leaving. They didn't like the sermon that He preached. They liked the fish sandwiches that He served them the day before, but they didn't like the sermon that He preached to them about the Bread of Life. Considering the frailty of His disciples, the fact that He had five thousand men in His audience one day, and twelve the next day — that in itself would argue for the sufferings of the Lord Jesus Christ.

You say Jesus Christ was God. Yes. At the same time, He was man. I am satisfied that if I had an audience of five thousand today and tomorrow only twelve, I would feel badly. I would be sad. There would be suffering and sorrow on my part. I am sure that the humanity of the Lord Jesus Christ must have been hurt as He saw His audience dwindle away.

But noticing the frailty of His disciples as a source of His suffering, consider the fact that Simon Peter, who was an avowed follower of the Lord Jesus Christ,

denied the Lord Jesus. Furthermore, consider the treachery of Judas Iscariot in that he betrayed the Son of God, into the hands of the chief priests. When you consider the fact that the disciples at large left Him, and that Simon Peter denied Him, and that Judas Iscariot's treachery was the means of His betrayal, surely you see the frailty of His disciples, and you can see in this a source of His suffering.

As another source of His suffering, notice the malignity of His enemies. Did you ever stop to think how His enemies maligned Him and how He suffered as a result of what His enemies did? Did you ever stop to consider how His enemies reflected upon Him even when they brought Him down to Calvary, and how the Lord Jesus Christ must have suffered thereby? But even when He came to Calvary, see the way in which He was abused in the judgment hall until His back was left a gory mass of blood. See then as He is led back across the city, from one end of the city to the other, with His back exposed to the pitiless rays of the noon sun, as they took Him to the place for another trial. See Him as He was led outside of the city and crucified Him and nailed Him to the cross. Beloved, I say when you consider the way in which His enemies treated Him, you can see another source of His suffering.

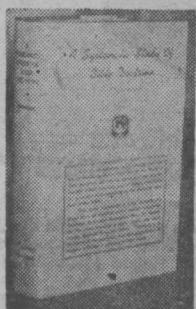
Still another source of His suffering came from the rejection of the people. It is true that the common people heard Him gladly, the Word of God tells us, and His principles made but very little progress. I dare say that the progress of the principles of Christ were scarcely perceived so far as the country of Palestine was concerned when He was ready to leave this world. He had lived in this world thirty-three years, He had a few disciples to show for all He had done. Surely you can realize that He was rejected of the people. Though the common people heard Him gladly, they did not espouse the truth that He preached, they did not espouse the doctrines that He stood for, and they did not espouse the principles that He came to preach. I tell you, beloved, when you consider the fact that He was rejected of the people, you can see another source of His suffering.

Then if you will notice His presence to human suffering, sorrow you can see another source of His own sufferings. Because the Lord Jesus Christ had a presence to human suffering, sorrow every day. We read:

"That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sorrows." (Continued on page 7, column 2)

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"A Man Of Sorrows"

(Continued from page six)
Beloved, Jesus Christ bore our infirmities. He bore our sicknesses. Surely this near presence of Jesus to human suffering and sorrow was a source of His own suffering.

You can't see a friend suffer without suffering with that friend. That is why it is that when the ones you love the most suffer, it causes you to suffer.

Beloved, Jesus Christ took our infirmities. He bore our sufferings. I tell you, beloved, His near presence to human suffering and sorrow certainly shows us a source of His own suffering.

Then a deep sense of sin, culminating in His sacrifice for it, reveals to us another source of His suffering. Did you ever stop to think that the Lord Jesus Christ had a deep sense of

human sin? Did you ever realize that the more one knows, the more refined and cultured one may be, the more that individual suffers so far as life is concerned. Listen:

"For in much wisdom is much grief: and he that INCREASETH KNOWLEDGE INCREASETH SORROW."—Eccls. 1:18.

Now here is an individual who doesn't know a thing in the world about microbes and germs, doesn't know a thing about bugs and antibiotics, nor vitamins. He lives back in the sticks and he doesn't know about all the things people talk about, that are so important today for the longevity of the human race. The fact of the matter is his children play around the churn, and in the churn, and nobody ever dies.

In contrast, I call to your attention another home where the baby's rattle has to be sterilized every time the child drops it on the floor. The home is kept clean.

There is an annual checkup, a semi-annual checkup, a quarterly checkup, and a monthly checkup. They get shot for what they've got and shot for what they haven't got; they know all about bugs and the microbes and the antibiotics and vitamins and things that their grandparents lived to be eighty years old, and knew nothing at all about, I ask you, which home is the happier? I ask you, which home has the least sorrow? This text of Scripture says, "He that increaseth knowledge increaseth sorrow."

That was certainly true so far as the Lord Jesus Christ was concerned. The Lord Jesus Christ did not have what we would call increased knowledge, for the Lord Jesus Christ knew everything. He had ultimate knowledge. If more knowledge makes for more sorrow, then surely the complete knowledge belonging to the Lord Jesus Christ would mean that the Son of God had the ultimate of human sorrow and human sufferings.

Can you imagine how Jesus Christ must have suffered in view of that deep sense of sin which He must have suffered in the presence of sin? Some people can go into a home that isn't kept carefully, where the house is dirty, and the clothes are dirty, and the people themselves are not clean. I say, some people can go there and they apparently can be perfectly happy. It doesn't seem to bother them at all. Other people would have to run outside and get a dose of bicarbonate of soda after being inside the house for a few minutes. Now let's use that as a simple illustration. You and I can associate with the filth of sin, and it doesn't seem to bother us. It doesn't worry us like it must have bothered the Lord Jesus Christ. Beloved, I say to you, the nature that Jesus Christ possessed surely must have been the background for intense suffering so far as the Son of God was concerned.

How would you like to live with people who cursed every breath? How would you like to live with people if all you heard was vulgar, profane, obscene language? Beloved, the nature of a child of God just revolts at it. Think what Jesus Christ endured for you and me. Think what sorrow must have been His. Think how the Son of God must have sorrowed in view of the fact that He lived in this world for thirty-three years, with the nature of God Himself, enduring it all, and ultimately culminating in the sacrifice of Himself at Calvary. I tell you, whenever you remember this, you can see the source of the suffering of the Lord Jesus Christ.

II. THERE IS NO SUFFERING TOO GREAT FOR HIM TO ASK OF US.

Sometimes we think surely the Lord asks too much of us. Sometimes we are prone to believe that the Lord Jesus Christ has asked entirely too much of us as to our service for Him. In view of what He has suffered for us, and in view of the sorrows through which He Himself has undergone, surely there is no suffering that will be too great for us to go through for Him. Surely there is no sorrow that will be too great for Him to ask us to undergo in His behalf.

Years ago I read of a man in Ireland who was standing one day looking at two men painting on a scaffold. Suddenly the scaffold rope started to twist and break. As that rope pulled to pieces this man on the ground shouted to the men on the scaffold. One of them grabbed the rope on the other end and hung there perilously, and was unhurt. The second man fell from the scaffold as the rope broke. As he did so, this man on the ground

rushed over and held out his arms and caught him as he fell. The force of that fall was such that it drove this man's elbows through their sockets, and he was left a paralyzed cripple the rest of his life. Now what do you suppose the man who fell did in behalf of that individual? He made over half of his property immediately to the man who was left a helpless cripple, and from thence, every penny he made was divided with the man who had saved his life. The man who had saved his life drew half of his earnings from that time on. A man had saved his life and that individual could ask anything at his hands.

When I remember that Jesus Christ sorrowed because of my sins—when I remember what the Son of God did for me at Calvary, and when I recall that the Lord Jesus Christ went to the cross and poured out His life's blood in order to keep me out of Hell and He blotted out my sins in His own blood and clothed me in His righteousness, I tell you there isn't any sorrow that He could ask me to undergo that is too great. The sufferings and the sorrows that Jesus Christ underwent certainly would indicate to us that our sufferings and our sorrows that He asks of us, could never be too great for us, and we should never complain as to the sufferings and sorrows that come to us.

II. HE INVITES US TO COME TO HIM IN TIMES OF SUFFERING.

We read:

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore COME BOLDLY unto the throne of grace, that we may obtain mercy, and find grace to help in TIME OF NEED."—Heb. 4:15, 16.

He suffered and went through many infirmities, and had many griefs and sorrows, but there is no grief that we have but what He has already had Himself. Therefore we are invited to come boldly to the throne of grace that we may obtain mercy and find grace to help in time of trouble.

Notice again:

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I WILL NEVER LEAVE THEE, NOR FORSAKE THEE. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:5, 6.

I'll never forget the first time that these two verses made an impression upon my life. In an hour of sorrow, in an hour of trouble, I read this passage of Scripture and what a blessing it became to me. In that hour, and from that time on, many, many times it has blessed my soul. I thank God that He went through suffering and grief and sorrow, and that He has said, "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

We read: "Casting all your care upon him; for HE CARETH FOR YOU."—1 Peter 5:7.

I tell you, beloved, the sufferings of Jesus, culminating with His death at the Cross of Calvary, are such as to help me realize that He went through every suffering and every grief and every pain and every anguish and every sorrow that human nature can know anything at all about. Therefore, He is able to help us regardless of what troubles might ever come to us. You can't name a suffering or a sorrow that Jesus Christ didn't pass through. You can't name a difficulty that the Son of God didn't experience. Thank God that He did, for He is able to sympathize with us, and

succor us in the hour of our sufferings and sorrow.

IV. SOME DAY OUR SUFFERINGS WILL BE OVER.

We read:

"And God shall WIPE AWAY ALL TEARS FROM THEIR EYES; and there shall be no more death, NEITHER SORROW, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4.

Go back to Eden's Garden and see the entrance of sin. From that time on, see women bear children in sorrow. From that time on, see men earn their living by sorrow. From that time on, see sorrow and trouble as the common lot of all mankind. From that time on, see Jesus Christ as He planned to come to this world, as He did come, and as He died with grief reigning triumphant over Him at the Cross of Calvary. Then as we suffer, as humanity has suffered, as Jesus Christ has suffered, thank God there is a day coming when sorrow shall be no more. It blesses my heart whenever I see suffering just to remember that there is a day coming when sufferings are going to be over.

I don't know what problems you may have. I don't know what sufferings you may have. I don't know what sorrows you may have. But I know one thing, even if you don't have a problem or a suffering or a grief today, twenty-four hours won't pass without bringing some suffering or sorrow into the life of everyone of us. There is never a day passes, but that is the common lot of mankind. How I thank God that one day Jesus Christ went to the Cross of Calvary, and bore our sorrows, and that one day He is coming back, and He is going to wipe away the tears of sorrow, and there shall be no more sorrow.

CONCLUSION

What hope do I have in myself? None at all. I do thank God that I do have a hope in Him who came as the man of sorrows, and who someday will wipe away all sorrows. The only hope that I have is the hope that I have in Jesus Christ, the man of sorrows.

I can't point you to the Old Testament and say that there is hope for you in the sacrifices of the Old Testament, for we read:

"For it is not possible that the blood of bulls and of goats should take away sins."—Heb. 10:4.

Shall I point you to somebody like yourself, and say that there is hope for you by what somebody else might do for you? No, listen:

"None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth forever)."—Psalm 49:7, 8.

Beloved, the blood of beasts could never wipe away, nor blot out our sorrows and our sins. The sacrifice of a human being could never remove our sorrows nor our sins. Thank God, I can point you to the Lord Jesus Christ and I can say that in Him you can find the sorrow remover because He was the man of sorrows. We read:

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."—Heb. 7:25-27.

Thank God, His sufferings were all vicarious and propitiatory. He vicariously suffered for us in order that He might propitiate us (Continued on page 8, column 1)

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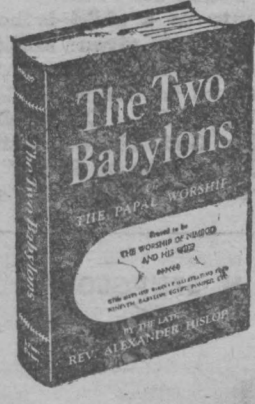
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"A Man Of Sorrows"

(Continued from page 7)

to God. He vicariously suffered in our stead in order that He might present us unto God. Oh, might it please God to help everyone of you to realize that Jesus was the man of sorrows, and as a result of His sorrows, you and I find our sorrows growing out of sins taken away. Yes, He will wipe away all sorrows from our eyes. May God bless you!

**Letter From Halliman**

(Continued from page 1)

buildings we will need, living quarters, etc. I'll have to build near an airstrip, if I am not located near one of the few roads that exist in the territory. The progress is going to be slow, especially for the first two or three years.

Brother John, pray with me and tell the folk back home to remember us that God will supply the needs for this work. I have just written to my wife, who is over 2,000 miles south of me, in Australia, telling her to prepare to live in a land that is the most primitive, and under the most primitive conditions imaginable.

Before long, I will have many interesting pictures to send. I will keep you informed of the progress being made as often as time permits.

Your most sincerely,
Fred T. Halliman

**"Vain Worship"**

(Continued from page 1)

in his writings. Furthermore, he tells of the great zeal of the Jews he left behind, never questioning their sincerity.

Yes, vain worship has sincere followers. Take Romanism for another example. When I visited Mexico a few years ago, I saw some of the devotion of the spiritually blind Romanists there. Some would crawl up to the various images and kiss them, praying for some blessing.

And then, look at the mourner's bench. Some regard this practice so highly that they would not consider one saved unless he "prayed through at an old-fashioned altar of prayer."

The same devotion is paid by many to the Cooperative Program of Southern Baptists. Mr. McClellan, one of the Convention leaders, said that whoever spoke a word against it was speaking against the Holy Spirit's "way of doing mission work." A Southern Baptist "associational missionary" personally told me that he would give the shirt off his back to the Program before he would see it die, regardless of the errors in it.

It has been my personal observation that human nature is such that it is always more zealous for error and unscriptural practices than for truth. This is understandable, for depravity al-

ways tends toward the evil and certainly we know that Satan is not opposing error in the least. So it is much easier for one to be possessed of a great zeal for error, but it is somewhat difficult to have the equal amount of zeal for truth.

Many people have an "air of awe" about them when they talk about nuns and priests and Romanists. And look how these are exalted on TV, as if they were some great ones. Do they not have a great zeal? Yes, perhaps so, but zeal does not make their black Romanism any better than the zeal of the Pharisees made their black Pharisaism. It is the zeal of carnality, not of the Lord. If it were zeal of God, it would be according to His Word.

III. Characteristics Of Vain Worship As Related To The Word Of God.

People usually judge a doctrine or practice by a different scale than the Word of God. People look at the number of followers something has, how sincere the followers are, and the such like. If something has a good following, then the Word of God is not consulted, for "numbers" settles the matter for them. Such is vain worship. Let us notice, though, what the Lord said about this worship.

1. He said it **TRANSGRESSED** God's Word: "Why do ye also transgress the commandment of God by your tradition?" (Matt. 15:3).

In holding to their normal, accepted, "dear" traditions the Jews were violating the Word of God. God had not required these traditions and has not required any number of things which go on in His name today.

2. Vain worship **LAYS ASIDE** God's Word: "For laying aside the commandment of God, ye hold the tradition of men." (Mark 7:8).

Naturally, if people are set on holding to some tradition of man's invention, they will have to lay aside the truth of God. God's Word just will not condone man's tradition. To hold to mission boards, for instance, the truth of God as to church-centered missionary work must be laid aside. To hold to the universal, invisible church notion, one must lay aside the truth about the Lord's church.

3. Vain worship **REJECTS** God's Word: "Full well ye reject the commandment of God, that ye may keep your own tradition."

The natural depravity of man is such that if he invents something that pleases himself, then it doesn't matter what God's Word says. This is the attitude of "women preachers." This is the attitude of the Cooperative Program group and the groups with conventions, associations and "fellowships." This is the attitude of interdenominational unionists such as Rice, Graham, etc. Unionists do not care what the Bible says about "minor details," "non-essentials," and the like; they will have their unionism at any cost.

4. Vain worship makes God's Word of **NONE EFFECT**. "Making the word of God of none effect through your tradition, which you have delivered; and many such like things do ye" (Mark 7:13).

Now, we know that so far as the hidden purpose of God is concerned, His Word is never made void or of none effect; but in the experience of many, the Word is of no effect when certain traditions and doctrines of men are taught. Sprinkling, for instance, has made the Word of God on baptism of none effect to millions. The doctrine of "falling from grace" has made the truth of eternal life in Christ of none effect. The doctrines of Free-will, Chance and Fortune have made the truth of Predestination and Providence of none effect. Many such illustrations could be given which apply to various forms of vain worship.

IV. This Worship Is Necessarily Only Outward, Not From The Heart.

Since God can be worshipped from the heart only when truth abides in the heart, this vain worship is said by Christ to be "with the lips" and "with the mouth." He says that the hearts of vain worshippers are "far from me."

In other words, all the part that the Lord has in this worship is that His name is used. He is not really in it at all. This would certainly be the case in the worship that goes on around the Christmas and Easter seasons.

V. Vain Worship Has Spiritually Blind Leaders And Followers.

Of the leaders and followers of vain worship, Jesus said: "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

There are no people on earth more spiritually blind than those who participate in vain worship. Look at the blind Roman Catholic who believes such heresies as transubstantiation, purgatory, Mariolatry, and the other myths of Romanism. Also, look at the "sinlessly perfect" Holy Roller who is so blind he can't see his own sins. Oh, the blindness of vain worshippers!

But the blindness of the leaders in vain worship is even worse. You would think that people with what appears to be normal minds would have better spiritual sense; but so great is man's spiritual depravity that some of the best minds mentally are in some of the worst kinds of religion.

VI. The End Of Vain Worship.

"Every plant, which my heavenly Father hath not planted, shall be rooted up" (Mark 7:13).

Whether it be a doctrine, a practice, or a church, if God the Father has not planted the plant it shall be rooted up. And a terrible uprooting this shall be! They shall fall into the ditch, the Lord said. This is the end of vain worship. You will not be rewarded for your sincerity, but your obedience. You may say, "Lord, we have done many wonderful works

in thy name," but Christ will not have any regard for your using His name, except to give you greater condemnation for appropriating His name to something He in no wise commanded. He will say, "Depart from me, ye that work iniquity, for I never knew you."

VII. What It Cost The Lord Jesus Christ To Stand Against The Traditions Of Men.

Does it cost to stand for the truth in opposition to the accepted, normal traditions of religionists? It certainly does. Witness what it cost the Lord Jesus. Instead of forsaking their stupid, carnal inventions and following the Lord, the Jews instigated His crucifixion. They hated Him because of His stand for the truth in opposition to their glorified, "sacred cow" traditions.

It not only cost Christ, it cost the apostles and the early churches. It not only cost them, but it cost our forefathers who were murdered during the Dark Ages. It is still costing today to stand against the vain traditions of the world and be faithful to the Word of God.

But we are encouraged, for our Lord has said, "Be thou faithful unto death and I will live thee a crown of life." May we all be given grace to be faithful to truth and never bow to the vain worship of religionists.

Amillennialism

(Continued from page one)

ministry of Christ. No one denies that Christ is Head over the church, but we do deny that this fulfills certain prophecies. In Matthew 25:31 we read these words:

"When the Son of man shall COME IN HIS GLORY, and all the holy angels with him, THEN SHALL he sit upon the throne of his glory."

Anyone who can read plain English correctly will readily see from this verse that Christ will not sit upon the throne of His glory until after the second advent. The words, "THEN shall he sit," tell us so. The Scriptures make it very clear that Christ is to reign on David's throne.

"Of the increase of his government and peace there shall be no end, upon the THRONE OF DAVID and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:7.

How anyone can study the ninth chapter of Isaiah and come to the conclusion that Christ is not the one referred to is beyond me. For Isaiah 9:6 reads:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

This verse certainly could not

be talking about any other than Christ Himself. But there are those who try to apply the Scriptures, referring to Christ reigning on David's throne, to Solomon. If all the verses in the Old Testament used by the Premillennialists to refer to the millennium have already been fulfilled in some way, as many Amillennialists teach, then why do they still hold that Christ's reign on the church is this fulfillment? Let us now consider Acts 15:16:

"And after they had held peace; James answered, saying, Men and brethren, hearken unto me: Simeon hath declared unto me, that when he had visited the Gentiles, to take out of them a people for his name. And to agree the words of the prophets, as it is written, AFTER THIS I WILL RETURN, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and will set it up."

Notice the verse reads "AFTER THIS I WILL RETURN." The meaning is, after He has taken out of the Gentiles His people, THEN shall He return and reign upon David's throne. David's throne was in Jerusalem and in Heaven. David's throne was in Zion, which is in Jerusalem. But the Amillennialist — to his doctrine — spiritualizes the term "Zion" in the Old Testament to mean the church. This further light on the fact that Christ is to rule and reign on David's throne see Luke 1:32.

What Does John 18:36 Mean?

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, they would have slain me long ago: but NOW is my kingdom not from thence."—John 18:36.

This is one of the main verses against a literal kingdom of earth. But the meaning of this verse is simply that His kingdom at THAT TIME was not of this world. The Bible makes it clear that there is to be a new Heaven and a new earth, and His kingdom will be of that. See II Peter 3:10-13; Rev. 21:1-3; Isa. 65:17 and Isa. 66:22.

No one can deny that the world in which we are living is wicked, and that few have any knowledge of the Lord, but during the reign of Christ this will not be. "They shall not hurt nor destroy in all my holy mountain (kingdom): for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:9.

If the millennium is being filled from the Father's throne, Christ reigns over the church where is this knowledge of the Lord?

In my next article I shall consider the amillennial view which has been promoted in this country by B. B. Warfield.

**Purpose Of Trouble**

(Continued from page 1)

trial and God graciously greatly sustained me, and He did for me He can do for you. Your heart is touched and healed.

Such comfort is real. Just say, "Keep a stiff upper lip. Pack up your troubles in an old kit bag, and smile, smile, of no real help to anyone in trouble. Christians, who have experienced sickness and sorrow and heartache, can testify that the God of all comfort comforted them in their tribulations."

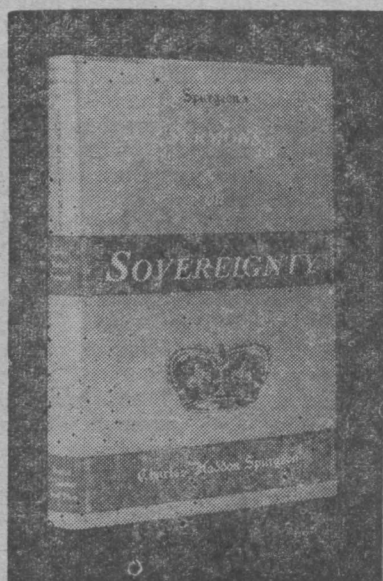
God comforts us in order that we may be "able to comfort those who are in any trouble." The imprisonment gave us the comforting "prison epistles." That comes our mission and assignment also. From now on, you will be able to help others better than you ever did before, because of your experience. We are not hoard our comfort, but are to share it with others.

"Others, yes others, Let this my motto be, Help me to live for others, That I may live like Thee."

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