

To spend and be spent in what is called the Lord's work when the life is prayerless, is one of the devil's pet delusions.

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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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## "COME DOWN FROM THE CROSS"

By PASTOR FRANK B. BECK  
Wendover Street Baptist Church  
Boston, Massachusetts

"Come down from the cross!"  
Matthew 27:42).

Do you know that the world is still saying this? They are trying to change Christ. Who wants to change Christ? And they are trying to change the Holy Word. "It is not God's Word," they tell us, "but the writings of men."

Likewise they are changing the church. The Pentecostal church of the New Testament was a Bible-teaching church, and a house of prayer, as is witnessed by the book of Acts. The Pentecostal church was a strict church. It believed in dismissing people from its membership, when necessary (1 Corinthians 5). When they did, sometimes the Holy Ghost would come upon them, and they would have to take the victims out and bury them (Acts 5:1-11). Now the church is nothing more than a social club, a cheap theater, a gymnasium, or a restaurant. The church used to

be blessed with expositors and exhorters, but now it desires entertainers! Come down from the cross!

### I. What Is The Reason For This Rude Request

Disbelief! Disbelief that this is the only way in which sinners may be saved. It is Jesus Christ saying "that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day;" and it is Peter replying and rebuking Him, saying, "Be it far from Thee, Lord: this shall not be unto Thee" (Matthew 16:21-22). That is unbelief.

You who believe that God is "too loving" to damn you for your sins are saying to the suffering Christ: "Come down from the cross!" You forget that of the sinless Christ it is written: "Christ also hath once suffered for sins..." (1 Peter 3:18), and if He did, why not you? Are you any better than He?

You who believe that you can get to heaven by your own good



Bro. Frank Beck

works and merit are saying, "Come down from the cross!" What need of the Son of God hanging on the tree when you can get to heaven by your own good- (Continued on page 8, column 3)

## "Hail Mary"

This is being written on the morning following the close of the Democratic National Convention in Los Angeles. As most of our readers know, Roman Catholic John Kennedy was nominated to be the standard bearer of the Democratic party for 1960. This they had a right to do if the majority of the delegates desired to do so. Mr. Kennedy has a right to make the race for the presidency just as any citizen of the United States has. All Roman Catholics have the right to support him, and there is nothing in the Constitution that will prevent him as a Roman Catholic from serving as president.

At the same time, I have a few rights likewise as an American citizen. The readers of our paper have a right to know the facts concerning Roman Catholicism, and concerning the man who stands as the titular head of the Democratic party. While Mr. Kennedy and others may exercise their rights, we expect to exercise ours.

This paper desires that it be definitely understood that it is unalterably opposed to the election of Mr. Kennedy to the presidency. Regardless of that which might be said of him as to his character, personality and qualifications, there is one factor that outweighs all the rest.

He is a Roman Catholic.

Remembering what Rome has done to Baptists in the past, and in view of what Rome is doing in countries today where she has power, and realizing that Roman Catholics will do the same in America if they have a opportu-

ity, it therefore is a foregone conclusion that no Papal subject should ever be elected to the presidency of the United States.

Mr. Kennedy himself might make a fair president. He might carefully keep Roman Catholicism in the background, yet Americans would have to hide their faces in shame since his election would mean that Romanist forces had made their first serious inroads into United States politics, and of course it would be an easy matter to go step by step until America was completely Roman Catholic.

You doubtless recall the story of the camel who only asked to get his nose into his master's tent, but once the nose was in, by skillful maneuvering he soon had his whole body on the inside. I consider Mr. Kennedy the camel's nose.

Between now and the November election our readers can expect continuous onslaught against Roman Catholicism. In the end Mr. Kennedy may be elected as president, yet we shall have the satisfaction of knowing that we have not bowed the knee to Rome, nor have we compromised as to our convictions.

Immediately some will say that they do not believe that a preacher or church or religious paper has any business in politics. May I remind you that this isn't a matter of politics. It is a matter of freedom and religious liberty, and I would consider myself a traitor to the fifty million Baptists who have been killed by various (Continued on page 4, column 5)

## A Prayer Of Christ

By L. D. GIBSON  
South Point, Ohio

Luke 22:42. Text—"Father, not my will, but thine, be done."

The Lord had just instituted the Lord's Supper, the Supper to commemorate of His atoning sacrifice.

That subject was filling His heart. He had broken the bread and poured out the wine. He knew the hour was rapidly approaching when His body would be broken and His blood be shed. He had been allaying the grief of His disciples, and in their behalf, and in prayer. A memorable spot, thereabouts Abraham and Isaac left their attendants while Abraham went a little further to worship so typical of Christ, Isaac as Jesus was Himself both priest and victim.

There it was, most probably in the spot where He was crucified, that He often returned to seek help to prosecute His mission to its awful close.

And now a horror and anguish speakable oppressed Him. "He

began to be sorrowful and very heavy." He said of Himself, "My soul is exceeding sorrowful even unto death."

"Exceeding sorrowful!" Grief surrounded Him, wrapped Him about. He was garmented with grief. It was not as it were that sorrow tinged and stained His own dress, but that His very dress was sorrow itself. Even unto death! As the Psalmist said, "Reproach hath broken my heart," so the sorrow of Jesus, the anti-type, was crushing Him down so that He would have died beneath it, had He not been specially sustained. This anguish of mind produced such an effect on the exquisitely sensitive frame of Jesus that blood exuded with His sweat in the agony of His prayer. The agony then was real, Jesus was (Continued on page 7, column 5)

## Halliman Tells Of Interesting Tour In New Guinea

Dear Friends:

Once again we greet you from the land of New Guinea. As this is being written I am away from home. Eight days ago I left Wau and my family in quest of the (Continued on page 4, column 1)

### NOTICE TO KENTUCKY BOOK BUYERS

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## "How Free Are You, Mr. Baptist?"

By BOB NELSON  
Owosso, Michigan

"For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant." 1 Cor. 7:22.

"As free, and not using your liberty for a cloke of maliciousness but as the servants of God."

Several years ago I was "preaching through" the Epistle of First Peter. By the time I reached the middle of the second chapter I had gathered enough money together to purchase a commentary on this epistle written by John Brown, the English Puritan. I had already written out my first two points to my sermon as follows: (1) Free from the wrath of God, and (2) Free



Bro. BOB NELSON

from the bondage of sin. Then to my amazement, I found that there was a freedom that I was not aware of and much also to my own obstruction I had in past days abused this freedom.

I

Before enlarging on this last freedom, let me say a few words (Continued on page 7, column 2)

## The Baptist Examiner Pulpit

### "INIQUITY-AND HOW GOD DEALS WITH IT"

Twenty-second in a Series of Messages on Isaiah 53 — By John R. Gilpin

I

"And the Lord hath laid on him the iniquity of us all." — Isa. 53:6.

In my brief travels to various sections I have come face to face with some strange experiences. Without mentioning these particularly, I will say that I have seen what I would consider unusually strange sights, and yet there is nothing that I have ever seen that is as strange as the picture which is presented by this text when it says that "the Lord hath laid on him the iniquity of us all." Of course you recognize that the "him" that is spoken of, is the Lord Jesus Christ, and the very fact that God the Father laid on Jesus the iniquity of the elect of God of all ages, is in itself a strange and an unusual picture.

### WHAT IS INIQUITY?

Let me say at the very outset that iniquity is that which caused God to put the Devil out of Heaven. We read:

"Thou wast perfect in thy ways from the day that thou wast created, till INIQUITY WAS FOUND IN THEE." — Ezek. 28:15.

If you will read this Scripture and the context very carefully, I think you will come to the conclusion that while the Scripture is addressed to the king of Tyre, the Scripture actually goes beyond the king of Tyre, and in all probability is definitely a picture of the Devil himself. At least the vast majority of Bible commentators have so interpreted this passage of Scripture. If that inter-

pretation be true, then once upon a time, he who is now the Devil, was once an angel of God. In fact, we believe that he who is now the devil was once the outstanding angel of Almighty God. He was a possessor of perfection, so the verse says. He was a created being, but the Word of God says that one day iniquity was found in him. Now if this be a reference to the Devil, and I think it is, if you will read it in the light of the book of Isaiah, you will find the iniquity that appeared in the Devil was that of rebellion against Almighty God. In Isaiah's prophecy (Isaiah 14:12-15), five times the Devil, rising up in opposition against God, says "I will." There were five different things that the Devil determined (Continued on page 2, column 1)

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## "A PART OF GOD'S PLAN"

The best laid plans concerning mankind,

Are the plans that were made in the beginning of time.

God planned the creation of Heaven and earth;

All in preparation for man at his birth.

God said, "Let there be light," and the light was set free;

So out of the darkness came the plan for man to see.

God planned the night and he planned the day.

God saw that it was good as He looked every way.

God planned the grass and the fruit of the tree;

And seen the honey that comes from the bee,

God planned the stars, the sun and the moon,

The music of heaven, the words and the tune.

God planned the dividing of the day from the night,

The signs and the seasons that the time would be right.

God planned the coming of the creature to earth,

And the fowl of the air to fly after its birth.

God planned for the fish to swim in the sea;

To be caught and to be eaten like the fruit of the tree.

God said, "Let man be made from a likeness of us";

So God planned the creation of man from the dust.

God planned the soul that he breathed into man;

Knowing the soul would be lost, that He could redeem it again.

God planned for man a mate and He called her his wife;

Then told them to love each other all of their life.

God gave them dominion over creeping things of the earth;

To take them and use them for what they are worth.

God planned after this a day for to rest,

A day He would sanctify, a day He would bless.

So from the beginning God planned all that's good.

He planned to overcome evil in the way that He should.

God planned for the prophets to prepare man a way;

To know of a saviour for lost sinners some day.

God planned that His will here on earth would be done;

That all who believed would be redeemed by His Son,

God planned the dividing of the goats from the sheep;

That in the end would be weeping and gnashing of teeth.

God planned for the gospel to be preached to every nation;

That all people would be in need of regeneration.

God planned the Lord's Supper, and the way to baptize.

He warned of false teachers and preachers who'd teach many lies.

God planned for a people whom He called the elect;

The chosen race of all Israel; His plan all should respect.

God planned the believing of man here on earth;

Of salvation by grace, all a part of the new birth.

God planned for a place of eternal damnation,

For all who reject Him from every last nation.

God planned for repentance of man for his sin;

He planned for the saints to endure to the end.

So try to abide by the plans God has made,

And not by the plans someone else may have laid.

God has planned by our fruits each one will be known

And what we will reap is what has been sown.

So plan for the Master to live every day,

Thank God for His goodness every step of the way.

Worship the true God and love your fellow man;

If you're doing all of this, you're a part of God's plan.

—WOODY CALHOUN, A Reader of TBE

## "Iniquity"

(Continued from page one)

he would do, and all five of them were in opposition to the will of Almighty God, so that the Devil put his will above the will of God Almighty. As a result thereof, the Bible tells us how that the Devil was put out of Heaven, and how this anointed cherub, or leading angel of God, was kicked out of Heaven, and thus became the Devil.

Now if I ask the question as to what is iniquity, I am first of all going to answer it by saying that iniquity is that which caused God to put the Devil out of Heaven.

In the second place, iniquity is that which caused parents to be a curse to their own children. We read:

"Thou shalt not bow down thy-

self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—Ex. 20:5.

This is taken from the Ten Commandments, and this particularly is a portion of the Second Commandment which says that we are not to make any graven image, and that the man who bows down to a graven image, is going to visit his iniquity upon his children unto the third and the fourth generation.

Now if you ask me what iniquity is I might not be able to give you a good definition, but I know one thing, beloved, that iniquity is a terrible thing. It is terrible enough that Almighty God says the man who is guilty of iniquity, will find that his chil-

dren will be cursed unto the third and the fourth generation. In other words, the way in which you and I live today is either putting a curse or a blessing upon our grandchildren and our great grandchildren. So if you ask me what is iniquity, I will say that iniquity is that which on the part of parents, causes parents to put a curse on the third and fourth generation removed from them.

In the third place, iniquity is that which produces a terrible harvest. We read:

"Even as I have seen, they that PLOW INIQUITY, and sow wickedness, reap the same." — Job 4:8.

"He that SOWETH INIQUITY shall reap vanity: and the rod of his anger shall fail." — Prov. 22:8.

Both of these Scriptures tell us the same thing, that an individual reaps a terrible harvest as the result of the sowing of iniquity. Now you and I believe very definitely that whatever a man sows in the natural world that he is going to reap. We believe if an individual plants potatoes that he will reap potatoes. We believe that if he plants corn that he will reap corn. We believe that if he plants onions he will reap onions. We believe in the natural world that a man reaps precisely as he sows. The Word of God teaches us that the same is true spiritually — that whatever one sows morally and spiritually the same shall be reaped so far as he himself is concerned. Now that being true, I come to these two verses, Job 4:8 and Prov. 22:8, to remind you that the man who sows iniquity has a terrible harvest awaiting him someplace. So if you ask me what is iniquity, I will say to you that iniquity is that which produces a terrible harvest in the moral and spiritual realm of Almighty God.

I'll go further and say that iniquity is that which Almighty God Himself says he cannot look upon. We read:

"Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" — Hab. 1:13.

This verse is speaking about Almighty God, and it says that God's eyes are too pure for Him to behold evil and to look on iniquity. Now if you ask me what iniquity is I might not be able to tell you so that you could appreciate and understand the word as to its actual meaning, but I will say this, iniquity is such a horrible thing that Almighty God with His pure eyes cannot bear to look upon it.

That, I think, will explain the three hours of darkness that came over all the earth at the time when the Lord Jesus Christ was crucified. You will remember that when God the Father confessed over Jesus Christ all the sins of the elect of God of all ages, it was then as Christ was bearing the sins of God's elect, that God the Father hid His eyes, and brought a darkness over all the earth for a period of time. God the Father hid His eyes from even His Son when that Son was bearing figuratively the sins of the world. I say to you, beloved, iniquity is that which is so horrible that even Almighty God cannot stand to look upon it. He cannot bear to look upon it even when it is being borne in the person of His own Son.

I'll say also that iniquity is that which sends individuals into Hell. We read:

"And then will I profess unto them, I never knew you: DEPART FROM ME, YE THAT WORK INIQUITY." — Mt. 7:23.

This is talking about religious people standing in the presence of Almighty God and pleading their religion. They tell how they have prophesied or preached in His name, and how they have been instrumental in God's hands of casting out devils, and how they have done many wonderful works. Even though they pride themselves on their profession,

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the Word of God tells us that these false teachers are cast out from the presence of Almighty God and that God Himself says to them, "Depart from me, ye that work iniquity."

In their case, they had been religious people. They had been preachers. They had prophesied in His name. They had been individuals who had cast out devils. They had done many wonderful works, and yet they were strangers to Jesus Christ. The Son of God Himself says that the man who does all these things, who has a profession without faith in himself, that that man's life is a life of iniquity, and when he comes to the judgment He says to such an individual, "Depart from me, ye that work iniquity."

So to answer this question as to what is iniquity, I say that iniquity is that which causes individuals to be cast into Hell.

Furthermore, iniquity is that which causes individuals to be burdened down. We read:

"Ah sinful nation, a people LADEN WITH INIQUITY, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." — Isa. 1:4.

Can you imagine a group of slaves who are compelled to carry burdens on their backs? Can you imagine those human burden-bearers who are working as slaves? Can you imagine them as they are laden down with heavy burdens — burdens that are too heavy for a human being to bear, and yet they struggle and falter along underneath of those burdens? I tell you, no slave ever carried a heavier burden upon his back — no slave ever went through such an experience as would begin to compare with what unsaved people go through, as they carry the burden of iniquity here within this world. I tell you, iniquity is something that is a burden to the human family, and the man who has not come to Jesus Christ to be saved, the man who has not had his iniquity blotted out, and his sin

purged from him, that individual stands in the sight of God burdened down grievously with his iniquity.

I'll go further and answer the question as to what is iniquity and I'll remind you that iniquity is that which drags most heavily so far as human beings are concerned. We read:

"Woe unto them that DRAW INIQUITY with cords of vanity, and sin as it were with a rope." — Isa. 5:18.

If you had a two-wheel object behind you, or even a four-wheel wagon, and had your burden upon that wagon or cart, you could draw it much easier than you could if you had the burden laying upon the ground and a rope fastened to it, and you were trying to drag that burden along on the ground. Beloved, may I remind you that this Scripture pictures to us the individual who is living a life of sin, and a life of iniquity, and a life of vanity away from God — that that man is dragging that vanity and that sin along on the ground just as laboriously as a man would if he were in the natural world pulling a heavy burden along with a rope over his back. You ask me what iniquity is and I'll say among other things that iniquity is that which causes an individual to drag most heavily so far as his burdened footsteps are concerned.

I'll go further and say as he goes on, that burden of iniquity never gets lighter but rather gets heavier all the time, and the further the man goes without Jesus Christ, the greater that burden becomes that he drags along behind him on the ground.

I'll say also that iniquity is that which Almighty God Himself hates. We read:

"The foolish shall not stand in thy sight: THOU HATEST ALL WORKERS OF INIQUITY." — Psa. 5:5.

Notice, the Bible says that God hates all workers of iniquity. This isn't what I say. It isn't what any other human being might think, but this is what God says. God says in His Bible that He hates all workers of iniquity.

Beloved, if you are one of Almighty God's elect, but you have never yet come to a saving knowledge of the Lord Jesus Christ, as long as you are in your sins you can rest assured that instead of the smiling face of God being directed upon you, God hates all workers of iniquity. You ask me what iniquity is. I tell you, it is so terrible that Almighty God hates those who commit iniquity.

I'll go further and tell you that iniquity is something which God must turn an individual away from. I insist that no man can turn from iniquity in his own strength. God has to turn a man in order that the individual might be turned from his sin and his iniquity.

We read: "Unto you first God, having raised up his Son Jesus, sent him to bless you, IN TURNING AWAY ONE OF YOU FROM HIS INIQUITIES." — Acts 3:26.

You see, beloved, God has to turn an individual from his iniquities. No man can turn in his own strength. No individual can make a change, or a move Godwards, unless the Spirit of God empowers or enables him to do so, but if God by His grace and His power turns that individual from the individual is thus turned away from his iniquities.

You ask me what iniquity is and I'll say that it is something that you can't get away from yourself. It is something that you can't master yourself. It is something that you can't overcome yourself. (Continued on page 3, column 1)

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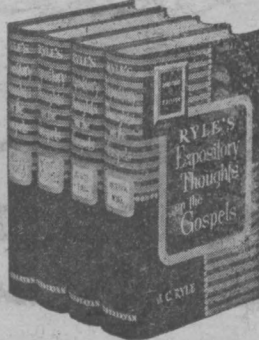
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## "Iniquity"

(Continued from page two)  
Iniquity is that which God Himself has to give you the grace to turn from, and unless God's grace enables you, you will never turn from your iniquities.  
I'll say also that iniquity is something which caused God to do the most drastic thing of all ages. My text says, "And the Lord hath laid on him the iniquity of us all." Beloved, the most drastic, the most fantastic, the most unbelievable thing that you can imagine took place at Calvary when God laid the iniquities of all His elect on His Son, the Lord Jesus Christ. We read:  
"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for HE SHALL BEAR THEIR INIQUITIES." — Isa. 53:11.

That is exactly what took place at Calvary. God laid our iniquities upon Jesus and Jesus bore there our iniquities.  
We have a picture of this in the Old Testament. Do you remember on the day of atonement how that the high priest acted for the people and how he brought in two goats, one to be killed as a type of Jesus Christ dying for our sins, and the other to be sent out into the wilderness as a scapegoat, a type of the fact of our sins being carried away. The high priest would put his hands on the head of that live goat and confess over that goat all their sins, and after he had thus confessed the sins of the children of Israel, the goat was put in the hands of a fit man who took him out into the wilderness and turned him loose. After he had turned this goat loose, he watched until the goat gamboled out of sight — until the goat disappeared in the horizon beyond, and then he turned

ed around and came back to the camp and told how he had seen that goat go out of sight, carrying away the sins of the people.

I tell you, beloved, what took place every year on the day of atonement was fulfilled the day that Jesus Christ died on the cross, for it was then that God in those hours of darkness confessed over Jesus Christ all the sins of all His elect, and the Son of God carried those sins away. You ask me what iniquity is? I tell you, beloved, iniquity is a terrible thing. It is so terrible that God did the most drastic thing that He ever did in all ages. He confessed our iniquities over the head of His Son, and His Son died bearing our iniquities.

A number of years ago when I was just a boy preacher I remember reading of a man in the city of Chicago who sent all the way to Australia to get a noted surgeon to come to this country to treat his little daughter who was ill. I remember particularly the fabulous fee which he paid this doctor, for the newspaper said he gave him a fee of \$20,000.00 for making this trip from Australia to Chicago. I don't know what was wrong with the little girl, but judging from what the father did, I know it must have been a terrible thing.

I cannot perhaps give to you the very best definition of that word "iniquity," but I know in view of what my Heavenly Father did at Calvary that iniquity is a terrible thing, because my Heavenly Father at Calvary confessed the sins of all the elect over the head of His Son, and Jesus Christ the Son of God died for our iniquities at Calvary.

## II

### THE SON VOLUNTARILY ACCEPTED THIS BURDEN OF SINS.

My text says, "And the Lord hath laid on him the iniquity of us all." We are not told in this particular verse that the Son accepted it or that the Son of God voluntarily or involuntarily bore these iniquities that were laid upon Him, but when we come to the New Testament we find that God gives to us a specific revelation. God tells us how that His Son voluntarily accepted his burden of iniquity. We read:

"And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, NOT AS I WILL, BUT AS THOU WILT." — Mt. 26:39.

Notice, this was Jesus' prayer in the Garden of Gethsemane. This was the agony that the Son of God went through as he prayed in Gethsemane. He asked the Father if it be possible that the cup of death might pass from Him, yet He closed that prayer by saying, "Not as I will, but as thou wilt."

In I John we find a similar indication as to how this Son accepted the burden of iniquity that was placed upon Him, for we read:

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

Beloved, the Lord Jesus Christ came into this world to be a propitiation for us, a sacrifice for us. He came for that particular purpose. Let's stand at Calvary and notice Him as the Father laid on Him the iniquity of us all, and may we see that the Lord Jesus Christ voluntarily accepted the burden which God the Father laid on Him.

## III

### WHEN CHRIST HAS BORNE ONE'S SINS, THAT ONE IS IN A BLESSED STATE.

We read:

"Saying, BLESSED ARE THEY WHOSE INIQUITIES ARE FORGIVEN, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." — Rom. 4:7, 8.

What kind of a state am I in now that my sins have been laid on Jesus Christ? Beloved, I am in a blessed state. I am in a happy state.

Not only have our iniquities been forgiven to thus make us happy, but when that took place it makes us happy from another standpoint to know that God will not any longer impute or charge sin to us. Talk about an individual being happy! That ought to make him happy. Beloved, there isn't anything in this world that will make a man as happy as to know that his iniquities have been laid on Jesus Christ and that God will not charge him with any future sins.

Can you imagine anything that will make you any happier? Suppose a man would walk in and hand you a million dollars. Would it make you happy? To be sure it would. Suppose that you would have some great blessing come to you so far as this world is concerned. Would it make you happy? Of course, but beloved, there isn't anything in this world that can bring one to a blessed state — to a happy state the equal to having his sins forgiven and his iniquities laid on Jesus Christ. It not only makes him happy when the experience takes place, but it makes him happy as the days come and go just to realize that God has said He will not impute or charge any further sin to the man who has had his iniquities forgiven. Thank God if your iniquities have been laid on Jesus Christ because of the fact, for not only have they been laid there, but God will never charge another sin to you as long as you live. They have all been charged to the person of your substitute, the Lord Jesus Christ.

## CONCLUSION

I ask you, where are your iniquities? Have your iniquities been placed on Jesus Christ or are you carrying them still? Do you have them, or does Jesus have them. Either you have your iniquities or the Lord Jesus Christ has them. Listen:

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." — Ezek. 3:18, 19.

This is talking about iniquity, and this is talking about you and about me. It says that if I see you going on in your iniquity and I don't warn you concerning it, and I don't give you the truth and I don't tell you how to be saved, that you will die in your iniquity and the responsibility will be on me. It also says that if I warn you, and you prefer your wickedness and your iniquity, and you go on in your way, I have delivered my soul, but you shall die in your iniquity.

Listen again:

"But if the watchman see the sword come, and blow not the trumpet, and the people be not

(Continued on page 4, column 4)

## "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. Are there two books kept by God? One for the elect, the other for the non-elect?

So far as literal books are concerned, certainly God as an all-wise Person whose knowledge cannot be added to or taken from, needs no books. Such figures are used for the accommodation of man's finite mind in order to teach man certain facts. Certainly God knows who His elect are and who the non-elect are. Does this answer your question?

### 2. Was John the Baptist the last Old Testament prophet?

That depends, we would imagine, upon what you mean by "Old Testament." If you mean by this expression the books of the Bible called the "Old Testament," then the answer is no, for John the Baptist is a character in the so-called "New Testament."

### 3. Do you think it is wrong for a woman to lead a song when the song director doesn't know the song?

We would suggest that another song be sung rather than have a woman take such a position. The song not known by the song leader can be learned by the man elsewhere and then he can lead the congregation in singing it, if desired.

### 4. In reading Roy Mason's article in the May 21st issue, at the end of his message he states that the wicked in hell will continue to sin and when they sin in eternity they will receive eternal punishment. Please tell me where in the Scriptures it tells "they will continue to sin there."

If you will read Revelation 22:11, you will find this truth. Actually, the language here should read, "He that does unrighteously, let him do unrighteously still," indicating the continuity of sin in hell. What else could sinners do in hell but go in their sinfulness? They will remain in rebellion and unrighteousness, even though punished for sin.

### 5. In John 9:39-41, what kind of blindness is Jesus speaking of in verse 41?

He is using blindness here to illustrate the responsibility of the Pharisees. The Pharisees saw the light and turned from it; therefore, they were responsible. Had they been blind and not seen the light, they would not have been responsible for not submitting to it. They would have only been responsible for what they had "seen" otherwise.

### 6. Why is it that in a majority

of Protestant churches the Gospel is not preached; the way of salvation is not made plain? Is it because: (1) The preacher is not converted; (2) Although converted, he believes that if he were to preach the truth, such action would militate against the interests of his pocket-book and in all probability would make sufficient enemies to result in his forced resignation.

The querist has stated what are probably two of the reasons in many cases. However, we think the major reason is the simple fact that most Protestant preachers do not believe the Gospel as it is taught in God's Word.

### 7. What should be my attitude toward a friend who is always gossiping about other people — even those within the church?

Tell the person nothing that can be turned into gossip material and do not take the least interest in the "Did you hear" or "Have you heard" tales the person begins to spin. Usually, such an attitude will cause the gossiping person to seek a more responsive audience.

### 8. If I have already told you in a previous letter that I will be at the Bible Conference, should I still fill out a reservation coupon?

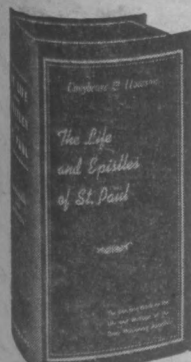
Yes. Although we have remembered several such letters through the past months, we have not kept a record of these, as we did not consider them as definite information with regard to the exact number coming, their age and sex, and when and how they were to arrive. So please — every one — fill out the coupon and mail to us at once.

### 9. I hear a lot of preachers who are out to "fight sin and the devil" and try to stomp out liquor, etc. What do you think of the ministry of these kind of preachers?

Well, we are sympathetic with them so far as having a dislike for sin, the devil, liquor, etc., is concerned. But we seriously doubt that their method of "war" on these is of much effect and certainly we know that their methods are not patterned after the Scriptural pattern and commission. It is not our business to try to annihilate the above-mentioned things, but we are to preach the Gospel to save sinners from them. It is definitely putting the emphasis on the wrong end to try to do what a lot of preachers are trying to do. The Gospel is the power of God and our primary emphasis should be upon it. Other things should take a lesser place.

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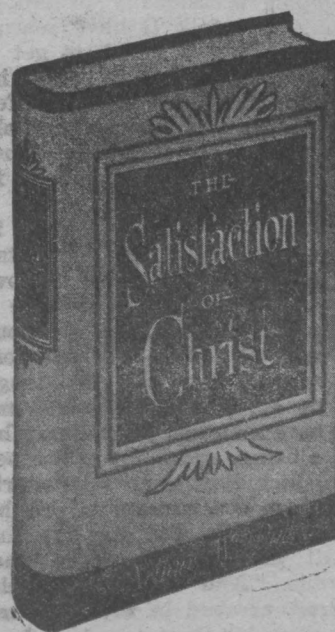
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## PHOTOS FROM NEW GUINEA



In the above photos, you see some of the natives at a market-place in New Guinea. The man in the head-dress is a leader in the religious superstitions of the people and holds power over them. The other photo is a distant shot of a village.

## Halliman

(Continued from page 1)  
place where the Lord would have me settle in the work He has called me to do. It is one thing to get to this island to do mission work, and it is quite another to find the place and people the Lord has called you to minister to. That, I feel, is just as important as getting here. This is a large place and there are over 3,000,000 native people here; therefore, I would no more set up camp and start a work at the first native village without the definite leadership of the Lord than I would start pastoring a church back home without being definitely led of the Lord to do so.

I am now in Goroka, in the

Eastern Highland District, on my way back home. It will be two more days at least before I get there. Goroka is the "hub" of the Highland Districts. From here one can reach the various parts of the Territory that have been opened up and have air-strips. Also there is a road that leads out of Lae passing through Goroka and on through the Central Highland Districts of New Guinea. This road cannot be traveled at will, however, due to the rugged terrain. For the most part it takes a four wheel drive vehicle in dry weather and when the rainy season sets in it is often impassable to any kind of vehicle.

This trip has afforded many experiences, and some of which I shall never forget. From start to finish I have penetrated nearly 500 miles farther into the interior than from where we live and nearly 200 miles farther than I had previously been before. By Saturday night (June 25) I had reached Koroba, which is almost in the center of New Guinea going from East to West. I have used several modes of transportation in reaching my objective, from DC3's to very small aircraft, jeep, Land Rover, and many miles of walking.

Some of my most pleasant hours were spent while walking through the country side and stopping occasionally to talk to the native folk (I have learned enough Pidgin-English to get by on, but not enough to preach in). For the most part the native folk are friendly (although not all), and will show their friendliness by following you, sometimes for miles, either walking beside or behind you and occasionally inviting you to sit down and talk with them. If you would sit down and talk, and would tolerate it, they would keep you for hours asking all sorts of questions. Those that have not been taught better think that the white man is more than just an ordinary human being, and many white people, including some missionaries let them continue on in this human worship, but one day they shall be brought off of their throne. "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not man. And immediately the angel of the Lord

smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost" (Acts 12:21-23).

This trip was very helpful to me in that I have been able to see what mission life is like out in the bush. I spent two nights at a mission station about 25 miles out from Goroka, and got many helpful ideas. Let no one tell you that mission life is easy in the bush country. It is only by the grace of God that one can live and minister to the folk in this type of country where you can see nothing but hundreds of black faces all day long and then when night comes many of these same faces stare at you through the windows until the lights have been extinguished, and even then it seems that no matter what time of the night you might awake you can hear those strange and sometimes weird sounds that seem to be unique with the New Guinea native. It makes you wonder when they ever sleep, for shortly after the first ray of dawn some of them begin to stir about and by six o'clock they are walking about everywhere, most of them going no place in particular, but always with a bag they have woven out of grass and vines, hanging from their head and down their backs to put bits of food or anything they consider valuable in that they might find.

On Friday, June 24, I left Goroka in a small plane for Tari. Our first stop was Mendi, and due to a misfortune we had in landing I was grounded there until the following day. Just as we landed and the tail wheel touched the ground a bolt sheared and we lost the tail wheel, but the Lord being with us the pilot was able to keep the plane under control so that no harm came to us and only slight damage was done to the tail of the plane. After about two and one half hours the plane was able to take to the air again, but was called back to its home base for inspection and further repairs, leaving me stranded and on the mercy of the people at Mendi. There are no accommodations in those small places so if you get stuck, you have to stay with some of the folk that live there until another plane comes in to take you out, for when you get that deep into the Territory you don't go walking about far from the government station without an escort.

A very old gentleman, who was working for the government, gave me food and shelter for the night, and the next morning about 9:30 I was invited to board the plane that was to carry the District Commissioner into Koroba to make the first official landing on a new airstrip that was being built, enough of which had been finished that small aircraft could land on it. On our way to Koroba, we made a run over another airstrip that was being finished and dropped some equipment out of the plane for them to use and then made a stop at Tari for about an hour, which is a semi-controlled area.

From there we proceeded on to Koroba, which is still uncontrolled area, and only by special permission can one go into that area. It was here that I was to spend the next two days and nights. Cannibalism is still practiced in some parts of this area and tribal wars are frequent. The government has had a patrol post there for about two and one half years and now a government station with an Assistant District Officer is stationed there; however, for the most part the people are still in their primitive uncivilized condition. For the first time in my life I saw stone implements in use — axes, digging tools, etc. Some of their close range fighting equipment is made of sharp bones and long beaks of the Cassowary Bird, fashioned into what would look like a pick with a handle about 18 inches long. At this outpost one patrol officer has been killed and several natives, besides numerous fights where no fatalities occurred, in an attempt to bring these primitive people under control and in touch with civilization.

When the plane touched down there were scores of natives there, the most of them, to see a plane on the ground for the first time. They were awe-stricken for a while and almost went wild with excitement at this strange and huge bird. Some would not go close to it at first and then gradually they began to get closer until finally you could hardly see the plane for the natives. I shall never forget the expression of the people as they looked at and felt of this plane. Try to think back when you saw at close range your first airplane, and then add to that the fact you live in a country that has been civilized (???) for several hundred years; try to imagine, then, how these people must have looked in wonderment at this plane on the ground in a country that is uncivilized. As we were leaving the airstrip, natives were still coming from all parts of the country-side to see this huge "balus" (which literally means pigeon).

This will be continued in the next article.

Sincerely,  
Fred T. Halliman.

## "Iniquity"

(Continued from page three)  
warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." —Ezek. 33:6.

Beloved, if I haven't given you the Word of God, then I am responsible. If I haven't preached you God's Book, then I am responsible for your spiritual estate. But may I remind you if I have given you God's Book—if I have warned you concerning your way—if I have told you the outcome of your life of iniquity away from God, then the responsibility is yours. So far as you are concerned, Almighty God clears me of any responsibility concerning your soul. Your blood is on your hands.

Oh, might it please the Spirit of God to reach down in this hour and save your soul. As I have said, iniquity is something which God must turn us away from. You can't turn away from it in your own strength, and I can't turn you from it. May it please God to turn you Himself from your iniquities unto Jesus Christ

who at Calvary had the Father to put on Him the iniquity of all.

May God bless you!

## "Hail Mary"

(Continued from page one)  
means of torture at the hands of Roman Catholics if I failed to use my voice and pen against Kennedy.

I do not consider myself a politician, yet previous to the convention if I had had my desire would be that Lyndon Johnson, Texas might have been nominated. However, since he was given the compromise spot of president, I am glad now that he was not nominated for the presidency. I do not consider him as good a man as I did before the Convention. After all the scathing, denunciatory remarks and barbed epithets that he hurled at Kennedy, I cannot understand how he so quickly could turn these all aside, forget what he had said, and play second fiddle on the Kennedy bandwagon. Evidently, he either lied in which he said about Mr. Kennedy prior to the nomination, or else is the most two-faced, pushy, mous, compromising politician in the world. As I say, in view of what he has done in accepting this position to run with Kennedy, he proves to me that he was not the man that the country thought him to be. I for one am glad that he was not nominated for president.

## Send TBE To Others

Well, there is the team that Democrats have in the field. Roman Catholic for president of the world's worst compromise vice president.

Our readers may take their choice and vote as they please. That is exactly what we plan to do so far as this paper is concerned. It is our desire and expectation to do everything possible to defeat the Democratic ticket in the election this coming November. And after the election is over if Mr. Kennedy is elected, the election can then say, "Hail Mary."

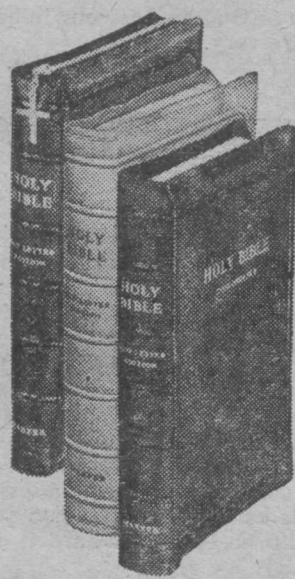
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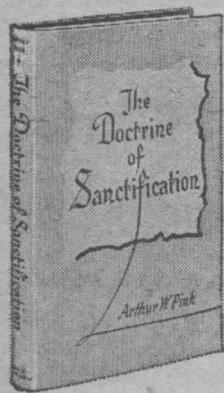
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# Satan's Perversion Of The Great Commission

By ROY MASON

Buffalo Avenue  
Baptist Church

Tampa, Florida



The devil is a born meddler. He mixes into everything, with a view to perverting and distorting. One of the greatest things given in all the Bible is what we call the Great Commission. For that Commission, see Matt. 28:18-20. "Go ye therefore and disciple (teach) all nations, baptizing immersing) them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

Note that here we have a three-fold task outlined as follows:

1—MAKE DISCIPLES. This is to be done through the preaching of the gospel. Mark puts it this way, "Go into all the world and preach the gospel to every creature." This is the first and primary task.

2—BAPTISING THEM. Properly translated, "immersing them." Those who become disciples are to be properly baptized. Since one must become a disciple first, that of course eliminates infant baptism, for an infant cannot become a disciple.

3—TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED. Here is involved the whole task of indoctrination. Not only are people to be taught — they are to be taught to "observe" — that is to DO the commandments of Christ. Those are contained in the New Testament Scriptures.

## How Satan Has Perverted

Through modern "social gospellers" Satan teaches that the main job of churches is to "change the social order." They are to be concerned about sanitation and better living conditions. They are to be concerned about politics and government. The salvation they preach is not the gospel of individual salvation — it is "social salvation" — the saving of society. But Jesus has taught that society will not be saved — the conditions in general will become worse as time goes on. (II Tim. 4:1-4). Also II Tim. 3:1-6! He teaches that "wars and rumors of wars" will characterize this age unto the end. So, the social gospeller is doomed to defeat before he even gets started.

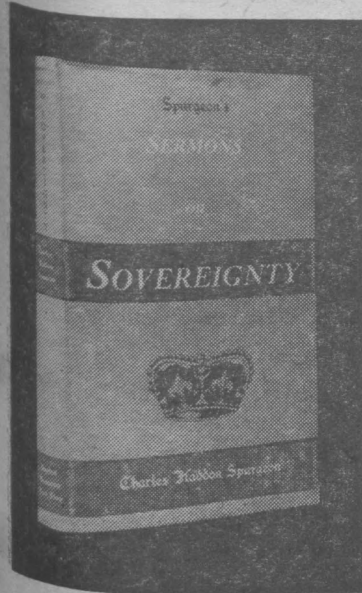
As to the command "immersing them," Satan has introduced several perversions. One is a distortion of the form of baptism. Sprinkling and pouring has been substituted for immersion, and that of course destroys the picture that baptism is designed to give. There is no picture of the death, burial and resurrection of Christ in these perverted forms, neither is there portrayed the death of the believer to his old life and his resurrection to "walk in newness of life." Then too, there is a perversion concerning the proper candidate for baptism. The Scriptures teach "believers baptism" and that only. In each case of baptism noted in the New Testament, the person baptized professed to be a believer. No infant baptism. Likewise Satan has perverted the truth about baptism such that people are baptized with a view to baptism making them disciples. The Commission says, "Make disciples," then it says "baptizing THEM." The disciple is to be made — then baptized.

Satan has perverted the last part of the Commission which commands us to "teach to observe all things" that Christ has commanded. Various Christian groups have instituted schools and colleges under the claim that "teaching them" authorizes such. This is a gross perversion of the Commission. The teaching in the Commission is LIMITED TO THE THINGS THAT JESUS COMMANDED. It does not involve the teaching of botany, biology, astronomy, mathematics, etc. No denominational school can justify its existence under the Great Commission. If Christian people want to run schools, they should not put them on a par with missions, nor should they seek to justify them on the grounds of the Great Commission.

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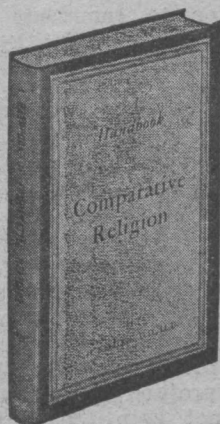
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Satan also squeezes in Christian hospitals under the pretext that they are authorized and commissioned by Christ. How does he do this? By using a temporary commission given to the twelve disciples. (See Luke 9:16). This is not a commission given us for this age. It was given to the disciples and when they finished their preaching tour it was at an end. And note — the healing that they were to do was entirely different from that of hospitals. This was DIVINE HEALING, and it had no relation to drugs and surgery such as are used in hospitals today. If Christians want to run hospitals, they should run them apart from their mission program and should not seek to justify them on the basis of our being commanded to run hospitals as we are commanded to send missionaries and do the other things commanded in the Great Commission. The two are not on a par with each other. Let us take the Great Commission for what it says, and not add to it, or take from it.

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## The Bible — Not A Roman Catholic Book, But A Baptist Book

In an advertisement sponsored by the Knights of Columbus there appeared recently in the daily papers of a number of cities an article bearing the caption, "The Bible Is A Catholic Book." Copies of this advertisement have been sent us by readers in a number of cities.

In addition to quite a large number of errors, this advertisement specifically said:

"Yes, the Bible is truly a Catholic Book. They were members of the Catholic Church who, under God's inspiration, wrote the New Testament in its entirety."

This is the biggest fairy tale concerning God's Word that was ever published. The only thing that is lacking about it is that it should have begun with, "Once upon a time," and it should have ended, "And they lived happily ever after."

In every particular there is not one word of truth that the Bible is a Catholic book. The Roman Church did not come into existence until years and years after the New Testament in its entirety was written. There wasn't a chapter, verse, word, syllable nor letter of the New Testament that was written by a Romanist. In the days when the New Testament was written all Christians were Baptists.

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, say: "The Baptists may be considered as the only Christian community that has stood since the days of the apostles, and as a Christian society has preserved pure the doctrines of the Gospel through all ages."

Alexander Campbell, who fought Baptists perhaps more than any man within the past century, wrote: "The sentiments of Baptists and their practice of baptism from the apostolic age to the present, have had a continued chain of advocates and public monuments of their existence in every century can be produced."

John Clark Ridpath, doubtless-

ly the greatest historian the world has ever produced (a Methodist by denominational conviction), said: "I should not readily admit that there was a Baptist Church as far back as 100 A. D., although without doubt there were Baptist

As joy is in heaven when a sinner repents, so joy is in heaven when a saint is taken home.—Toplady.

churches then, as all Christians were then Baptists."

I.

The New Testament was written by Baptists. Only eight men were required to write the New Testament. Matthew, Mark, James and Jude each wrote one book. Luke and Peter wrote two each. John wrote five and Paul wrote the other fourteen.

All of these eight men were Baptists. Matthew, John, James, Peter, and Jude were all baptized by John the Baptist in the Jordan. Mark, Luke, and Paul were baptized by others who got their baptism (Continued on page 7, column 1)

## New Testament Baptists and the Nature of the Church

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## The Inventions Of Rome

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men\*\*\* Making the Word of God of none effect through your tradition which ye have delivered, and many such things ye do." — Mark 7:7-13.

The Romish church proclaims to the world that she has always taught and is teaching today the same Gospel that Jesus and His apostles taught. But her doctrines and commandments are latter-day inventions of popes and priests — and not to be found in the Bible — and there is no saving power in them.

The earliest invention is prayers for the dead and making the sign of the cross — both came into existence about 300 years after the Saviour and the Apostles.

About 600 years after Christ Gregory I established worship in unknown tongue, or in Latin.

The worship of Mary and saints began about 600 years after Christ and the Apostles.

The Bible teaches all our prayers should be addressed to God alone. Prayers were never offered to Mary and the saints by the Apostles and the members of the early Christian Church.

The Worship of the cross, images and relics was established about 788 years after Christ. It is impossible to find a single trace of this practice in the Gospel.

The baptism of bells does not come from Christ and the apostles; this baptism was invented 965 years after the beginning of the Christian church, by Pope John XIV.

It was about 998 years after the

apostles that lent was imposed by the Roman Catholic Church. Lent and the obligatory fast on Friday are Commandments of men, not teachings of the Gospel.

Roman Catholic priests introduced the fabrication of holy water about 100 years after the apostles. Thus this so-called holy water is merely a human novelty.

Gregory VII is the pope who made the law against the marriage of the priest, 1079 years after Christ. The Bible teaches the marriage of the clergy.

"Forbidding to marry and commanding to abstain from meats" (I Timothy 4:3) are called by Paul "doctrines of devils," but are taught by the Romish church.

"A bishop (minister) must be blameless; the husband of one wife." — I Timothy 3:2.

Beads were invented by Peter the Hermit, 1090 years after the apostles. This machine is used for counting prayers, but the Bible does not speak of it.

Auricular confession, or confession to the priests, was also instituted by Pope Innocent II, during a session of the Council of Latran, 1215 years after Christ.

The sacrifice of the mass is a novelty, and has been in existence only since the eleventh century. The Gospel teaches us that the sacrifice of Christ was offered "once for all."

The Roman mass is not a mystery but a great fraud; and one of the "lying wonders" of the anti-Christ.

About 1190 years after Christ, the Roman Catholic Church began the sale of indulgences. The Christian religion, as is taught in the Gospel, condemns such a traffic.

The Bible says — "Ye are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ." — I Peter 1:18.

The Roman Catholic Church uses a wafer in the Lord's Supper, instead of bread. This change was made about the time the doctrine of transubstantiation was proclaimed an article of faith by Pope Innocent II, in 1215. In 1220 Pope Honorius III invented the adoration of this wafer, and thus the Roman Catholic Church worships a god made by the hands of man. The adoration of such a god is entirely contrary to the Gospel.

"The Lord of Heaven and earth dwelleth not in temples made with hands, neither is worshipped with men's hands." — Acts 17:24.

Since the year 1414, the Roman Catholic Church has refused to give the cup, or wine, to the people in the Communion Service. This institution of Christ was changed by the Council of Constance. The apostles taught that the Lord's Supper should be given with bread and wine.

Paul said, "As often as ye eat this bread (not a cracker-god) and drink this cup ye do shew the Lord's death till He come." — I Corinthians 11:26. And Jesus said, "Drink ye all of it."

The doctrine of purgatory was proclaimed an article of faith 1438 years after the apostles, by the Council of Florence. The Gospel does not contain a single word concerning the Roman Catholic purgatory.

Purgatory is a great monetary speculation — an invention of man inspired by the devil — one of the lying wonders of the anti-Christ, and the most gigantic and stupendous fraud and humbug of the ages.

Roman Catholic traditions were placed on the same level with the Holy Scriptures by the Council of Trent 1545 years after Christ. These traditions are simply teachings of men.

The Apocryphal books were placed in the Bible by the Council of Trent, 1546 years after the apostles.

"The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple." — Psalm 19:7.

It was 1954 years after Christ that the Roman Church invented

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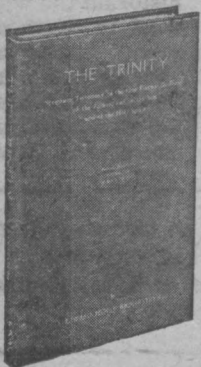
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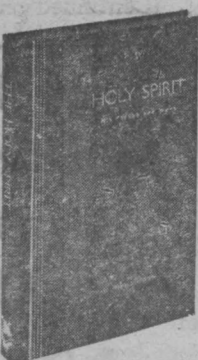
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to this it is because there is no light in them." — Isaiah 8:20.

"The doctrine of Limbo" — annex to purgatory — a place somewhere outside of Heaven for little unbaptized infants — cruel, heathenish — pagan — inhuman popish doctrine — This also is a new invention and not found in the word of God.

Jesus said concerning little children, "Of such is the Kingdom of Heaven" — all babies who die in infancy — baptized or not, go straight to Heaven. There is no Scripture for sprinkling holy water on an infant's head and calling that baptism. That is a popish custom started in the thirteenth century by Pope Gregory. Baptism in water is for converted sinners.

### More Pagan Bunk

Holy candles — holy palm — holy salt — holy ashes — holy smoke — holy rags — holy hoods — holy capes — holy beads — holy bones — holy grease — holy Christmas trees — holy bachelor he-virgins — holy unmarried virgin mothers — holy Benedictine rum, made in holy monasteries by holy monks, for holy nun and holy priest — Ash Wednesday — Palm Sunday — Good Friday — Holy Week — Forty days lent — Easter — holy eggs — Pete's day — Pat's day — all souls day — all saints day — fish day — meat day — Saint Ann's day (God's Grandmother) — Columbus day — candlemas day — mother's day — Mary's month (May). — Galatians 4:8-11.

Jesus and His apostles never hinted of any such teachings — and should be repudiated by every believer of the Gospel of Christ.

### SEEKERS AFTER GRACE?

Wife, to husband, on getting home from church: "Did you notice the chinchilla coat on the woman sitting in front of us?"

Husband: "Er, ah — I'm afraid I was dozing most of the time."

Wife: "Umph; a lot of good the service did you!"

Chicago Tribune

## COMMENTARIES

### On Individual Books

The Treasury of David by C. Spurgeon, 6 volumes (on Psalms) \$28.00

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**The Bible**

(Continued from page five)

from John the Baptist.

Since all eight of these New Testament writers were baptized by John the Baptist, then they themselves were Baptists. Therefore, every book of the New Testament was written by a Baptist—and this, centuries before the rise of Romanism.

II.

The New Testament was written about Baptists. It tells how Jesus was baptized by John the Baptist. It tells of the baptism of the twelve apostles and the baptism of many others who were

On Monday, the preacher said to the deacon, coldly: "I understand you went to the ball game yesterday instead of coming to church."

Said the deacon to the preacher, hotly: "It's a lie and I've got the fish to prove it."

—Copied

baptized by this first Baptist preacher, John the Baptist. It tells how that Jesus took these Baptists who were baptized by John the Baptist and organized them into the first Baptist church that the world ever saw. The New Testament tells how these Baptists did mission work throughout all the Bible land.

If you want to know anything about church doctrines, just read this Baptist book. It will explain completely the meaning of baptism, the Lord's Supper, and all other doctrines pertaining to His church. In fact, everything written about the doings, teachings, and ministry of Baptist churches, Baptist preachers, and Baptist laymen.

III.

The New Testament was written for Baptists. Jesus promised perpetuity to His churches. In giving the Commission, He said: "I am with you always, even to the end of the world."—Mat. 28:20. In the same breath whereby He spoke of the building of His church He gave a promise that it would never be destroyed when He declared, "The gates of hell shall not prevail against it."—Mat. 16:18. In one of Paul's prayers in the book of Ephesians are these words: "Unto him be glory throughout all ages, world without end."—Eph. 3:21.

From these verses we can see that the promise in this Baptist book—the New Testament—is a promise that He will keep and perpetuate His churches throughout all ages. It is a definite, positive and proven fact that He has done so.

Even Cardinal Houius (Roman Catholic), president of the Council of Trent, December 13, 1545, to December 4, 1563, said: "Were it not for the fact that the Baptists have been grievously tormented and cut off with the knife during the last 1200 years, they would have been greater than all the religions of the world. If the truth of religion were to be judged by the readiness and boldness of which a man or any sect shows in sufferings, then the opinions and persuasions of those of the Anabaptists, who have been none for the last 1200 years past that have been generally punished or that have been moved cheerfully and bravely undergone, and have offered themselves to the most cruel sort of punishment than these people."

IV.

The New Testament was written to make Baptists. Before His commission He who was baptized by a Baptist preacher, called His church, all of whom had been baptized by a Baptist preacher, and gave to them their marching orders in the great Commission. We read: "Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them

to observe all things whatsoever I have commanded you . . ."—Mat. 28:19, 20.

It is highly obvious from these verses that Jesus intended that the group of Baptists whom He left on earth should make other Baptists. Therefore He gave to them this commission to evangelize, baptize, and teach His Word until He returns. Baptists therefore have a commission. All others are running without authority and preaching without a commission.

Not only was it written to make Baptists, it actually does this very thing wherever it is preached. You can preach parts of it and be a Romanist or a Protestant. However, you can't teach all of it without making Baptists of those to whom it comes. Therefore, instead of the Bible being a Romanist book it is actually in its entirety a Baptist Book.

It was written by Baptists.  
It was written about Baptists.  
It was written for Baptists.  
It was written to make Baptists.

My conviction is that if you give every man a clean heart, which has been redeemed by grace, and an open Bible, the result would be a Baptist civilization. In fact, every Christian ought to be a Baptist. If there is enough evidence in the New Testament to cause one Christian to be a Baptist, then there is enough evidence to cause every Christian to be a Baptist.

May God help you to read this Baptist book and may God make a real New Testament Baptist of you thereby.

**"How Free . . . ?"**

(Continued from page 1)

pertaining to these first two matters. Did you know that you are **free from the wrath of God?** Before your conversion you were "by nature children of disobedience" . . . "children of wrath" (Eph. 2:2,3). An unsaved person

— as to experience — stands condemned as a criminal, as one who has broken God's holy law by thought, word, and deed. This is true and applicable to every unregenerate person. For "he that believeth not is condemned already." Therefore, without faith in Jesus Christ, every child of Adam is in death row, awaiting the terrible judgment of hell.

But our Sovereign took measures to free us from this condemnation. He sent His Son as our substitute in life and death. Christ came into the world and actively kept the precepts of the law in our behalf, and then being cast into prison, He was then passively crucified paying the penalty of our sins which is death. Since our Savior met both the penalty and precepts of the law we stand **free from the wrath of God from up above.**

II

Secondly, we should realize that once we are saved every child of God is potentially **free from the bondage of sin within.** Christ not only made us "legally" free but He also made us "experimentally" free. At the time of our conversion we were born-again by the Spirit of God. The Lord gave us life within our souls which we never possessed before. This made us new creatures in Jesus Christ. Since we are now a new creation we no longer practice sin as we did before. Paul speaks in Romans 6:18, 20, 22:

**"Being then made free from sin, ye became the servants of righteousness. For when ye were the servants of sin, ye were free from righteousness. But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life."**

Proof of this freedom is seen in our lives. Wherein times past some folk were drunkards, liars, immoral, blasphemers, and all sorts of wickedness but now you no longer do these things. Many folk claim legal freedom but

much to the disgrace of modern-day Christianity few people claim practical freedom from the chains of sin. It would seem evident to me that many folk think they are saved when in reality they are not. Jesus said, "Whosoever practices sin is the servant of sin." Also, He said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:34, 36). I am inclined to think that the adverb "indeed" means complete freedom both penally as well as practically.

III

Now, let us turn our attention to another freedom that many overlook. This is the matter of being **free from mankind around us.** As a word of caution we need to remember that Peter is not against civil government. On the contrary, already in chapter two of First Peter he has made this clear that human government is divinely ordained. The Apostle Paul reveals what we mean by "freedom from mankind" in the quotation found in Galatians 1:10, "Am I now trying to win men's favor, or God's? Or, am I trying to be pleasing to men? If I were still trying to be pleasing to men, I would not be a slave of Christ at all." (Williams translation).

Let me ask you, how many preachers are slaves to their congregations? (And the Scripture says there will be many according to Matthew 7:22 and I John 4:1). Do not these preachers say "smooth things" to folk who have "itching ears"? We need not limit this application merely to the "modernists" but also to many "fundamentalists." We also can go a little farther and say that most papers and magazines which are of an ecclesiastical nature have editors and writers who declare things that please the public. I am convinced that **The Baptist Examiner** publishes articles and editorials that the public would prefer not to hear. I thank God for writers and editors who are fearless and desire to please Christ and not men.

Now that we have picked on preachers and editors, how about you, Mr. Baptist? Are you a slave to mankind? If I ask you what you believe and why you believe it, what would your answer be? The following quotation is taken from the commentary on I Peter written by the Puritan writer, John Brown:

"A man's creed may be in accordance with Christian truth, and he may observe no ordinance but what Christ has appointed, and yet he may be a slave to human authority; for he receives the one and observes the other, not because he has, in the free exercise of his own mind, seen that they bare the stamp of Christ's authority, but because he has been taught them by his parents, or has found them in the writings of authors to whom he has been accustomed to yield great deference. Such a man instead of being free from man, not only serves man, but worships him . . . ! To yield up our judgment in religious matters to any individual, or to any church, is to invest that individual or that church with the attribute of infallibility." (page 26, vol. II).

In light of this quotation I must confess that many times I have been guilty of worshipping man and making some "outstanding fundamentalist" writer infallible. How often do folk believe something merely because their preacher believes it, or their denomination believes it. By the grace of God I hope that I knowingly will not be guilty of this again.

There are many "holiness" folk who seem to sincerely want to do things that are right, but they have confused God with man. They have become extremists in regards to peculiar dress and behavior because the church group to which they belong does this. Paul warns about becoming slaves to man-made rules in Colossians 2:20-22 when he says; "Why . . . are ye subject to ordinances, touch not, taste not, handle not, which all are to perish with the

using after the commandments and doctrines of men."

The Amish person who wears a beard, button shoes, black clothing, plus other oddities can not find Christ's written authority to confirm this. We have some "holiness" folk in our area who say that if a woman's dress sleeve is not one inch below the elbow, then she is indecent. Surely, these are man-made rules.

In closing, we need to also safeguard ourselves as Baptists in regards to Associations and, much worse, Conventions. I am not an "isolated" Baptist but an "independent" Baptist. There are ways whereby we can work and fellowship together yet maintain independence. Yet I am afraid that too often ecclesiastical organizations have given-up the authority of the independent church to a system. Also, many pastors no longer think for themselves. They are under bondage as to what they believe and preach to the other brethren. They are slaves to ecclesiastical conformity. Up north, when some independent Baptist preacher says he believes in election; limited atonement, only in the visible church, church discipline, and a few other historic Baptists distinctives, he is immediately ostracized by the brethren and tabbed as "peculiar."

My question is, **"How free are you, Mr. Baptist?"**

I am convinced that most Baptists need to re-read or read for the first time a historical manual as to what "soul liberty" is and then practice it.

**A Prayer Of Christ**

(Continued from page 1)

man, and, as such, was capable of suffering. **"He was in all points tempted as we are."** There was perhaps never man born of woman with body and soul so delicately strung, and so capable of sorrow, as we He who was called by eminence "the man of sorrows."

Our Lord withdrew from the general company of the disciples for prayer. But He felt that He could not be quite alone. He needed human sympathy as well as divine succor.

So He took with Him Peter, James, and John and bade them tarry and watch! **"Watch with Me,"** were His emphatic words. This was the hour of His bitterest trial, the season of His most terrible conflict. He showed how He felt the power of the tempter when He said to them, "Pray that ye enter not into temptation." There are some men who seem, without being necessarily divine, to be less human than the generality of their race. They have in some respects a weaker nature, instincts less active, and desires less intense. They can afford to dare danger, to toy with trial.

(Continued on page 8, column 1)

**Wonders Of Prophecy**

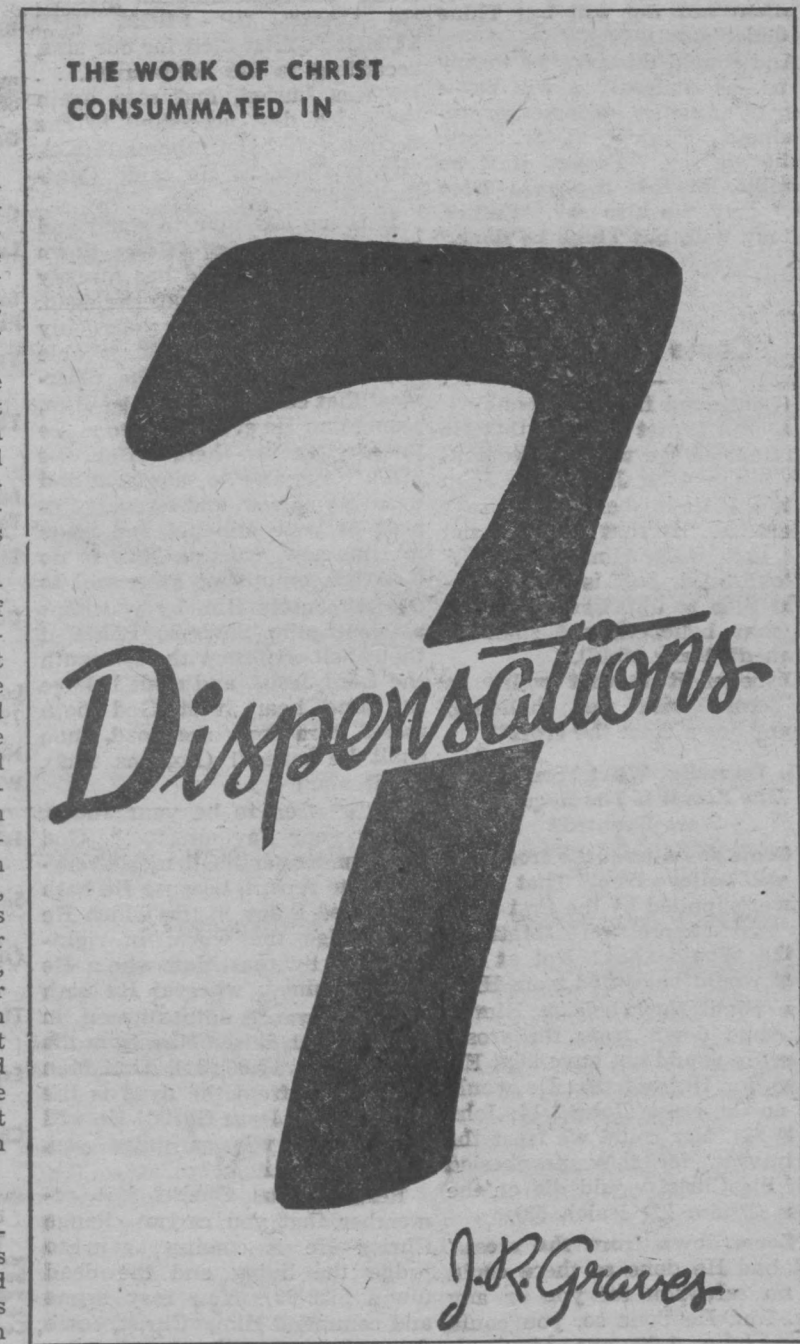
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## A Prayer Of Christ

(Continued from page 7)

They feel no severe conflict themselves, and have little compassion for the conflicts and less for the failings of others. Not so our Lord, that perfect type of man. He knew the intense agony both mind and body can endure. He knew the fierce conflict between desire and duty. He was then encountering the same foe who in the wilderness tempted Him to save Himself by turning stones into loaves and who now, in the close view of the terrible crisis, would fain persuade Him to avoid it. And so our Lord, pitying the infirmities of humanity, which He Himself was sharing and the dangerous conflicts He Himself was engaged in, said, "Pray that ye enter not into

temptation." He withdrew from them to pray but speedily returned. Why? Was He not with His Father in prayer?

Why interrupt that supplication, and as it were, come back to earth by seeking men? Because He was Himself man, and on earth, and as such, was subject to the laws of earth and craved for human fellowship. The disciples might be, they were weak and foolish. They were not alive to the crisis. Their sympathy was not active enough to overcome their drowsiness. Still our Lord sought them. In great sorrow many find help and solace in the company of others very inferior in station, in mental culture, in Christian attainment to themselves. It is not the wisdom, the culture, the strength that is needed so much as the sympathy.

His prayer, too, was real. The fervency was seen in the attitude of His body. Luke said, "He kneeled down." After this, in increasing earnestness, His head touched the earth for Matthew says, "He fell on His face." After this He apparently prostrated Himself entirely, for Mark says, "He fell on the ground." He invoked God as His Father. He has taught us so to address Him, "When ye pray say, Our Father which art in heaven." And when He rose from the grave He said, "I ascend to my Father and your Father."

Apart from His mysterious relationship to the Father as the everlasting Son, He as man, appealed to God as we do, to whom the spirit of adoption is given, whereby we cry Abba Father! He said, "Abba Father, all things are possible unto Thee." He prayed that the cup might pass from Him.

We cannot now minutely inquire what that "cup" was. It was not simply death, for this He came to suffer, and would not be diverted from it; but it was an anguish in which were many elements. Among these, no doubt, was the natural instinctive shrinking from death. Common to man as such, and in which as a representative man, He fully shared. Beside it was death by keenest bodily torture, with slander, reproach, contempt, from His enemies with desertion, denial and betrayal by His friends.

But this alone will not account for His agony. It was a death caused by sin, and He who wept over Jerusalem groaned because of the wickedness which compassed His murder. But there was also more than this. His soul was made a sacrifice for sin. He was bearing the weight of human guilt. As our representative He was atoning for sinful humanity, and the Lord laid on Him the iniquity of us all. And thus it was He who was "exceedingly sorrowful unto death." Thus it was that "His sweat, was, as it were, great drops of blood falling to the ground."

He prayed that this cup might pass from Him—not the work of atonement by death, but his spe-

cial cup of bitterest woe.

But with all this urgency of prayer, there was the absolute subjection of His own will to that of His Father. "Nevertheless, not as I will, but as Thou wilt." It was His duty, as servant and son, to submit. He came not to do His own will, but the will of Him that sent Him. The Father's will was unerringly wise. The Father's will was infinitely kind. In His Father's arms He could absolutely trust. And so, while expressing His griefs and fears, and urging importunately His human desires, He submitted absolutely to the decision of the Father. We are told in Hebrew 5:7 that in the day of His flesh, when He had offered a prayer and supplication with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared.

He was heard, not by being delivered from death but by strength to meet death—not by the cup being removed from Him for He said afterwards, "The cup which My Father has given Me shall I not drink it?", but by being able to drink it. There appeared an angel from heaven strengthening Him. The bitterness of the cup was qualified. The agony of the soul was relieved. Calm now and peaceful in resignation and trust He met the traitor and was led to death. And thus is this prayer consecrated to us by the example of our Lord.

This prayer encourages us to make known all our desires to God, and at the same time, it teaches us to surrender our will to His.

It bears on our activities, as well as our sufferings, while enduring what afflictions God may appoint, we should also be doing not what our wishes prompt, but what His precepts enjoin.

Let us ever submit our wills to Him.

Who has all he wishes? Whose lot is exactly as he himself would arrange it? In whose case is there something he would have changed—some fear allayed, some grief removed, some benefit bestowed. But may we all say, "Father, not my will but Thine be done!"

And should this year be to any of us—as assuredly it will be—a year of anxieties, or losses, or unkindness, or sickness, or death, while we say, "Father, if it be possible let this cup pass from me," may we also say, "Father, not my will, but Thine be done."



## "Come Down . . ."

(Continued from page one) ness? But Christ answers that He has finished the work of redemption (John 4:34; John 17:4; John 19:30). It is disbelief that says otherwise. "He that believeth not God hath made Him a liar . . ." (I John 5:10). Just is the punishment then to unbelievers: " . . . He that believeth not shall be damned" Mark 16:16).

Disbelief it is that walks by the cross with the challenge: "Come down from the cross!"

### II. Secondly, What Would Be The Result If The Request Were Granted?

"Come down from the cross, and we will believe Him." That is the answer supplied by the first users of that expression (Matthew 27:42). Would they? Not at all! They would have fled from Him! How could they believe Him if He came down from the cross? Then He would not have kept His word, for He said that He would die on the cross (John 3:14; John 12:32-33). Nor could we trust the Scriptures, for they prophesied that the Christ would die on the cross (Psalm 22; Isaiah 53).

"Come down from the cross." But had He done so there could be no salvation for you or any one. Had He done so, you could cross John 1:29 out of God's Book, "Behold the Lamb of God that taketh away the sin of the world"; He did not take them away, they still remain to be borne by you! Cross Romans 5:6 out, "Christ died for the ungod-

ly." He did not. The ungodly must die for their own sins. Cross out Romans 5:8, "Christ died for us." He did not. We must die the second death ourselves (Revelation 20:11-15). Cross out I Corinthians 15:3, "Christ died for our sins." He did not. He came down from the cross! We shall have to die for our own sins on a flaming cross in Hell forever (Matthew 25:41, 46).

Those who cry out in their theology, or philosophy, or vain and sinful pleasure seeking, "Come down from the cross!" are like blinded Samson pulling the house of salvation down upon their own head, and turning the house into a house of desolation!

### III. Finally, What Was The Redeemer's Reply To This Request?

"Christ, come down from the cross!" What did He do? He hung on the cross until He died. If they would not have Christ as He was presented to them dressed in His crimson robe of blood, crowned with thorns, appearing on the throne of the cross, He could not be had in any other way. It is the same with you. If you will not believe on this Saviour, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed" (I Peter 2:24), then die in your sins and go to the everlasting fire of Hell" (John 8:24; Matthew 18:9).

You think this is too strong? It is not any stronger than the Word of God in John 3:36, "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

Christ DID come down from the cross! Tender hands lifted His lifeless hands, and feet free from the spikes, hastily embalmed His body, and laid it in Joseph's new tomb (Matt. 25:57-61). You may question, "And what power is there in a dead Christ?" I answer, He had to be dead and buried in order to rise again from the dead.

Christ who paid no heed to the command, "Come down from the cross," did something far greater, He CAME UP FROM THE TOMB! "Christ died for our sins, according to the Scriptures . . . He was buried, and rose again the third day, according to the Scriptures" (I Corinthians 15:3-4). "He is risen, as He said" (Matthew 28:6).

It is too late now to stand and argue with Christ, "Come down from the cross!" He has already died and come up from the dead.

He is risen to be your only Saviour. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them" (Hebrews 7:25). He is able to save you, and to save you now, and forever! Repent of your unbelief and come to Him now, trusting Him to do it. After committing your soul to Christ, confess Him by your lips as your only Saviour; "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9). Do it now!

He is risen to be your Judge, if not your Saviour. " . . . God now commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:30, 31). That Man God raised from the dead is the Son of Man, Jesus Christ! He will either save you or judge you. Which shall it be?

Refuse Jesus Christ? but remember that you cannot change Christ. He is coming again to judge the living and the dead (John 5:26-29). You may argue and command Him, "Christ, come down from the throne of judgment!" He will answer your request as He did the ones long ago who challenged Him, "Come down from the cross!" I urge you to bow to Christ, and trust Him now for mercy! Amen.



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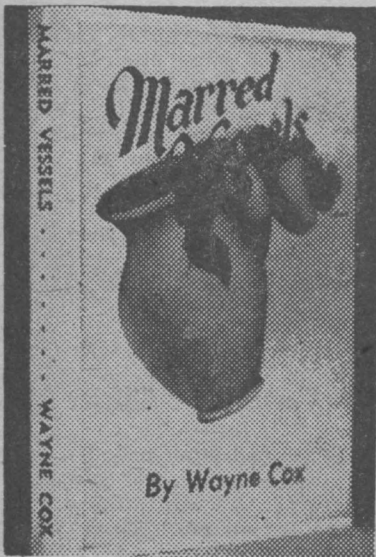
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