

No one really gives thanks unless he is willing to give more than thanks.

The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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THE BIBLICAL BASIS FOR THE PRACTICE OF "CLOSE" COMMUNION

By BOB. L. ROSS

certainly has no "communion" with Christ, but is under wrath (John 3:36).

2. Baptism is another pre-requisite. The divine order places baptism before the supper. In Matthew 26:26-30 it was observed by baptized persons who professed salvation. If it be argued by some that Judas, an unsaved one, was at this Supper, it is still no argument against "close" communion, for Judas professed to be a Christian, and was baptized, which is all that any one of us can do even now.

Acts 2:41,42: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued..." (Continued on page 3, column 3)

The Child Of God After Conversion

By WAYNE COX

Woodlawn Terrace Baptist Church
Memphis, Tennessee

"That I may know him." — Phil. 3:10.

It goes without saying that the Apostle Paul was already acquainted with Christ. It could not therefore mean that the Apostle Paul wanted to get acquainted with Jesus in the sense that lost men come to know Christ, for he said:

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

Thus, on the one hand the Apostle Paul is declaring that he knew the divine Son of God and on the other hand he is saying,

"That I may know him." Is Paul divided? Does one of these facts contradict the other? Certainly not. I believe with all my heart that the text found in Philippians 3:10 has to do with a more intimate relationship with Jesus Christ. What the Apostle Paul is actually saying is, "That I might become better acquainted with Him — that I might come to know the Lord Jesus Christ more intimately."

Mrs. Cox and I were reared together, and I thought that I knew her and she thought she knew me. But we have been married twenty-five years, we have four grandchildren, and I am still learning about Mrs. Cox, and we are becoming more intimately acquainted as the days come and go.

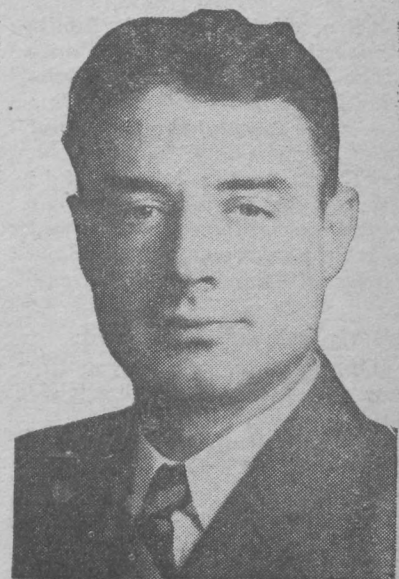
When the Apostle Paul said, "That I may know Him . . . and the fellowship of his sufferings," he actually meant this, "That I might know Christ even better than I know Him — that I might become more intimately acquainted with Jesus Christ."

Born Again

I am sure that all of you know that when the word "conversion" is used with reference to a child of God you quite naturally mean one that has already been saved, from death to life — from the power of Satan unto the power of God — from a life of unbelief

unto faith in Jesus Christ. I say this, I believe that men of God should be everlastingly conscious of their responsibility of telling all men how that men are saved, or how that men become the children of God. We are not going to deal with the technical points of how that men become the children of God, other than to say this, that one that is a child of God by birth actually and literally becomes a child of God by faith in Jesus Christ.

Men are born, not by the will of God — from a life of unbelief (Continued on page 9, column 3)



ELD. WAYNE COX

Moses — A Type Of Jesus Christ

By ARTHUR W. PINK

This article is taken from the recently published, "Gleanings in Exodus." It is typical of the excellent material presented in this book.

The life of Moses presents a series of striking antitheses. He is the child of a slave, and the son of a king. He was born in a palace, and lived in a palace. He inherited poverty, and enjoyed unlimited wealth. He was the leader of armies, and the keeper of flocks. He was the mightiest of warriors, and the meekest of men. He was educated in the court, and dwelt in the desert. He had the wisdom of Egypt, and the faith of Israel. He was fitted for the city, and wandered in the wilderness. He was tempted with the pleasures of sin, and endured the hardships of virtue. He was backward in speech, and talked with authority. He had the rod of a shepherd, and the power of the Infinite. He was a fugitive from Pharaoh, and an ambassador from heaven. He was the giver of the law, and the forerunner of Grace. He died alone on mount Moab, and appeared with Christ in Jerusalem. No man assisted at his funeral, yet God buried him. The Lord has gone out of mount Sinai, but the lightning is still in his law. His lips are silent, but his voice yet speaks." (I. M. Halde-

ful way and the many respects in which he was a type of the Lord Jesus. In a previous chapter of this series we stated:

"In many respects there is a remarkable correspondence between Moses and Christ, and if the Lord permits us to complete this series of articles, we shall, at the close, summarize those correspondencies, and show them to be as numerous and striking as those which engaged our attention when Joseph was before us."

We shall now seek to fulfill



A. W. PINK

that promise.

Ere we attempt to set forth some (for we do not profess to exhaust the subject) of these correspondencies, let us first appeal to the Word itself in proof that Moses was a type of Christ. In Deut. 18:15 we find Moses saying, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Thus it will be seen from these words that we are not trafficking in human imagination when we contemplate Moses as a type of Christ. Such is the plain teaching of Holy Writ.

As we desire to bring to a close these "Gleanings in Exodus" with this present chapter, and therefore can devote but one article to our present theme, and as the points to be considered are so numerous, (Continued on page 11, column 1)

NEWS FROM HALLIMAN

After many weeks without a letter from Bro. Halliman, he has completed the arduous trip to his new location and has written of his recent experiences. See Page Two

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A FALLING AWAY"

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." —II Thess. 2:3.

If I were to read the entirety of this chapter and to give you a verse-by-verse exposition of it, you would find the Apostle Paul is talking about the Anti-Christ who shall precede the coming of the Lord Jesus Christ. In fact, the entirety of this chapter has to do with the Anti-Christ. He is called here a man of sin, which is very definitely opposed to the Lord Jesus because He was the sinless one. The Anti-Christ is called the son of perdition whereas Jesus was called the Son of God. So definitely in name and character

this is the Anti-Christ.

There have been many Anti-Christ through the years. Even in the Bible, there have been many who are positively typical of the final Anti-Christ. However, though there have been many Anti-Christ through the ages and even some exist today, this is a picture of that last individual who shall precede the coming of the Son of God, and is the Anti-Christ of all ages.

You will notice the Apostle Paul urges these Thessalonian Christians to be on their guard. He says that such a day as the coming of the Anti-Christ will not take place unless there comes a falling away first. Therefore I want to talk to you about this falling away.

Some few weeks ago I preached on the subject of "Twentieth Century Apostasy." I tried to show you that we are living in a day that is characterized by abounding apostasy. I told you the apostates, false teachers, and false preachers have taken God out of Christ; they have taken the Spirit out of the Word; they have taken the blood out of the atonement, the fire out of Hell, and the water out of the baptism. I tried to tell you about this Twentieth Century Apostasy that confronts us today. Tonight, I want to continue that same message by talking to you about the falling away that is prophesied in my text.

Paul says this Anti-Christ shall not come except there come a falling away. (Continued on page 22, column 1)

"When thou hearest of Christ, do not think Him God only or man only, but both together; for I know Christ was hungry, and I know that with five loaves He fed five thousand men, besides women and children. I know Christ was thirsty, and I know Christ turned water into wine. I know Christ was carried in a ship, and I know Christ walked upon the waters. I know Christ died, and I know Christ raised the dead. I know Christ was set before Pilate, and I know Christ sits with the Father. I know Christ was worshipped by the angels, and I know Christ was stoned by the Jews. And truly some of these I ascribe to the human, the other to the Divine nature; for by reason of this is He said to be both together."

—Chrysostom, 390 A.D.

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FRED HALLIMAN, Sovereign Grace Baptist Mission, Koroba Free Bag, via Mt. Hagen, Territory Papua, New Guinea.
Send Gifts to: Macedonia Baptist Church, 2501 N. Maplewood, Chicago, Illinois.

Bro. Halliman and family have finally arrived at his mission headquarters in the highland area of New Guinea. This tells the story of the last lap of the journey.

This is our first letter in eight weeks, due to this move. It has been a gruelling experience and surely proves what our missionaries withstand by God's grace.

Dearly Beloved in the Lord:

Greetings to each of you from our new home at the "back side of the desert."

We arrived at the mission station about 3:30 p.m. on the 15th of March after being on the road for 18 days. We left Bulolo on Monday, February 26th. Our original plans were to leave Bulolo on that date, go to Lae and leave there on the 28th. We got away from Bulolo late that afternoon and it was about 9:00 that night when we arrived at Lae.

The next morning I went to the air terminal to see if we would be getting away Wednesday as planned, but was told instead that the air strip at Tari had been closed for two weeks and no prospects of it opening soon due to so much rain in the highlands.

We did not know what to do then as we had already moved all our things out from Bulolo and the hotel was the only place to stay and that was very expensive. We had sold the car and bought a new Land Rover which had to be carried in to Tari by DC 3 plane. We finally decided to drive the vehicle as far as we could—Mount Hagen—and fly it in from there, so we bought bulky things that we would be eventually needing to fill up the space of the vehicle and made definite plans to go by road as far as Mount Hagen.

The day before we had planned to leave Lae we got word that the road between Lae and Mount Hagen was closed in two places due to bridges being washed out. Again we had come "unto the iron gate" (Acts 12:10). We had already bought things to fill up the space in the plane so we and the vehicle must go by road. It turned out that a convoy of Government vehicles was going up to the highlands in about 4 days so we would wait and go with them. Two days before we were supposed to leave with the convoy, the

family began coming down with dysentery and I knew if we missed that convoy it might be weeks before we could get there. Mrs. Halliman and Rhoda had it pretty bad and one of the boys was quite sick. We got to a doctor in Lae and told him our situation and he said he could give us medicine that would clear it up in a couple of days; that meant that we would have to start out with sick folks, but he assured us that traveling with them would be no set back in getting well.

On the day of departure from Lae (7 days later than we had expected), we left about 7:30 a.m., reached the large river that we must ford about an hour before the convoy got there. When they arrived we all crossed together. Due to so much rain the river was much deeper than usual but all got across without too much difficulty. This first day on the road was very hard due to two of the family being quite sick; medicine had to be given at regular intervals, and at the middle of the day we came to where one of the bridges was out in the heart of a steaming jungle. This of course heightened the discomfort of the sick folk. About an hour later we had a few logs across the river and crossed on them.

We arrived at Kainantu that afternoon about 5 and there were signs of the sick getting better in spite of a hard day on the road. The next morning we left for Goroka and arrived there by half past twelve. We had a good rest before departing the next morning and arrived in the Chimbu area by night and spent our third night on the road there. From Chimbu it is an easy one day drive to Mount Hagen and about 3 p.m. we drove into Mount Hagen and were checking with the air-freight depot there when a man walked up to us and asked if we were expecting to stay at the hotel. I informed him that we did for I had wired in for reservations. It turned out that we had no reservations; the hotel had wired us back to that effect but we had left Chimbu before the wire arrived.

Again the "iron gate," loomed before us but not for long—the man that had asked about our reservations said that he had two rooms with two half beds if that



Missionary Fred T. Halliman

would be of any help. Two half beds seemed very little for six people, but I knew we would make out somehow. We put the children on the beds and Mrs. Halliman and I slept on the floor.

Monday I inquired as to when we could get a plane out to Koroba (the air strip at Tari was still closed). We were told that it would be Thursday before we could get out, so we had another four-day wait. Thursday morning came and it was raining in Mount Hagen and looked like we would be closed in for the day, but about eight it began to lift and soon after we were on our way.

By noon Thursday we had arrived at Koroba and was on our way to the mission station. About 50 natives from the area where we live were at the air strip to meet us and help us in with our things. The officer in charge at Koroba was kind enough to drive us as far as the road went and then we had another 6 miles to walk. This was the first time any of the family other than myself had done any track walking and before we got in all of them had to be carried. Mrs. Halliman walked about half of the way but the track was so rough it proved too much for her and so the men got two long poles, put them under a chair, and carried her very well in that manner. We reached our house about 3:30, tired but happy to be here after the most gruelling and expensive 18 days that we have spent at any time up to now. It cost us \$400.00 for hotel bills alone for those 18 days.

Five days later we are still in the midst of getting unpacked and trying to get things straightened out; in all of it though the Lord has made us completely happy here. Until we came here none of the family but myself had seen anything as primitive as it is here and none of them had ever spent a night in a bush house before, but Mrs. Halliman and all the children are happy with their surroundings. Mrs. Halliman says she feels more at home and is happier here than any place we have ever lived.

We had our first service Sunday since being back and the services were well-attended and all the people seemed to be happy to have us among them. Our house is not really our own; the natives come and go all day long looking at us and the strange things that we eat out of, sleep on, etc.

Many of our things are at Mount Hagen, waiting to get into

Examiner Editorials

"BAPTIST TRUMPET" IN ERROR ON ELECTION

In the March 21 issue of the Baptist Trumpet, (a North American Baptist Association paper published in Arkansas) there is some gross error given concerning election and Baptists. For instance, the following statement is made in a comment on Acts 13:48:

"The question we put to the Hardshells is, 'Does faith procure the ordination, or does the ordination procure the faith.' The Missionary Baptist position is that faith procures the ordination."

Unless the Trumpet has a very narrow meaning which it attaches to the term "Missionary Baptist," then it is as far from the truth as it could possibly be. Baptist confessions such as the London, Philadelphia, and New Hampshire teach that the ordination to eternal life precedes faith. Pendleton, Graves, Spurgeon, Boyce, A. H. Strong, Carroll, Boyce Taylor, J. B. Moody, Broadus, Gill, Fuller, Bunyan, and the great host of all other missionary Baptists of the

Tari and then we will bring them by the Land Rover to where the road ends. It will be a long time before we can get all of our things together and in order again, but we have lived out of suit cases so much in the past two years that we don't really mind much by now.

We wish to take this opportunity to thank each of you for the many letters that you have written; it took us the most part of a day to read them all. When time permits we will write to each of you personally, but like our house, our time is not our own now with so many things to do—buildings to build, a new language to learn, preaching points to establish, plus many other things.

Since we last wrote to you through TBE there has been a change in our address. Our address is as follows:

FRED T. HALLIMAN
Sovereign Grace Baptist Mission
Koroba Free Bag,
via Mount Hagen
Territory Papua, New Guinea.

Sincerely,
FRED T. HALLIMAN

past teach the same.

Of course, many who call themselves "missionary Baptists" free-willers to the bone. It be that the Trumpet has "missionary Baptists" in mind the foregoing statement.

The Trumpet also confused truth about Acts 13:48 by ring to the "order" of the words in the verse. The says:

"What the casual reader knows is that the King Version inverted the order text. 'Ordained to eternal should follow believed.'"

But the fact is, the King Version gives the same meaning (so far as the meaning is concerned) as is given in the G. In other words, the placing "ordained" before the word "believed" did not change the meaning one bit. The Greek is: believed, as many as were pointed to life eternal."

The Trumpet's argument is an appeal to ignorance. notice this: The expression "as many as" is found in Acts as follows:

"And they of the circumcision which believed were astonished as many as came with Peter cause that on the Gentiles was poured out the gift of Holy Ghost."

Would it have made any difference if the verse had translated, "As many as with Peter — they of the circumcision which believed — astonished," etc.? Certainly. The point is, they came to Peter before they were astonished.

So in Acts 13:48 — they ordained to life prior to faith. The Trumpet also makes other erroneous arguments.

"The Greek word here 'Hosai', from which as many as is translated like other Greek words, other possible translations — instance all. Read in 2 Cor. 'For all (Gr. Hosai) the promise of God in him are yea and amen, unto the glory of him Amen, unto the glory of him Amen.' To the writer this clarity. These folk believed, all that believed were appointed to eternal life."

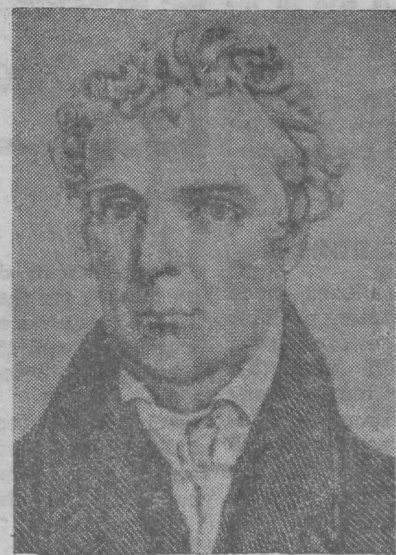
What the writer fails to note of is that in both Acts and 2 Cor. 1:20, the words "Hosai" and "hosai" are definitely (Continued on page 3, column 1)

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CAMPBELLISM

Its History and Heresies

By BOB L. ROSS



BARTON W. STONE

Leader of the "Christian" segment which merged the Campbell-led "Disciples" in 1832.

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FIFTY YEARS IN THE CHURCH OF ROME."

THE HARM CAUSED BY THE ROMISH HERESY AS TO CELIBACY

By CHARLES CHINIQUY
(Selections by L. E. Jarrell,
Lordsburg, New Mexico)

CHAPTER TWO
(Continued)

One day, as I was amusing myself, with a few other young friends, near the house of Brother Mark, suddenly we saw something falling with blood thrown from a window, and falling at a short distance from us. At the same instant we heard loud cries, evidently coming from the monk's house: "O my God! Have mercy on me! Save me! I am lost!" The sister of Brother Mark rushed out of doors and cried to the men who were passing by: "Come to our help! My poor brother is dying! For God's sake, make haste, he is losing all his strength!" I ran to the door, but the lady cut it abruptly and turned me away, saying, "We do not want children here."

I had a sincere affection for the old brother. He had invariably been so kind to me! I insisted, respectfully requested to be allowed to enter. Though young and weak, it seemed that my kindly feelings toward the suffering brother would add to my strength, and enable me to be of some service. But my request was only rejected, and I had to go back to the street, among the crowd which was gathering. The regular mystery in which they were trying to wrap the poor monk, filled me with trouble and anxiety.

But that trouble was soon changed into an unspeakable confusion when I heard the convulsive laughing of the low people, and the shameful jokes of the crowd, after the doctor had told of the nature of the wound which was causing the unfortunate man to bleed almost to death. I was struck with such horror that I fled away; I did not want to know any more of that tragedy. I had a ready known too much!

Poor Brother Mark had ceased to be a man — he had become a cruel and godless church of Rome! How many souls hast thou received and tortured! How many hearts hast thou broken with that celibacy which Satan alone could invent! This unfortunate victim of a most degrading religion, did not, however, die from his rash action: he soon recovered his usual health.

Having, meanwhile, ceased to visit him; some months later I was fishing along the river in a very solitary place. The fish were abundant and I was completely absorbed in catching them, when, in a sudden, I felt on my shoulder the gentle pressure of a hand. It was Brother Mark's.

I thought I would faint through the opposite sentiments of surprise, of pain and joy, which at

the same time crossed my mind. With an affectionate and trembling voice he said to me, "My dear child, why do you not any more come to see me?"

I did not dare to look at him after he had addressed me these words. I liked him on account of his acts of kindness to me. But the fatal hour when, in the street before the door, I had suffered so much on his account — that fatal hour was on my heart as a mountain which I could not put away — I could not answer him.

He then asked me again with the tone of a criminal who sues for mercy: "Why is it, my dear child, that you do not come any longer to see me? You know that I love you."

"Dear Brother Mark," I answered, "I will never forget your kindness to me. I will for ever be grateful to you! I wish that it would be in my power to continue, as formerly, to go and see you. But I cannot, and you ought to know the reasons why I cannot."

I had pronounced these words with downcast eyes. I was a child, with the timidity and happy ignorance of a child. But the action of that unfortunate man had struck me with such a horror that I could not entertain the idea of visiting him any more.

He spent two or three minutes without saying a word, and without moving. But I heard his sobs and his cries, and his cries were those of despair and anguish, the like of which I have never heard since.

I could not contain myself any longer, I was suffocating with suppressed emotion, and I would have fallen insensible to the ground if two streams of tears had not burst from my eyes. Those tears did me good — they did him good also — they told him that I was still his friend.

He took me in his arms and pressed me to his bosom — his tears were mixed with mine. But I could not speak — the emotions of my heart were too much for my age. I sat on a damp and cold stone in order not to faint. He fell on his knees by my side.

Ah! if I were a painter I would make a most striking tableau of that scene. His eyes, swollen and red with weeping, were raised to heaven his hand lifted up in the attitude of supplication: he was crying out with an accent which seemed as though it would break my heart —

"Mon Dieu! Mon Dieu! que je suis malheureux!"

My God! My God! what a wretched man am I!

* * *

The twenty-five years that I have been a priest of Rome, have revealed to me the fact that the cries of desolation I heard that day, were but the echo of the cries of desolation which go out from almost every nunnery, every parsonage and every house where human beings are bound by the ties of Romish Celibacy.

God knows that I am a faithful witness of what my eyes have seen and my ears have heard, when I say to the multitudes which the Church of Rome has bewitched with her enchantments: Wherever there are nuns, monks and priests who live in forced violation of the ways which God has appointed for man to walk in, there are torrents of tears, there are desolated hearts, there are cries of anguish and despair which say in the words of brother Mark:

"Oh! que je suis malheureux!"

Oh! how miserable and wretched I am!

Examiner Editorials

(Continued from page two)

ed. In 2 Cor. the word is limited to the promises of God; in Acts 13:48 it is limited to those appointed to eternal life. Instead of

upholding the notion of the Trumpet, this strongly militates against it.

Here is another error in the article from the Trumpet: "God elects to salvation everyone that will believe." The truth is, God elected men to salvation before the foundation of the world (Eph. 1:4, II Thess. 2:13, Romans 8:29, 30). Men believe because they were chosen to salvation, thereby being blessed with the gifts of repentance and faith according to God's elective purpose.

The final statement in the articles is this: "In all instances people are elect because of their faith." However, the writer would have a very difficult time producing a single verse that says any man is elect because of faith. There are numerous examples to the contrary (John 10:16, 6:37, 44, 65, Romans 9:11, II Tim. 2:9,10).

"Close" Communion
(Continued from page 1)

ued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Here we have a record of some people being saved and baptized, and then later, they participated in "breaking of bread."

In Acts 18:8 is recorded the conversion of the Corinthians. We read:

"And Cripus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."

No mention is here made of their observing the Supper. However, we know that they did later. After Paul left Corinth, the church observed the Supper, but in a wicked manner. Thus, Paul devotes a great deal of the first letter to the Corinthians to point out and correct their errors.

3. Church membership, likewise, is a prerequisite. As in the case of baptism, we have no record of a person who was not a member of a church, partaking of the Supper. Under this point, the matter of church discipline comes in. If there are restrictions set around the Supper, then it is a necessity that those who come to the Supper be under the disciplinary power of the church observing the Supper.

4. An orderly walk in doctrine and practice is also required of one who would partake of the Supper.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat . . . Therefore put away from among yourselves that wicked person." — I Corinthians 5:11,13.

Later in this epistle, after noting that there were "divisions" and "heresies" among the Corinthians, Paul said, "When ye come together therefore into one place, this is not to eat (literally, ye cannot eat) the Lord's Supper" (I Corinthians 11:20). Also, see I Corinthians 10:20, 21, II Thessalonians 3:6, and II John 1:9-11.

5. Self-examination is a prerequisite. We read in I Corinthians 11:28, "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

These, then, are the Scriptural pre-requisites to the Lord's Supper. It was the Apostolic order, and it is still our pattern.

Why Others Can't Be Invited

(1) First, let all be reminded of the Scriptural teaching that it is the Lord's Supper, not the supper of someone else. Thus, it is He who alone has the privilege of inviting.

(2) The Supper is a church ordinance, not an ordinance for the individual Christian. The ordinances were given to the church (Matt. 28:19, 20; I Cor. 11:2, 1:2).

(3) Furthermore, Baptists cannot invite others because the majority of Protestants and others, if they believe what their churches' creeds state, have never been

(Continued on page 21, column 1)

TITLES OF OUR LORD, No. 4—

RULER

By ALBERT G. LARSON

"The Lord shall reign forever." Ex. 15:18.

"And he shall reign forever and ever."—Rev. 11:15.

Under the second head we discussed who was the rightful possessor of the universe. We discussed what constitutes such ownership, and that such ownership involved a major disposal of all things; a superior governmental administration; and that this was not for inferior creatures. Now the word "ruler" is closely allied with the word "owner." As we have already stated, it is generally assumed that one rules over what he owns. In other words, to have and to hold is to be a master of that which one has. Applying this to Deity, we may firmly say, that as absolute ownership belongs to God, so does absolute dominion belong to God.

Now, what kind of dominion does the Lord exercise in and over the universe? His dominion is not exercised merely over exterior affairs, but also over interior, invisible things. The minds of men are not so detached from the Lord, that he cannot incline and move their wills at his pleasure. Even the liberty of the human mind is subject to the will of God. It is true that Satan instigates the reprobate, yet even this is limited as the Lord directs hither and thither. When our minds are disposed to choose things advantageous, or when our minds avoid that which is harmful, this power is extended to us by the power of God. The special influences which have caused us to submit to the Lord's will, are also governed by the Lord. And God infuses various dispositions into men according to His pleasure. Thus God, whenever He determines, inclines and moves the wills of men in external things.

The Lord exercises a major direction over all things. Because of the confused, unsettled state of affairs, it is difficult for us to behold any direction or directing hand. Yet God has never resigned from His sovereignty. Sin is denounced in God's word and accordingly sinners are confronted with decided reversals of their schemes. What happened to those who planned the tower of Babel? God, being offended, brought them to naught and complete dispersion. The wicked did not succeed in the days of Noah; for in those days he immersed the wicked in the destruction of flood waters.

Likewise, the Lord is engaged adversely against sin in our day. All human boasting is most frequently reversed, simply because the Lord directs everything according to the counsel of His own will. Humanity in general is occupied in only a limited control of things; but this does not prevent God who is determined to accomplish His wise designs. His knowledge and wisdom are displayed in the universe perpetually in every age.

The Lord is also Director of all Providence. Presented unto us in varied colorings, in our present day, is the disguise of a "better world." We have to class it as a counterfeit presentation. We who are humans concern ourselves mostly with outward things. That is why you have the ideology that if you improve outward economic and social conditions then you improve the inward state of man.

Not so with God. God concerns himself with changing the inward state of man first: "Ye must be born again." A radical change in the inward state will spontaneously manifest itself in outward change. Besides, the world cannot enjoy a favoring Providence of God except men be devoted inwardly to the Lord.

In this world there are many men who rises to power. And though they rise, they are not able to hold their place; and generally fold up in the course of

time, by either perishing or going into complete oblivion. Those whom the Lord does not uphold, like many of those in the underworld with their cause of untold misery, are of short duration.

And there are those who despise all exercise of authority by God. Their very behaviour runs counter to God. And though they may for awhile flatter the public with their promises, God will in the end administer them according to His wise Providence.

All of this reminds us of the superior position which belongs to the Lord. Most of us know how human dominion is frequently endangered by the invention of some social experiment which enslaves people in misery and despair. This is especially true where those who are in authority are contrivers or schemers against the things of God and His kingdom. And though people may endorse some new scheme of government, God generally reverses the outcome of such dominion by total failure and hopeless despair. In other words, that which did seem to have some prospect is reversed by the hand of the Lord, so that these social experimenters are brought to naught. For God, the Lord, is abundantly able to reverse the doings of His enemies. Thus you see, the Lord is an interceptor in human affairs. Man likes to flatter himself with his petty accomplishments. After all, human dominion is over limited spheres. Not so with the Lord; He is over all.

Sinful man is ever diverse to the Lord's dominion. Hence there are many adverse occasions. Again and again, the Lord has dispersed the wicked, as at the tower of Babel. And this does not exclude the promoters of falsehood, though they have the appearance of pious ecclesiastics. The opposers of God's truth, under the cloak of private interpretation, bring the curse upon themselves. It is well to remember, that no disguise of any kind will ever escape the Lord's scrutiny. All schemers, all contrivers of sin are under His observation. There is no corner whatsoever where they can hide themselves. Those dreamers who clutter the world with all their falsehoods are certainly reserved for judgment.

The Lord exercises the most precise dominion by reason of his Deity. Deity does not simply enter upon an appointment, as men do. No, Deity is a performer of higher and greater dominion than that which creatures are qualified to exercise. His manner of determination is not hindered by any infirmity or imperfection. The Lord never needs to revise any of His plans. His manner of determination cannot veer; because not only is it coupled with perfection and infinite wisdom, but with Almighty Eternal Power. "God is not a man that he should lie." — Numbers 23:19. His power is Eternal.

What happens to those who despise His dominion? Luke 19:27: "But those mine enemies which would not that I should reign over them, bring hither, and slay them before me." In other

(Continued on page 21, column 1)

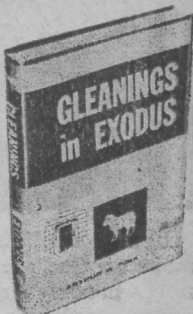
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Kansas Pastor Announces Missionary Call To Korea

By C. W. BRONSON

I was born in Muncie, Kansas, July 30, 1931. I spent the first 14 years of my life there and from thence moved to Adrian, Missouri, where I lived until about the time of my entry into the service. Mostly I was occupied at general farm work.



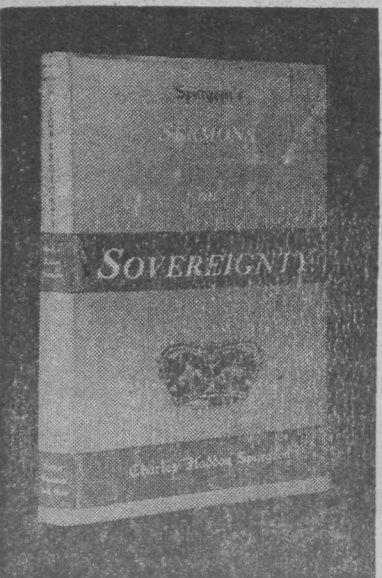
ELD. C. W. BRONSON

I entered the U.S. Army Sept. 9, 1951, taking my basic training in artillery school and about February of 1952 was sent to Korea. I spent about a year there and was sent back to Fort Lewis, Washington. My wife and I were married while I was stationed there on June 19, 1954. I was discharged in September of the same year and thereupon we moved to Newton, Kansas where I was employed at American Flours Inc. and later at Beech Aircraft Corporation of Wichita.

In about February of 1956 I was licensed to preach by the Fellowship Baptist Church of Wichita and in September of the same year I enrolled at Conway Baptist College of Conway, Arkansas. After attending there two years, I then attended Arkansas State Teachers College of the same city and continued there for about a year and a half, making a total of three and one-half years of college.

After leaving Conway, I was called to the pastorate of Bethel Baptist Church in Phillipsburg, Kansas in December of 1959 and have served as pastor there for over two years. I have been employed as a truck driver by Peaks Transport Service of Phillipsburg and also by Phillipsburg Water Dept., where I am presently employed and have been working for the past year, while pastoring this church. I pastored two other churches while in Arkansas, making a total of about four years pastoral work.

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sas, making a total of about four years pastoral work.

Information Concerning My Family

My wife was formerly Margaret Probst and was born in Olympia, Washington where she lived until the time of our marriage. She is now 25 years of age. She attended high school in Olympia, Washington and graduated from there shortly before our marriage in 1954.

We have one child, Chuckie, who will be 7 in May. He was born to us while we lived in Newton, Kansas. He is now in the first grade here at Phillipsburg.

I think we have an unusually happy marriage. My wife, of course, does not feel called to the mission field, and while she realizes the hardships such a life may entail, she is willing to go where the Lord leads and to make whatever sacrifices may be necessary.

Religious Experiences

I was born of a religious family, my father being a Fundamental Baptist preacher. I am made to realize that a great deal of the truth I now possess, I owe to my father. However, I did not attend any church regularly for a good many years and so was quite confused religiously. One of my greatest hindrances was the mourner's bench. Since I could not get a "mourner's bench experience," I felt that I could not be saved. I have since felt that I was a spiritual descendent of John Bunyan in the matter of spiritual melancholy, though in a lesser degree. This state of re-

A WORD FROM THE EDITORS

The editors of TBE know Bro. Bronson personally and are happy to recommend him to our readers for his prayerful and financial support. He has been in our home, spoken at our Bible Conference and both he and his church have been great blessings to us here. He will be at our Conference this year to tell more about his future work.

We urge you to stand behind him, especially as he prepares to get to the field to which God has called him.

religious confusion continued until I was of age. I was saved when about 10 years of age, though I cannot assign any certain date as to the exact time this took place. I joined the Fundamental Baptist Church of Easton, Kansas, where my father was pastor, in 1952. This was shortly before I was sent to Korea. This I did, though not at all sure of my salvation.

Upon my return from Korea, shortly before meeting my wife, I gained the assurance of my salvation through God's Word. The passage that was effectually used of the Lord to accomplish this was Romans 10:9-10. I have since distrusted mourner's bench experiences and high-pressure evangelism. Most so-called evangelicals do not teach salvation through faith.

I was dissatisfied with the churches we attended and was searching for such a church group that would satisfy our needs. In the meantime, God led me into a richer knowledge of His Word. I have much respect for a knowledge of the original languages of the Bible and the riches of the expository literature of the Bible which we have in our language. However, in that period, more truth was revealed to me through a "give-away" New Testament of the King James version than I have since learned with all my "helps" in a similar length of time. I came to a knowledge of election and predestination, irresistible grace, church truth and gained strong convictions concerning the proper observance of the Lord's Supper. Also, I became strongly convicted of the New Testament teaching concerning the woman's place in the church.



THE C. W. BRONSON FAMILY

We were baptized by the Fellowship Baptist Church of Wichita, Kansas about October of 1955. I appreciated their Christian spirit, and the fact that they held many truths. However, their theology was quite Arminian and I was not in agreement with them on many things. This church was affiliated with the NABA. The school I attended was an NABA school and I was almost in daily conflict over doctrinal differences. Realizing I could no longer remain in fellowship with them, I left there and became affiliated with the Bethel Baptist Church as pastor. This necessitated our being re-baptized, and consequently we were shortly thereafter re-baptized by the authority of this church.

My relationship with this church has been most happy and we have had many pleasant times of fellowship and profitable studies of God's Word. My preaching there has been almost totally expository. Also, I have had the privilege of expounding God's Word over the local radio station every week, which has been attended with some assurances of being well-received.

Concerning My Call to Korea

I would first say that the main reason, if only one reason should be assigned, that I feel God has called me to be a missionary to Korea is that I feel an overwhelming compulsion and unceasing desire to go there as a missionary. This desire has remained with me for almost nine years. I do not feel it is a passing fancy or allurements, but the impact of the will of God upon my soul. When I first felt called to preach (in 1953) I also felt called as a missionary to Korea. I have never felt that I should be a pastor alone, although I realize that to be a good missionary a person must needs be able to be a good pastor.

Again, I have felt a great burden for the people of Korea. They are much in need of the gospel; particularly, they are in need of Baptist truth. I think there are some Southern Baptists there, but I am afraid much of the religion there is the "raise-your-hand-and-accept-Christ" kind. I think I can say I am completely without prejudice to the people (though some are not) and am able to become assimilated to a good degree to their way of living, language, customs, etc.

I have a great fondness for the

people, the language and the land. This, however, would not be enough. Pity for their plight would not be sufficient. We have a responsibility to get God's message to God's elect the world over, and some of us have a personal responsibility to God to preach the gospel in a specific place. I feel God has given me such a responsibility.

In my experiences, I have seen God's hand leading in that direction. In His providential directions, I believe I have seen the same thing indicated. I have not found the path without obstacles. I have met with some heart-rending reverses, but still I am will-

ing and ready to serve him. Wherever there is a great effectual door opened, there generally be many opposers willing and God leading, ready to go to Korea. I am to sacrifice anything and everything, if I may have this ship with Christ in thus Him. Though I love my dearly; though I am not wretchedly; though I must leave my place of service and my still I am willing and will forfeit all for Him.

I do not feel worthy. I am aware of the fact that I together vile and base, as own worth; yet I feel called me. May His sovereign and good pleasure be done

Some Observations

Korea will not be a place in some respects. Entrance not be difficult, as the is on very good terms with United States. Housing, will be a problem as somewhat of a housing shortage.

The language will be a stacle, but there is a school at Seoul, I believe foreigners. I have some knowledge of the language, and too, Koreans can speak English most all of them have knowledge of it. At present, studying Korean under a medical doctor at Norton, sas.

What Brother Bronson Believes And Preaches

STATEMENT OF FAITH BETHEL BAPTIST CHURCH Phillipsburg, Kansas

This statement of faith I drew up myself for the church. It expresses my views as well as if I were to re-write them. I heartily subscribe thereunto. If it is not full enough or explicit enough, please advise and I will give further information.

WE SUBSCRIBE TO THE FOLLOWING BELIEFS:

1. The verbal inspiration and infallibility of the Holy Scriptures.
2. That God is a triune Being: Father, Son and Holy Spirit.
3. The absolute sovereignty of God.
4. The person and work of the Holy Spirit.
5. The virgin birth and deity of Jesus Christ.
6. The personality of Satan.
7. The total depravity of all mankind.
8. The reality of a literal Heaven and Hell.
9. Justification by faith alone before God.
10. Unconditional election and predestination of believers to salvation.
11. Irresistible grace and effectual calling of God.
12. Limited atonement and substitutionary death of Christ for the elect.
13. Eternal security and preservation of the saints of God.
14. Separation of God's children from the world.
15. That the church was established by Christ during His personal ministry. Briefly defined, it is a local body of baptized believers covenanted together in faith and fellowship for the observance of the ordinances and obedience to the commands of Christ. (Believing it to be local, we reject the universal church theory).
16. That such churches are promised perpetuity until the end of the present church age.
17. That the church is a local, self-governing body having Christ as its only Head and is to be free from human domination or interference of any kind. (We affirm that mission boards, associations, conventions and human inven-

tions of this sort are unscriptural.

18. World-wide missions forth in the commission of He gave this commission church, then existent, and orized it for the work. church, not having the same authority cannot be the Christ nor can it properly or carry out any part of the mission.

19. That women are to subjection in the church:

- (1) They may not teach or usurp authority over the church.
- (2) They are to be silent in assembly.

20. That Christ gave only ordinances to His church:

- (1) **Baptism.** This is by mersion and is to be administered only to believers who consent thereunto. Baptism must be considered invalid unless ministered by the authority of a Scriptural church. In such those applying for membership must be re-baptized.
- (2) **The Lord's Supper.** This be observed only by a church, in church capacity, in no case may those who are members of that church church partake thereof. Full it is to be refused to those walk disorderly, being of that particular church. elements of the Lord's Supper two: a. Wine (not grape juice) b. Unleavened bread.

21. The bodily resurrection ascension of Christ.

22. His resurrection of all saints at His coming.

23. The return of Christ to visit it with judgment and reign thereupon in peace 1,000 years.

24. The resurrection of wicked upon the termination of the reign of Christ on earth and their subsequent condemnation and commitment to the lake of fire where they shall suffer eternally for their sins.

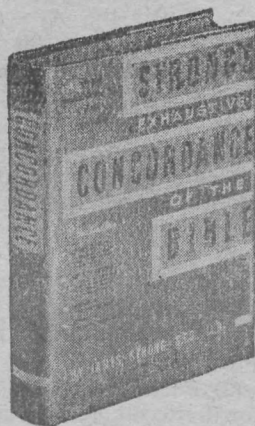
25. The final and irreversible condemnation and commitment of Satan and his angels to lake of fire where they shall suffer eternal anguish and torment.

26. A new heaven and wherein dwelleth righteousness involving everlasting felicity joy for the people of God.

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Christ As Our Substitute

By C. H. SPURGEON

"CHRIST also hath once suffered for sins, the JUST for the unjust, that He might bring us to Himself."—I Peter 3:18.

God is just, and a just God must punish sin. The great question is, "How can God be just, and yet be the Justifier of the ungodly?" False religions endeavour to answer this question, but they completely fail.

The poor heathen thinks he has found the answer in his own terrible sacrifices. He thinks he may have "his first-born for his transgression, the fruit of his body for a sacrifice for the quick and the dead."

The deluded Papist thinks he has found an answer to the question; in his daily mass he says of that there is in it "a propitiatory sacrifice for the quick and the dead."

It is not thus that God's justice is vindicated, neither is it thus

that His mercy shines forth in its glory.

There is a cold, speculative theology that seeks to put this question far away. There are a few men who scoff at the atonement, and reject the thought of sacrifice. These never will be more than a few; they never can be many. The heathen and the Romanist may impress the multitude; but that system which denies the doctrine of atonement by the blood of Jesus Christ, or which puts it in the background, never can succeed. Its adherents may profess to be intellectual, because they are ignorant; but they will never convince the masses. It is stamped on nature by God that every man feels in his conscience a craving after a reply to the question, "How can the just God justly forgive me the sinner?" If that question be not answered in some way, so that it may be seen how God can save, and yet maintain His justice, no system of theology can by any possibility succeed.

We must resist the tendency that seems to be in the minds of some, to keep back this vital truth, the fundamental truth of the Christian religion, namely, the doctrine of the substitutionary sacrifice of our Lord and Saviour Jesus Christ. Let us not argue against this tendency; but let us rather destroy it by our own personal determination to preach more earnestly and more constantly "Jesus Christ, and Him crucified." The quickest way to slay error is to proclaim the truth. The surest mode of extinguishing



C. H. SPURGEON
(1834 - 1892)

falsehood is to boldly advocate Scripture doctrine upon Scripture principles. Scolding and protesting will not be so effectual in resisting the progress of error as the clear proclamation of the truth in Jesus.

Let me now try to preach the doctrine of substitution, which is the Scripture answer to the questions, "How can God's justice have its full dominion, and yet God's mercy exercise its sway?"—"How can there be a full-orbed justice and a full-orbed mercy, and neither of them eclipse or cast a shadow over the other?"

1. Behold The Person Of The Suffering Substitute

(1) The Substitute was of com-

plex nature. He was truly man, and yet He was truly God. Christ Jesus who "suffered" in the room, place, and stead of God's chosen people, was man, man of the substance of His mother, most surely man. He partook of all the weakness of humanity, and was in all respects, sin only excepted, tempted as we are; yea, He became "bone of our bone, and flesh of our flesh." He was the perfect man, the only man in whom there never dwelt sin. There was no sin in His nature. No taint of original depravity ran in His veins. In His human nature He was "without spot or blemish." Conceived in a miraculous manner, He partook not, in any degree, of that transgression which is transmitted to us; for we are born in sin, and shapen in iniquity.

Christ did not receive any of that imputed sin which has fallen upon the race from Adam. Christ never fell in Adam. He was "the seed of the woman," but He never lay in the loins of Adam.

As a private person, Christ never fell by nature. He was not in any sense a participator or partaker in Adam's sin. Though, on the part of His people, Jesus took upon Himself Adam's transgression, and bore it right away, He Himself was, in His original, without the shadow of a spot, the immaculate, the perfect Lamb of God's passover.

(2) The life of the man Christ Jesus was in every respect blameless. From His eye no fire of unhallowed anger ever flashed. On His lips the word of deceit never rested. His pure mind never knew an imagination of sin. Satan's sparks fell on Christ's soul like fire dropping into the ocean, and were quenched for ever. Hell's quiver of temptations (Continued on page six, column 1)



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Christ Our Substitute

(Continued from page 5)
was emptied upon Him, but no single sorrow ever stuck in His flesh and blood. He stood invincible and invulnerable. He could not be wounded by temptation. "The prince of this world cometh, and hath nothing in Me," was His triumphant declaration.

Not only did Christ not sin, but He could not sin. "He knew no sin." He had not acquaintance with sin, He was a stranger to sin, sin had no commerce with Him, He had no dealings with sin personally. His head turned not dizzy when upon the pinnacle of the temple. When down in the depths of humiliation, no grief found expression void of completest resignation. He was ever pure, perfect,

spotless, holy, acceptable unto God.

The sufferings of Jesus have power to bless others, seeing they were not necessary for Himself. He had no need to suffer as the result of sin, nor yet that, by the discipline of suffering, He might be purged from its evil. There was no reason in Himself why He should ever know pain, or heave a sigh. His sufferings all had reference to His people. His object in suffering, bleeding, dying, was to secure the salvation of His chosen. Our souls may now trust Jesus, the perfect man, with the utmost confidence.

(3) Let us also ever bear in mind that, while Christ was truly man, yet was He also very God. We believe and must ever teach that the perfect humanity of

Christ did not lower His perfect Deity; His Divinity was undiluted and infinite. He was "Very God of very God," possessing all the attributes of the eternal Jehovah. He, who did hang upon the cross, was the same God who made all worlds. The very Word, who did bear our sins in His own body on the tree, was that Word by whom all things were made, and without whom "was not anything made that was made."

We know nothing of a human atonement apart from the Deity of Christ Jesus. We dare not trust our souls upon a saviour who is but a man. If all the men that have ever lived, and all the angels that exist, could have wrought together, and striven throughout eternity to offer a sacrifice that should be a propitiation for the sins of a single man, they must have failed. None but the shoulders of the Incarnate God could bear the stupendous burden. No hand but that which set fast the spheres could shake the mountains of our guilt, and bear them away. We must have a Divine Sacrifice, and it is our joy to know that we have this in the person of our Lord Jesus Christ.

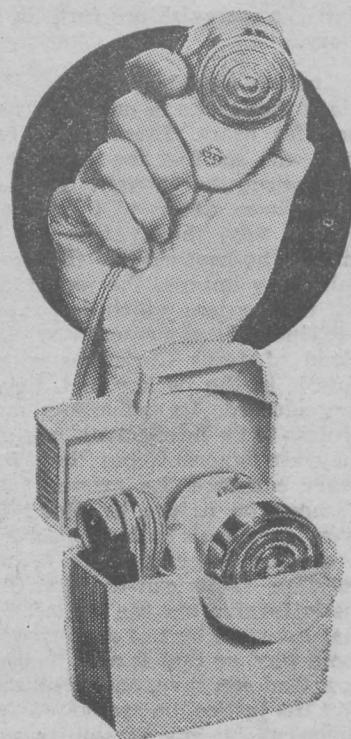
As for those who do not believe in the Deity of Jesus Christ, let them go their way, and preach what they will, we cannot stay to enter into controversy with them. We would speak of them as Mr. Gadsby did. A building where Unitarianism was taught was erected opposite the chapel in which William Gadsby preached the gospel of the grace of God. One asked Mr. Gadsby, "Do you not feel sad about this opposition?"

He replied, "Opposition, man! I do not know of any opposition." "No opposition?"

"No, brother, none whatever. Suppose I kept a baker's shop, and sold good wheaten bread, and some man came and opened an ironmonger's shop opposite, would that be opposition?"

"No, that would be quite a different line of business." "So," said Mr. Gadsby, "the Unitarian Chapel is no opposition to us; it is a different line altogether. It is a different article they have to deal out. We deal with the gospel of our Lord and Saviour Jesus Christ, and on that a soul may rest for eternity; but they deal with 'another gospel, which is not another,' with that which can never bring peace on earth, or blessedness in the world to come. There is no opposition."

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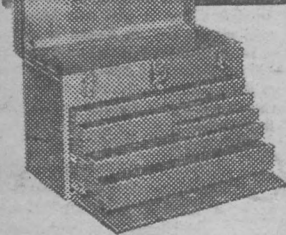
Of course, in another meaning of the word, there is the greatest possible "opposition" between us and Unitarians; and we will pretend to no manner of union with them, for we can never give up our belief in the Divinity or the Deity of our Lord and Saviour Jesus Christ, nor can we have any fellowship with those who reject that blessed truth.

Let us stand beneath the cross of Calvary, and behold our Lord Jesus hanging there, and remember that His bleeding body was in alliance with the unsuffering Deity. Those wounds of His, that streaming, spear-rent side, was taken into union with the nature of the living and eternal God. The infinite merit of the God-head was imparted to the sufferings of the manhood. Neither

your sins or mine can ever exceed the merit of the precious blood of Christ. If our sins are high as mountains, the ocean of His atonement, like Noah's flood, covers the utmost summits of our mountains. It prevails two cubits upwards, till all the highest mountains are covered. Though our sins be ever so crimson, the blood of Jesus Christ is more crimson, and the one washes out the other. Though our iniquities be ever so dark and bitter, His death was more bitter dark, and the black bitterness of His death hath taken away blackness and bitterness of sins; and therefore it is that is able to save them to the utmost that come unto God Him."

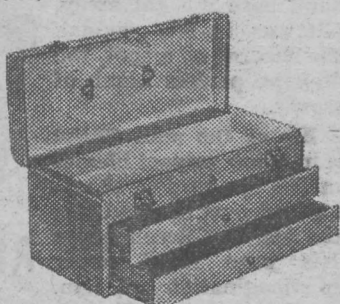
(Cont. on page seven, col. 1)

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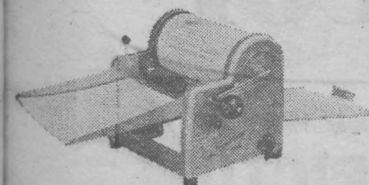
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"Gethsemane, the olive-press! (And why so called let Christians guess)

Fit name, fit place, where vengeance strove, And gripped and grappled hard with love.

'Twas here the Lord of life appeared,

And sigh'd, and groan'd, and pray'd, and fear'd;

Bore all incarnate God could bear,

With strength enough, and none to spare."

There, for us, Jesus sweated until His soul became so full of agony that the blood flushed the stivers of His veins, and at last burst the banks and overflowed. "His head, His hair, His garments bloody were." He was clad in a ruby robe of His own blood; and there He continued still wrestling, with His soul burdened, and "sorrowful even unto death," that He might prevail on His people's behalf, and that He might suffer the wrath of God for their sins.

He rose from the place where He had been pleading, renewed in strength, and went forth to meet His doom. He was betrayed by Judas, one of the twelve. His own familiar friend, whom He had trusted, who did eat of His bread, lifted up his heel against Him. You who have been forsaken by your firmest friend in the hour of your direst need, you that have known a plighted troth broken, pretended love turned into a deadly hatred, you may guess, but you can only faintly guess, the tremendous sorrow that came into the Redeemer's soul when the traitor, Judas Iscariot, betrayed Him.

They hurry the Saviour away to Ananias, to Caiaphas, to Pilate, to Herod, then back again to Pilate, without any breathing time, without any respite. They accuse Him of sedition. **The King of kings seditious!** They accuse Him of blasphemy; as if God could blaspheme! They could find no witnesses against Him, except the basest scum of the people, who were prepared to swear to any falsehood, and even these agreed not one with another. There stood the perfect man, the Son of God, accused and slandered by men who were not worthy to be spit

upon.

They condemn the innocent, they mock Him, they laugh at Him, they jeer at His majesty, and torment His sacred person. He is given up to the tender mercies of the Roman soldiery. They set Him in an old chair as though it were a throne. They had just before torn His back with scourges, till His bones stood up like white cliffs in a sea of blood. They crown Him with thorns. They cast an old purple robe

on His shoulders, they mock and deride Him, as though He were a sham king. For a sceptre, they give Him a reed; for homage, they give Him spittle; for the kiss of salutation, they give Him the lips of mockery. Instead of bowing before Him as their King they blindfold Him, and smite Him in the face.

Was ever grief like Thine, Thou King of sorrow, despised by Thine own subjects? Thou, who didst (Continued on page 8, column 1)

Christ Our Substitute

(Continued from page 6)
Sinner, look at Jesus Christ! There is power in His atoning blood to wash away all thy sins. None can limit the efficacy of the precious blood of Christ. No sins can be too black or too numerous for that precious blood to cleanse. The blood of Jesus Christ is sufficient to accomplish all that God has purposed to accomplish by its shedding. Christ shall never fail in any respect. His cross is a battle-ram against which nothing shall stand. Before the cross of Christ, the stupendous ramparts of our condemnation must rock and fro even to their fall; and another stone shall be left upon the wall that shall not be thrown down. We need a greater confidence in the cross of Jesus Christ, our sure rest evermore on that Rock of Ages cleft for us.

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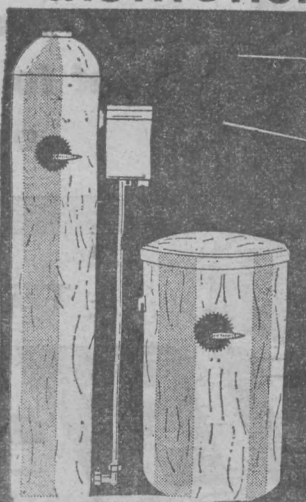
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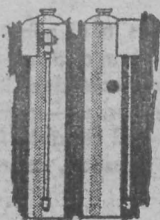


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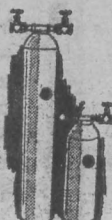
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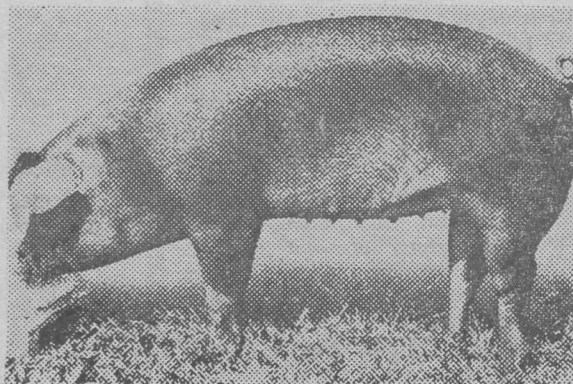
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Christ Our Substitute

(Continued from page 7)

give them breath, dost have that breath back again on Thee in violent and blasphemous oaths! Thou didst give them life; and they spent that life in mocking Thee!

Jesus is led forth to Calvary. He is nailed to the cross by cruel and wicked hands. The rude rabble jeer at His sufferings. Within His soul, there is an agony such as we cannot fathom. Above, there are the swelling waves of Almighty wrath against our sins, covering all His soul.

Hark! that dreadful soul-piercing cry, "My God, my God, why hast thou forsaken me?" It seems to be the gathering up of all His

griefs, sorrows, and sufferings into one expression. Like some enormous lake, which receives the torrents of a thousand rivers, and holds all within its banks, so does that sentence seem to grasp all His woes, and express them all, "My God, my God, why hast thou forsaken me?"

At last, He bows His head, and yields up His spirit! At one tremendous draught of love, the Lord hath drained destruction dry for all His people. He has "suffered" all that they ought to have suffered. He hath given to the justice of God a full recompense for all their sins. He has on their behalf presented a complete atonement—

"And, to the utmost farthing paid Whate'er His people owed."

What joy it is, believer, to think that thou hast such a perfect atonement to rest upon! If there were one sin Christ did not suffer for on the cross, or one evil thought of one of His people that He did not bear, we could not be saved. But He has "finished" the whole of His people's transgression; He has made an end of all their sins; He has obeyed all the jots and the tittles, as well as the great and weighty things, of the law of God; He has magnified it, and made it honourable. He has gone to "the end of the law for righteousness"—not halfway, but all the way; not near to its boundary, but even to its very end. He has not merely sipped from the cup of wrath; not merely tasted a portion of its bitter draught, but He has drained it to the very dregs. Ere He died, He turned the cup of wrath bottom upwards, for He had taken all it contained; and when He saw that

there was not a single black drop trembling on its brim, He exclaimed, with the loud voice of triumph, "It is finished!" He had drunk the whole.

Glory in this, ye living people of the living Christ! He hath offered for you a complete sacrifice, acceptable unto His father. Glory in this, ye chosen people of the living God, that "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."

III. Rejoice In The Result Of The Substitution

The sufferings are finished. The debt is paid. Justice is satisfied. The law is magnified. Righteousness is established. For all His people's sins Christ has made a complete atonement, and for their

justification He has risen the dead.

Now, poor trembling sinner, what sayest thou to this? Thou not now rest on Christ? is satisfied with His Son's ing sacrifice; canst thou be satisfied with it? God Jesus enough; canst thou Him too little? Did the Lord King, against whom thou hast fended, accept the reconciliation, and dost thou unbelievingly distrustfully say, "I fear it is sufficient"? Cast away thy fears, I beseech thee. May blessed Comforter enable now to say—

"Just as I am—without one But that Thy blood was shed me,

(Cont. on page seventeen, col.

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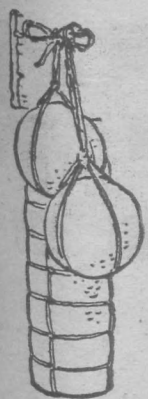
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The Child Of God

Continued from page 1)
of the flesh, nor by the will of man, but by the will of God (John 1:13). This has to do therefore with the birth, and I declare without fear of contradiction that one that is a child of God by birth is a son of God by faith. The Apostle Paul says:
"For ye are all the children of God by faith in Christ Jesus."—Gal. 3:26.

Actually the word "children" comes from a little Greek word that means "a son" — not a child by birth, but a son by faith. It therefore has to do with position rather than relationship, while birth has to do with relationship.

The question is very frequently asked, "How is it that men come to experience this birth?" My position is that God's Spirit uses the Gospel in producing the new birth. If I did not believe that, I would not believe the Word of God. For example, the Apostle Paul tells us:

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten (or actually born) you through the gospel."—I Cor. 4:15.

We are not like the Campbellites, who say that men are be-

gotten or born again by the Word separate and apart from the Spirit of God. Neither are we Hardshells, taking the position that men are born by the operation of the Spirit of God separate and apart from the Word of God. The Word of God or the Gospel is the instrument and the Holy Spirit is the agent. The brother put it well when he said that one of the works of the divine Spirit of God is to give men ears with which to hear.

One of the great texts of the Bible that is so frequently overlooked is in John 6:45. It is a wonderful text and I have read that verse many times and never saw the truth of the verse until just a few years ago. The Lord Jesus Christ declares:

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Jesus declares here that the person that hears and learns of the Father cometh unto Christ. Now the little Greek word from which we get the word "heard" in John 6:45 is used many times in the New Testament, but only one time in the way or sense that it is used here. It actually means "to perceive in the soul the inner communications of God." Now

Appreciated Letter

THE EXAMINER continues its wonderful help in my Christian growth. I am enclosing a list of 12 subscriptions. I am in prayer for these families that I have the privilege to subscribe for, that they will find these wonderful blessings that I do each and every time I receive THE BAPTIST EXAMINER, and I know that I will continue to receive these blessings as long as I continue to have the privilege to receive THE EXAMINER and my Lord lets me remain.

—Roy P. Archer, Mo.

that is the work of the divine Spirit of God. To do what? To perceive in the soul the inner communications of God. That is the work of the divine Spirit of God, and in the new birth the divine Spirit of God implants the very germ life of God. I say this without fear, that when men come to experience that birth from above, the divine Spirit of God implants the germ life of God in the man's soul.

In I John 3:9 the Apostle John said:

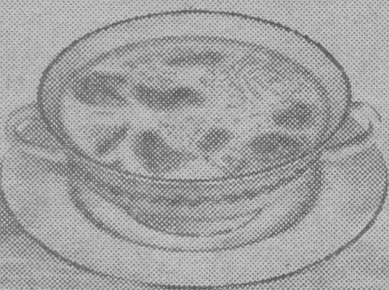
"Whosoever is born of God doth (Continued on page 15, column 1)

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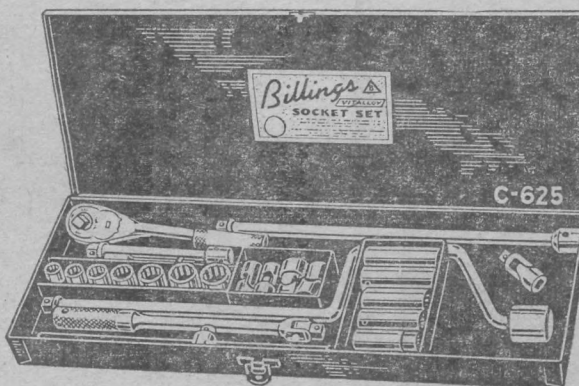
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Out Of The Mail Bag



to TBE. I don't want to miss a copy of this good paper. Although we may not completely agree on our mission programs, I appreciate the stand you take on the doctrines of grace and find your paper to be the only one like it.

—J. H. Schafer, Texas

I do not have to tell you what a condition our world is in and that not only politically, socially and otherwise, but to me the most heartbreaking of it all is the conglomerated religious mess professed Christianity is in today. There are many offering a cure-all, but none seems to have much effect.

Here is where I appreciate TBE, and I am sure that if the people called Baptists would only follow the teachings set forth in this one paper there would be more lives sanctified by the Word of God (John 17:17). It would transform more pulpits and evangelists.

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—L. L. Pettigrew, Ga.

I have put off writing to you for several months, but now that you have "Bargain Day" on subscriptions, I won't put it off any longer. I have been reading TBE only since January, but have studied it thoroughly since that time. It is the soundest publication that I have found anywhere. I fully intend to attend the Conference in Ashland this coming September, if the Lord wills it so. I look forward to meeting you then.

—Leonard "Buzz" Burrell, Fla.

Enclosed please find a list of new subscriptions and renewals. I still believe that our paper is the soundest Baptist paper on earth today. May God continue to bless and sustain this work is my earnest prayer.

—A. E. Hammond, Tex.

It is again I feel led of the Lord to send you an offering. Enclosed find \$5.00 to be used in publishing TBE, as I think it the best Baptist paper being published today. It has helped us wonderfully. I know it takes a lot of spiritual courage to stand for the Word of the Lord.

—L. J. High, Miss.

Enclosed please find a check for \$2.00 to renew my subscription

tic work and would effect a greater change in this old sin-darkened world than all the military force and atomic powers combined. My prayer is that God will bless your entire program to bring many souls to the truth.

—O. B. Gabbard, Ky.

Recently a few copies of your paper were handed to me. I have been thrilled with the information and inspiration and the old time Baptist expression of great Bible doctrines found in your paper. There are very few today setting forth the plain truth and exposing false doctrines as you find in THE BAPTIST EXAMINER. Your exposure of Campbellism, I thought, was outstanding.

—A. E. Cooper, Illinois

It is with joy I send the enclosed check to TBE. The blessings of God have been on my home, my semi-invalid wife, and all our sources of income from our home, farm crops, and livestock and crops sold. We have been husband and wife 54 years and have so much time to read and study the Word of God and I am so helped by TBE. My humble prayer is that your financial needs will be fully met in due time, as God knows best.

—Carey E. Witt, Ky.

We pray for your care and your hope in Christ Jesus. Pray for us here. We are poor and humble. We know our flesh is but earth but know our new bodies will soon go up to be with Christ forever more. I wish inwardly, wholly, and from my heart I could supply all your needs, but God will provide.

—John F. Johnson, Texas

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It is hard to find words to express our appreciation of TBE. We thank God for all those of you who are not afraid to stand for the truth. It was through TBE that we learned the truth about Christmas this past year, and we praise God for opening our eyes to these things. TBE has helped to make us sound in our faith. We hope to meet all of you at your Bible Conference this fall. With God's help, we will be there.

—Mr. and Mrs. Maudie B. Renew, Florida

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Moses

(Continued from page one)
cannot take up each one separately and comment upon it at length. Rather shall we, with a few exceptions, simply give the references, and ask the reader to look them up for himself.

His nationality.
Moses was an Israelite (Ex. 2:10). So, accordingly to the flesh, he was a Jew.

His Birth.
This occurred when his nation was under the dominion of a hostile power, when they were groaning under the rule of a Gentile king (Ex. 1). So the Jews were in bondage to the Romans when Christ was born (Matt. 2:1 cf. Luke 24:21).

In which time Moses was born, and was exceeding fair to God (Acts 7:20). How blessedly he was, in this, foreshadow the Beloved of the Father! His estimate of the "fairness" of that Child which lay in Bethlehem's manger, was evidenced by the sending of the angels to say unto the shepherds, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

Child which lay in Bethlehem's manger, was evidenced by the sending of the angels to say unto the shepherds, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

3. His Person.

"In which time Moses was born, and was exceeding fair to God" (Acts 7:20). How blessedly did he, in this, foreshadow the Beloved of the Father! His estimate of the "fairness" of that Child which lay in Bethlehem's manger, was evidenced by the sending of the angels to say unto the shepherds, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

4. His Infancy.

In infancy his life was endangered, imperilled by the reigning king, for Pharaoh had given orders that, "Every son that is born ye shall cast into the river" (Ex. 1:22). How this reminds us of Matt. 2:16: "Then Herod . . . sent

forth and slew all the children that were in Bethlehem, and in all the coasts thereof!"

5. His Adoption.

Though, previously, he was the child of another, he yet was made the son of Pharaoh's daughter: "And became her son" (Ex. 2:10). Thus he had a mother, but no father! What anointed eye can fail to see prefigured here the mystery of the Virgin-birth! Christ was the Son of Another, even the Son of God. But, born into this world, He had a mother, but no human father. Yet was He, as it were, adopted by Joseph: see Matt. 1:19-21.

6. His Childhood.

This was spent in Egypt. So also was Christ's: "Behold the angel of the Lord appeareth to Joseph in a dream, saying 'Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word' (Matt. 2:13). Thus was fulfilled God's ancient oracle, 'And called My Son out of Egypt' (Hos. 11:1).

7. His Sympathy for Israel.

He was filled with a deep compassion for his suffering kinsmen according to the flesh, and he yearned for their deliverance. Beautifully does this come out in Acts 7:23,24, "And when he was full forty years old, it came into his heart to visit his brethren of the children of Israel. And seeing one of them suffer wrong, he defended him." So too Christ was filled with pity toward His enslaved people, and love brought Him here to deliver them.

8. His early knowledge of his Mission.

Long years before he actually entered upon his great work, Moses discerned, "how that God by his hand would deliver them" (Acts 7:25). So as a Boy of twelve, Christ said to His perplexed mother, "Wist ye not that I must be about My Father's business?" (Luke 2:49).

9. His condescending Grace.

Though legally the "son of Pharaoh's daughter," yet he regarded the Hebrew slaves as his brethren: "And it came to pass in those days, when Moses was grown, that he went out unto his brethren" (Ex. 2:11). So it is with Christ: "He is not ashamed to call them brethren" (Heb. 2:11).

10. His great Renunciation.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:24-26). What a foreshadowing was this of Him "Who, being in the form of God, thought it not robbery to be equal with God; But made Himself of no reputation, and took upon Him the form of a servant" (Phil. 2:6,7)! Like Moses, Christ too voluntarily relinquished riches, and a kingly palace.

11. His Rejection by his brethren.

"And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?" (Luke 19:14).

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other? But he that did his neighbour wrong thrust him away, saying, 'Who made thee a ruler and a judge over us?' (Acts 7:26,27). This is very sad; sadder still is it to read of Christ, "He came unto His own, and His own received Him not" (John 1:11). This same line in the typical picture was before us when we considered Joseph. But mark this difference: In the case of Joseph, it was his brethren's enmity against his person (Gen. 37:4); here with Moses, it was his brethren's enmity against his mission. Joseph was personally hated; Moses officially refused — "who made thee a ruler and a judge over us"? So it was with Christ. Israel said, "We will not have this Man to reign over us" (Luke 19:14).

12. His Sojourning among the Gentiles.

"But Moses fled from the face of Pharaoh, and dwelt in the land of Midian" (Ex. 2:15). Following Christ's rejection by the Jews, we read, "God at the first did visit the Gentiles, to take out of them a people for His name" (Acts 15:14).

13. His Seat on the well.

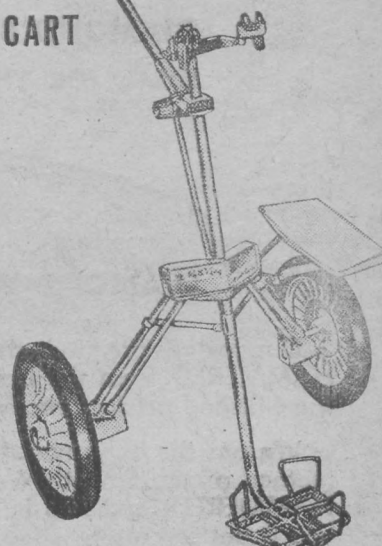
Away from his own land, we read of Moses, "And he sat down by a well" (Ex. 2:15). So the only time we read of the Lord Jesus seated by the well, was when He was outside Israel's borders, in Samaria (John 4:4,6). (Continued on page 12, column 1)

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Moses

(Continued from page 11)

14. His Shepherdhood.

"Now Moses kept the flock of Jethro his father-in-law" (Ex. 3:1). This is the character which Christ sustains to His elect among the Gentiles: "And other sheep I have, which are not of this fold, them also I must bring, and they shall hear My voice; and there shall be one flock, one Shepherd" (John 10:16).

15. His Season of Seclusion.

Before he entered upon his real mission, Moses spent many years in obscurity. Who had supposed that this one, there "at the backside of the desert," was destined

to such an honourable future? So it was with the incarnate Son of God. Before He began His public ministry, He was hidden away in despised Nazareth. Who that saw Him there in the carpenter's shop, dreamed that He was ordained of God to the work of redemption!

16. His Commission from God.

He was called of God to emancipate His people from the house of bondage: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt" (Ex. 3:10). So Christ was sent forth into this world to "seek and to save that which was lost" (Luke 19:10).

17. His Apostleship.

Thus he was God's apostle unto Israel, for "apostle" signifies one "sent forth." "Now therefore go" (Ex. 4:12). So Christ was the Sent One of God (John 9:4, etc.); yea, in Heb. 3:1 He is designated "the Apostle."

18. His Credentials.

His commission from God was confirmed by power to work miracles. So also Christ's mission was authenticated by wondrous signs (Matt. 11:4,5). It should be noted that Moses is the first one mentioned in the O. T. that performed miracles; so is Christ in the N. T. — John the Baptist performed none (John 10:41).

19. His first Miracles.

Moses wrought many wonders, but it is most striking to observe that his first two miraculous-signs were power over the serpent, and power over leprosy (Ex. 4:6-9). So after Christ began His public ministry, we read first of His power over Satan (Matt. 4:10,11) and then His power over leprosy (Matt. 8:3).

20. His Return to his own land.

In Ex. 4:19 we read, "And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life." The antitype of this is found in Matt. 2:19, "An angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young Child and His mother, and go into the land of Israel: for they are dead which sought the young Child's life!"

21. His Acceptance by his brethren.

This is recorded in Exodus 4:29-31. How different was this from his first appearing before and rejection by the Hebrews (Ex. 2)! How beautifully it prefigured Israel's acceptance of their Messiah at His second appearing!

22. His powerful Rod.

Moses now wielded a rod of mighty power: see Ex. 9:23; 10:13; 14:16. So also it is written of Christ, "Thou shalt break them

with a rod of iron" (Psa. 2:9).

23. His Announcing solemn Judgments.

Again and again he warned Pharaoh and his people of the sore punishment of God if they continued to defy him. So also Christ declared, "Except ye repent, ye shall all like wise perish" (Luke 13:3).

24. His deliverance of Israel.

Moses perfectly fulfilled his God-given commission and led Israel out of the house of bondage: "The same did God send to be a ruler and a deliverer" (Acts 7:35). So Christ affirmed, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

25. His Headship.

Remarkably is this brought out in I Cor. 10:1,2, "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses." So obedient Christians are "baptized unto Jesus Christ" (Rom. 6:3).

26. His Leadership of Israel's Praise.

"Then sang Moses and the children of Israel" (Ex. 15:1). Of Christ too it is written, "In the midst of the congregation will I praise Thee" (Psa. 22:22).

27. His Authority challenged.

This is recorded in Numbers 16:3; the antitype in Matt. 21:23.

28. His person Envied.

See Psa. 106:16, and compare Mark 15:10.

29. His person opposed.

Though Israel were so deeply indebted to Moses, yet again and again we find them "murmuring"

against him: Ex. 15:24, 16:15:2, John 6:41.

30. His life Threatened.

So fiercely did the ungrateful Hebrews oppose Moses

that he was threatened with death.

John 8:3: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 10:31: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 11:8: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 12:10: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 13:7: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 14:30: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 15:20: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 16:2: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 16:8: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 16:21: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 16:28: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 16:33: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 18:6: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 18:14: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 18:20: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 18:28: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 18:38: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 19:7: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 19:15: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 19:31: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 20:3: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 20:19: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 20:27: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 21:2: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 21:17: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 21:22: "The Jews therefore sought to kill him, because he said that he was the Son of God."

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John 21:27: "The Jews therefore sought to kill him, because he said that he was the Son of God."

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John 21:29: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 21:30: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 21:31: "The Jews therefore sought to kill him, because he said that he was the Son of God."

John 21:32: "The Jews therefore sought to kill him, because he said that he was the Son of God."

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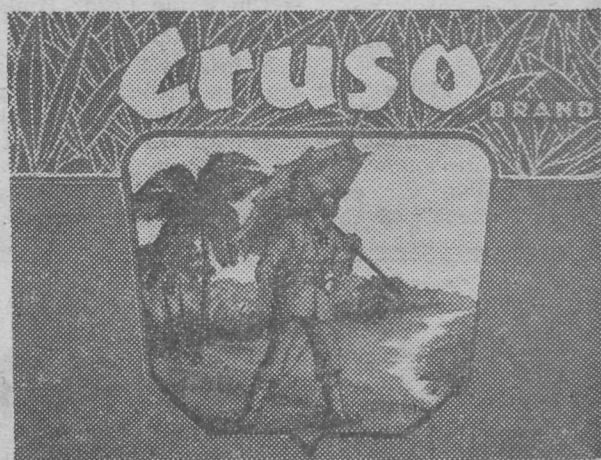


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On occasion, they were ready to "stone" him (Ex. 17:4). How this rings to mind what we read of John 8:59, 10:31!

His Sorrows. Moses felt keenly the base ingratitude of the people. Mark his plaintive plea as recorded in Num. 11:14. So too the Lord suffered from the reproaches of the people. He was "the Man of sorrows acquainted with grief."

His unwearied Love. Though misunderstood, envied, opposed, nothing could alienate the affections of Moses from his people. "Many waters cannot quench love, neither can the floods drown it" (Song of Sol. 8:7). Beautifully is this seen in Ex. 32. After Israel repudiated him and had worshipped the golden calf, after the Lord had pronounced them as His people (Ex. 32:1), Moses supplicates God on

their behalf, saying "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written" (vv. 31:32). How this reminds us of Him who "having loved His own which were in the world, He loved them unto the end" (John 13:1)!

33. His Forgiving spirit.

"And Miriam and Aaron spake against Moses . . . Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us?" (Num. 12:1,2). But he answered not a word. How this pointed to Him who, "when He was reviled, reviled not again" (1 Peter 2:23). When Miriam was stricken with leprosy because of her revolt against her brother, we are told, "Moses cried unto the Lord, saying, Heal her now, O God, I beseech Thee" (Num. 12:13).

34. His Prayerfulness.

An example of this has just been before us, but many other instances are recorded. Moses was, pre-eminently, a man of prayer. At every crisis he sought unto the Lord: see Ex. 5:22, 8:12, 9:33, 14:15, 15:25, 17:4, etc. Note how often in Luke's Gospel Christ is also presented as a Man of prayer.

35. His Meekness.

"Moses was very meek, above all the men which were upon the face of the earth" (Num. 12:3) cf. Matt. 11:29.

36. His Faithfulness.

"Moses verily was faithful in all his house" (Heb. 3:5). So Christ is "The faithful and true Witness" (Rev. 3:14).

37. His providing Israel with water.

See Num. 20:11 and compare John 4:14, 7:37.

38. His Prophetic office.

Deut. 18:18 and compare John 7:16, 8:28.

39. His Priestly activities.

"Moses and Aaron among His priests" (Psa. 99:6). Illustrations are found in Lev. 8: "And Moses took the blood, and put it upon the horns of the altar . . . and he took all the fat . . . and burned it upon the altar" (vv. 15,16 and see 19:23). So Christ, as Priest, "offered Himself without spot to

God" (Heb. 9:14).

40. His Kingly rule.

"Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun" (Deut. 33:4,5). So Christ is King in Zion, and will yet be over the Jews (Luke 1:32,33).

41. His Judgeship.

"Moses sat to judge the people: and they stood by Moses from the morning until the evening" (Ex. 18:13). Compare II Cor. 5:10.

42. His Leadership.

Moses was the head and director of God's people, as He said to him, "Lead the people unto the place of which I have spoken" (Ex. 32:34). So Christ is called, "The Captain of their salvation" (Heb. 2:10).

43. His Mediation.

What a remarkable word was that of Moses to Israel, "I stood between the Lord and you" (Deut. 5:5). "There is one God, and one Mediator between God and men, the Man Christ Jesus" (I Tim. 2:5).

44. His Election.

In Psa. 106:23 he is called, "Moses His chosen." So God says of Christ, "Behold My Servant, whom I uphold, Mine elect" (Isa. 42:1).

45. His Covenant-engagement.

"And the Lord said unto Moses, Write thou these words: for after



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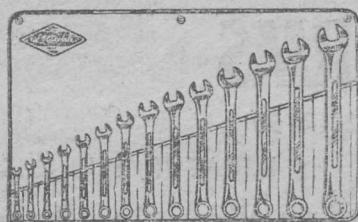
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the tenor of these words I have is denominated, "The Mediator of made a covenant with thee and a better covenant" (Heb. 8:6). with Israel" (Ex. 34:27): so Christ (Continued on page 14, column 1)

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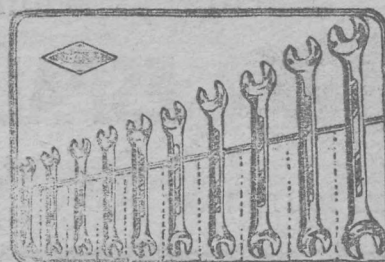
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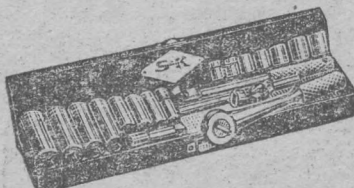
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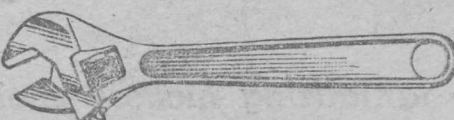
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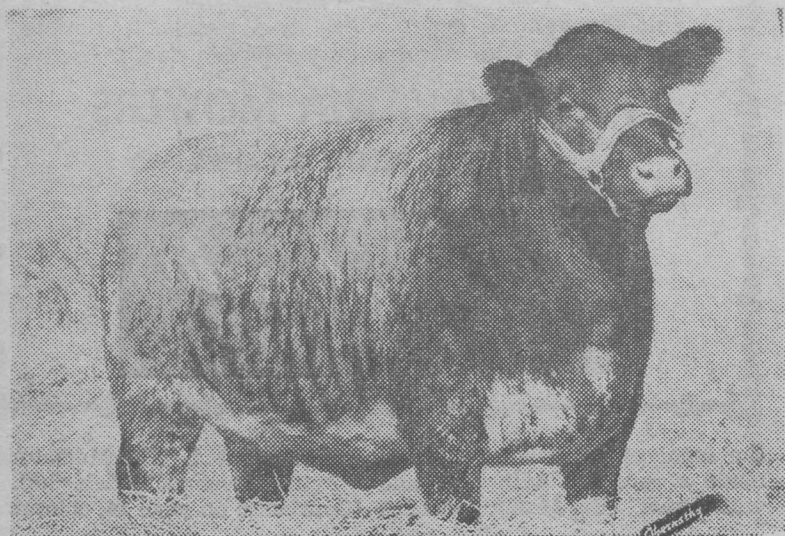
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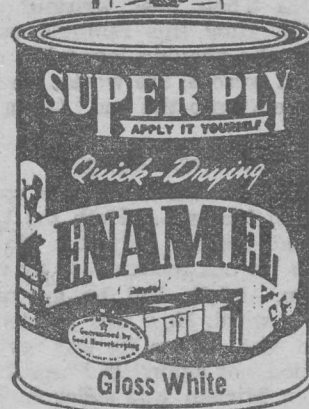
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before the Lord" (Num. 27:5). mount.

Compare Heb. 7:25.

51. His Intimate Communion with God.

"And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Ex. 34:10). So, on earth, Christ was "The only-begotten Son, which is in the bosom of the Father" (John 1:18). It is striking to behold in Ex. 31 to 34 how Moses passed and re-passed between Jehovah on the mount and the camp of the congregation: expressive of his equal access to heaven and earth—compare John 3:13.

52. His Knowledge of God.

See Psa. 103:7 and cf. John 5:20.

53. His holy Anger.

See Ex. 32:19 and cf. Mark 3:5, etc.

54. His Message.

He was the mouthpiece of God: "And Moses came and told the people all the words of the Lord" (Ex. 24:3). Compare Heb. 1:2.

55. His Commandments.

See Deut. 4:2 and cf. Matt. 28:20.

56. His Written Revelation.

See Ex. 31:13 and cf. Rev. 1:1.

57. His Fasting.

See Ex. 34:28 and cf. Matt. 4:2.

58. His Transfiguration on the

See Ex. 34:29, 35 and cf. 17:2.

59. His Place Outside the Tent.

See Ex. 33:7 and cf. Heb. 9:24.

60. His Arraigning of the

sponsible head.

See Ex. 32:21 and cf. Rev. 13.

61. His Praying for Israel's

givenness.

See Num. 14:19 and cf. 23:34.

62. His Washing his Feet

with Water.

"And Moses brought Aaron

his sons, and washed them

water" (Lev. 8:6).

Who can fail to see in

foreshadowing of what is

ed in John 13:5: "After

poured water into a basin

began to wash the disciples'

63. His Prophecies.

See Deut. 28 and 33

Matt. 24 and Luke 21.

64. His Rewarding God's

ants.

See Num. 7:6, 32:33, 40

Rev. 22:12.

65. His perfect Obedience

"Thus did Moses accord-

all that the Lord command-

did he" (Ex. 40:16). What a

foreshadowing was this of

who could say, "I have kept

Father's commandments"

16:10).

66. His erecting the Taber-

See Ex. 40:2, and cf. Zech.

67. His Completing of his

"So Moses finished the

(Ex. 40:33). What a blessed

figuration was this of Him

declared, "I have finished

work which Thou gavest

do (John 17:4).

68. His Blessing of the

"And Moses blessed them

39:43). So too, we read in

24:50, "And He led them

far as to Bethany, and He

up His hands, and blessed

69. His Anointing of

House.

"And Moses took the an-

oil (the O. T. emblem of the

Spirit), and anointed the

nacle and all that was in

(Lev. 8:10). Carefully

Acts 2:1-3, 33.

70. His Unabated Strength

"His eye was not dim,

natural force abated" (Deut.

7): compare Matt. 27:50, and

the "loud voice."

71. His Death—was for

sakes. Psa. 106:32; "But the

was wroth with me for

sakes" (Deut. 3:26). What

lous foreshadowings of the

were these!

72. His Appointing of

Comforter.

Moses did not leave his

comfortless, but gave them

cessor: see Deut. 31:23

(Continued on page 15, col.

Moses

(Continued from page 13)
46. His sending forth of the Twelve.

"These are the names of the men which Moses sent to spy out the land" (Num. 13:16 see previous verses). So Christ sent forth twelve apostles (Matt. 10:5).

47. His Appointing of the Sev-

enty.

"And Moses went out and told the people the words of the Lord, and gathered the seventy men of the elders of the people" (Num. 11:24). So Christ selected seventy (Luke 10:1).

48. His Wisdom.

"Moses was learned in all the wisdom of the Egyptians" (Acts

7:22). Compare Col. 2:3.

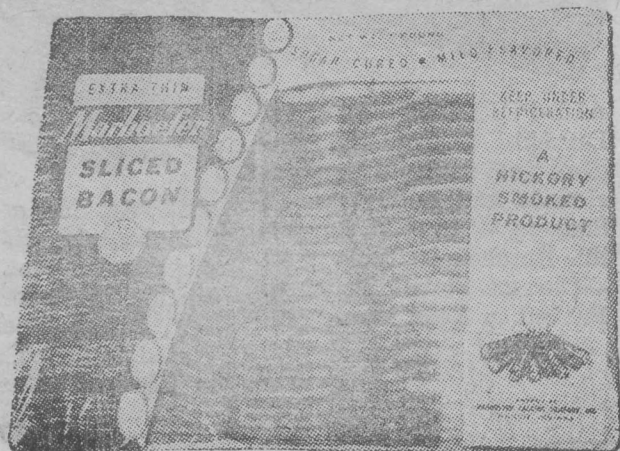
49. His Might.

"And was mighty in words and in deeds" (Acts 7:22). Behold the antitype of this in Matt. 13:34: "They were astonished, and said, Whence hath this Man this wisdom, and these mighty works?"

50. His Intercession.

"And Moses brought their cause

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The Child Of God

Continued from page 9)
commit sin; for his seed re-
th in him: and he cannot
because he is born of God."
word "seed" means "the
life of God," and so the
John said in the new
that in the man's soul the
Spirit implants the very
form of God. That is why we
in II Peter 1:4 that we come
partake of the divine nature
of Lord Jesus Christ. That
me to say this, the child
after conversion, after he
been saved or in salvation it
does come to possess the di-
nature of the Lord Jesus
Christ.
II Peter 1:4 the Apostle
had this to say concerning
new nature:
"whereby are given unto us ex-
ing great and precious prom-
that by these ye might be-
akers of the divine nature,
y escaped the corruption that
the world through lust."
us I say that every man, wo-
boy or girl in this world
has experienced the birth
is from above has come to
ess the divine nature of the
Jesus Christ. Of course I
ze that there are many reas-
why God's people cannot burn
lastingly in Hell, but this is
of them. If it were possible
efore for a child of God to
an as to be finally lost in a
Hell, then the very nature
of the divine Son of God and the

very life of God Himself would
everlastingly be burned in a Dev-
il's Hell. That, beloved, I cannot
accept, but will reject with all the
fervor of my heart and soul.
I do not mean to imply that
when one becomes a child of God
by birth and a son of God by
faith that the old man has be-
come completely eradicated, but
I do mean to imply that when one
has come to know Christ, he
receives the new nature from God.
The old is in deadly conflict
with the new. One wins some-
times and then the other wins in
the everlasting combat that is
ever going on. Some people raise
the question, which wins more
battles? The answer is, the one
usually that is the older; and the
old man is the older, of course.
He jumps on the little man and
strikes him down very frequently,
but praise unto God, the little
man gets up and dusts himself
off and goes after the old man
again. That is why the Apostle
Paul tells us in Romans 6:6:
"Knowing this, that our old man
is crucified with him, that the
body of sin might be destroyed,
that henceforth we should not
serve sin."
God reckons our old man to
have died when the Lord Jesus
Christ died upon Calvary's Cross.
God reckoned His people to have
died in the person of the Lord.
We therefore are to reckon just
as God reckons. We are to reckon
that the old man died upon Cal-
vary's Cross, and we are to be
ever constant and everlastingly

vigilant that he is not resurrected.
That is why the Apostle Paul said
in Galatians 2:20.
"I am crucified with Christ:
nevertheless I live; yet not I, but
Christ liveth in me: and the life
which I now live in the flesh I
live by the faith of the Son of
God, who loveth me, and gave
himself for me."
The Apostle Paul said, "I am
crucified with Christ on the one
(Continued on page 16, column 1)

Moses

(Continued from page 14)
John 14:16,18.
73. His giving an Inheritance.
"The land which Moses gave
you on this side of Jordan" (Josh.
1:14): in Christ believers "have
obtained an inheritance" (Eph. 1:
11).
74. His Death necessary before
Israel could enter Canaan.
"Moses My servant is dead;
now therefore arise, go over this
Jordan, thou, and all this people,
unto the land which I do give to
thee" (Josh. 1:2). "Except a corn
of wheat fall into the ground and
die, it abideth alone: but if it die,
it bringeth forth much fruit"
(John 12:24).
75. His Second Appearing.
Moses was one of the two Old
Testament characters which re-
turned to this earth in New Test-
ament times (Matt. 17:3) — type
of Christ's second coming to the
earth.

Our space is already exhausted
so we shall leave it with our
readers to search the Scriptures
for at least twenty-five other
points in which Moses foreshad-
owed our Lord. The subject is

well-nigh exhaustless. And a most to many this very imperfect at-
tempt to show that "in the vol-
ume of the Book" it is written of
the Divine authorship of the Bible. May the Lord bless Christ.

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The Child Of God

(Continued from page 15)

hand, and yet on the other hand I live." He said, "It is not I that liveth, but Christ that liveth in me; and the life that I now live, I live by the faith of the Son of God, or actually the faithfulness of the Son of God who loved me and gave Himself for me."

In Galatians 5 you will notice both the fruits of the new man and the fruits of the old. In I Corinthians 6:10, 11 the Apostle Paul points out that no drunkard, fornicator, liar, etc. could inherit the kingdom of God. Then he goes on to say:

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—I Cor. 6:11.

There was a time when these men and women lived in fornication and lived ungodly lives, but they had been washed. They had been sanctified. They had been justified. That does not mean, however, that the old man had been completely eradicated. It is a fight that must ever go on. That is what Paul meant when he said that the Spirit begins to battle the old man, the flesh. They are contrary one to the other, that you cannot do the things that you want or desire to do.

The Child of God and the Church

Let us notice not only the nature of the man that has been saved, but let's notice him in regard to the church. I believe with all my heart that the man that has been saved and taught the truth of God's Word concerning a believer and his relationship to Christ's church and then refuses to become a member of Christ's church, is a liar. He is, in my opinion, not saved. I am not a Campbellite; I do not believe that baptism saves. But, I'll tell you one thing: Campbellites have driven many Baptists off the ground of the doctrine of baptism. We have gotten to the place where we are afraid to preach it for fear that some man will call us a Campbellite, just as we are afraid to preach sanctification and holiness for fear that somebody will call us a Holy Roller. These are cardinal truths and we must declare them. We must, I say, proclaim the truth regardless of what men call us.

I say, therefore, that anybody who professes to be a child of God, and then refuses to become identified with Christ's church in baptism, is not a child of God. I don't believe that he is saved.

For example, the Lord in giving the divine commission to His church, said:

"Go ye 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: and, lo, I am with you alway, even unto the end of the world."—Mt. 28:19,20.

If baptism and church membership are unimportant, then why did Jesus declare that in making the disciples, we should baptize those disciples? I believe Mark 16:15,16 as strong as any Campbellite on this earth. In fact, I believe it stronger than a Campbellite, for he doesn't believe 16 and I do.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15,16.

I am not preaching baptismal regeneration, for certainly the Bible does not teach that; but I am saying that a man that has been taught the truth of God's Word concerning baptism and then refuses to be baptized into Christ's church is not saved, but he is lost. Jesus said that the man that hears the Gospel becomes a disciple of the Master; he believes in Christ and is baptized. I realize that if baptism were essential to his salvation, not being baptized would be equally essential to his damnation, and Jesus didn't say that. I believe that the man who believes in God's Christ is saved, but I also believe that he will

submit to the ordinance of baptism.

When I was converted at the tender age of thirteen, I shall never forget that afternoon. The man preached on the saving power of the Lord Jesus Christ. I went down the aisle a barefooted country boy, and I made it known that God's Christ had saved me. I could not wait to be baptized. I didn't have extra clothes in which to be baptized and I had to borrow a pair of trousers. I borrowed those trousers and I almost drove the preacher, my people and everybody else crazy until I was buried in baptism like the Lord Jesus Christ and became identified with Him and with His church.

Jesus Christ walked miles — some say 30 miles, some 60 — to be baptized at the hands of a Baptist preacher, according to Matthew 3:16, 17. According to John 1:31, He was baptized that He might be made manifest to Israel that He was the Son of God. We therefore ought to be baptized into Christ's church, be identified with Him and with His church, that we, too, might be made manifest that we are the sons or the children of God.

In Acts 18:8, Paul, on one of his missionary tours, went to the city of Corinth and preached the Gospel, and it tells us that many of the Corinthians heard, believed, and were baptized. Every time,

beginning with the Acts of the Apostles, that you find a baptism, you find a baptism immediately following. In Acts 16:31 — one of the greatest texts in all of the Bible of God, which contains the best question that ever came from the lips of mortal men — the Philippian jailer, at the midnight hour, asked the Apostle Paul and Silas, "Sirs, what must I do to be saved?" The Apostle Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thou shalt be baptized." The Philippian jailer believed in God, with all his heart, after he heard the Gospel of truth. Then they were baptized. Everyone that believed in God's Christ was baptized the same hour of the night.

I say, therefore, that when a man is saved he ought to be baptized at the hands of a Baptist preacher, according to Matthew 3:16, 17. According to John 1:31, He was baptized that He might be made manifest to Israel that He was the Son of God. We therefore ought to be baptized into Christ's church, be identified with Him and with His church, that we, too, might be made manifest that we are the sons or the children of God.

The Child of God and the Church

I have said this many times, and you will find it to be true, that if you have a man concerning the declaration of doctrines from the pulpit, with that man or woman not saved, for the individual is saved will accept the Word of God. He will not question it, will believe it. He will use it in his heart. Jesus said in John 8:47:

"He that is of God heareth my words: ye therefore hear them not because ye are not of God."

The people that cause the trouble because of doctrine preaching in the pulpit are those that do not believe the Word of God and therefore are not saved. People that are lost should not be in the church, but probably ten per cent of all church members are without Christ. They will accept the truth of God's Word, and yet they are the quickest to say, "Oh, I am a spiritual man." The Apostle Paul said:

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

Brother, if you claim to be saved, accept the Word of God. If you claim to be full of the Word of God, accept the truth of the Word as evidence that you are a true man.

I treasure the Word of God and when it is declared, it sometimes it knocks me down. It me. I even skin myself, and I my hide on the highest tree of the Mississippi River bottom have had men to preach for who have skinned me. I say I love that kind of preaching.

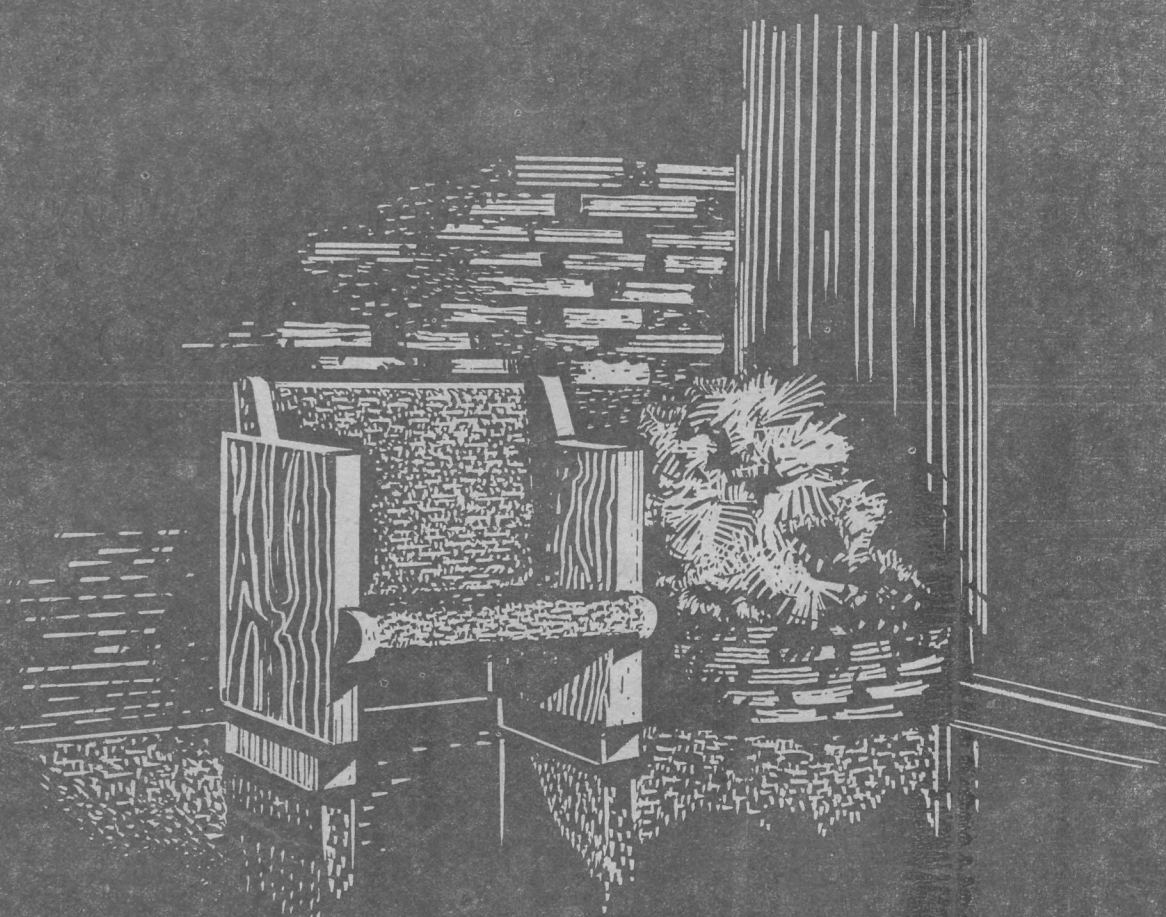
I'll tell you one thing that the world needs to hear is preaching with power of conviction, preaching that will not come is no preaching at all. We need preach with power of conviction but in this modern, materialistic age (Continued on page 21, column 1)

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Christ Our Substitute

(Continued from page eight)
 that Thou bidd'st me come
 to Thee,
 of the Lamb of God, I come!"

canst thou art to be saved by faith
 in Christ, who "hath once suf-
 fered for sins," and in Christ
 alone. Do not seek to make a
 list of thine own feelings. Do
 not think thou must experience
 anything for that, before thou comest
 to Jesus. Christ wants no prepa-
 ration from thee. Salvation con-
 sists in simply casting thyself
 on Christ. Cast thyself down
 before His very face in the dust be-
 lieving Him, and once for all have
 with thine own wretched
 self, rely not on anything thou
 do, or think, or say, or
 rest alone on Jesus only,
 thou art saved. Be thou who
 mayest, and what thou may-
 est though thou wert the very
 sinner out of Hell, be thy
 the blackest, yet if thou

wilt trust in Christ who "hath
 once suffered for sins, the Just
 for the unjust," thou shalt be
 saved.

Trembling sinner, look to Jesus,
 and thou art saved. Dost thou
 say, "My sins are many?" His
 atonement is wondrous.

Dost thou cry, "My heart is
 hard?" Jesus can soften it.

Dost thou exclaim, "Alas, I am
 so unworthy?" Jesus loves the
 unworthy.

Dost thou feel, "I am so vile?"
 It is the vile Jesus came to save.

Down with thee, sinner; down,
 down with thyself, and up with
 Christ, who hath suffered for thy
 sins upon Calvary's cross. Turn
 thine eye thither; see Jesus only.
 He suffers. He bleeds. He dies.
 He is buried. He rises again. He
 ascends on high. Trust Him, and
 thou art safe. Give up all other
 trusts, and rely on Jesus alone,
 alone on Jesus, and thou shalt
 pass from death unto life.

This is the sure sign, the cer-
 tain evidence of the Spirit's in-

II Tim. 3:15-17.
 Timothy has had the inestim-
 able privilege from his youth up
 of knowing the Holy Writings (v.
 15) or the Scripture (v. 16). The
 reference of course, is to the Old
 Testament. Let us observe four of
 the main points of this scripture:

A. The Bible "is able to make
 thee wise unto salvation through
 faith which is in Christ Jesus"
 (v. 15).

dwelling of the Father's election,
 of the Son's redemption, when
 the soul is brought simply and
 wholly to rest and trust in Jesus
 Christ, who "hath once suffered
 for sins, the Just for the unjust,
 that He might bring us to God."

May the Holy Ghost bless these
 words, and send them home with
 comfort to many hearts, for our
 Lord Jesus Christ's sake! Amen.

It is powerful because it gives
 saving truth. In the Bible alone is
 offered the truth that is essential
 for our soul's eternal welfare. Sci-
 entific knowledge which satisfies
 the intellect may be obtained
 elsewhere; but divine wisdom
 which saves the soul must be
 sought in the Bible. It must of
 course, be read and received by
 faith. To faith, even the difficult
 portions come alive with saving
 power. Paul's remarks have pri-
 mary reference to the O. T., but
 are equally true of the inspired
 writings of the apostles.

B. The Bible is authoritative
 and useful because it is "given by
 inspiration of God." (v. 16).

Paul's word describing the
 character of the Bible means, lit-
 erally, "God-breathed." The re-
 sult then of inspiration is that the
 Scripture is the very Word of
 God. We know God has spoken to

us, that the writers of Scripture
 were not moved by their own im-
 (Cont. on page eighteen, col. one)

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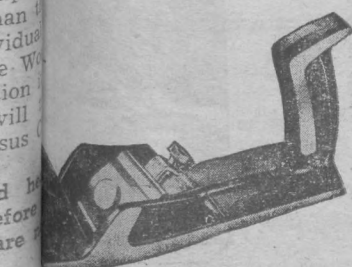
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I have been preaching about the New Covenant. I have been insisting upon it that what is preached around us for the Gospel is not the Gospel at all, but the conditional covenant of works, unto which the preachers pin Jesus and His death as those preachers did who bewitched the churches in Galatia, about whose wicked dogmas the churches desired the Apostles to hold a council to pronounce upon the same, which they did. Acts 15. There are seven charges laid against these preachers. 1. The Apostles charge them with lying—v. 24. 2. They charge them with tempting God—v. 10. 3. They charged them with preaching the law—v. 5. 4. They charged them with yoking disciples in bondage—v. 13. 5. They charged them with troubling the churches—v. 24. 6. They charged them with subverting souls—v. 24. 7. Paul charged them with bewitching the churches—Gal. 3:1.

What was the sum and substance of the preaching of these men against whom these seven charges were laid? Was it not that if the people would fulfill certain conditions they should be saved? And what is the preaching of these preachers around us? Is it not if their hearers will now perform certain conditions which they propound to them they shall be saved? The sum of their witchcraft is set forth in their often repeated lie, "God the Father has done all He can, God the Son has done all He can, God the Holy Spirit has done all He can, (Cont. on page nineteen)

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Training In The Word

(Continued from page seventeen)

pulses, but at the leading of the Holy Spirit (compare I Pet. 1:19, 21); therefore, if we would hear His voice, we must put an ear to His Word.

C. The inspired Bible is profitable for faith and life (v. 16).

Because it possesses a divine character, it is profitable (that is it may be used) for all doctrinal and ethical instruction: 1. "For doctrine" (teaching); it tells us what to believe. 2. "For reproof" (conviction or censure); it corrects our erroneous notions and convicts the guilty. 3. "For correction" (restoration, revision improvement); it gives guidance, "resetting the direction of a man's life" (Phillips). 4. "For instruction" (training, discipline) in righteousness; it provides training in the moral matters.

D. The Bible is an indispensable guide for Christian maturity (v. 17).

"It forms," says E. K. Simpson, "a directory for every possible good work." It is given that we might be "perfect" (mature, whole, flawless). Therefore, if we use it for its God-intended purpose, we shall find ourselves growing into attitudes, and adapting to the conduct, that please God. It equips fully for any task to which He may call us. No man—no matter how long he may have been a Christian—can become spiritually mature without it.

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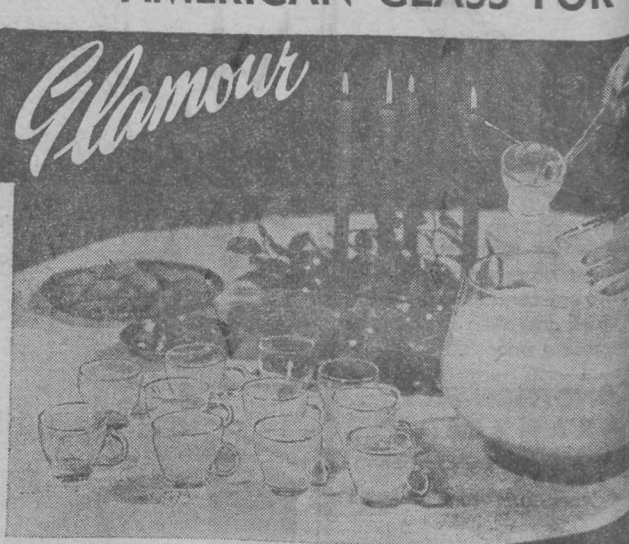
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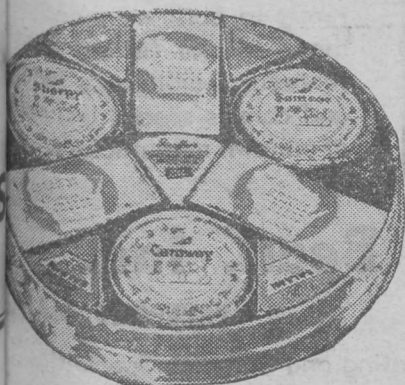
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Perverted Gospel

"O yes, it is the same condition-
al covenant."

God says, "It is more excellent
ministry."

These men say, "It is the same;
do and be saved."

God says, "It is built upon bet-
ter promises."

These men say, "O, we must
fulfil the conditions."

Now, so far as men can do it,
these preachers do attempt to
make God a liar, under the pre-
tence of preaching the Gospel. I
affirm that they neither preach
the law nor the Gospel in their
distinctive character, but a kind
of conglomeration of them both.
It is a hydra-headed bastard, with
Pagan feet, Papal eyes, Mosaic
hands, a Nazarene mouth, a fox's
nose, an Esau's head, a Popish
belly, Nimrod's legs, a Jezebel
neck, an Egyptian face, a Pela-
gian back, an Arminian breast,
and it is robed in the old dress
of Saul of Tarsus, which he wore
when they stoned Stephen, but
which he cast away when he saw

Jesus.

This is the horrid figure they
now present to the people for
what they call the Gospel, as vi-
olently opposed to the uncondi-
tional character and promises of the
new covenant which God has
made with His Son on behalf of
His people, and which He has
sent His servants to proclaim to
guilty men, who are destitute of
any ability to perform one good
deed until they receive grace, so
that if they were left to a condi-
tional salvation they must be eter-
nally lost.

As opposed to these lying delu-
sions of men, God proclaims in

His unconditional covenant to
guilty sinners, these seven things:

1. I will put My laws in their
mind.
2. I will write them in their
hearts.
3. I will be their God.
4. They shall be My people.
5. They shall all know Me.
6. I will be merciful to their
unrighteousness.
7. Their sins and iniquities will
I remember no more, Heb. 8:8,
12.

These are the seven notes of
the joyful sound of an uncondi-
tional salvation to guilty men.

What a sevenfold lie to say
that God has done all He can do
and they must now do their part,
when here are seven things which
He says He Himself will do for
these poor, helpless sinners.

Thus we find the proclamation
of a conditional salvation is a ly-
ing delusion, opposed to God's
Word, and destruction to the souls
of men. Also, we find God's testi-
mony in the Gospel is what He
will do in and for the guilty men,
without money and without price.

O, how divinely suited is this
blessed Gospel of the Lord to my
(Cont. on page twenty, col. five)

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Thistles And Sin

Years ago, there was not a single thistle in the whole of Australia. A Scotchman who very much admired thistles, thought it a pity that such a great continent should be without that marvelous and glorious symbol of his own nation. He, therefore, collected a packet of thistle seeds and sent it over to his friends in Australia.

Well when it landed the officers perhaps said: "Oh let it in; it is only a little packet to be sown in the garden."

Ah, yes, it was only a little one; but now whole districts of that country are infested with it, and it has become the farmers' pest and plague. It was a little one, but what a blessing if the ship that brought it had been

wrecked!

Take heed of the "thistle seed"—little sins are like that.

—Charles H. Spurgeon.



NO ARMINIANISM IN GLORY

What do you think your song will be when you come to Heaven? Blessed be God, that He gave me free will; and blessed be my own dear self, that I made a good use of it? O no, no. Such a song as that was never heard in Heaven yet, nor ever will be, while God is God, and Heaven is Heaven. Look into the Book of Revelation, and there you will find the employ of the blessed, and the strains that they sing. They cast their crowns before the throne, saying, "Thou art worthy for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, people and nation." There is discriminating grace for you! "Thou hast redeemed us out of every kindred, etc.," that is, from among the rest of mankind. Is not this particular election and limited redemption?

I will venture to assert that not one grain of Arminianism ever attended a saint into Heaven. If

those of God's people who are in the bonds of that iniquity, are not explicitly converted from it while they live and converse among men; yet do they leave it all behind them in Jordan (i.e. in the river of death) when they go through. —TOPLADY.

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PICADOR OF BARNOLDBY

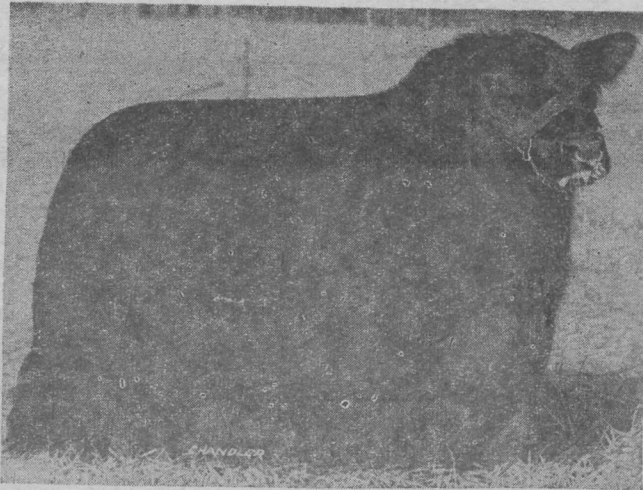
1958 Perth First Prize Late March Calf

Black Potter of Kilham

{Perfect of Gaidrew
{Black Pride of Kilham

Primula of Barnoldby

{Protus of Greenyards
{Prunella of Gaidrew



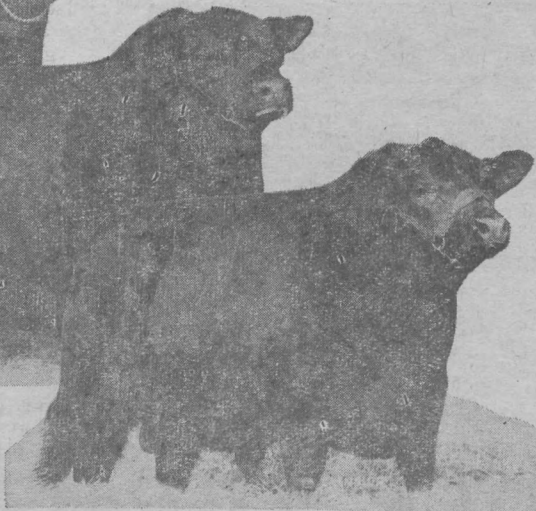
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Dam: PRIMULA OF BARNOLDBY, daughter of Protus of Greenyards, sire of many champions, including the very successful Black Baron of Barnoldby, and also traces back to Keystone of Dunira.

Grandam: PUNELLA OF GAIDREW is a daughter of Keystone of Dunira and is also a full sister to PEARLSTONE OF GAIDREW.

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A Perverted Gospel

(Continued from page 14) guilty and helpless soul. I when God works in me, which is pleasing to Him without that work of His I cannot do anything. I have all my works wrought me by Him, and blessed name forever and ever. me in this Gospel, this that He will do it. I must nally lost if this is not cannot hope if this is not one moment. But it is true. He will do it; He it to you, and in me, and His own.

—The Late Pastor Sydney, 1884.

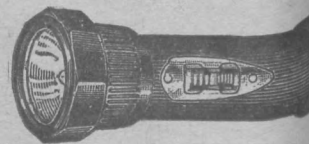
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"Close" Communion

continued from page 3)
of God, thus do not meet
requirement — regener-

Baptists do not believe that
plants and those outside of
Baptist churches have
baptized properly.

Since Baptists do not con-
sider to have been bap-
tized in true New Testa-
ment churches, they naturally
such folk to be walking
in faith and practice.

Baptists believe that the
ordinance is a memorial
sacrament.



Ruler

continued from page three)
there is no glimmer of
for those who reject Christ
ruler. Certainly, He who
intervener for mankind's
must have the highest
and the most preeminent
It is highly proper, that
knee shall bow, and every
confess to him."

important thing that should
be strongly emphasized is
the Lord is an **Eternal Gov-**
Notice the two scriptures
at the head of this sec-
the Lord as Ruler. (Exo-
18, and Rev. 11:15). No one
ever ascend to succeed Him.
Scriptures certainly imply
eternity of His reign. That is
we have in Christ the Lord;
eternal and providential sin-
where no trace of sin
be found nor experienced,
that perpetually.

is so long a dominion which has
He did. In such a dominion, cer-
critical situations will never
"There will be no more
as it is written. In this
time, both personal and
things are in continual
one cannot know what a
may bring forth. We have
universal perplexity of sin—

not so in the Lord's Eternal gov-
ernment.

Such dominion does completely
transcend all that we are accus-
tomed to experience in the pres-
ent. No enemy will ever steal into
your peaceful existence by sur-
prise. This will be an ideal exis-
tence, where joy and peace will
be Eternal. No more interruption
by sinful instigation.

This is the glorious reign to
which all the purposes of God
tend to move, and in which all
that believe shall be under. It
is rather difficult to find adequate
words for an accurate appraisal
of that glorious, universal and
Eternal kingdom which is con-
summated in Christ the Lord.
Scriptural words are better and
more select than our own. And
there are many principle verses
testifying to the Everlasting do-
minion of the Lord.

To conclude, here is one verse
which presents this truth to us:
Dan. 7:13,14. "I saw in the night
visions, and, behold, one like the
son of man came with clouds of
heaven, and came to the ancient
of days, and they brought him
near before him. And there was
given him dominion, and glory,
and a kingdom, that all people,
nations, and languages, should
serve him: his dominion is an
everlasting dominion, which shall
not pass away, and his kingdom
that which shall not be de-
stroyed."



Who Lied?

(Continued from page one)
It occurs nowhere else in the
Bible, and "Easter" observance
is not taught anywhere in the
Bible.

What About Palm Sunday?

Jesus is supposed to have made
His triumphal entry into Jeru-
salem on what is commonly called
Palm Sunday. But did He? If He
did, He broke the Jewish law and
should have been stoned to death.
Let us see why.

In the first place, on the pre-
vious day He traveled from Jer-
icho to Bethany; a distance of 20
miles. He could not have done
this on Saturday — the Jewish
Sabbath — for anyone who trav-
eled more than two miles was
stoned to death as a law breaker.

John tells us in chapter 12 of
his gospel that Jesus arrived in
Bethany six days before the pass-
over. The year Jesus was cruci-
fied, the passover, (the 14th day
of Nisan) was on a Wednesday.
So Jesus arrived in Bethany on
the previous Friday.

The next day, Saturday, He
made His triumphal entry. He
went into the temple and Luke
10:11 tells us that "when He had
looked round about upon all
things... he went out unto Beth-
any with the twelve." This was
on the 10th day of Nisan.

He did not clean out the money
changers that day because it was
the sabbath. But Mark 11:15 tells
us that the next day He went
into the temple, overturning the
money changer's tables and gen-
erally cleaned house in there.

So, if Jesus traveled 20 miles on
Saturday so He could make His
triumphal entry on Sunday, He
was guilty of sin, and not fit to
be our Saviour. But He didn't.

What day was Jesus crucified?

The world says Friday. The
world makes Christ a liar.

Three times in the gospels (Mat-
thew 12, Matthew 16, John 2) the
critics of Jesus asked Him to give
them a sign of His divinity.

On three occasions He gave
them the same sign; the sign of
Jonah. "For as Jonah was three
days and three nights in the
whale's belly; so shall the Son of
man be three days and three
nights in the heart of the earth."
(Matthew 12:40).

Jesus was crucified on the eve
of the passover. He was buried
before sundown. It was the day
of the preparation and the lamb
had to be slain before sundown.
Exodus 12 tells us that the lamb
was killed on the 14th day of the
first month, Nisan. 1 Cor. 5:7 tells
us "For even Christ our Passover
hath been sacrificed for us." The

year Christ was crucified the 14th
day of Nisan was on Wednesday.
All Jewish days began at sun-
down.

The passover supper was eaten
that night. That evening at sun-
down began the feast of unleav-
ened bread. This feast was ob-
served the day following the
death of Christ, or the 15th day
of Nisan. John 19:31 tells us, "The
Jews therefore, because it was the
preparation, that the bodies
should not remain upon the cross
on the sabbath day, (for that sab-
bath day was an high day), be-
sought Pilate that their legs might
be broken, and that they might
be taken away."

A "High Day" was one of the
special Sabbaths on which the
Jewish people observed their
great religious festivals.

Jesus was buried before Sun-
down the day He was crucified—
the 14th day of Nisan.

The next day was the special
Sabbath of unleavened bread.

The following day, Friday,
Mark 16:1 tells us that the women
bought the spices with which to
anoint His body.

The following day was the reg-
ular Sabbath.

The revised version of Matthew
28:1 tells us, "In the end of the
sabbaths, as it began to dawn to-
ward the first day of the week..."

Notice, the word is plural —
sabbaths. The special sabbath of
the unleavened bread, then the in-
tervening day, then the regular
sabbath. Then the women went
to the tomb to anoint His body
but He was risen.

Now, why not believe and
teach it right? The world says
Jesus was crucified on Friday,
spent two nights and a day in
the tomb, then was raised. This
adds up to an error. Either the
world is wrong, or Christ
was a liar. To accept the man-
made teachings is to believe in a
lie rather than the Word of God.
If Jesus was not in the grave
three days and three nights then
He was an impostor. Was He?

Yes; He was in the grave
Wednesday night, and Thursday.
Thursday night and Friday. Fri-
day night and Saturday. And
then He was raised from the dead
as He said; **proving that He is
the very Christ of God.**

Then, upon the first day of the
week, very early in the morning
they came to the sepulchre, and
they found the stone rolled away
from the sepulchre and He was
risen. (Matthew 24:1-2). There is
no contradiction here. The first
day of the week began at sun-
down Saturday evening and
Christ came forth some time be-
tween then and when the women
got there.

People think that because the
women got there early in the
morning, then Christ was raised
early in the morning. He could
have been raised several hours
earlier. Any time after Saturday
sundown.

"We ought to believe God,
rather than men." (Acts 5:29).
Be sure — He was three days and
three nights in the tomb. The full
72 hours. God's sign was kept.
Jesus came forth in victory over
death and the grave in His resur-
rection power and glory, but only
in keeping with the Word of God.

"Beware, lest any man spoil
you through philosophy and vain
deceit; after the tradition of men,
after the rudiments of the world,
and not after Christ." (Col. 2:8).
—Everett C. Lerch.



The Child Of God

(Continued from page 16)
age, the world doesn't want to
hear preaching that is convicting.
Rather they want to hear preach-
ing that tickles their fancy. They
want to hear preaching that tick-
les their ears. The only kind that
will save men and change the
lives and the hearts of souls, and
the only thing that will save this
country of ours is preaching from
American pulpits in truth and
with power of conviction. It is
needed more today than ever be-
fore.

In the first chapter of Proverbs

God said there was going to come
a time when man would seek
Him and they wouldn't find Him;
they were going to call upon Him
but He wouldn't hear them. Their
trouble would come like a cyclone,
and God said, "I will sit in the
heavens and laugh at their cal-
amity."

That time may be here, my
friends. I don't know. I tell you
one thing: preachers, wake up!
We have a great responsibility
to declare the whole counsel of
God. We must warn the lost to
flee the wrath to come. We must
warn God's people that they need
to repent as Paul told the Corin-
thians to repent and as the Lord
Jesus Christ commanded the
churches of Asia to repent. It
behooves you and me as preach-
ers of the Gospel to command
people everywhere to repent and
to turn to God. God's people need
to repent. I tell you, beloved, raw
heathenism is not nearly so great
an obstacle to the preaching of
the Gospel of Jesus Christ as a
paganized Christianity. I say,
therefore, it behooves us as min-
isters of the Gospel to declare to
the world the whole counsel of
God.

The moral standard has been
lowered until it is dragging in the
dust of the earth. We have for-
feited every right as a nation to
survive. Every time we put out
a fire over here one breaks out
over yonder. Every time we put
down something here, something
else breaks out some place else.
We find that we are going around
in circles and we are constantly
asking ourselves, "Where do we
go from here?" Well, beloved,
there is only one place to go and
that is to God. There is only one
place to go and that is the throne
of God.

You know, beloved, I love my
country and I think the United
States of America didn't happen
by accident, but by the purpose
of God. It has been a haven of
refuge across the years for the
downtrodden. Those that have
been ill-treated in other lands
have found a haven of refuge
here. They have found churches
that welcome them. They have
heard the Gospel of Jesus Christ
and have been saved. They have
been blessed financially. They
have been blessed spiritually. I
would hate to see all that disap-
pear. Wouldn't you hate to see
disappearing from this fair land
the right of assembly as we have
tonight? I tell you, you that are
preachers need to wake up and
preach with conviction.

A Child of God Has Something That the Lost Don't Have

The child of God has an ever-
lasting hope. He has many things
the lost don't have, but this in
particular. The Apostle Paul said
in Romans, "We are saved by
hope." An old preacher one time
argued for thirty-five minutes
with an elderly man on that one
passage. The old man said that
we are saved by hope. Actually,
we are saved in hope. In hope

SEARCH ME LORD

Search and try me Lord today,
And may I truly Thy voice obey,
This O Lord is my heart's plea,
Fill with Thy Spirit and set me free.

Speak very plain that I may hear,
Remove every doubt and every fear,
Help me to stand and ready be,
To give myself and all to Thee.

Speak dear Lord and speak today,
Guide my feet lest I should stray;
Make me strong and brave and true,
That I may be ready Thy will to do.

Continue to search and try me too
I want to be loyal through and through;
Ready to serve You while I'm here,
Waiting and watching when You appear.

Help me Lord to give my best,
May I be true in every test;
And when at last the Victory's won,
May I hear the words "well done."

—By MARSHALL EFAW.

of what? In hope of the resurrec-
tion.

I am not like a lost man; a lost
man has no hope and he is with-
out God in the world. He will be
resurrected, but in his own sinful
body. There is no change at all.
He has to live in an everlasting
Hell in that same old house, cor-
rupt and filthy and sinful, but
the child of God lives in hope of
a better day, a fairer land, and
where the sons of God shout for
everlasting joy.

I have a crippled ankle. One
time I was holding a funeral and
people there didn't know I was
crippled. I happened to mention
the ankle. The man that had died
was a saved man and professed to
be a Christian. I said, "You know,
there is coming a time when this
man's hope shall be realized,"
and then I said, "Will you par-
don me for making a personal
reference. I, too, shall have my
hope become a reality." I looked
back in the back and there were
several men whom I knew, and
they were every one cripples. I
said, "If you are a child of God,
there is coming a time when the
grave shall burst asunder and
blossom as the rose, and the chil-
dren of God shall rise. They shall
look back to the yawning chasm
that once contained all that was
mortal of them, and they shall
raise their voice in everlasting
triumph as they shout the victory
song, 'Oh grave, where is thy vic-
tory? Oh death, where is thy
thing?' They shall be given new
bodies like Christ. There will be
no cripples, no blind, no halt, no
maimed up there."

In I John 3:2,3, the Apostle
said:

"Beloved, now are we the sons
of God, and it doth not yet ap-
pear what we shall be: but we
know that, when he shall appear,
we shall be like him: for we shall
see him as he is. And every man
(Continued on page 22, column 1)

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"Preach The Word"

By FRANK BECK

Paul, in writing to a young preacher charged him, urged him, to "preach the Word" (2 Tim. 4:1-2). There can be no mistake as to what Paul the Apostle meant when he said: "Preach the Word." Paul meant the holy Scriptures, "which are able to instruct you for salvation through faith in Christ Jesus" (2 Tim. 3:15). And here you see what preaching the Word of God will do. It will "instruct you for SALVATION."

Salvation! Salvation means to be saved! These sacred Scriptures will tell you how to be saved. And we are to "preach the Word," because the Holy Bible instructs, teaches us "salvation through faith in Christ Jesus." Here we are being taught already how to be saved, are we not? "through faith in Christ Jesus."

Not by working our way to heaven. But "salvation through faith in Christ Jesus."

Not by trusting in your works of charity, not by trusting in your Church, not by trusting in your baptism, not by trusting in ANY one or ANYTHING, but only "salvation through faith in Christ Jesus."

The Word of God says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Jesus Christ is the Saviour of us poor sinners. NO ONE ELSE. NOTHING ELSE. Christ is the only Way to God (John 14:6).

It is to be assumed, then, when the Holy Spirit commands preachers to "preach the Word" the holy Scriptures, "which are able to instruct you for salvation through faith in Christ Jesus," that such preaching of salvation through Jesus Christ is to be heard. How is it then that many who profess to adore Christ WILL NOT LET US TALK TO THEM ABOUT JESUS, WILL NOT EVEN READ A GOSPEL PAPER TELLING ABOUT SALVATION THROUGH FAITH IN CHRIST



ELD. FRANK BECK

JESUS? Is it because they have been taught since youth not to hear any religious preaching nor to read any religious writings not approved by their religious leaders?

What would Paul and Peter and all the other apostles think of you? What does God think of you? And yet these same religious rulers tell you that you must do works to save your soul. That Christ is the Saviour — yes, but that you must also have the help of others, their merits to take you to heaven. That JESUS CHRIST IS ANGRY with us — and that we cannot go to Him — although He invites us time and again in His Gospels. No! We must go to someone else and get that one to pray for us to Jesus before He will receive us!

I have sought to preach the Word of God to you know. We are telling you that "everlasting salvation" (Isa. 45:17) is yours here and now and forever, "through faith in Christ Jesus." Will you trust Him now to save you?

The Child Of God

(Continued from page 21)

that hath this hope in him purifieth himself, even as he is pure."

The Apostle Paul said in Philip-
pians 3:21:

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

CONCLUSION

Are all of you children of God? Have you experienced the birth that comes from above? Have you become sons of God by faith?

I was once preaching in a Conference in Michigan. The pastor there said, "Brother Cox, when you preach, will you extend an invitation?" After the service I did. They sang one stanza and the invitation was closed. A little boy about 15 or 16 years old came to me. He rushed up to me and kept plucking at my sleeve. I looked down and he looked up with great tears rolling down his face, and he said, "Brother Cox, show me how to be saved." I took him out of the auditorium, back down a hall and preached him a little sermonette, and God made it known unto me that he was a child of His. He revealed His Son in him.

If you are here tonight and God has spoken to your heart and revealed His Son to you and in you, will you come confessing Christ as your Saviour? If you are here and God has spoken to your heart, will you come confessing Him before men?



"A Falling Away"

(Continued from page one)

falling away first. The Anti-Christ's coming is to be ushered in by a falling away, or a general apostasy. What is said here is that which is spoken throughout all the balance of the Word of God,

that flock the very best by way of nurture and admonition and food from the Word, so they will be on their guard when grievous wolves rise up against them.

Now, beloved, that is prophecy. That is a prophecy concerning the falling away. It is the first prophecy of falling away that is given in the New Testament. It was given by the Apostle Paul before he left this world. Certainly we can see from this what we can expect all down through the ages — a falling away. We can expect, as Paul says, that spiritual life will be endangered just the same as the life of a sheep would be endangered by a pack of wolves.

Let's notice again:

"For such are FALSE APOSTLES, deceitful workers, TRANSFORMING THEMSELVES into the apostles of Christ. And no marvel: for SATAN himself is transformed into an angel of light. Therefore it is no great thing if HIS MINISTERS also be transformed as the ministers of righteousness; whose end shall be according to their works." — II Cor. 11:13-15.

Paul is writing to the church at Corinth. In fact, this is his second letter to the church at Corinth and he tells this church about the false teachers they can expect. He refers to them as not only deceitful workers, but he calls them false apostles. He goes further and says they have transformed themselves into the apostles of Christ.

I do not believe that every man who stands before a congregation on Sunday has been called of God into the ministry. Instead, many a man has transformed himself into an apostle of the Lord. There's a world of difference between a man being called of God and a man having transformed himself. Now this group the Apostle Paul talks about were men transformed and not God-called. Paul says they are just exactly like the Devil, for the Devil has transformed himself into an angel of light. In other words, as the Devil transforms himself into an angel of light, some individuals transform themselves into preachers of righteousness. The Apostle goes further and says that it is for us to remember that these individuals who thus transform themselves, are the ministers of the Devil, for he says, "It is no great thing if his ministers also be transformed as the ministers of righteousness."

I grew up, and I imagine you did to, believing that everybody who stood behind the sacred desk on Sunday, and who dared to open the Bible, and read therefrom, was surely called of God. However, I want to assure you that there is many a man preaching today who has transformed himself into an apostle, and was never called of God into the ministry of the Lord Jesus Christ. Now, the illustration that Paul uses to clinch this is that of the Devil.

How many of you ever saw the Devil — that is, the Devil with forked hoofs and horns, and a tail dragging the ground, belching fire and brimstone, and going about with a pitchfork to gouge people? I am sure you will agree with me, that is the conception the majority of people have of

Profession Without Practice

Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and want me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Just, and fear me not;
Ye call me Lord, and praise me not;
IF I CONDEMN YOU, BLAME ME NOT!

—CONTRIBUTED BY BRUCE McMI

the Devil, but, beloved, that is not the Devil. A Devil like that would never in any wise interest you. He would never be able to bring a temptation to you if he came in that guise. Do you know what the Bible says about the Devil? It says that he is transformed into an angel of light. Mark it down, the Devil is the most beautiful creature you ever saw. He comes not belching fire and brimstone, but he comes as an angel of light. The Apostle Paul says you can expect the ministers of the Devil to be just exactly like the Devil.

I tell you, beloved, not every man who claims to be God's man has been called of the Lord. I think on the basis of what is preached today — how that men preach falling from grace, salvation by works, salvation by the city's water works, and how they ignore salvation by the grace of God, in that they add something to the grace of God by way of men's works. On the basis of what is preached today, surely ninety per cent of the preachers in this world could not lay claim to have been called of the Lord. I tell you, only the man who preaches God's Word could be said to be God's man, and to have been called of God. Beloved, this is a warning not only against the false teachers of Paul's day, but a warning to us of the falling away — the apostasy that we can expect all down through the ages until Jesus comes again.

Let's notice another passage concerning this falling away:

"But there were FALSE PROPHETS also among the people, even as there shall be FALSE TEACHERS among you, who privily shall bring in damnable HERESIES, even denying the Lord that bought them and bring upon themselves swift destruction. And MANY SHALL FOLLOW their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with FEIGNED WORDS make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." — II Pet. 2:1-3.

Notice, Peter said that as there were false prophets in the Old Testament, then we can expect false teachers today. He said that they will privily, or in a roundabout manner, bring in their damnable heresies. Notice the words that he used: "false teachers," "damnable heresies," "denying the Lord," and "their damnation slumbereth not." You can't read this without realizing that just as there were false teachers and prophets in the Old Testament, so there are false teachers and apostate apostles in this present day.

What does this tell us, beloved? Every one of these verses show us one thing, that we can expect a falling away. We can expect that there shall be a spiritual decline. Instead of expecting the world to get better, and instead of expecting preachers to be on fire in the preaching of the Word of God, we can expect more false preachers and more apostates standing in the pulpit than ever before. As time goes on toward the coming of the Anti-Christ, and the coming of the Christ, we'll see things get worse and worse so far as a falling away is concerned.

You can't read this without

realizing the awful effect these false preachers and teachers are going to have on the world. I am expecting the world to be a tide that is moving out of the old-time principles that the saints have believed, and through the ages. Frankly, I think there is anything to stop that tide.

I was talking recently with a Baptist preacher and he mentioned the fact that he was trying his best to stand against apostasy of his day. Now, I do the best I can, and I might try to be faithful, might as well admit that I'm fighting a losing battle, and the world is going right on in high gear, with the false teachers and false preachers leading the way.

Well, that doesn't mean I am going to give up. That means that I am going to contend. That doesn't mean that I am going to say, since I can't do anything about it, I'll just go along with the crowd. Not so, beloved; I mean to stand firm, and true, yet at the same time, I remember that I am fighting the inevitable because the Word of God makes it clear that there will be a falling away before the turn of Christ, which is predicted by the coming of the Anti-Christ.

Let's notice a further passage relative to this falling away: "Beloved, when I gave you the promise to write unto you of common salvation, it was for me to write unto you to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are some men CREPT IN UNAWARILY, who were before of old ORIENTAL MEN, turning the grace of God into lasciviousness; and DENYING the only Lord Jesus Christ, who gave himself for us." — Jude 1:3-4.

As I read these two verses I often wonder what the Apostle Jude would have been thinking had he actually written the words "when I gave all diligence to write unto you of the salvation." In other words, was planning to write a book to what he did write was planning to write a book of salvation, and I wonder what he would have said about it if there wouldn't have been anything new about it, because of God would not allow the world to be anything new. However, it would be from a different angle and I wonder how Jude would have dealt with it. I would like to have read the book.

But notice, as Jude was considering the matter, he became apparent to him that he ought to write a different book and exhort them that they earnestly contend for the faith. Now why? Because, as Jude says, "It dawned upon me that there are men who have crept in, ungodly men, who are ordained to do this very thing — and I ought to write to you to contend for the faith." (Continued on page 23, col. 1)

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Falling Away"

continued from page 22)

words, in the days of which was less than forty from the time Jesus Christ ascended back to the Word of God tells us that they were actually men were having their to this condemnation. ed, did you ever realize else teachers are just do- at God has ordained for do? Now I'll grant that me whenever I think fellow preaching salva- works, or salvation by's water works. It hurts I think about a fellow ing falling from grace, or the heresies that are today. It is a grief to I read in the Word that is ordained that men shall very thing. In other this apostasy, this falling is just a part of the pro- of Almighty God for the

Jude says, "In view of this, pressed to write you and you to earnestly contend faith." Beloved, that is what I say to you as a That is exactly what I every one of you who are of this church. God have me to exhort you estly contend for the faith. ready to grant that every- ttle, ady to go to "pot." I righte is concerned we can less and less doctrine as es by. Yet, though that ined of God, and though shall be a falling away, I urge you to contend ear- oestly notice another Scripture nature: "They went out from us, but were not of us; for if they en of us, they would not have continued with us: they went out, that they se that all of us."—I John 2:19. e will read the verses be- and particularly the verses follow afterward, you will Apostle John is talking those individuals who shall the Lord Jesus Christ. He "They went out because were not of us, and if they e of us, they no doubt e to say that there was apos- vering us, that we can expect e all down through the ORD Christ. UNCI says: ace faling faith, and a good con- sness: which some having put LOP concerning faith have made Check: Of whom is Hyme- and Alexander; whom I delivered unto Satan, that may learn not to blaspheme." I:19,20.

Paul says that Hymenaeus and and made shipwreck of faith. Evidently they started as young preachers, but a d. They became apostates. wice again: a this thou knowest, that all er which are in Asia be turned it: I from me; of whom are Phy- bees and Hermogenes."—II Tim. 2:16-18.

Notice, there are Hymenaeus and Alexander, and there are feres of these have turned away the Apostle Paul. They have would from the truth, to false en again: wout shun profane and vain e slings: for they will increase more ungodliness. And their will eat as doth a canker: e whom is Hymenaeus and Phy- who concerning the truth ERRED, saying that the RTHROW THE FAITH of —II Tim. 2:16-18.

There are five men who started with Paul, who continued a the wayside and made shipwreck their faith. Paul holds these

up as a warning to us, as if to say, "They apostatized; they fell by the wayside." It was a warning lest you might become another Hymenaeus, or an Hermogenes, or a Phygellus, or an Alexander, or a Philetus— an apostate.

The Lord Jesus Christ asked a question when He was here in the days of His flesh which would indicate that there is a general apostasy in the world which shall continue. He said:

"Nevertheless when the Son of man cometh, shall he find faith on the earth?"—Luke 18:8.

Jesus was not talking about personal faith. When He says, "Shall he find faith on the earth," He was not talking about men having faith in God, but He is talking about the whole body of revealed truth. He is not talking about our personal faith, but He is talking about the Bible. He is not talking about faith, but "the faith." When I trust my God that is faith, but, beloved, this Bible is "the faith." The Lord Jesus asks, "When the Son of God comes back, will He find faith on the earth?"

Oh, what a question with all its implications! When we think about Easter and Xmas, and the false teachers who are presenting a false salvation, and who are talking about falling from grace— when we think about all of the heresies that are abroad in this world today — when Jesus comes again, will He find faith on the earth? Beloved, the implication to us is that faith is going to be in a mighty, mighty small quantity when Jesus Christ comes back.

Listen to another prophecy concerning this falling away:

"Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also RESIST THE TRUTH: men of corrupt minds, REPROBATE concerning the faith."—II Tim. 3: 7, 8.

This would remind us that there are those today who are "ever learning, and never able to come to the knowledge of the truth." Let's notice a few of these reprobates, who resist the truth.

II

MODERN FULFILLMENT.

I think about Dale Moody in the Seminary at Louisville who is "ever learning, and never able to come to the knowledge of the truth." Dale Moody is enjoying his sabbatical year — that is, he is taking a year's leave of absence from the Seminary and has gone to Europe to study. When he comes back to this country, he will have more false teachings and heresies than he had when he left. That is what it amounts to: "ever learning, but never able to come to the knowledge of the truth."

This Scripture tells us that these false preachers are just like Jannes and Jambres that withstood Moses in the Old Testament. He says that they have corrupt minds, they resist the truth, and they are reprobate concerning the faith. When you read verses like this, you just can't do anything else but bow your head in the presence of God and say, "Lord, it is prophesied; I accept it; I know that it is coming to pass. I know we are fighting a losing battle in trying to stand for the Word of God, yet I am going to stand because you told me to."

Notice again:

"For the time will come when they will NOT ENDURE sound doctrine; but after their own lusts shall they heap to themselves teachers, having ITCHING EARS: And they shall TURN away their ears FROM THE TRUTH, and shall be turned unto fables."—II Tim. 4:3,4.

Notice, Paul says the time is coming when men won't endure sound doctrine.

Several years ago there was a preacher in the Louisville Seminary by the name of Whitsitt who got "off" on the subject of baptism. You know, beloved, the



Whitsitt controversy lasted just about as long as a June frost. In those days, when Whitsitt got wrong on the matter of baptism, Baptists all over the state, and all over the South, rose up and proverbially cut his head off right short behind the ears, and that was the end of the Whitsitt controversy.

But how is it today? Beloved, a man can teach in the Seminary today, and preach all kinds of heresy and all kinds of religious falsehoods, and can present that which is a resistance to the truth, and what will be the result? Why, he is loved and coddled by the majority of Baptists. If you say a thing about it, they'll rise up and say you are crazy — that you are fighting a great and beloved denomination.

A quarter of a century ago, when I preached for the first time against the Seminary's heresies, a preacher came to me and said, "Brother Gilpin, you have talked about my mother." He said, "The Seminary is my mother." I said, "Well, brother, you had better get your mother straightened out, or I am going to have a whole lot more to say about her." As far as I am concerned, beloved, the "old lady" needs a lot of straightening out today.

The Bible says the time will come when they won't endure sound doctrine. As I said, in the days of Whitsitt it didn't last any time at all. There were men then that dared to stand against that which was wrong. Today, let a man dare to take a stand against the error that is in the denomination, or that is in the Seminary, and everybody will say that he is crazy.

This past year we had a rather interesting experience in that respect relative to women keeping silence in the church. The Word of God says:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."—I Cor. 14:34.

In contrast, this last year at the General Association of Baptists in Kentucky, a man made a motion whereby the women were to be unbridled and permitted to speak in public and read reports and preach, and he added a very nice little quip when he said, "Brethren, this is 1961," as if to say, "It doesn't make any difference what the Bible says, we are living in 1961."

Well, I admit, beloved, he was a smart fellow. He at least knew what year we were living in. But there is one thing certain, he wasn't very smart so far as the Bible is concerned. He may have known what year we were living in, but he didn't know "straight up" so far as the Word of God is concerned, because the Bible didn't change in 1961. There isn't a 1961 edition of the Bible. The Bible still says, "Let your women keep silence in the churches."

Let's look at Mr. Moody again for just a moment. I never thought the time would come that a Baptist preacher of any reputation would deny the security of the saved. Now I knew that Dale Moody was a religious rascal. I knew that he didn't believe anything of a fundamental nature. When he first came to the Seminary, he was entertained in the home of a friend of mine. This friend asked Mr. Moody where Baptists came from. In reply, Mr. Moody said that Baptists started with the Reformation about the sixteenth century. I knew right then that Southern Baptists had a rotten apple in the Seminary, for any teacher that would dare to say that Baptists began in the Sixteenth Century is absolutely in ignorance of Scripture and history, or else he is handling the Word of God in deceit, or both.

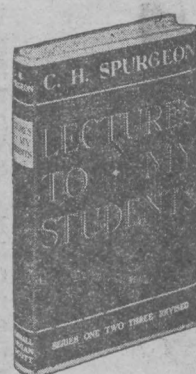
Beloved, that was bad enough, but I never thought the time would come when Southern Baptists would tolerate him as a teacher in the Seminary — a man who says that one can be saved today and lost tomorrow, yet that is the teaching of Dale Moody — along with his denial of Baptist baptism — along with his denial of closed communion — along with his urging people to turn to a ecumenical movement, or a union of all the other denominations. Along with these other heresies, he now presents a further departure from the truth when he talks in terms of a man being lost after having been saved.

What did Paul talk about? He said there would be a departure. He said that there would be a falling away. Paul said there would come a time when people would be resisting the truth, and that before the return of Christ there would be a definite apostasy and falling away from the truth. We have it, beloved, in this present day.

Just think of Billy Graham. I never did have any confidence in Billy Graham. When he became president of Northwestern School in Minneapolis after the death of W. B. Riley, before he became nationally known as an evangelist, I said to a friend of mine, "That is the end of any orthodoxy in Northwestern University in Minneapolis, Minnesota." The reason I said it, I had known Billy Graham when he was pastor of a church in Chicago. He dropped the name "Baptist" from the church and called it "The Village Church." I said then that any man that would do that was a traitor to the truth, and I repeat tonight, any man who would dare to drop the name "Baptist" is a traitor to the truth of the Word of God.

Well, when he became the successor of W. B. Riley at North-

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(Continued on page 24, column 4)

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"A Falling Away"

(Continued from page 23)

western University, I said that was the end of orthodoxy in the school. It so happened that there were enough people in the school that wouldn't allow him to have his way, and he pretty soon found greener pastures, and got out of the school and became a nationally known evangelist. Now Mr. Graham is quoted as saying that all of his children, with the exception of the youngest, were baptized as babies. Can you imagine a man who is a Baptist evangelist having his babies baptized, yet when you dare to say a word about Billy Graham as being a rank heretic, people will say, "Boy, you are from the sticks."

One fellow said to me years ago when I was talking about another heretic, "You are so far back up the creek you haven't even got out of the mine yet. You haven't seen daylight." Maybe I am, beloved. I may be living so far back up the creek that I am still in a mine, and haven't seen daylight, but I'll tell you one thing, I may not have seen daylight, but I sure can smell a heretic when I see him.

I say to you, beloved, when Billy Graham talks of "an hour of decision," or in terms of making a decision, and then tells the world that he has had all of his children baptized as babies with the exception of the youngest—when he tells that, I say to you, I have no confidence in Mr. Graham.

Then he goes down to South America and brags on the Pope. You know it is strange how a fellow will go off a long piece away from home and think a thing will never get back home on him. We have a missionary friend in South America who took the article right out of the paper. He took Mr. Graham's own words and translated them and sent them back to us, in which Mr. Graham bragged on the Pope, and told what a wonderful fellow he was, and how he was so glad for the prospect of unity on the part of all Christians, with the Pope and with his crowd.

Talking about apostasy, I think about the situation in San Angelo, Texas, where the pastor of the First Baptist Church issued a welcome to the Catholics when they set up their 34-county diocese headquarters in San Angelo. And who is the man who issued that welcome to the Catholics? Now to most of you who are younger, his name doesn't mean a thing. I am satisfied it means nothing to the majority of you, when I tell you that it was James Leavell.

But, beloved, let's go back a bit. I happen to have been born in another generation, and it so happens that I know a few things that happened in days gone by that link up with today. James Leavell is one of several boys, born into one home, of which all are Baptist preachers, at least in name. One of them served as a medical missionary in China. All through the years the Leavell boys have been recognized as outstanding Baptists in the Southern Baptist Convention. They have been lauded to the skies as an outstanding family. The mother of those boys has been praised to the skies because she reared boys that stood for the things of the Lord as Baptist preachers. But now, James Leavell, pastor of the First Baptist Church of San Angelo, Texas, in the daily paper, extends felicitations and cordial greetings to the Catholics when they set up their headquarters in San Angelo.

Can you imagine the Apostle Paul doing a thing like that? Let's go back and think how the Catholics have treated Baptists through the years. Let's think of those 50 million Baptists who had their heads cut off during the Dark Ages at the hands of the Catholics. Let's think of those 50 million Baptists who knew what it was to die a martyr's death because of Catholicism. Let's drive along the road for 30 miles and see stakes driven in the ground about the distance apart of a telephone pole, and see the

head of a Baptist pressing at you from that on one side of the road on the other side, for of 30 miles. I ask you it? The Catholics.

I ask you to go back days gone by and think Baptist brethren who they dared to stand for knew what it was to horses hooked to their horse to each arm and each leg, and to be quartered at the hands of Catholics.

I think of the Baptist refused to have their baptized. I think of the Baptist refused to observe Easter because they were killed by multiple and because they would anything to do with the heathen holiday of Easter who wouldn't have them sprinkled. Today, a traitorist truth dares to welcome Catholics when they are an organization within his

Oh, for shame, that dare to welcome an or like the Catholics! I turn lation 17 and 18 and I old whore and her har ters. That old whore Catholicism, and those that have come out of the harlot daughters. words, the Catholic church old whore of Revelation the Protestant churches come out of Rome are daughters.

Don't dare to talk to having fellowship with olics and Protestants. to say that they are sister inations. Beloved, they sister denominations; the old whore and the har ters that have come of old whore. Our business stand firm in the midst apostasy in this present

As I have said, I am grant that we are not get any place. I am grant that after all is done we are fighting battle. But, beloved, I would go down, after having a lick or two, then to run without having hit

The first day I went I had a fight. I was old. You know, beloved, fight every day thereafter the days I had two or of my life I have been of a fellow who isn't back up and run. I am grant that so far as we cerned, it is prophesied is going to be a falling the same time, what Apostle Paul tell us to do

"Preach the word." 4:2.

Beloved, in spite of all tasy, and in spite of all ing away, and in spite of heresy, and all the her in spite of all the traitors Seminary and outside nary, and in spite of all the Iscariots who would dare out the truth of God's in spite of it all, it is our to stand firm, and to the Book to the best of ity until Jesus comes, or us home. Beloved, I am try to do it, and I believe going to stand with me.

May God bless you, help you, and may God out from this place resolved than ever to stand up Book until Jesus comes

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